# The Catholic Record.

'Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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EDUCATION.

Time was when the Public school was heralded as one of the greatest factors in modern progress. With every boy and girl able to write and read, grounded in the principles of hygiene, we should be a model people. This was the teaching of but a few decades ago. But its adherents are not so enthusiasdoubt its efficacy, and some of them have confessed that the system which bansource? True, the Church had been in in putting the finishing touches to as their ecclesiastical superiors. They the business of education for many a consummate a scoundrel as everentered want culture with a big C- the kind century and had a record of brilliant a prison cell. So far as education goes, that is produced by fashionable clothing achievements to sustain its views, but it there are rascals who understand geo- and rules of etiquette, but not the culwas felt that something better was metry, and can give you the distance ture that is born of contact with the needed for the requirements of this of sun, moon and stars as easily as a law of God and the sacraments. But generation. And so we have the sys- railway conductor can punch a mileage let us tell them in the words of a great tem that teaches the young never to book. Even the Chinee, Mr. Wu Ting Bishop that it were better for a parent concentrate all their energies on the aims only at mental training. And he and he were drowned in the depths of success that stands for wealth and posi- was not rebuked either; due, we sup- the sea than that his child by his fault

porters of the godless schools are as people's, were suffering at the time from immorality. arrogantly impious as Voltaire and the some bronchial trouble. Just how far crew who schemed to get hold of the school as the most potent weapon against Christianity. They believe in a God and murmur soft nothings about righteousness and morality. They believe in a hereafter, but they contend that this can be taught in the home and Sunday school. But no sane-minded person will admit that six days in school with never an allusion to God and eternity can be effset by home only in proportion as it is marketable, shall they pay much heed to the things so far as their experienced eyes can see has no value in the mart of the world? the young which is divorced from the Catholic faith and from the power of the Church - which entirely confines itself to secular matters, and to things affecting temporal and social life, or

does not show all the truth. It seems to admit that those who attend Sunday school are receiving proper religious instruction; but everyone knows this cannot be granted. The Christian Union believes that the time has come for a vigorous war upon the popular notion that religion can be excluded from any can be divided up like a tenement house into different rooms, part developed and part left undeveloped. This is not true. It assumes that religion is something apart from life. This conception of religion is wholly pernicious. The Rev. Henry C. Mintan declares that the system is not an organized skepticism, but a God-forgotten

From these quotations it will appear that non-Catholics are coming around ting tobacco juice, poisoning to the Catholic view.

We are assured that morality is inculcated in what we are pleased to call godless schools. Boys and girls, we are told, are encouraged to love righteousness and loftiness of purpose. But how? That is the point. Why should they love righteouseness and loftiness of purpose if they are not shown the reasons for so doing-that is, if they are not taught to love and fear God? How are they going to maintain it in the strain and stress of the world if unsupported by nothing better than the mere dictum of an educator? They are encouraged to love their fellow-Why should they? Has the graduate of the public school anything in common with an illiterate mendicant? Are not the plaudits of the world for those who can beat their way, though they may crush hundreds in their pro- has been for centuries the bulwark of

The Catholic Record. gress. See the daily prints on home and state, educators have con- "or one better attended outside the Captains of Industry. If God be pushed out of education —as is being done in day. And yet Catholics continue to enday. And yet Catholics continue to entable in the land of the Pilgrim Fathers is lookevery school that puts religion out of trust their children to non-Catholic doors—there can be no Christian love or institutions! What do they know of the ism."—The Missionary. charity, nothing but a vapid sentiment- educational glories of the Church? ality that is ineffacacious to enable our- What do they care to be made fit or not selves or to relieve others.

Boys and girls, again, are encouraged that the young who are taught to seek in the upbuilding of character. Build G d's justice are the most useful memcharacter on what? On mere intellect- bas of any community. They are and with a smattering of all the ologies, ual cultivation? Will this make goverally chaste and obed ent sons pupils morally better, purer within, and wise and prudent fathers. and better, kinder, stronger in outward But then our colleges are so inferior, conduct?" Let a non-Catholic answer. say our friends who have been feeding tic as of yore. They have begun to In The Age of Steel, Oct., 1898, Mr. Fred the coffers of other institutions. How Woodrow declared: A boy may be kept do they know? Are they but echoing at school for several years, but if his the cry of departed bigots? Ordinarily ishes God from the school-room bodes heart is not educated with his head, his they are densely ignorant of the merits evil to any country. Catholic educators conscience with his memory, a knowl- and demerits of our colleges, and yet had warned them, but the warnings edge of arithmetic and skill in penman- cling with obstinate stupidity to the were contemned. What advice, for- ship . . . are no guarantee that he assertion of our inferiority. And this sooth, could come from a Catholic will not use his acquired knowledge despite the oft-repeated warnings of endeavor

pose, to the fact that they who talk or neglect, should lose his faith, fall We do not mean to say that the sup- about our superiority over other into religious indifference or lapse into matter of upbuilding character may be quotations in this article. seen from the following paragraph, which appeared in an article in the Ottawa MISSION IN NEW HAMPSHIRE. Evening Journal of Oct. 3, 1902, under the caption of "Art in the Schools." Education, says the writer, is essentially intended to make for good citizenship. Good citizenship city so pron comes only from right ideals. No higher or better ideals can be imagined than those which may be instilled by

> punctures this theory neatly and very effectively as follows:

Here is what seems to me to be a con-For Catholics there is definite teaching on this point. The Syllabus condemns those who say that a Catholic may approve of a system of education for the system of educati not say so? Your argument would have more force, alike from history and from logic. Your assertion as to right ideals, and the necessity for imparting them in youth, would here also have more effect and more acceptance.

affecting temporal and social life, or When, however, you go on to say that which is primarily concerned with these "no higher or better ideals can be imagined than those which may be instilled by means of carefully selected Dr. Lexi Seeley, writing in the Educational Review, February, 1898, says, in treating of the United States, that a little less than 50 per cent. of all the children of our country tian centuries, with all their religious frequent the Sunday school. The meaning of these figures is simply overwhelming. More than one-half of the can be remedied in the twentieth cen children of this land now receive no tury by a few articles in the papers few pictures in the schools? children of this land now receive no and a few pictures in the schools? The Culte of the Chromolithograph was stated.

Now, I venture to say that at least nine-tenths of the pupils of the schools in Canada come from homes already decorated in more or less profusion, with pictures of every kind. If they have failed at home to instil "right will they have some magical where there is not effect in the choolmoment unoccupied for the study of system of education. The secularization of the Public schools is false in pyschology. It assumes that a child ority in philosophy and morals, and proceed to develop the argument.

It will be readily admitted that a reform of some kind is needed in the tastes of our young barbarians. Look at them crowding out of school ; look at them in the public playgrounds, yelling like little demons in every variety rancous accent that it is possible to hear, showing no sort of regard for each other's feelings, and no sort of re Look at so many spect for passers-by. Look at so many of them as they stand, later on, at the street corners on Sundays, spit with profanity, leering at young girls as they go by, talking obscenity loudly, and really to hustle off the pavement anybody who may displease them. Follow them, as they get older, up Sparks street of a Saturday night and, if you can stand the bad tobacco, listen to the bad language, and notice the bad manners. Go into our country towns and see the awful spectacle of young fellows unkempt, rather dirty, wholly undisciplined, with cheap cigarettes in their mouths, loafing about the taverns and public places, and apparently living, without working, on parents who work too hard. Do you think that photogravure is a cure for evils these? There are two species of flatulent empiricism just now getting to be popular," i. e., much talked of in the and nowhere else. One is "nature study," and the other is art in the schools.

From the quotations given we can see that our non-Catholic friends admit that in departing from the system that

for the kingdom of heaven? And we know

We are indebted to Prof. W. F. P. some Christians can go wrong in this Stockley, of Ottawa University, for

The city of Portland witnessed its first non-Catholic mission in June. Much doubt was expressed as to the advisability of holding a mission in a city so pronounced in its ultra-Protest-The result, however, showed how much mistaken were these conjec-

Father O'Dowd, pastor of Sacred instruction or an hour or so in the Sunday school. When they hear day in and day out that knowledge is valuable only in proportion as it is marketable, instruction at present. He made every preparation for the mission and sent out five hundred invitations. During preparation for the entire course of lectures there was barely standing room, and every inch of

available space was filled. The audience was of a very intelligent class. Two of the ministers at tended, lawyers, doctors, and many prominent society people, the only ones who seemed to resent the work being the Anglican "Catholics;" but before he week was out they came with the

The daily papers gave fine notices and kept the people in touch with the lec-

Every day a large number of que tions were sent in by one individual, presumably a minister. A Protestant gentleman called upon Father Sutton to inform him that the non-Catholics felt indignant at the tone of these questions,—in fact apologized for them.

of these questions were so absurd that the spontaneous burst of laughter that came from the audience was all the reply necessary, as, for example; "Explain the text, 'A bishop must be the husband of one

"I will explain this text," said Father Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God. Where is this text to be found?"

Q. "You say the priests do not know now long a soul is in Purgatory. If, so now do you explain the decree or bul of the Pope issued a year or so ago in which he declared that Purgatory was

"I would be pleased if I could be informed where this bull can be found or at what date issued. It seems hardly necessary to state that no such bull wa er issued by the Pope, and the asser ion is a barefaced falsehood unworthy f a Christian gentleman. Let us ha his evidence, or he stands convicted of fraud and deceit."

ONE CONVERT MAKES STRAIGHT FOR THE

CONFESSIONAL. A Protestant gentleman was and Triocatal growth what he had heard during the mission that on Saturday night he went into the confessional and began to tell his sins. The priest at first thought he was out of his mind, but on asking a few questions found was and why he came. He told his misdeeds and informed the conessor that he would be back again. To such as these, weary and heartsick of carrying the weight sin, what a relief would be found in the confessional if they could only be brought to the true Church! And it is from these missions that many a worried soul has found the way to

peace.
I could not describe the interest that has been taken in this mission. been talked of everywhere, in stores, banks, etc. A class of converts has been formed with eight members. It is safe to say that hundreds have been set thinking, and time and God's grace may bring them into the fold. Many copies of Clearing the Way were dis-tributed. If the supply had not been exhausted many more could have been

given to the non-Catholics. "I have never given a more enthu-siastic mission," said Father Sutton,

#### CATHOLIC, PRO ESTANT AND IN-FIDEL IDEAS ON ANGLICAN-ISM.

John Kensit, anti-Ritualist agitator, died at Liverpool, Eng., on October 8. from pneumonia supervening from a wound he had incurred in a disturbance

almost indistinguishable from Catholic churches in their interior aspect, and form of worship—abound in London. It was Mr. Kensit's gentle habit to invade which ever of these lay in his path, and endeavor to break up the services which did not meet his approval. On a ertain Good Friday, he burst into the little Chapel of St. Ethelburga during the Veneration of the Cross. eized the Crucifix and was making off seized the Crueinx and was making of with it, when his progress was arrested by a matter-of-fact-of-fact policeman, who clapped him into jail for larceny and disturbance of the peace. Fines and imprisonment, however, had no terlook over the rim of this world, and to Fang, had his fling at the system that that he had a millstone tied to his neck, rors for Kensit and the little troupe he gathered about him; and he fir his death, minding other people's busi-

Although he leaves a son of like mind, at present in prison for refusing to give bail to keep the peace, nothing has resulted or will result from the ultra-Protestant agitation, but a still greater development of Ritualism. The High Church party adds steadily to its ranks losing only the more logical who go for all of its spasms of zeal against 'Romanizing' is going on, logically also, to infidelity.

At a recent English Church Conthe King's chaplain, the Rev. Edward Gibson, talked of the "myths of the Bible." Others, who frankly of the Bible." Others, who frankly bandoned not merely the Bible's infalibility, but its plenary inspiration, were Dr. Wardsworth, Bishop of Ely; the Rev. Alexander Kirkpatrick, regius professor of Hebrew at Cambridge; Sir . Short, Master ef Harrow, and the Rev. Dr. King.

What has the Church of England been using for the common people all these years it, as the Master at Harrow says, the cheap press has made it impossible for them to read the Bible with the faith and reverence of earlier Protest-entism? Was not the world to be re-generated by the printing-press and the open Bible ?-Boston Pilot.

#### TWO REROES AND THE ROSARY DANIEL O'CONNELL AND ANDEAS HOFER.

Tae following is taken from an article which appeared in a current number of the Rosary Magazine. It was

of the Rosary Magazine. It was written by Very Rev. Thomas Esser, O. P., S. T. M., and translated by Rev. John Raymond Valz, O. P.:

A champion of his people, in the best meaning of the word, was Ireland's liber tor, Daniel O'Connell. Of his regard for the Viggin Mathea of God, the vigin Mathea of God, for the Virgin Mother of God, the re-nowned preacher, Ventura, in his funeral oration, gives the following account: "He used to speak of Mary to the people as their mother, and one day, carried away by his filial love he proclaimed the glory of the Blessed Virgin in the preof more than a hundred thousand persons, Catholies and Protestants.

After his celebrated speech, which was After his celebrated speech, which was to re-open the doors of parliament to Catholics, during the great debate in which the most celebrated speakers were pitted against each other, in that awful moment on which Ireland's free dom or downfall depended, O'Connell was quietly standing in a corner of the Heuse of Commons, saying his rosary to honor her who has triumphed over all He had placed the emancipation of his people under Mary's pro-tection and from her he looked for more than from his own exertions. The honor of the successes he achieved always ascribed to the Mother of

In the ranks of these, who strove and wrought so worthily for the public good, we may fitly place a hero. The good, we may fitty place a nero. The Rosary yields not only councils but also deeds in a people's weal. Our present subject is but a simple peasant, by his own description a farmer in Passeyer; but by his leonine courage and fortitude of soul he outranked many who sit in high places. This was Andreas Hofer, the defender of Tyrol, in 1809. The brief but forceful sketc that pictures the warrior to us as worthily wearing the honors of his emperor, is taken from an account by a

emperor, is taken from an account by a contemporary and fellow participant in the defense of his country.

From our viewpoint, Hofer was only the first among many likeminded associates, who were no less given to the than they were skilled in the Once as the greater poruse of arms. tion of the Meran companies had to ecute a hasty, forced movement, "they marched day and night over steep, un traveled hills. A violent and continuous rain made their way even more difficult, but they uttered no complaint, and in all their straits, the brave troop, up and down hill, recited the beads.

Such were the patriots, among whom as noted, Hofer was first. "To Go alone, he gave the honor of his success ful enterprises, and he looked for the rescue and welfare of his native land by Divine succor through the interces sion of the Blessed Virgin."

on quarters. He immediately had think well established :common quarters. He immediately had a crucifly and a picture of the Mother of God affixed to the wall of the dining room. Every morning and evening he visited the adjoining parochial church, with its shrine and picture of Our Lady (b) Paris gives more to Catholic charities than any other city.

of his success. In the palace he did not omit any of the devout exercises which he was accustomed to perform with his household in his lowly abode

When some students once came to the palace with violins to serenade him, he did not neglect the chance, whilst speaking to them, of referring to the Rosary. A song, spoken of by Gor-res as "one of the most tuneful produchim as a "voice coming down from the mountains to the cities and fields beow "gives characteristic expression to the patriot's words ;

"On your knees your beads prepare; Gladdest violin: are these; When the eye is bright with prayer, The Lord God it sees."

ervice of thanksgiving for successes achieved, held on the patronal feast of the Emperor with the chief command-ant, staff officers and other officials present, are the words of the preacher on the occasion, P. Tschiderer. It was as the occasion, P. Ischarter.
if he spoke out of Hofer's own heart
that he said: "Not your bullets, but
your beads vanquished the enemy."

To the beads, too, Hofer owed his heroic bearing in misfortune, even to its tragic culmination. On Feb. 20, 1810, he is standing on the spot of his execution in Mantua. With his familiar guns stand forth. Peacefully and magnanimously Hofer holds himself erect before them. Presenting his

Editor Sacred Heart Review, Boston, Mass. An astonishing article has appeared of late in the English Catholic Times, the writer of which declares that in France there is universal (sic) neglect of the Holy Mass and all worship. Such a statement is so surprising and sweeping it is no wonder an American

Will you allow a word, which, without suggesting any generalization, will the least remind us that it is not easy to judge justly in this matter, if we do t consider the various facts. What

here are facts: 1. During a Lent in Paris, not long since, I attended some five churches for week-day evening Lenten sermons for men only; women being admitted indeed, but not in the body of the can tell us what to him church. The attendance of men, once a week, was from 500, in some churches,

On Easter Sunday morning at Notre Dame de Paris, I have seen some 5,000 men at Holy Communion. They sing the Nicene Creed in unison—as has been a custom at that general Easter Communion, since the publica-tion of Renan's "Vie de Jesus."

tion of Renan's "Vie de Jesus."
3. Last year, at a northern watering place in France, I saw 1,000 at Holy Communion—as the priest told me—on the Assumption. Of these 500 were the Assumption. Of these 500 men, 300 being the young men and boys from the colleges. The church holds from the colleges. The church holds only about five hundred. About 200

ame daily to the Masses.

4. In a country district, I saw a church eating a thousand, with a congregation of 1,200, of peasants and market garden folk, at an ordinary Sunday High Mass. The majority were men.

5. A like scene I witnessed among more fashionable people, at Clermont in

Auvergne, far to the south.

6. At Boulogne-Sur-Mer, also last year, the matelots and the matelotes streamed in and out of the Cathedral all day-as if it belonged to them. (Said he Protestant Archbishop Benson Would that I could see in England, what I see abroad; the Cathedrals, the churches of the people; where, the larger the church, the more the poor seem to love it." Doubtless, when his Canterbury Cathedral was Catholic, his Catholic predecessors saw a similar

sight.) Conversions among leaders in the intellectual world were never more common. Brunetiere is perhaps the common. Brunetiere is perhaps leading literary critic in Europe; Coppe perhaps the most popular fine poet; Feuillet was one of the best These are converts from the Academy. Besides, there is Huys-

mans; not to say Bourget.

8. Thirty men, every night in the year, take part in the perpetual adoration at the church of the Sacred Heart looking over Paris from Montmartre. The Government is going to put a always.

Occupying the royal palace at Innsbruck as chief commandant and regent of Tyrol, "he lived with his staff and trusted officials in the less pretentious apartments, which he chose for their terms of the chose for their staff and the other facts of what it has done, these times. But do not let us foreigners talk wildly or thoughtlessly. Let us recollect some more facts—I

John Kensit, anti-Ritualist agitator, died at Liverpool, Eng., on October 8, from pneumonia supervening from a wound he had incurred in a disturbance precipitated by himself at Birkenhead, on Sept. 25.

It is nearly five years since John Kensit came before the public as the self-constituted champion of ultra-Protestantism in the Church of England. Ritualistic churches—some of them almost indistinguishable from Catholic of his success. In the palace he did that upright Christoff his success. In the pala

### OWN YOUR PEW.

GOOD ADVICE THAT SHOULD BE FOL-LOWED BY ALL CATHOLICS.

A contemporary, writing on the subject of church attendance, ownership of pews, etc., gives the following advice, which is appropriate and applicable in in nearly every parish:
"Modern life with its intense activ-

ity, its disregard of the individual, its separation of the various members of the family, its demand of unlimited time and ceaseless labor all have a tendency to break up the distinctive characteristics of the home, and home-The Lord God it sees."

like relations. But there are a few portions of life where the spirit of business should not dominate, and among them is the keeping of the family pew in church. Every family, every unmarried young man and if we would stop for a moment and re-flect on the subject such a statement is not excessive. The church is the not excessive. The church is the house of God, it is the place after all that should be home for all of us, and, therefore, within that home there execution in Mantua. With his familiar call our own. As a way for the father hands, he had made his grievous way thither. Twelve soldiers with loaded guns stand forth. Peacefulls brought; they will be taught to look on it as their own proper place in God's temple, and around it will grow tradifaithful Rosary as a parting souvenir to the priest that accompanied him, he himself with a firm voice gave the word married young man and woman a seat in their parish church will be the same. A SIDE OF RELIGIOUS LIFE IN FRANCE.

They, too, will feel that they are also part owners of the great edifices consecrated to God, their personal interest in the affairs of their parish will be increased, and with the increase of per-sonal interest will be increased also their determination to live as worthy participators in the ownership of a house of God. Every man and woman to-day wishes to become an owner of a home. Stability in life is thus arrived home. at, and assuredly every father and sweeping it is no wonder an American paper, when quoting, says that the experience of others showed different results.

mother of a family, every young man and woman should own a pew in the parish church, and secure in that way sults. stability of place of worship.

# VALUE OF A HYMN

There are times in human life when nothing else will take the place of a true Curistian song or hymn. It has a power fcr good that few realize, even of those who are benefitted thereby. But

value of a single song. Listen:
A little orphan, called "Tom," was a week, was from 500, in some churches, to 1,500 in others. As a rule, there were no great "fashionable" preachers. There was a dimly-lighted church; no gorgeous ceremonies; no music, but the men singing the Benediction hymnall together.

A little orphan, called "70m, was known to the police of the poor section of Baltimore as a youthful terror. If any boyish meanness had been committed, of course "Tom was at the head of it." But finally he attended a mission given in St. Vincent's Church. He had made a good contession and became recordied with God. All the energy he had before used for evil was now turned into the channel of good, and from that time the story of "Tom the Newsboy" is a remarkable one.

Late one night in a saloon he caught

a remark which meant to versed ear that a man was tired of iving. He followed the fellow, a poor, starved wreck of humanity, do the wharf, saw him sit down to think it over for the last time.
"I must save that man? he mut-

tered; but what could he do? He was quick to act in times like this. Going away down the pier, he began to sing one of the most encouraging hymns he

Mother dearest, Mother fairest,
Help of all who call on thee:
Virgin purest, brightest, raiest,
Help us, help, we cry to thee,
Mary, help us, help we pray;
Help us, in all care and sorrow,
Mary help us, help we pray.

The words reached the heart of the poor man. A new hope sprang up in his mind; and by and bye, when the voice ceased, he rose and went back and began a better life. Years after-ward he tells the story with tears in his eyes: "God bless the singers, he says. "Nothing but the voice of that boy could have reached my heart. I would have run from a priest, but I could not resist the sweetness of that beautiful hymn, ' Mother Dearest.'

Occasionally sober parents rear up become drunkards, but the parents are not to blame. They did what they could by precept and ex-ample to keep their children from going wrong. They have thus thought to comfort them. No such comfort is possible to the drunken parents who their children following in their own footsteps. The bitter thought, "like father, like son," is before their minds BY HENRIETTA DANA SKINNER, AUTHOR OF

CHAPTER XIX.

I remember wondering what it would feel like to be in the free open air again, in no man's power, and well out of this disagreeable scrape. It was all so clear to me now that we seemed blind not to have known from the first the true state of affairs. I had no experionce with the insane, but it appeared to me best to avoid a struggle or a trial of physical strength, and to sympathize with his illusions or gradually divert his mind from them, as one would that of a child. Fortunately he seemed at the moment to have no feeling of personal antipathy for me, but I could not tell how long this would last. He still heid my wrists uncomfortably tight, and I dared not complain. I expressed surprise and interest in what he told me, but he did not stop to

There was a carriage in waiting at the end of the block when I came in.
The door was half open, and there was no one inside. It is waiting for me!" he shouted. "For me! They want to take me off! They believe want to take me on. They are all de-eeived." Suddenly his voice dropped to a whisper, and he began to push me towards the window. "See there! The carriage has moved! It has the opposite side of the crossed to the street. What do

I did not resist him, but, though I did not wish to appear afraid of him, yet I could hardly be said to relish the idea of standing at a fifth-story window with a lunatic who had tight hold of me and might take it into his head at any mo ent to pitch me out into the street be

low. "Is it another signal?" I suggested, mysteriously. "Do they know we are together here?"

He looked troubled, and to my im mense relief dropped my hands and stepped back a pace or two. "They must not see me," he said, over and must not see me," he said, over and over again. "I have written to her father and told him the true state of the case," he muttered, after a pause. Perhaps he has sent the carriage to

take her to the asylum.' I sssented. "Dr. "Yes, yes," I sssented. "Dr. Hude's asylum."
He started a little. "Dr. Hude

knows she is crazy, for I have told him all about it. We will drive he there w before her spies know what we ar Then he paused and looked spiciously. "I am afraid of around suspiciously. "I am afraid of them," he said, trembling. "Suppose the coachman should be a spy, and should take me off instead of her

"I might take her to the doctor's, I suggested, "and you stay here safely till I return."

was absurd to suppose that he would consent to anything so simple and obvious, but in his distorted frame of mind he did not see what was plainly of mind he did not see what was planny
my motive. He caught at the idea
with a sigh of relief, and began to
fumble in his pocket for the key.
"They will not know you," he said,

"They will not know you," eagerly. "You can do it. She will not suspect, and she will go with you With some difficulty he fitted the key to the lock and opened the door. I should have liked to spring through to cutside freedom, but ught it wiser to hang back and feign indifference. "Go, go!" he said, hurriedly, push-

ing me through the aperture. "Put her in the carriage and drive her off. I will hide here, so that they will not see

I have said that I had no conscious sensation of fear, but when I passed out of the open door and heard him close it behind me and lock himself into the room, then I knew that I had been in deadly terror. I became so weak sud-deally that I could hardly pull myself together sufficiently to descend the stairs. At the landing on the bed room floor Etienette v looked up at me with appealing, inquiring eyes. I spoke low and rapid-

Ty: Put on your bonnet as quick as you can and come with me. Your father sent me to rescue you, and I have obtained your husband's consent to take you away. Don't lose a mo-

yet we neither of us spoke. We crossed the street, and walked in silerossed the street, and walked in silence half the length of the block to where the carriage stood. I opened its door and motioned her to get in.

"Stay here while I go in to see Dr.

Iude. This is his carriage. He is onsulting with Dr. Netley within and expects me. Sit so that you can keep your eye on the door of your house. If Colonel Moir comes out, you must leave the carriage and run up the steps into the doctor's office. We shall probably call you to come in presently. We must all consult together and try to act for the best."

Dear, brave, good girl! She did as she was told, without question or com-plaint. With a word to the astonished coachman, I left her and mounted the eps. The door was instantly opened me, and Dr. Hude was at the thres-

hold to meet me.
"She is all right," I exclaimed, breathlessly, "but he is as crazy as a

The physician smiled blandly. "Of course we know that, but we wished you to be satisfied of it. Mr. Frent, permit me to introduce you to my colleague, Dr. Netley."

I hardly had the patience to bow and

ake hands.
He has commissioned me to drive her to your private hospital, and I have brought her over here. She is sitting in your carriage

hands. "You are an excellent manager, Mr. Fremont. This simplifies things immensely. Dr. Netley and I are agreed that she should leave him, as we believe her life to be more or less in danger while his illusions last; but she should stay in the city, as we may need her signature to papers if we de-"You are an excellent man-

her in my hospital, and it will then be easier to persuade him to follow our plan of procedure."

what ponderously. "Unfortunately we are not as well in accord as to the method of procedure with the patient in question. We—" It seems to me," I interrupted,

"that the first thing is to secure Mrs. Moir's immediate safety. Her husband has commissioned me to deliver her into Dr. Hude's hands. I do so. I would now suggest that Dr. Hude drive her at once to a hotel where she will beyond reach of danger, for Colonel Moir may change his mind at any moent and rush out to seek her.'

The physicians hesitated.
"We should not wish to take any we should not wish to take any step without due authorization from the family," said Dr. Netley, at last, slowly. "I would suggest that Mr. Fremont, as representing Dr. Chabert, Fremont, as representing Dr. Chabert, should take Mrs. Moir away."

"I do not understand professional etiquette," I said, with scant courtesy, they I do understand common pro-

but I do understand common propriety. I know that I, who am absolutely no relation to either, have no right to hide a man's wife away from him. I have done all that Mrs. Moir's father and husband have commissioned me to do. But you can advise her professionally to leave him; she will do as you say, and there is no time to be lost.

The doctors stepped aside and par-leyed together. I was in an agony of impatience. I knew perfectly well that if Moir should appear on the scene power on earth could keep me from interfering between husband and wife. There would be murder before I would see Etienette fall into his hands in his present mental condition. I prayed God that it would not come to that. But the doctors finished their consultation, the upshot of which was that Dr. Hude could, consistently with etiquette, warn his patient's wife that she had best separate from him for a few days until Mr. Arthur could be consulted and it could be determined how to treat

I do not know if she had her purse with her," I said hesitatingly. "you kindly give her these bills? may need them. She left home abso-

butely without preparation."

Dr. Hude descended the steps, stood a moment talking to Etienette through the carriage window, then he gave instructions to the coachman, and the carriage drove off rapidly, I knew not whither.

After writing full particulars to Dr.

Chabert, I took the train for Washington that evening. Major Haliburton had accompanied me to New York, as he intended to take the steamer from here to Halifax, Nova Scotia, where he was to visit some relations. teamer sailed duly the day after my departure, as I saw by the papers What was my surprise, then, on my re turn to New York, five days later, to be welcomed at the hotel door by my old friend.

Not started yet!" I exclaimed. "No, sonny," he said, cheerily. "I got down to the wharf, carpet-bag and all, and somehow I kinder recollected that you looked a little down in the mouth when you left for the national capital, and says I to myself, 'It'll do Robert good to see a friendly face when he returns. The steamer goes every week, and I reckon my folks can live without me for awhile, for they have gone along for three years, and it hasn't

busted their hearts yet.

I was much affected by this proof of his attachment. The major knew in a general way that Dr. Chabert was anxious about his daughter's health, but knew nothing further. have confided any trouble of my own to him without hesitation, but it seemed to me this was hardly my secret, and until something was definitely arranged I should not speak of it. With great delicacy he retrained from asking me any question. i hastened round to Dr. Hude's office to find what had been done. He was out of town and I had to wait an hour later until I could see

Dr. Netley. "Mrs. Moir is to leave to-night for her father's home," he said.
"Who goes with her?" I asked.

"She prefers to go alone. She do She obeyed unquestioningly, and we passed down the stairs together and out into the street. There was so much to be said, and so much to be explained, nected with her leaving her husband. It is best for her sake, and no doubt she feels it so, for she did not refer to you. It has been decided by Dr. Hude and Mr. Arthur that Colonel Moir shall travel for a year under the care of a young physician and attended by his valet. They feel secure of good re-

" And you do not agree with them ?"

I ventured.
"I cannot!" he said, decidedly. "I speak to you as I should wish you to report to Dr. Chabert in my name. Mrs. Moir is a very brave and a very loyal young woman. As long as there is any hope of her husband's recovery it is doubtful if she will ever confide even to her own father what she has suffered for the past four years. But when she consulted me about her hus-band's health, she felt obliged to tell me all that might serve as a key to his condition. Colonel Moir's mind seems have been slightly unhinged from the first year of their marriage.
"Do you mean that she h

had seen this coming on for years and has not spoken to her family of it?"

"It seems that from the first he has been very strange to her, giving her no money, not even allowing her to no money, not even anowing her to touch the pin-money her father had settled on her. He was jealous and restless if she went anywhere alone, and finally forbade her to stir without him. She has been almost a prisoner your carriage."
The doctor laughed and rubbed his The doctor laughed and rubbed his when Colonel Moir chose to take her when Colonel Moir about with him. He too a dislike to

any friends unless he brings them to the house himself. Frequently those he brings are undesirable for her to meet. "My colleague and I are perfectly agreed, as he states, about the line of action to be pursued with regard to Mrs. Moir," said Dr. Netley, somewhat ponderously. "Unfortunately we are not as well in accord as to the ous and apprenensive to do more than try to keep the peace at any sacrifice. Of general society she has long seen nothing. For many months past he has been threatening to send her to an asylum, and she was only able to con-

sult me in secret."
Oh, Etienette! Poor little Etienette! To think that we knew not one word of what you were enduring!
"But did not Mr. Arthur notice his

nephew's condition?"
"It appears they are not on good terms. Arthur claimed a large snare in some sugar deal, and Moir would not give him a cent. Arthur would not go to court about it-it is whispered that he dared not, as there was something shady about the transaction. But of this I know nothing. For the present they are reconciled, and there has been

compromise."
"And you do not believe in Moir's "I believe that he may be relieved,

may appear to be cured, but the trouble say so. My skin's tough as bark. is liable to break out again in a more dangerous form. If it recurs he is likely to have a peculiar aversion to all have had any connection in his mind with this first illness that will make it dangerous for them to ever put themselves in his power. He may become sane and remain so to the end of his days, but again a very slight thing may upset him, and the result may be a "Is he likely to live long in this con-

"His general health is good. Barring ccidents, he is likely to live beyond

I groaned in spirit. No one wishes to be a murderer, yet how often one would bless Providence if it saw fit to remove a fellow-mortal before his time

from this vale of tears!

As the affair was now public property and no longer a family secret, I felt at liberty to tell my good Ohio friend the outline of the story, that Dr. Chabert's daughter was going back to her father's home, as her husband was temporarily

"Sho! That's pretty hard lines!" he remarked. "I remember her in Washington as a bride—a pretty, black-eyed girl, with lots o' fine clothes, but eyed girl, with lots o' fine clothes, but a good girl and real spunky. She won my heart because she seemed so cut up about you, and didn't give herself no rest till she had everything prepared in tine style for you when you come out prison. There warn't anything in whole hospital good enough for you. If I'd a' been her husband I'd a' been ealous. And she a bride, too!" And le laughed as if were a good joke. "S'spose you'll be takin' her home in

a day or two?" he suggested.
"No," I said, drearily.

going on to-night."
"Not alone!" he exclaimed.

"I am afraid so.": He looked puzzled. "Where is she now?" he asked.
"I don't know," I replied, unwilling-

"I don't know," I replied unwilling-ly. "She is stopping at some hotel in the city; I haven't asked where." "What in tbunder—" he began, then he stopped, muttered to himself a while, said "Sho!" several times with energy, then came and sat down near me in

silence, patting my shoulder with his big hand from time to time.

His delicacy and kindnesses were too much for me, and I put my head down I tried to

on my arms and sobbed. I tried to speak, but he would not let me. "You needn't to say nothing," he said, soothingly. "You air a Fremont. said, soothingly. "You air a Fremont, and you couldn't do nothing that might lead any way that warn't the straightest and best. Yes, when a woman's unhappy, a man that's fond of her ain't so sure of himself as when she don't need no help or comfort, and he had better leave others to do for her at them times I've never asked you no should marry young if he can make up his mind to, even if it ain't his first love. But there is times when he tions, can't." He paused.

married," he added, slowly.

I raised my head and drew a shade nearer to him. He tipped back his chair, crossed his legs and sat whirling his thumbs and staring steadily before

"I come of a better family 'n you'd think. I know I don't talk like a man of education, but the education went to my elder brother. He war smart and wanted to be a doctor, and my father couldn't afford to send two to college, so he sent him. There war just one girl round our way that all of us boys war crazy to marry. Her mother's folks war from Halifax, Nova Scotia, and her crazy to father war a professor at the medical school. My brother always got the good things, and he got her."

I m wed a little nearer him and laid

my hand on his arm. He swallowed hard for a moment and went on:

" As I said, when a girl's happy you can be kinder reconciled, and think perhaps you'll suit yo'rself elsewhere. It she's unhappy it's none of yo'r business, and you oughtn't to think of it, but that's just the time you find you can't look anywheres else. Oneida warn't happy. He war a good man, but his patients war always comin' round and tellin' him their woes, and if she war sick they'd ask him out to tea. I'd left home then, and war doin' pion-eer work in the Buckeye State, but I come back from time to time, and I seen how it war. She war sick and lonely, and he war bein' petted up and havin' a good time and bein' told she didn't appreciate him. Then she died.

. . Nigh twenty year ago . . . In six months he married a young widder and raised a large family. Eleven. Oneida left one little girl, and her mother's folks took it to raise. They live in Nova Scotia. It's there I'm goin' now, to see my niece, Oneida Haliburton."

CHAPTER XX.

I did not feel that I could trust my-self immediately to return to Detroit. British fleet, stationed at Bermuda in

cide to confine him. He will now think | books, but does not allow her to see I needed a few weeks of absence and day, Etienette separated from a hus-band who had ill-treated her and made her unhappy, Etienette in need, as Major Haliburton had said, of help and comfort, this was a picture which I must turn my eyes from and harden my

> afternoon, "I reekon I know you feel. You done right, but it's hard for a strong man with chivalry in his soul to leave a lone woman to travel that distance without an escort. She'll have to change cars once or twice and spend a night on the road, at Albany, maybe, be free with me, Robert. I'm no lady's man, I'm not cultivated like what she's used ter, but I stand ready to go with her and she don't want for nothin'. Reckon I'm safe enough! I'm as old a man as her pa, and I'd b as careful of her as I would of my own little Dido. But if you think I wouldn't be good enough for her, just

I was overjoyed at his proposition, and convinced him of my delight. It was an easy matter to get Mrs. Moir's address from Dr. Netley, and the good major called immediately to offer his services, which were accepted with such grace that he returned to our rooms in the best of spirits.
"Did you have to refer to me

all? I asked, hesitatingly, as he crammed his belongings into his capacious carpet bag with ruthless hands.

He turned half round and gave me

one of his long, comprehensive winks.

Robert,' he said, impressively,

there ain't a man livin' has a greater regard for truth, as truth, than Levi T. Haliburton. But you air detained in Washington, Robert. Not that she asked for ye. She didn't. But I had to make some explanation of how I come to offer as her escort. The Secretary of the Interior had important business with you concernin' some canal, and it might detain you for days. You are a very talented engineer, Robert, and Uncle Sam's govern-

ment thinks a heap of you."

I nodded wearily. I must learn not to care how I appeared in Nita's eyes. But the major looked uneasy at my silence, and seemed to think it necessary to justify his action.

"You see, the Good Book says, Robert, that if you talk with the tongue of an argal and beautiful to the control of the c

of an angel and haven't charity yo'r religion ain't worth a damn; which I take to mean that you needn't be so allfired truthful as to hurt any one's feel-Now I didn't want that pretty creatur' to think that you nor no man else would ever neglect her, or fail to provide for her comfort. It always seem to me that what Ananias suffered that if he'd told the lie the other way, o's to give more'n his share, 'stead o' less, the Lord would 'a' winked at it, and Ananias would 'a' been alive to

He did not seem to understand why I laughed so immoderately. "Glad to see you in such spirits," he said, gruffly. "Laugh away! I done the best for you I know how, and I can't do no bet-ter than that. But I tell you what it is, Robert, I don't do nothin' for nothin'! If I go to Detroit for you, you air to go to Halifax with me."

This was not a bad idea. It fell in exactly with my wish for a prolonged absence from home, and so it about that I arranged to take a three weeks' vacation and started with him for Halifax. I went determined to enjoy myself, and to drive Etienette from my mind by filling it with all other possible interests and occupations. Etienette must bear her own crosses

"As I war sayin' to you, her mother's folks took her to raise when she warn't no more'n a baby, and her aunt Sophy seen after her in especial. Sophy ain't like Oncida war. She's short and in the short and you will offer her your arm -" which arm?" he interpreted like Oneida war. She's short and stout, but Oneida war tall and slender, and made you think of a lily every time you'd look at her. I expect her child is growin' up like her, though I ain't seen her for three years, but her folks call her Dido, and they tell me Dido to hook on to," he suggested. war some kind of a queen in old times way back when folks war mostly pagan. Her great-uncle have a large family, and live in a big place in the country. He's some pumpkins up there—got a handle to his name and half the alphabet after it. You can't pronounce it, 'cause there ain't no vowel, nothin' but

consonants. He fumbled with his pocket-book and produced a card, which he handed me with an affected air of difference, though I knew well that he expected me to be deeply impressed by it.

Sir Everard Bourke, K. C. M. G.,

but do you know how they pronounce it, sonny?" he asked, anxiously. "Knight Commander of the Order of St. Michael and St. George and Companion of the Order of the Bath," I

replied, glibly.
"I want to know!" he ejaculated. "It's easy readin' for you, 'cause you live right up there among them Canucks and know their ways. Now I've had that card nigh three year, and couldn't never make head or tail out of it. I thought maybe it war French. The ladies write on their cards sometimes P. P. C. and R. S. V. P., and they

say it means somethin' to them that know French. They air half French up in Canady, and I thought maybe they use the same system of spellin'." The gay season in Halifax was during

Halifax, the chief garrison town of British America. The presence of a large number of young officers with plenty of time on their hands for social enjoyment gave rise to continuous entertainments in the form of military balls, dinners, picnies, high teas, lawn-parties, hops on board the men-of-war, small dances and sports of all kinds. My grandfither had procured for me from some of the dignitaries in Upper Canada letters of introduction to the Governor of Nova Scotia and many aligonian officials, and I also carried letters from Washington officials to the colonel of the Royal Eugineers and to two of the leading civil engineers of Nova Scotia. Armed with these, I was Nova Scotia. Armed with these, I was received with characteristic hospitality, was made the guest of the best clubs, and was soon almost overwhelmed with invitations and calls. I was there to enjoy myself, and I entered into the spirit of the gasety with all the cost spirit of the gayety with all the zest which generous strains of French and Irish blood brought to the fore.

I did not wish to force myself upon Major Haliburton's friends, or to disturb the privacy of a family reunion, and had not accompanied him in his first visits to Sir Everard's residence in the suburbs, but at the end of a few days I received a formal invitation to there. I went to show my note to the major and found him in a regular "Robert," he said, in an awe-stricken

whisper, 'I wish you to accept. I'm proud of you and I wish them to know But 1-er, I don't feel well. I'm ailin' a little, an' I don't think a din-ner'd agree with me. I, er—the truth is, Robert, I never been to a dinner party in all my life, and there's goin to be twenty at table, Dido tells me, young and old, twenty low-neck and swallow-tails, and they air goin' to hunt in couples, ten pair men and women, and dinner to begin at half-past seven. Of course, I been to political banquets, but there they ain't no women round, and I always give the nigger behind my chair a dollar bill to keep me posted what knife and fork to use, and there's so much speechifyin' and hurrahin that nobody pays attention to yo'r table manners, anyhow. But I done pretty well here till now. I ain't done Oneida no discredit so far as I know, and I don't want to begin now. The New York tailor give me clothes, and you tell me when to put them on; I've been mighty careful my grammar, an' I've took no meal at the big house but tea, which is plain sailin', only they take it in the draw ing room, and the cups air tarnation small. It ain't quite hearty enough for me—just buttered toast and muffins and cake. I like preserve and a bit o' han or chipped beef with mine, and a couple o' baked potatoes, and a table to spread it out on. But seems they feed again later, and tea is just a kind o' stop-gap between 2 o'clock dinner and 7 o'clock dinner. They have a cup o' tea and buttered toast when they get up in warn't so much for reason o' tellin' a mornin', and breakfast at 10, and they lie as for cheatin' the poor. I believe take a bite o' somethin' with a cocktail when they go to bed, so 'tain't likely they'll die from lack o' sustenance.'

"Don't worry about the dinner-party, Uncle Lee," I said, reassuringly. He had once told me that was the name his niece called him by, not fancying his Christian name of Levi, and I had adopted the appellation. "Give the dollar bill to me and I'll tell you what to do as well as any nigger.'

I persuaded him to send acceptance, but his spirits fell lower and lower as the time grew near.
"It ain't no use," he complained "It ain't no use,"

"As soon as I begin to think about it I grow weak and shivery all over and my insides squirm all around in my stomach. I'm going to have an illness, Robert, I know I am. Such feelin's ain't natural. I have rode through a hail o' bullets without turnin' a hair, but just the

"Oh, you just need a little coaching," that the Lord had sent her. I could not bear them for her or be disciplined in feel confidence in yourself you'll be all I've never asked you no quesRobert, but I believe a man
marry young if he can make up
nd to, even if it ain't his first.

The never asked you no quesfrom how how breaked, but I could take comfort in
feeling that she was safe withher father
and mother, and in no present danger
from how how breaked.

The confidence in yourself you'll be all
right. Now, I will tell you how it will
be. We shall enter the drawing-room
in the country in England and had man at the door who will ask our names and shout out 'Major Haliburton and The major told me something about his niece's position while we were on the big Cunarder sailing to Liverpool via Halifax.

and shout out 'Major Haliburton and Mr. Freemont!' The host and hostess will be standing near the door and will shake hands with us. Then we cross over to a corner and stand by ourselves

> got a little mixed up on the arms," I stammered, "but it's bound to be one or the other, not both at once."

> Obviously he had lost confidence in me. "I might see which one she starts

"You can leave everything to the lady," I said, eagerly. "She will fall into line when it is your turn to walk into the dining-room, and she will go into the dining-room, and she will go straight to the right seats at table. They are trained to know these things. You must not sit down or begin to talk when you get to the table, for the host will ask a blessing first. Then about the middle of dinner, just after the game and before the sweets, the host will suddenly fall forward in his seat with his head and arms on the table, his eyes rolling and a kind of apoplectic gurgle in his throat, and there will be C. B.," I read out.

"Yes, that's the way they spell it,

"Yes, that's the way they pronounce but don't be alarmed, he isn't in a fit he is only saying grace. The Haligon. lans always return thanks in the middle of dinner, I suppose for fear they won't be in condition to do it at the end."
"But the forks, Robert," he groaned,

"the forks and spoons? I suppose I could say I felt a little out o' sorts, and only eat the soup and ice-cream. one o' the worst things comes at the very start and puts me all out o'count-enance, and that's the shell oysters. I'd a heap sight rather eat 'em stewed; then you can chase 'em round with a spoon with some chance of getting 'em cornered. But these raw things are allfired slippery and they stick to the shell like leeches. I wrastled with 'em once and I know. I tell you it ain't no use, Robert; I ain't fit for these entertainments, and I hadn't oughter go. I'm gettin' a chill. I feel the symptoms." He took to his bed that afternoon. ladies were probably far more critical of me than I of them.

winter, had its summer headquarters at My medicine chest contained three remedies — quinine, paregoric, and calomel—and I tried them all in turn without success. He went from bad to worse, until I decided that we had better send word without delay to Sir Everard and Lady Bourke of his inability to attend the dinner on the morrow, that they might secure a guest in his place When I returned from despatching the note, I found him sitting up looking a little shamefaced.

"I feel some better, sonny," he said. apologetically. "I guess yo'r remedie air beginnin' to take a hold."

I am very glad," I said mischiev-ly, "for I couldn't hire any one to ously, take that note way out to the North-west Arm, and you'll have to go, after

He turned so pale and looked at me in such consternation that I had'nt the heart to tease him long, and after I had nearly frightened him back to bed, I admitted that the note was well on the way to its destination, and he breathed freely again. Captain Larpent, of the Royal Engin-

eers, drove me out in his trap to the Bourke residence on the Northwest Arm, a lovely sheet of water, an inlet of Halifax Bay, sorrounded by the coun-try-houses of wealthy Haligonians. After we had passed through the lodge gates and were driving up the shady approach, I noticed a pretty cottage buried under the trees, which he told me was occupied by Miss Sophy

"She is an independent, energetic little old maiden lady, and lives with a niece that she has adopted. "Home," of course meant England, where all good Nova Scotians who could

afford it sent their sons and daughter to be educated. After entering the drawing-room and paying my respects to Sir Everard and Lady Bourke, I was to Sir Everard and Lady Bourke, I was Introduced in rapid succession to "Miss Bourke," "Miss Sophy Bourke," "Miss Bourke again." Miss Bourke again. This was puzzling, for the major had not told me there were so many granddaughters in the family. Miss Sophy Bourke I distinguished at once from his description—a lady about fifty years of age, short, plump, and rosy, years of age, short, plump, and rosy, but the three ladies of the younger generation were strikingly alike. They were of the Celtic order of coloring with black hair, blue eyes, very care brows and lashes, and red-and-white complexions. The Halifax girls, as a three Miss Bourkes were tall and stately, with broad shoulders, small waists and slender hips, long ne hapely heads. Their manners were correct and dignified; they were served of speech and sparing of smiles. Their noses were acquiline; they had arched nostrils and short upper lips, and all the other adjuncts that go t high-bred, aristocratic

make up the high-bred, aristocratic type of British beauty.

I had hoped that I should be appointed to take Miss Haliburton into dinner, but I found myself assigned to one of the Miss Bourkes. I made as careful the Miss Bourkes are I deard so that a study of her face as I dared, so that I might be able to distinguish her from her sisters, for the three girls dressed alike and seemed to be exactly of a My Miss Bourke I discovered to age. be not quite so tall as her sisters, to have blacker hair and eyelashes, eyebrows that nearly met, and a shy, startled-fawn expression in her Irish-blue eyes. The three maidens all looked proud and grave, but I believed mine more timid than proud, shy and inex-perienced rather than serious, and it put me on my mettle at once to try to rouse her and draw her out. It proved to be a very difficult task. I did wish to treat her as a school-girl, ask her ow long she had been back from England, if she liked dancing and played croquet, if she preferred riding to driv without turnin' a hair, but just the thought o' this here party makes me as tunately I had not acquired the smalltalk of Halifax, and as she introduced no subject of conversation I had unwillingly to resort to the catechising here she was allowed to attend dinner-parties, which was not customary with unmarried young girls at "home," unmarried young girls at 'home,' that she did not play the plann nor sing, but was fond of drawing and sketching in water-colors, that she could play croquet, that she had no could play croquet, that she had no and therefore could play croquet, that she had he saddle-horse of her own, and therefore seldom rode, and that her favorite sport was lobster-spearing. I was not familiar with this sport, though I had speared frogs and black bass in the speared frogs and lake country, and asked her to describe it to me, but she looked alarmed, and said, hesitatingly, that I should prob bably have a chance to try it for myself

before I left Halifax.

I began to fear that my handsome companion with the poetic brow and romantic eyes, the aristocratic profile and classic throat, was not merely shy There was no doubt that Etienette had spoiled me for other women — Etienette, so vivacious and full of fun; accomplished, well read, travelled; witty, but always refined; lively, yet always modest and self-respecting; gay, though full of deep and sincere feeling. I realized with a little pang at my heart that I must not let my thought we hear to have and I let my thoughts go back to her, and would have been well pleased co have fallen desperately in love at this juncture. I was on the lookout for an object for my affections and it annoyed me to find myself so fastidious. This young girl beside me was almost ideally handsome in face and figure, sensitively good and sweet in disposition, if look and manner were to be be lieved, and no doubt carefully educated upon the best feminine models, yet I turned from her impatiently and set entertain me with a lot of society small-talk. On the other hand, how many attractive and entertaining yeung women I had hardened my heart against because they lacked the high-bred charm and beauty of Miss Bourke. There was no doubt at all that I was an unreasonable cad. I hated myself for that the ladice werely that the

I said, at la in the conversation ably long, and she ha

NOVEMBER 1

"I am very desire

relieve it. "Which cousin?" "One da, Miss I plained. "Her unc ton, has been a frien boyhood. He tells

She looked up at r ful, romantic, Irish-shy wildness, like th gazelle. A wave of the soft oval of her " I am Dido," she

embarrassed tones. TO BE CO

SOULS FROM PI VENT A It was fair-day i Pyrenees. This f year only—on the for for the 8th of Ma September. It lass and is of great in towns, villages and the people flock

A wealthy farm autumn fair his n had good luck in and, at the close af ket, had the satis away with him a exchange for his flo jolly farmer. around the st the stalls market place had profitably as he, a

nothing to sell, and to buy. men who had noth to watch their me

They beheld the ing in his luck, s horses, cows and s and bank-notes, an er's leathern walle

fortune.
These two men manner of life. no friend of their talking over their ments, they grew aged, gloomy and "Why should have so much rece the other. Their eyes met

the same.

their way too.

through

stream, through lonely paths, with river, whose bed current swift, the so did the farmer Let us lighte will never miss it " He is strong answered the oth We are two. " But if he sti

We are two ; y is cold; your of hungry and nake But if he she No reply, only other's gloomy of asked the other

harm ?' The question tering that ask long in coming weak and in an I would not "But he is There was n

groan, and the The night was a The farmer to ' He is with they are feast carries a light Let his pu the reply. darknes ows gathered

path became le They took s erag that shut Darkness sett waited; and t A footstep v hearts beat lor the rushing blood, was sur "Come, are The voice o

> It was only flood of light of a goodly co His frien part of the wa we can interc Again all forth and fol time to tim through the them the farm

ling and the startled from

again-withir to wait for th "He comes
"Ready!" "Stop! V friends are chance is los They must

their work.

village which each other. the gorge at alone!" Th safe beyond Through at a lonely o

heard by hi

City, and of which, as an English Pro-

estant, I had hitherto seen nothing.

In this way I became acquainted with

many eminent and holy souls, both men and women, who did more to remove my

ly with regard to devotion to our Lady.

e instruction on certain points, and

met me at a convent for that purpose

yet, in each and all of these cases, it was that I sought him, not he me

Even later, what I have learned has

been principally from books to which

he referred me, and which I was to

study and work out the conclusions for myself without his aid. I think he was afraid of his personal influence over me

He did me the greatest possible service, however, at this time, by kneeling by

the service, which ever after I was enabled to follow with ease and comfort.

If Catholics who are helping Anglicans into the Church would only do this more

often, one of the greatest stumbling-blocks of Protestants would be removed.

ased to the service of the Mass from

following the service exactly, and see

ing how each part forms one beautiful

and sublime whole, culminating in the

The result of my visit to Rome was

Holy Spirit of God, which touches them

to the quick, so that they can find no answer but in the words of Samuel;

With me (as with so many others at

this very moment) all human consider-ations were perpetually urging me the other way. I had been left sole guard-

ian of my children by my husband's will; but I bad already received notice

Chancery. Of the justice of such a course this is not the place to speak. Enough that it is the law of England that children can thus be forcibly estranged from their mother and natural estimates of the will of the

protector, in spite of the will of the father, if that mother, by following the

dictates of her conscience embraces a

different faith. I had promised my

husband on his death-bed that I would

never leave his children; nor entrust them to the guardianship of others.
And I found myself therefore in a great

strait, not knowing exactly what the powers of the Court of Chancery might

be; and dreading, as all mothers would, that my children would either be taken

from me (in which case my promise would be broken) or that they would be

exposed to influences which above all

others I most dreaded, while I should be

powerless to interfere; and that, from my own act. In this great moral diffi-culty, too, I had no one to advise or

I think that Catholics who

Great Sacrifice.

inting out to me the exact places in

my side at Mass once or twice, an

aded in my

once or twice during my stay at R

"I am very desirous to meet your I said, at last, when the pause in the conversation had grown intolerably long, and she had done nothing to

Which cousin ?" she inquired. "Which cousin?" she inquired.
"Onelda, Miss Haliburton," I explained. "Her uncle, Major Haliburton, has been a friend to me since my
boyhood. He tells me you call her

She looked up at me with her beautiful, romantic, Irish-blue eyes, full of a shy wildness, like those of a frightened gazelle. A wave of rich color swept soft oval of her cheek. I am Dido," she murmured, in low,

embarrassed tones, TO BE CONTINUED.

# SOULS FROM PURGATORY PRE-

VENT A MURDER. It was fair-day in the town of the Pyrenees. This fair is held twice a year only—on the feasts of St. Michael, for the Sth of May and the 29th of September. It lasts for several days and is of great importance, for from and is of great importance, for from towns, villages and mountain hamlets the people flock to it in vast num-

A wealthy farmer brought to this autumn fair his numerous stock. He had good luck in finding purchasers, and, at the close af the half-yearly market, had the satisfaction of carrying away with him a well-lined wallet, in exchange for his flocks and herds.

Not all were as fortunate as the lly farmer. Not all who hovered jolly farmer. around the stalls and booths of the market place had sold their wares as profitably as he, and some, indeed, had nothing to sell, and no money with which

The latter was the case with two men who had nothing better to do than to watch their more fortunate neigh-

They beheld the happy farmer rejoicing in his luck, saw the exchange of horses, cows and sheep, for gold, silver and bank-notes, and even saw the farmer's leathern wallet close upon a small

These two men were friends in "illluck," as they called their improvident manner of life. "Good fortune" was no friend of theirs, they declared; and, talking over their mutual disappoint-ments, they grew embittered, discour-

aged, gloomy and envious.
"Why should those who already have so much receive more?" one asked

the other. Their eyes met ; their thoughts were The farmer's way home was their way too. Across mountain and stream, through valleys, glens and lonely paths, within sound of a rushing river, whose bed was deep and whose current swift, their own road lay, and

answered the other.

We are two. "But if he still resist?"

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Bourke.

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We are two; your hearth, like mine, is cold; your children and mine are hungry and naked." But if he should still be too strong

No reply, only a long look into each other's gloomy eyes. After awhile one asked the other: "Would you do him

"Come, are you ready?" The voice of the speaker was tremb-

ling and the reply startled from their lair.

It was only to re-enter it hastily. A flood of light lay across the path, and showed them the farmer—in the midst

of a goodly company.
"His friends are accompanying him part of the way. Let us hasten forward; we can intercept him at the gorge."

Again all was dark, as they issued forth and followed their prey. From time to time the moon penetrated through the deep shade, and showed them the farmer walking on alone, firm, erect and bold. His air and manner irritated them. They were in advance irritated them. They were in advance again—within the mountain gorge, deep dark, awful. They withdrew once more to wait for the traveler.

each other. No matter; whoever they

were, they would not pass the end of the gorge at that hour. "Look, he is alone!" They saw him clearly now, safe beyond the dangerous pass.

Through the silent village streets they followed him, and waited his coming

at a lonely cross-road. How white they were, crouching in the darkness, hardly breathing for fear of being over-

hardy breating for the work of the heard by him, as he drew near!

An ivy-covered wall hid him from their sight for an instant. "When he masses it will be our time."

'Come," said the other, "let us go; we are not to do this devil's work. Rise!" he repeated hoarsely.
But he had to help his weaker comcommon to his feet, and take him by the

arm and lead him. "I shall go at once to the priest," said the thou with me. We have been saved from doing an evil deed."

They sought their parish priest and told their story. That they were sincere, he had no doubt; but, to prove its truth, the priest sought the farmer and asked him, in a general way, for news of St. Michael's fair—what luck he had had, and of the events of the

The honest farmer suspected nothing, and told how he had sold his cattle to good advantage, how he had supped with his friends, and then set out for

" Alone?"

" Did you stop anywhere?"

"Yes." When he was passing a sanctuary of our Lady, he had suddenly renembered that it was the annivers ary of his father's death; and he had stopped there to recite the rosary for he souls in purgatory.
Ah, thought the priest within himself,

these souls for whom he prayed were this companions and protectors on that cases, but never attempted any renewal fearful road. But he continued his of intercourse either in person or by

"Some of your good friends came part of the way, at least, with you?"
"No; it was late, and I would not let them do so. I know the road too well to need guide or guard," was the

farmer's reply.

Ah, thought the priest again, how little he suspects how much he needed both guide and guard that night, or who they were that kept him company

in that dread hour!
"But you met someone, either coming or going, between this and the village? a living soul," was the de-

cided answer.

The priest was convinced—convinced two souls and grateful. He had gained two souls to his flock, and the farmer's life was

### HOW I CAME HOME.

Holy Souls.

safe, thanks to the protection of the

CONTINUED FROM LAST WEEK.

current swift, then
so did the farmer's.
"Let us lighten him of his load; he
will never miss it," said one.
"He is strong; suppose he resists?"
"He who has once
seen a ghost cannot be as one who has
never seen it."
Doubts as to the truth of the Church of England had been sown broadcast in my mind; and I could not but feel that the only ligitimate and honest conclusion to which the High Church teachings of my life could lead was the one at which the Archdeacon and Dr. Newman had begged to near all det These I gave him; but a could lead was the one at which the Archdeacon and Dr. Newman had the reports of my of

spring of the Reformation and not the Church of Christ; that it was a national establishment, in fact, and nothing else. And if it were indeed a branch of the true Church, where was the harm of going to the parent tree? In the meantime, I read every book that came in my way against these convic-tions—Wordsworth and Burnett, Sewell and Goulburn, Bennett and and half-a-dozen others-and laid each down in disgust, because I felt that they made ex parte statements, that they quoted isolated passages from the "He comes."

"Ready!"

"Stop! What is this? Once more he draws near, but not alone. His friends are with him still—another chance is lost."

They must seek still another spot for their work, but it must be beyond a village which they are now nearing.

"Who were those men?" they asked each other. No matter; whoever they stroyed where it ought only to have amended; and especially regretted the

family, for the simple Eucharistic service of the Catholic Church. But work thickened upon us. The Crimean war came; and for the moment, I laid aside my racking doubts and fears and bent all my energies to trying to help my husband. During the war, I help my husband. saw my old friend, the late Archdeacon But lo! he has passed it, and it beside them, and fear smites them as they

substitution of the Morning Service

Ten Commandments and reiterated prayers for the Queen and the royal

with its wearisome "dearly beloved Ten Commandments and reiterate

behold him. For the third time, he is like the prophet, in --- Street, of all order, beauty and light within." need of Christ which we had given him at Rome. I recollect nervously con-fining myself to the business on hand; but at the end, I could not resist kneel-ing to ask for his old blessing. He gave it me without comment, kindly but sadly; and then we did not meet

gain for months.
I pass over the intervening years of my lite till my husband's death. They had been passed in arduous work and in ever-increasing anxiety for the health of one who was dearer to me than life. At last, the blow came; and then it was that I fully realized what it was to be in a Church in which I did not believe, and which did not recognize prayers for the dead. My mother-in-law had once said to me (in speaking of my sister-in-law's death), that it was the only thing she could not bear in the Church of England. And to me, it was simply impossible. I had prayed for him daily for twenty years. How could I leave of now? Besides, if there were only a chance, however remote, however doubtful, that such prayers could benefit him, how could I withhold them? I had a very touching letter from our old friend, speaking of him as I felt and knew he would do. In reply, I asked him where I could find such prayers as I had sought for in vain among Anglican manuals of devotion, begging him like-wise to say some Masses for my husband's soul; for he was then a priest. He complied with my wishes in both cases, but never attempted any renewal

continuing the correspondence.

That year of overwhelming misery went by. I spent it in the south of France; seeing no one scarcely but my children and the poor, and holding no conversations on religious subjects. went once or twice to Catholic church of the place where I was living; church of the place where I was fiving; but I was rather discouraged than otherwise by so doing; for I found it next to impossible to follow the services from the rapidity of the priest's utterance any my own ignorance of Latin.

This I resoived to remedy by taking lessons; but I had no one to help or explain to me the ceremonies of the Mass or Benediction, and got hopelessly puzzled at the rapidity with which the former was said. Even at that time, reports were spread in England of my having been received into the Church. I repelled them almost indignantly. I had come to no such decision. Yet, being miserable and dissatisfied with the Anglican establishment, my mind was ever insensibly working on-

resource was to fall back upon my old rule of life, to try as far as possible to be in the mind of the Church if I could not be outwardly of its body; above all, to wait and pray for further light and guidance. My Catholic longings, however, were not satisfied: I could not forget what I had heard. Dr. Newman says truly: "He who has once seen a ghost cannot be as one who had say that I feit I could not ask him to my seen a ghost cannot be as one who had the same threeton.

The following year, I went to Rome their infancy, and can never recoolect the time when they did not understand it, have no idea of the difficulty it presents to Anglicans as Protestants; they have not a notion of following the intentions of the priest without the words; and I do not think they can arrive at it either, till they have months in Rome before we met; and he then spoke of nothing but my sorrow and his great love for my husband, and begged to hear all details of the end. These I gave him; but we did not touch

that I resolved to halt no longer between two opinions, but to try by every means in my power to arrive at the truth. I felt, in fact, that I could no In spite of all my caution, however, my conversion were the reports of my conversion were renewed. I had not only done nothing aready arrived.

Whenever we went abroad, we used to go to Benediction or early Mass, and I often discussed the whole matter with I had always done before with my husband) lest people should talk and make truth. I felt, in later, that to do so would longer set it aside—that to do so wo harm?"
The question was low, the voice faltering that asked it. The reply was long in coming; at length it came, but weak and in an uncertain tone.

"I would not take his life."
"But he is strong! and what if he resist?" reiterated the other.
There was no answer but a sigh or groun, and they walked on and on. The night was growing dark.
The farmer tarried late.

"He is with his friends at the innight was growing and crising and drinking. He carries a light heart."

"Let his purse also be light," was the really.

"I would not take his life."

"But he is strong! and what if he resist?" reiterated the other.

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"He is with his friends at the innight was growing and crising and drinking. He carries a light heart."

"Let his purse also be light," was the really.

"The question was low, the voice faltone discussed the whole matter with my husband. He knew perfectly what and always done before with my husband it had always done before with my husband it had always done before with my husband was done before with my husband it had the onvent for my cousins had had the noven for the provent in the Lungara, where my cousins had had the noven for the unsurance of the my cousins had they are feasting and drinking. He carries a light heart."

"Let his purse also be light," was the reply.

The darkness deepened, and shadows gathered around. The mountain path became less and less distinct.

"Let us wait here."

They took shelter behind a beetling crag that shut them in from the road. Darkness settled down while they waited; and there was yet no moon.

A footstep was heard at last. Their hearts beat loud, it seemed almost as if the rushing river Gave, instead of blood, was surging in their veins.

"Come, are you ready?"

The voice of the road point of the road blood, was surging in their veins.

"Come, are you ready?"

The voice of the road point of the road blood, was surging in their veins.

"Come, are you ready?"

The voice of the road point of the road point of the road point of the road point the cathers and being of use in one's generation, depended on our staying where atom, depended on our staying where the result of hundreds and hundreds and hundreds and hundreds of such conversations. I make the result of hundreds and hundreds of such conversations. I make the result of hundreds and hundreds of such conversations. I more their services, but I used to steal in from the garden to cathed to steal in from the garden to such as the Anglian (I used to steal in from the garden to the Church by this means. After all, it was not a question for A. Or B. It concerned the individual soul of each one, and could not be decided to my Anglien chaplain, who was my boy's that the this time to have talked to my Anglien chaplain, who was my boy's tuttor and lived with us. But his notions about women have no character that our beings; that our business, if we had a firm conviction of their being says, "most women have no character at all; that our business, if we had a firm conviction of their being says, "most women have no character at all; that our business, if we had a firm conviction of their being says, "most women have no character at all; that our business, if we had a firm conviction of their be it. Now, in some cases, such advice might
Now, in some cases, such advice might
and have been wise and right. No one feels
I more strongly than I do how absurd it
lk- is for a woman, however carefully eduwith the intellect but with the heart," their veins.

This was the result of hundreds and have been wise and right. No one feels more strongly than I do how absurd it found it worried him, and I left off talking of it; but my own feelings underwair.

and mer—in the midst wheart, the conviction that had dawned upon me before my marriage and mer—in the midst accompanying him accompanyi been treated as the equal and companion of clever men; I had not had the education or training of an ordinary woman; and the religious doubts and "Speak, Lord, for Thy servant difficulties which troubled me had been heareth." put before me by really able and firstrate minds. So that to tell me, as this good man once did, to stifle without solving them, was a moral impossibil-

> acquainted with a Hungarian lady, a very fervent Catholic, to whom I now became intimately and warmly attached. She took me with her to a restant to the control of the disconnection of the disconnec Circumstances at this time made me treat she was attending at the Villa Lanti, which was preached by the Pere de Damas, of whom I had heard a great deal during the Crimean war. I was struck by the very practical nature of his teaching. There was not a word with which I did not entirely agree. And this was the more important for me at that time, because I was just in that state in which so many people are before they quite make up their minds to submit to the Catholic Church—that is, I was inclined to cavil at everything. People imagine that they must understand everything, and that all their doubts must be cleared up before they take the final step; whereas you must take the plunge in order to see and understand! God in that way

rewards our faith and simplicity; and as Dr. Newman well observes: "The

as Dr. Newman well observes: "The Church is like a painted glass window —all darkness and confusion without;

help me. I felt strongly also how usesurrounded by a group of men.

Trembling and afraid they shrank back into the sheltered the hedge.

Trecollect nervously con
Tr utterly unknown to ordinary visitors-I mean the beautiful network of charit-

But there were other circumstances which increased my difficulties. able institutions which nowhere exist in such perfection as in the Eternal the Catholic yearnings of my whole life, I had induced my husband to begin, and had myself completed, the restoration of all the churches on the property large altars, restored the patron saint in prejudices by their daily lives than volumes of controversy would have done. Still, I had difficulties, especialeach church; and, as crucifixes were not possible, had put a representation of the Crucifixion, not in small medallions but in large and separate figures, in all the east-end windows we could find untilled with stained glass; so that I remember perfectly well having been given a Catholic manual, and carefully cutting out and pasting down all such the people might, at any rate, have their thoughts led up to that great Mystery of our Redemption. Moreportions of it as treated of the Rosary or the Immaculate Conception! On over, since my husband's death, I had one occasion, at Countess A—-'s House, I again met Dr. Manning. But restored and fitted up, in the most Catholic manner possible, the chapel in the house, which formed part of the he did not encourage me in any way, and I felt that if I wanted his advice I church of the old Beneautime Monas-tery which formerly stood on this site. Here I had persuaded the chaplain to must seek it directly, he would not be the first to open the subject. At last, wearied with the struggle which had use the Compline service on Sunday evenings; and other prayers on Fridays, been going on for so many months in my own mind, and intensely anxious for taken from Catholic manuals. I was organist, and I had carefully selected explanations which would clear away my doubts and difficulties, I wrote to organist, and I had carefully should be but Catholic hymns; while the Bishop had given us leave to have Holy Communion on all saints' days and festivals, on which occasions the chapel him and asked him to see me. Even then he hesitated; and I mention this because it is the fashion for Protestants to affirm that he moved heaven was always beautifully decorated with flowers and lights. All this, if I became and earth to make converts; whereas, as far as I was concerned, the reverse flowers and lights. All the partial a Catholic, I must give up. a Catholic, I must give up. was the fact. He emphatically left me alone. And although, at my earnest request, he at last consented to give me

But there was one thing which touched me even more nearly. My husband had built a beautiful church in the village at the cost of £30,000. He and I had completed its adornment by and I had completed its adormance by bringing the rarest marbles and mosales from Italy; beautiful lamps from Venice, and carving and painted glass from Germany. Here, too, he was buried; and my greatest consolation, since his death, had been to pray in this church and in the crypt dear coffin lay, and which I had fitted up almost as a private chapel. great would be the struggle be could give up the daily service in this church, associated as it was with all the happiest years of my life, and now sanctified by being his last restingplace, no one but myself and God knew. In all my church works, also, the Bishop of the diocese had been my constant adviser. He was to me as a very dear brother; how then could I take a step which I knew would not only injure him in the estimation of his floc but also wound him to the very heart? Besides all these reasons, human pride came in. How was I to give up the came in. How was I to give up the position I held in the whole neighborhood, where I was looked upon as the promoter of every good work, and con-sequently admired by good people of every class? How exchange this for scorn and obloquy, and the contempt and distrust of all those whose good opinion I most valued ?

I dwell upon these temptations (for such they were) because I see them reproduced more or less in almost every case of conversion; and I know that hundreds are kept back at this moment by similar considerations. To me, the suffering was peculiarly great, because sunering was pecunary great, because all my life long I had leant so much on human sympathy and human approbation. I had been the spoilt child of my father, the spoilt sister of my only brother, the spoilt wife of one of the best and noblest of men. Since his death the same affectionate love and appreciation had surrounded me, both for his sake and my own. And all this I felt I must relinquish if I became a Catholic, and go out, emphatically alone, in the cold! My whole nature shrank from it to such a degree that recollect saying to a friend who was talking on the subject of the difference between the two Churches: "Don't enquire, don't try and see if you would not be as utterly miserable as I am

TO BE CONTINUED.

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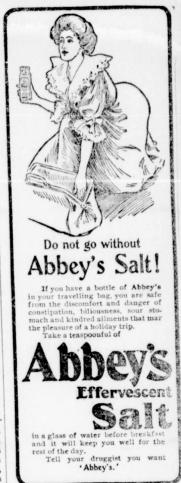
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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada March 7th. 1900. itor of THE CATHOLIC RECORD, London, Ont.:

Dear Sir: For some time past I have read
our estimable paper. THE CATHOLIC RECORD,
our estimable paper and congratulate you upon the manner in

your estimable paper. The pand congratuate you upon the manner in which it is published.

Its matter and form are both good: and a bruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

and wishing you success. ou, and wishing you success.

Believe me, to remain,
Yours faithfully in Jesus Christ,
† D. Falconio, Arch. of Larissa,
Apost. Deleg. LONDON, SATURDAY, Nov. 1, 1902.

A PROPOSITION FOR UNION.

There appears to be a spirited contest between the Baptists and Presbyterians going on at present with a view to union into one Church.

At the Baptist Convention of Ontario and Quebec which met recently in Montreal the question was referred to by the Rev. Mr. Pedley of Emmanuel Church, who presented the greetings of the Congregational Convention which was then also in session, and at the same time expressed the hope that "an amalgamation of the two bodies into one strong and vigorous Church " might take place in the near future. This sentiment was vigorously applauded.

So far the Baptists appear to have the start in the race: but at the recent Presbyterian General Assembly the question of a similar union between Congregationalists and Presbyterians was hopefully spoken of, apparently on the plea that Congregationalism is an offshoot and child of Presbyterianism, holding the same doctrines and creed with the latter religion, and having a form of Church government to which Presbyterianism should easily agree in case a federal union between the two bodies should take place.

But the Congregationalists do not appear to take kindly with the Presbyterian approaches, whereas Rev. Mr. Pedley's words on the presentation of the fraternal greetings referred to threw her bodily into the street. above would appear to indicate that the trend of Congregationalist opinion is more toward the Baptists than toward their quondam co-religionists, notwithstanding the fact that they profess to hold the same Westminster Confession of Faith with the latter.

It is known that despite the existence of what might be considered a strong bond of unity between these two bodies, the Congregationalists claim a larger liberty of belief than Presbyterianism might be willing to accord them in case a union were accomplished. The disdoctrine of Presbyterianism, nominal. There is no knowing when a 1865: heresy trial might arise against some nal :cky Congregationalist minister who perchance might express himself as strongly against the reprobation doc- hind the English in the race? God and man, inasmuch as it makes God punish the sinner everlastingly for sins which He is himself the reponsible author.

Even though this doctrine has been practically repudiated by very many modern Presbyterians, it holds its place in the Confession of Faith like a dagger sources of that country, but distininits sheath, and it may be drawn out guished among all the peoples of at any moment as a powerful weapon in the hands of heresy-hunters desirous of pursuing to the death some refractory Irish distress is to be found in the minister who, imagining it to be a dead Catholic religion. An honorable friend near me says that it arises from the letter, might chance to assert that man possesses freedom of will to do right or wrong, good or evil, and that he is demagogues as he has, but when I look subject to punishment only when he to the Northern States of America I see treal. chooses the wrong. The General there people who listen to demagogues, Assembly, bound to uphold the Confession so long as it is held to be the Presbyterian rule of Faith, could Celtic race. scarcely help punishing the refractory afraid that the one thing which has been one as a heretic; for in the united body the stalwart Presbyterians would be in an overwhelming majority. It is no Yes, but another peculiarity of the

Christian Unity, and hope for unity, but have no use for uniformity.'

We understand this to mean that here should be a mutual recognition, such that both denominations should work for the spread of their respective tenets, and should recognize the validity of each other's orders, while not admitting a common authority to settle depend upon faith.

We can readily understand this prin- swered. ciple, which evidently means that there should be a kind of federal union be tween the two denominations without identity of faith or Government; but our readers will easily perceive that such a union is not that union under one teaching authority which according to St. Paul preserves the faithful followers of Christ from being tossed about like little children by every wind of doctrine. (Eph. iv. 14.)

It is a puzzle to us how two jarring sects. neither of which can claim that it possesses fully the truth which Christ commanded His Apostles to teach to all nations, can become the Church of Christ merely by a nominal union, while tolerating in each other teachings which one or the other now declares to be contrary to that truth which Christ revealed, and which He ordered to be taught to all nations.

Such a union may possibly be brought about temporarily, but we have no confidence that it can endure for any considerable time.

MRS. CARRIE NATION FIGURING ANEW.

Mrs. Carrie Nation, who has becor notorious for saloon smashing in the West, arrived at Austin, Texas, on the 16th inst., and before many hours elapsed was engaged in an anti-saloon crusade. With her axe she attempted to wreck the saloon of Alderman "Bill

When Mr. Davis resisted and seized her to put an end to her amusement, she informed him of her identity, stating that she was Mrs. Nation. Mr. Davis replied : "I am sorry to treat you rudely,

Carrie, but it makes no difference you are. One of us must get out of this ouse, and I think you will be the one.' He ordered her to leave, and upon her second refusal, seized her by the

back of the neck and one arm, and If that lady is determined to persever

in her illegal methods to put a stop to the sale of intoxicating liquors, she must expect to meet with rough treatment, and though we are an advocate of restrictions being placed upon the sale of intoxicants to such an extent as to preserve the public from the evils of excessive drinking or intemperance, we must say that the treatment the lady received as the reward of her fanaticism was well deserved.

# LORD SALISBURY.

In curious—one might almost say un which the United States Presbyterians are untable-contrast, are the utterrecently practically discarded, are still ances of the Eurl of Salisbury regardfirmly held, in theory at least, by that ing Ireland in his now historic "Hottenbody in Canada: but they have become tot" speech of his later years, with the very unpopular among the Congrega- views he expressed some thirty-seven or tionalists, and we are not surprised that thirty-eight years ago when, as Lord the latter should have an aversion to Robert Cecil, he entered the British let themselves be absorbed by a body House of Commons. The Dublin Freewhich still clings to the discredited man's Journal of a recent date gives the teachings of John Calvin, even though | following extract from his first speech its adhesion thereto may be only before that body on the 24th February,

"What is the reason," asked Lord Robert Cecil (as he then was) "that a people with so beautiful a soil, with such enormous resources, lag so far betrine of the Confession, as did the Rev. Dr. Hallis of Chicago and New York, who a few years ago denounced ward in the path of prosperity with ward in the path of prosperity with the teaching as an outrage against most rapid strides - I believe at the present moment more rapidly than England herself. Some people say that it is to be found in the Catholic religion; but I look to Belgium, and there I see ple second to none in Europe excep the English for prosperous, considering the small space of country that they occupy, having improved to the utmost the natural re-Europe for the earnestness and intensity of their Roman Catholic belief. Therefore, I cannot say that the cause of Irish people listening to the demagogues. I have as much dislike but who undoubtedly have not been wanting in material prosperity. It can-not be demagogues, Romanism, or the What, then, is it? I am peculiar to Ireland has been the Gov-ernment of England." And it is the one thing peculiar to it still.

wonder then that the Congregational- case is the question which naturally were entertained at supper, the ists should entertain a strong dislike to arises to the mind of the reader: In arrangements being admirable in every render themselves liable to such a con- what respect have the people of Ire- respect. There are at present 173 tingency. Hence, also, when a Baptist land changed since 1865 as to warrant pupils in the Feller Institute-62 girls delegation was received by the Congre- the brutal language of the noble Earl and 111 boys. gational Association, the Rev. Dr. in their regard? "Demagogues,"-as To the cursory reader, all this might Gordon declared that "Baptists and it is in some quarters the fashion to indicate wonderful progress among the Congregationalists are at one on most call the Irish leaders-are as much in Baptists of Quebec, so that it would points," and "Baptists believe in evidence as ever: "Romanism" still even appear that the Province is holds its own in the Emerald Isle; the likely to turn over to the Baptist de-"Celtic race," although, unfortunate- nomination within an incredibly short ly, not as numerous there as in 1865, is time; but when we come to examine still to the fore. What, then, caused the figures critically, the expectations the change in the noble Earl's views? we might have founded upon them are Certainly it is not that the "Govern certainly not borne out. ment of England" has become less "peculiar" in the way of enacting and Montreal. But among these were the enforcing "Crime Acts," "Coercion delegates attending the Baptist Confinally any matters of controversy in Acts," etc. So the question as to vention. As the number of delegates regard to Faith, or practices which what has caused the change in Lord came to some hundreds, there must Salisbury's views still remains unan- have been but a very small number of

### JOHN MITCHELL.

Just previous to the arrangement for an arbitration on the coal strike all the papers had the announcement that the able leader's father was a "Scotch Presbyterian," and by inference that he himself was of the same church organization. The Boston Globe, however, corrects this statement by saying that he was born of an Irish father and an English mother at Braidwood, Ill., on 4th February, 1869. His father was killed in a mine when John was only four years of age. His mother died two years previous, and a stepmother brought the lad up till he was thirteen, and then he went to work in the mines, having had about four years of schooling, between six and ten years of age. He subsequently drifted into the far west, where worked in the mines of Colorado. Arizona and New Mexico, returning to Illinois in 1891, and settling in Spring Valley, where he has since resided. Soon afterwards he married a handsome Irish-American girl, Miss Catherine O'Rourke, and now has four children living. Of his qualifications his close friend and pastor, Rev. John F. Power, of the population of the Province. at Spring Valley, says: "It is the man's character that has made him. He is intellectually and in every way strong. 648.898, showing an increase of 108 per He is clear in his ideas. He studies things and is not hasty in judging. He has read not so much in quantity as in quality. He appears able to understand men-a quality always noticeable in men who rise. He is not easily deceived by plausible people working for ends of their own. 116, while that of the Catholics was He sees through schemes. He is clean and honest." The papers adds, "This is the testimony of his spiritual adviser, Protestant population, but to a large who had helped him not a little in his studies and to whose choice library of one thousand two hundred volumes

Mr. Mitchell has always had access. It appears that some time ago, in order to discredit Mr. Mitchell with the Catholic miners, a rumor was started that his wife-who, by the way, was born in Catlin, Ill., and was educated in the Sisters' school at Collinsville, Ill.,-was applying for a divorce. On this point Father Power says: Mr. and Mrs. Mitchell are the happiest pair in the world. I married them, and have watched their married life, and I know."

# FRENCH EVANGELIZATION.

tists are concerned.

The Montreal Witness of the 22nd

inst., in describing the event says: French Evangelization. It marked an epoch in the history of the work, and many who had the vaguest ideas of what the Feller Institute was, and what work it was trying to do, were aston-ished at its magnitude, and inspired by the spirit which animated those whose faith was strong enough to carry on the work which at times seemed almost hopeless, but has now attained such

We are told that the train which carried visitors from Montreal to assist at the celebration "was crowded, the truly: "It is indeed a great shame to number of excursionists far exceeding the expectations of those in charge. ated that the fine new convocation hall in all his glory, and never protesting. of the Institute contained an audience They will attend the meetings of their of seven hundred."

which took the visitors from Montreal of a united and a free country for old to Grande Ligne, we are told that Ireland, and then they will sit quiet-"four hundred and fifty friends of the ly and listen to a mockery of mission" travelled, "among whom were their native land or the land the delegates to the Baptist Conven- of their ancestors." The writer tion," which was assembled in Mon- then tells how he once visited a division

maintenance of the place was every- then the same person introduced anwhere manifest, and expressions of other speaker who set the audience admiration and surprise were heard on roaring laughing by telling of an Irishall sides. Then came the dedicatory service in the Convocation Hall and

There were 459 visitors the citizens of so large and important a city as Montreal. The visitors were from all parts of Canada, and were, therefore, not in any sense representative of the Province of Quebec.

If to these 450 we add the 173 pupils who are said to be at the Institute, and the other inmates of the Institute who, we doubt not, were present at the ceremonies, we shall have at all events at least 630 of 700 who are said to have been present, accounted for; and even if the number has not been exaggerated, there could not have been more than 70 visitors from all the rest of the Province, including the adjoining counties. But there is probably exaggeration even in this number, inasmuch as it is not stated that there were 700 present, this number being said to be merely

Let us now see what the real progress of the Baptists of Quebec amounts

'estimated."

By the Dominion Census of 1891 the number of Baptists in that Province was 7,991 and in 1901, or ten years later, they numbered 8,480. The increase was, therefore 489, or 61 per thousand of the Baptist population, which is but an insignificant percentage

The population of Quebec during the ame period rose from 1,488,535 to 1,thousand, so that the Baptist increase was less than three fifths of the general

For the first time for more than half a century the non-Catholic increase per thousand has exceeded that of the Catholics: the non-Catholic increase being only 108. This is due, however, not to any actual increase of the resident influx of Jews and German Lutherans, and also to the addition of a large territory in the North to the Province in 1896. This territory of 118,450 square miles contains many Pagans, who are, of course, included under the name "non-Catholic," but the Protestant denominations did not increase at an equal pace with the Catholics.

From these figures it will be seen that all the boastful talk we have read recently in the reports of the proceedings of the various ecclesiastical synods, conferences, and similar assemblages regarding the wonderful success of efforts at French-Canadian Evangelization, is mere bombast, the purpose of darkness. which is to coax money from the pock-We notice by Montreal papers that ets of their congregations to assist their CHRISTIAN SCIENCE IN BARRIE. deal with Christian Science was re- work in this direction, and from the garded as a grand celebration on the report of the Grand Ligne dedication there appears a humorous yet caustic occasion of the dedication of a new wing it would appear that the Baptists have reply to a letter sent to that journal which has been recently added to the sounded their trumpets for this end 'Feller Institute,' the centre of the with some success, as it is stated that French Evangelization movement in the they received for this purpose \$18,786 Province of Quebec so far as the Bap- in 1901, as compared with \$13,755 in 1891.

From the figures given above our readers will remark that the Catholic "Yesterday was a great day for percentage of population in the Province of Quebec is 86 2-3, and the non-Catholie 13 1-3, which includes Pagans. Jews, Rationalists, etc.

# THE STAGE IRISHMAN.

In a letter addressed to the Boston Pilot of 18th October, by Mr. Thomas F. Phelan, the writer appeals to the selfrespect of people of Irish birth or descent to frown down the presentation of the "Stage Irishman." He says see our faith and race insulted by our own people," for "we witness night Visitors from the surrounding country after night members of Irish organizaswelled the number until it is estim. tions looking upon the 'Stage Irishman' respective divisions, societies, associa-By the Grand Trunk special train tions and clubs and espouse the cause

meeting, stayed for the literary part Further on, we are informed that and listened to the eloqueuce of a the care which was bestowed upon the member upon Ireland's wrongs, and man coming home drunk!

Surely the remedy for this abuse lies

once effectually given to the actors would cause them to change their manners and the burlesquing of Irishmen would soon cease. This is a duty for it has not the characteristics of that could easily be discharged by an understanding among the members of each of the different organizations.

### SPIRITUALISM AND MIND-READ-ING.

One day last week Windsor Hall, Montreal, was filled by a large audience who desired to witness the extraordinary feats of legerdemain of Miss Anna Eva Fay, who gave a seance of prestigiatory, hypnotic and mind-reading tricks.

Three well known gentlemen of Montreal were invited to the platform to see that everything should be done fairly, but it is stated that they were as much mystified as any persons in the audience, Miss Fay's feats being very remarkable and cleverly done.

The oft-exhibited so-called spiritualistic trick of the mysterious cabinet was a prominent feature. The gentlemen's committee tied the lady securely hand and foot, and about the neck, fastening her to an iron ring at the back of her chair; but notwithstanding all this, musical instruments such as tambourines, bells, violins, etc., were heard emitting musical airs while she remained in the cabinet, and when the curtains were drawn aside Miss Fay was found to be still tied as when she entered the cabinet. It is well understood that such tricks

are done by some muscular power whereby the ropes are temporarily loosened so as to give the operator the ability to play the instruments; but we do not pretend to give any explanation of the way in which the thing is accomnlished. We understand, however, that Miss Fay makes no claim to exercise supernatural powers, and we may be assured that what she does is done by skilful prestigiation.

The lady's mind-reading is said to have been remarkable; however, her predictions of the future made while she was in the clairvoyant state were not all correct, as in answer to a question regarding the recent crisis in the Dominion Cabinet, she did not state correctly what would occur.

Being asked whether Mr. Tarte would be obliged to leave the Government, she answered that he would not leave, but that Sir Wilfred Laurier would bring him to terms in a surprising manner. Our readers are aware that this is not what took place in fact.

We much prefer to see an entertainment encouraged when there is no pretence of supernatural intervention, even though there should be some wrong guesses given at the future, rather than that the impostures of so called spiritualists, who profane what is sacred by making pretences of operating under the guidance of spirits, should meet with any encouragement from the public. To assist at entertainments of the latter class would be a co-operation with the impostors who give the exhibitions, but in the other case there is nothing more than an innocent recreation without any communication expressed or implied with the powers of

In the Barrie Gazette of Oct. 15th serves, and expose it in all its deformity and absurdity. reply to a letter sent to that journal from the Christian Science publication patiently as long as we could; and we Committee rooms in Toronto and signed by C. R. Munro, who represents the Christian Scientists in that city.

Mr. Munro takes exception to some editorial remarks make in the Gazette of 17th of September, the gist of the complaint being that the Gazette had unreasonably thrown upon Christian Scientists and their system the blame of the conduct of a member of that body in Barrie who had been guilty of some malpractice. Mr. Munro says:

"The statement that Christian Science proposes to cure disease by merely reading certain books, using long prayers, and thinking hard at the disease is incorrect, as is the statement that before their prayers are likely to be productive of the desired effect a person must have paid certain fees and obtained a certain position in the sect.'

These statements he denies.

As a matter of fact, the Christian Scientist books do declare that disease is entirely imaginary; it has no real existence: yet the Scientists profess to heal it, and Mr. Munro admits that they expect to be paid for their services by "patients who are able to pay."

They are thus paid for healing diseases which do not exist. Is not this the obtaining of money under false pretenses?

But we need say no more at present on this point. We therefore give without further comment the Gazette editorial:

From the Barrie Gazette, Oct. 15, 1902. CHRISTIAN SCIENCE AGAIN.

We letter from the office of The Christian

people of Irish ancestry! A rebuke onto, signed C. R. Munro. The letter We repeat the assertion that so called "Christian Science" is neither Christian, nor Science. It is not Christian,

Christianity. What right has Mrs. Eady or any one else to invent a new religion never heard of before, and till lately never professed in any part of the world, and call it "Chri Where or what are her credentials that she received a new revelation from heaven, or anywhere else, to a suffering people a system like this, or on such as are credulous and simple enough to be deceived by it? Has not Christianity suffered enough already by new inventions without this new experi-This new system is no science, because it is not founded any principle, medical or otherwise laws of the country recognize medical science, or the art of diseases that comes from a long and careful course of study, and is sta with the authority of a competent faculty. Can the so-called Christian Science produce such credentials? To mischief resulting from this system arises in many cases from the fact that sometimes those deluded by it, refuse or neglect to avail themselves of true We repeat it, the las medical science. of the land should protect society from such imposition. This institution i partly a Church, and partly intended for the practice of medicine by parties who have not the qualification teach the d quired by law. They trine that disease does not exist, and vet they treat patients for the curing Their teaching, for of disease. Their teaching, for these reasons, is pernicious and therefore should be prohibited by the State

This has been our contention, and we believe it is the duty of the press, to warn the public against practices so dangerous

Just look at this style of reasoning. "It would be no more unreasonable blame the Presbyterian church for every crime committed by those who believe in that church." If the Preswhich these crimes are the result of outcome, by all means let the state se to it. If not, why mention Presbyter-

We are not the advocates or defenders of any sect, we merely deal wit these matters as they affect society As journalists we are neither Presby terians, Anglicans, Methodists, Roman Catholics, Baptists or Congregational ists. We are publishers of a weekly newspaper, having a large circulation and as such it is our duty to look after the interests of the public—especially in our own district.

Our unctuous Christian Scientist correspondent says, "We do believe ever, that a conscientious study of the Bible and the Christian Text Books, will aid in the healing work, and have found by actual experi-ence that it does so." Well, others, "by actual experience," have found that it does not. Ask for instances and we can supply them.

their illegality, absurdity, profanity (and we may almost say blas-phemy, were not already complete, they profess to get all this scientious study of the Bible and the aid of Christian Science Text Books." The Bible is a great qook, but the Christian Science Text Book is the ok way by which its real meaning is

to be known. Ladies and gentlemen of the Christian Science Department, we are tired and sick of hearing and seeing so many absurd and contradictory theories at tributed to the Bible. The Bible is the Word of God, but Mrs. Eady's interpretation of it is not to be relied upon Her interpretation is not accordi the Bible, common sense or the civi law. If this thing is persisted in in our midst, our editorial turbed to that extent that we may be apt to lose that reputation for patie for which we have labored so hard, and for which we are widely known, and

Be cautious, friends of the Christian have written contrary to the advice our medical and spiritual advisers who both say it is not beneficial to our precious health to get excited about impositions on our one else, but at all risks, even of our precious health, we must brand as in-tamous and assist to banish from the land for ever, that most pernicious abettor of maladies, Science."

You say you charge but a reasonable amount for the time and services of the operator of the Christian Scientist. But you do that in the name of Christianity and Science of which it is neither, as we have demonstrated.

Let the Bible alone. Why must the Bible be made responsible for every rascality which religious and other adventurers choose to attribute to its

sacred pages?

It is a sad commentary on our boasted civilization and education, that frauds like Mrs. Eady get so many fol-Under the pretence of being guided by Christianity and Science, she has obtained many active agents to sell her commentaries on the Bible. Whether these agents are partners in is hard to say.

# ENGLISH AND IRISH AFFAIRS.

Some very good people are horrified at what they are pleased to term the bad conduct of the Irish members in the House of Commons. But let us look at the condition of affairs for a moment. The Irish people say to the Imperial Government: "We want to transact our own local business in our own way and in our own parliament in Dublin. Give us permission to do this." The English parliament makes reply: "We cannot do this, as we are afraid it may lead to the disintegration afterwards the several hundred visitors in the hands of the Irish people or Science Publication Committee, Tor- of the Empire. And the Irish members again ask: "Well, if us Home Rule, at leas attend to our affairs parliament." And t Do not bother us affairs; we are too bus matters." Such is the old country. Aud th have seemingly made that until the affairs are properly legislate make it unpleasant English members at to English business.

NOVEMBER 1,

MORE KINI

We feel very gra Gregory O'Bryan, S. for his very flattering CATHOLIC RECORD. one of his instruction Mission in St, Mary's he commended it for i spirit and principle. dred and thirty Cat lished, the RECORD which he considered Canada or the Unite

THE "PIOUS FU HAGUE ARI BOA.

When the conf Powers" was in co sembled at the Hage forming a Board of A national affairs, our XIII. was-it is all intriguing of the Government-exclusion tion in the confere irony of fate the ve which the arbitrato apon to decide, was Archbishop of San the Government of to over a million Government of Me has just been unanin

> A JESUIT Rev. Father C

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good; and Father favorable weath had often been to hi ful mission. This Those good peopla treat was in saffocked to the c night, becoming enthusiastic as the until the one grea was the mission g olic church. To a mystery, and n what could we not up our people to su During the week a special instruction the people were necessity and ad Catholic life, to b nemselves, to the find in it that inw faction which the These instruction enter more throu terior lives, to con God's ways, and selves for the wo sacraments. Dur he spoke of the otheir crucified Virgin and saint nnor in wh in these devotion articles, such as statues, pious pi explained to the

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be well understo The institution institution resul ness and as a di ures; the mercy this life, notwith sin; His justice well as the terri justice, were s Reverend Fathe and in a manner hearers. His d riage life was one. At the cle mixed marriages that among the tion and not th tion of this sac such a union be exists between mpossible; for union of mind as this cannot riages, we too party, for peace agreeing never in the home. sult? General

less life, a God death. He th death. He the toward their c This most

brought to a c Father Conno again ask: "Well, if you cannot give awaited him, and in which place he us Home Rule, at least you ought to attend to our affairs in the Imperial parliament." And the answer is: "Do not bother us with your Irish affairs; we are too busy with Imperial matters." Such is the situation in the old country. And the Irish members that until the affairs of their country are properly legislated upon, they will make it unpleasant whenever the make it diplements attempt to attend intentions.

English members attempt to attend intentions.

After the closing of this mission on to English business.

### MORE KIND WORDS.

We feel very grateful to the Rev. Gregory O'Bryan, S. J., of Montreal, for his very flattering reference to the CATHOLIC RECORD. In the course of one of his instructions at the recent Mission in St. Mary's Church, London, he commended it for its sterling Catholic spirit and principle. Of the one hundred and thirty Catholic papers published, the RECORD was one of two which he considered the best, either in Canada or the United States.

THE "PIOUS FUND" AND THE HAGUE ARBITRATION BOARD.

When the conference of "the Powers" was in course of being assembled at the Hague, with a view to forming a Board of Arbitration on International affairs, our Holy Father Leo XIII. was—it is alleged through the intriguing of the usurping Italian Government—excluded from participation in the conference. Now, by the irony of fate the very first matter on which the arbitrators have been called upon to decide, was the claim of the Arehbishop of San Francisco—through the Government of the Ualted States—to over a million dollars from the Covernment of Mexico, and the giving of the Papal Benedelic imply that this was to be for all the sacraments during the mission. If Christ did not imply that this was to be for all the necessary condition of obtaining pardon, if the left it to the sinner's choice to those who received this power or not to come, do you think that any would subject themselves to such a repugnant condition? We must conclude that this obligation of obtaining pardon, if the left it to the sinner's choice to those who received this power or not to come, do you think that any would subject themselves to such a repugnant condition? We must conclude that this obligation was laid upon all: to confess their sins as far as that confession is possible.

That this is the interpretation to be put on those words of St. John is manifest from the tradition of the whole Christian Church for 1500 years down to the sixteenth century and of the vast by the proper that God's and the giving of the left it to the sinner's choice to those who received this power or not to come, do you think that any are required to home of Mr. G. Holt in the left it to the sinner's choice to the come to those who received this power or not to come, do you think that any are received the left it to the sinner's choice to the come to those who received this power or not to come, do you think that any are received that this obligation was laid upon all: to confess their sins as far as that confe Powers" was in course of being asto over a million dollars from the Government of Mexico, and the claim has just been unanimously granted.

#### A JESUIT MISSION.

Rev. Father Connolly, S. J., of Montreal, conducted most successful missions in the churches of Thamesville, Bothwell and Wardsville. The Rever-end Father arrived in Thamesville Oct. 4th, where he opened a week's mission on Sunday morning, Oct. 5th. Though the weather was none too favorable for ncement, the attendance was the commencement, the attendance was good; and Father Connolly stated that unfavorable weather for the opening had often been to him a sign of a successful mission. This was not an exception. Those good people soon realized what a treat was in store for them, and flocked to the church morning and flocked to the church morning and night, becoming more and more enthusiastic as the mission advanced until the one great topic of the town was the mission going on in the Catholic church. To non-Catholics it was a mystery, and many remarked: "Oh what could we not do could we but stir up our people to such devotion as this!" During the week at the 9 o'clock Mass a special instruction was given whereby a special instruction was given whereby the people were enabled to see the necessity and advantages of a truly Catholic life, to bring religion home to themselves, to their daily life and to find in it that inward peace and satisfaction which the world cannot give. These instructions helped them to enter more throughly into their indulgence and the importance that Cath-

olies should attach to the gaining of these indulgences which the Church so generously places at their disposal.

In the evening sermons Father Connolly dwelt upon the important truths of salvation. These were expounded on an able and lucid manner—a manner which brought conviction to the minds of all in a style of language which could the light of His countenance the low of the serious secretary which such a style of language which could the light of His countenance the low of the serious secretary with sorrow and repentance in our heart, we are sure to receive full remission of all our sins.

St. Paul says in the sacred text:

"God was in Christ (hanging on the cross) reconciling the world to Himself."

There He was breaking down the walls of division which separated man from his Creator, which shut out from him the light of His countenance the low of of all in a style of language which could be well understood by the less educated.

The institution of but one Church by

And, my beloved friends, God is still in our divine Lord, the necessity of this institution resulting from man's weakour divine Lord, the necessity of this institution resulting from man's weakness and as a dispenser of God's treasures; the mercy of God toward man in this life, notwithstanding His hatred of sin; His justice in the life to come, as well as the terrible consequences of that justice, were subjects upon which the fuscione, and in a manner most interesting to his hearers. His discourse upon the marriage life was an able and a practical one. At the close of it he drew attendance of the drew attendance of the drew attendance of the council, the exact date. If we open the pages of ecclesiastical two one priest, the great high priest, Christ one priest, the great high priest, Christ of the council, the exact date. If we open the pages of ecclesiastical two one priest, the great high priest, Christ one priest, Christ one priest, the great high priest, Christ one priest, the great high priest, Christ one priest, Christ o

opened another week's mission. Though in each mission the same all important truths were to be expounded the different characteristics or discussions and their choice was to be direction, such that man or about the truths were to be expounded the different characteristics or discussions. ent characteristic: or circumstances of the people necessitated corresponding changes, but a few minutes enabled the preacher to know his hearers and how to adapt himself to their needs.

A ceremony of particular interest in old country.

this mission was the blessing of a lilesize statue of St. Anne and a pair of adoring angels. These statues are richly decorated, and were gifts to the church of two individuals for special

mission was honored by His Lordship Bishop McEvay, assisted by Rev. Father O'Bryan, S. J., who came to administer the sacrament of confemation. Therefore it is that this power, this minister the sacrament of confemation. Therefore it is that this power, this minister technic the parishioners in and about their church, and hoped that the good sylve to the children, and exhorted parents to great vigilance over their spiritual interests. Father Connelly then closed the mission with the blessing of pious articles and the giving of the Papal Benedicsion with the blessing of pious articles and the giving of the Papal Benedic-tion. Three hundred and forty-four

As we saw last light, the one obsacies of man on the road to his destiny is sin. Now if he has the misfortune to commit sin, is there any possibility of his rising once more to a state of grace and friendship with his God? This, my dear friends, is the great question we must determine this evening. Yes there is a sacrament—the sacrament of penance, instituted by Christ Himself purposely for the sinner in order that he may be enabled to recover this grace he may be enabled to recover this grace when it is lost by sin; a sacrament by which sins are forgiven that are committed after baptism. That is why the Fathers of the Church say that the sacrament of penance is the second plank of salvation. As you know we were all by the sin of our first parents, our first parents, thrown headlong into our first parents thrown headlong into the waters of damnation. We all sinned in that first disobedience of our father in that first disobedience of our lather Adam. We all were dragged by him into ruin and destruction. Then it was that the Saviour came and died the death of Calvary, and reached to us the first plank in the sacrament of baptism through which the fruits and merits of the Precious Blood of the Redeemer are applied the first time to our souls. But if man through his own Redeemer are applied the first time to our souls. But if man through his own unspeakable folly should throw himself off that plank once more into the waters of damnation, can he expect that the Son of God will come a second time to his rescue, that he will reach out to him a second plank? Yes that is what He has done for us in the sacrament of recarge; and not only is it the second penance; and not only is it the second plank, but it is the third, fourth and plank, but it is the thirty loaded and hundred, if necessary. Not only can man obtain forgiveness of his sins once or twice, but as often as he receives that sacrament with the proper dispoenter more throughly into their interior lives, to compare their ways with God's ways, and thus prepare themselves for the worthy reception of the sacraments. During these instructions he spoke of the devotion of Catholics to their crucified Redeemer, the Blessed Virgin and saints of the Church, and the manner in which they are assisted in these devotions by means of pious articles, such as cracifixes, rosaries. articles, such as cracifixes, rosaries, statues, pious pictures, etc. He also explained to them the value of an indigence and the importance that Cath sacrament with sorrow and repentance

well as the terrille consequences of that the service support of the the service suppor

sentences,-forgive or refuse to for-

is not conscious of anything like divine inspiration from heaven; no angel wings his way to whisper in his ear. Besides it is not God's way to have recourse to extraordinary and miracuchurch of two individuals for special intentions.

After the closing of this mission on Oct. 19, Father Connolly opened a three days' mission at Wardsville, which was well attended. The close of this mission was honored by His Lordship Bishop McEvay, assisted by Rev. Father O'Bryan, S. J., who cameto administer the asswert of configuration.

> without entering such a field there is, my beloved friends, a broad, patent, world-wide fact open to all eyes, and an every day fact. Where can you go, into what hemisphere, over what continent, on what isle, without meeting a Catholic priest? What is it that distinguishes the priest from all other men? He is a man of many secrets. He hears the confessions of the people. He claims the power of forgiving sins in God's name; and has a following believing in that power and applying to him for its exercise. By far the greatest portion of professing Christians acknowledge this authority. There, then, is the fact. Can you explain it, account for it, trace its origin plain it, account for it, trace its origin It is not an easy matter to ascend with to any other source than Christ Himself in the words of my text? You tell me that it was the priests, the bishops, the foreign potentate, the Pope of Rome who first introduced it and imposed it make an act of sincere contrition: but Bishops and Popes go to confession far more frequently than the people. Con-fession is a hundred-fold more difficult for them than for the people. The people can go to confession wherever they like, to whatever priest they like. they like, to whatever priest they like. They can drive to the next parish or take the train to the nearest city and confess to one who is a total stranger to them. Not so priests, Bishops and Popes. They cannot leave their parishes and dioceses at will. They must coalest their name accompliances.

must confess to their own acquaintances

with whom they eat, converse and take their daily recreation. The Bishops must go dow on his knees to his own in-

slightest fault, that this he again to ceive that full light from heaven, intercepted by no speck of cloud, requisite to govern the Church of God. Do you think that priests, bishops and popes would meet together and assume upon themselves such a heavy burden in order to have the pleasure of after-wards saddling it, though in far lighter form, upon all the people? Is that in human nature? Priests, bishops, and even popes are men and, despite their dignity, have not doffed our common humanity. If actually introduced by them why have we no knowledge of it, of the place, the time, the council, the exact date.

as the God of truth and wisdom could ratify. "Whatsoever thou shall loose on earth I will loose in heaven; and whatsoever thou shall bind on earth, I will bind in heaven."

How is the priest of God to judge with an enlightened judgment? He will make that man forfeit, perhaps, a considered for anything like divided. will make that man forfeit, perhaps, a large portion of his wealth; it will compel him to spend the flower of his life in a dungeon, or swing upon the gallows until life is extinct. This is human justice. Now, consider that court of justice which Christ has set up on this earth—the confessional. A man sins against Almighty God—and what is sin against the law of the land as compared with an offence against the infinite majesty of God—and he has only to whisper that sin into the ear of a priest.

offend Him by sin. If Christ did not imply that this was to be for all the

on a priest-ridden people to grind it all by confessing our sins we can obtain the more efficaciously down. But you, my dear friends, who make his objection, did you ever reflect that confession is not only for the people. Priests, sion is not only for the people. Priests, and this is not so difficult. What will not a man or a woman do under the impression of fear—the strongest of all our passions? Have you not read of them casting themselves down on the pavement stones and on iron spikes to break from the flames that were circl break from the flames that were circing around? Well, with the most terrible of all fires — hell fire—in our minds we can obtain pardon of our sins in the sacrament of penance. This is why you are so anxious to summon the priest to the sick bed of your dying friend. That is why het rayels many miles in the darkwhy he travels many miles in the dark why he travels many miles in the dark-ness of night in order that he may hear that dying person's confession. You know that it that person has only the fear of hell, the absolution of the priest will deliver his soul from every must go dow on his knees to his own in-ferior and declare to him the secret of his conscience. Myself I have conversed with a Father of our Society, who had been for six years the confessor of the late saintly Pius IX. He told me that it was the custom of the venerable Pontiff to kneel every morning in tain of sin; and the wonderful grace of this sacrament will lift that soul from a state of fear to a state of love, and he is ready to enter heaven. Now, my beloved friends, shall we not pre-Pontiff to kneel every morning in pare ourselves to receive these benefits those days," says the prophet, "they will draw waters with gladness from the Saviour's fountains." We are the happy ones of the new dispensation. Wherever there is a priest of God, duly authorized, there is a fountain of the Saviour's blood. His word will let the precious steam enter mind, heart and life to wash away every spot and every

# POPE LEO TO IRELAND.

tain to restore the pristine beauty o

IRISH PEOPLE THANKED FOR THEIR LET-TER OF CONGRATULATION.

fountains.

Pope Leo last week received Sir Thomas Esmonde, the bearer of an address of congratulation on the Pon-

Witnesses are summoned, all who know tolic benediction." In transmitting the Papal letter

In transmitting the Papal letter Cardinal Rampola wrote:
"Honorable Sir — The Holy Father has thus early desired to address a letter to you to give you testimony of the satisfaction caused him by the homage you have renewed to him in the name of the Irish Parliamentary Party. Herewith I have the pleasure of remitting to you a Papal decument which will give you a Papal document which will give cause for rejoicing to those who have intrusted you with the noble mission of representing them. At the same time I take the opportunity to assure you, sir, of my high esteem."

HOW? WHEN? WHERE? AND WHY

You ask me how I gave My heart to Christ. of y nearl to Christ.
I do not know.
There came a yearning for Him
Ie my soul—so I un ago.
I found exths showerts
Yould fide and die— There came a rearning for Him In my soul—sol ng ago. I found each a flowerets Would fide and die— I wen far something That could satisfy: That could satisfy: The first my broken heart To Him in prayer. I do not know. I cannot tell you how; I only know He is my Saviour now.

You ask me when I gave My heart to Christ. I cancot tell The day and just the hour, I do not now remember well, It must have been when It must have been what I was all alone.
The light of His forgiving Spirit Snone into my heart.
S) clouded o'er with sin:
I think 'twas then I let Him in.
I do not know.
I cannot tell you when.
I only know
He is so dear since then.

He is so dear since then,
You ask me where I gave
My heart to Christ.
I cannot say:
Toat sacreed place has faded
From my sight as yesterday.
Perhaps He thought it better
I should not remember where,
How I should love that spot!
I think I could not
Tear myself away.
For I should want forever
There to stay.
I do not know,
I cannot tell you where,
I only know
He came and blessed me there.
You ask ma shin I caye.

You ask me why I gave My heart to Christ, My heart was drawn at length
To seek His face. I was alone, I had no resting place, I had no resting place, I heard of how He loved me With a love, of depth so great, of height so far above All hum in ken.
Ilo iged such love to share. And sought it there Upon my kneesin prayer.

You ask me why I thought Tais laying Christ
Would hear my prayer.
I ka we he di du pon the cross
For me. I nathed Him there;
I heard his dying cry:
"Father, forgive!
I saw Him drink death's cup,
That I m gat live.
My head was bowed
U oon my breast—in shame.
He called me,
And in pentience I came.
He heard my prayer,
I cannot tell you how,
Nr when—nor where,
Wny—I have told you now.

RECEPTION AT MOUNT ST JOSEPH, AUGUST, 1902.

convent chapel by an idle straine. Rich wi'h the flowering blooms love gathered there. there,
Mingling their incense with the silent prayer
of father mother, friend. The while a gleam
of purple light breaks through—a radiant
beam

beam Strayed reverently o'er the kneeling fair, And gave to earthly innocence that rare Enraptured look that haunts the artist's dream.

Now clothed in hely habit, they proclaim
Their vows to follow where the Master trod;
Teen join their Sisters in a relad Te Deum,
Expressive of their gravitude to God.
Oh may that call Love whispered in their cars
Grow louder in the passing of the years.
—BROTHER REMIGIUS, C. S. C.

# OUR FRIENDS IN HEVVEN.

It singeth low in every heart,
We hear it, each and all—
A song of those who answer oot,
However we may call
They throng the silence of the breast,
We see them as of yore—
The kind, the true, the brave, the sweet,
Who walk with us no more.

'Tis hard to take the burden up When these have laid it down; They brightened all the joy of life, They softened every frown But on! 'tis good to think of them When we are troubled sore; hanks be to God that such have been, Although they are no more!

More homelike seems the vast unknown Since they have entered there; T if ollow them were not so hard, Wherever they may fare. They cannot be where God is not, On any sea or shore; Whate'er betides. Tay love abides, Our God forevermore!

THE COMPANION.

# CONVALESCENT.

We are very much pleased to be able to announce that Mr. Chris. Fitzgerald, baptismal grace. Let us go then one and all and draw the waters of forgiveof Brooklyn, N. Y., — whom we might term a London old boy—who for some ness with gladness from the Saviour's months past has been seriously ill, is now gaining strength rapidly in this city. It is expected he will shortly be his old self again. This will be welcome news to his host of friends in Canada and the United States.

# ST. MARY'S CHUNCH, CALGARY.

in advance of immigration, years before the first whisde of the locomotive awake set the schoes and startled the masters of the prairie—the Indian and the buffalo.

You came from a happy home—from La Baile France—from the highest of civilization, to this new land where civilization and its comfors were unknown, to a portion of God's people who were now to hear from the elements of Christianity—the wondrous sory of Divine love.

quent lips of the "Black Robe" the trains of Loristianity — the wondrous s.ory of Divine Love. Your Master had left His departing injunction to His disciples to go to all nations, teaching them what soever H: had commanded, and in obedience to that divine behest you and your devoted associates came, not with fire and sword, but armed only with the faith, and the emblem of man's redemption.

Everywhere the missionary went, by his example, by his virtues, by his self-negation, by his devotion to his Master, he won the love and confidence of the natives and gained them over as faithful members of the Church.

To the work of those devoted pioneers, we owe it largely that the settlement of our broad prairies has progressed with blordless tread, and now we are in peaceful enjoyment, and making fruitful the vacant places, let us not forget to whom we are so much indebted for this result.

In conclusion we desire to express the hope that your Lordship may long be spared to exercise your exalted function, in unabated health and vigor, 'Ad majorem Del gloriam.'

Sgned on behalf of this congregation.

October 19 h 1922.

D. Ru can then presented another address

Signed on behalf of this congregation.

Thomas H. McGuire.

D. R. u can then presented another address in French in which he mentioned the late Bisloop Grandin, speaking highly of His Lordship self-bacgation and devotedness.

Bishop L.g.d replied in an able manner to these two good addresses, asying that being in the country for twenty-one years, he had the greatest confidence in it, and particularly in the town of Calgary. The proof that he and his c.r-fligionists have confidence in the future of Calgary is the face that they have a beautiful stone church and very comfortable institutions of charity. His Lordship was pleased to see that the Catholes of St. Mary's remembered the late Bishop, and said he was very happy in having had the univilege of living with such a saint for about five years.

This ceremony was ended by a solemn Benediction of the Bleesed Sacrament.

A Witness.

#### TEMPERANCE TRUTHS.

TEMPERANCE TRUTHS.

To the Editor of the Catholic Record:

Kird; publish the accompanying letter on the Tattyperance question, written by our illustrious Pap., L-o XIII, to Archbishop Irelard of S. Paul Mina sira, I is to be found in "Temp rance Truths," published by the Temperance Publica ion Bureau, 45 West 59 h street. New Yirk, I will, I am sure, serve as an inaphration and encourt generating the truly Cacholic cardinal virtue of Temperance, by word and example, but also to those who are agitating the formation of an efficient Temperance Society for Canada similar to that of the United States. Thanking you sincerely, in advance,

Temperance,

His Holiness Pope Leo XIII.

Temperance Society for Canada similar to that of the United States. Thanking you sincerely, in advance,

I remain, etc.,

This Holiness Pope Leo XIII.

To Our Venerable Brother, John Ireland, Bishop of St. Paul, Minnesota:

Venerable Brother, Health and Anostolic Benediction—The admirable works of piety and charity by which our faithful children in the United States labor to promote not only their own temporal and eternal welfare but also that of their feilow-citzens and which you have recently related to us, give to us exceeding great consolation. And above all, we have reloiced to learn with what energy and goal, by means of various excellent associations, and especially through the Catholic Total Abstinence Usion, you combat the destructive vice of Intemperance. For it is well known to us how ruinous, how deplorable, is the impry, both to faith and to morals, that is the bestered from Intemperance in drink. Nor can we sufficiently praise the prelates of the United States, who recently, in the Plenary Council of Boll imore, with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin and a froitful root of all evils, blurging the families of the intemperance into direct unin and dragging in mboless souls down to ever resting prediction the noble resolve of your pious association, by which the view of Intemperance become there by a scanda to non Catholics, and a great hindrance to the propagation of the true religion.

Hence, we esteem worthy of all commendation the noble resolve of your pious association the noble resolve of the propagation of the temperance between worthy of all commendation the noble resolve of your pious association the noble resolve of your pious association the noble resolve of your pious association the noble resolve of latemperance for the pressite by how much the greatest of all in this matter should be the zeal of priests,

And we most earnestly beseech Almighty God that. In this important matter, Hs may graciously favor your desires, direct your counsels, and assist your endeavors; and as a pledge of the Divine pretetion, and a testim my of our paternal affection we most lovingly bestow upon you Venerable Brother, sni upon all your associates in this holy league, the Apostolic Benediction.

diction.

Given at Rome, from St. Peter's, this 27th day of March, in the year 1887, the tenth of our Pontificate,

1EO XIII., Pope.

# OBITUARY.

OBITUARY.

MR. JAMES ATKINSON, ST. COLUMBAN.

E. rly before the dawn of sunriss on Saturday morning. Oct. 18, another link connecting us with the poness of Perth county was severed when Mr. James Atkinson calmly and reacefully gan man and the control of the spirit to his Maker. Mr. Ackinson was born in the County Long-ford, reagain with his parents to Canada in 1877, settling in the County Simcoe, Ont.

Parcher on as the cares of menhoot evolved on his resociute shoulders, he came to the County Perth and set led on a farm on the fourth concession in the township of Ribbart. By his constant toil and persistent labor the forest ground and wilderness was made one of the most fertile farms in the township.

Decessed was of an unusually active and lively disposition and had enjoyed robust health until night two years ago, when a serious accident befell him which with his advanced age, all that the best medical skill could do was only of temporary avail.

Mr. Atkinson was well and favorably known throughout the county, having held many important positions in municipal matters. To regret the irreparable loss of a kiad husband and loving faller is left a wife and grown family of two daughters and three sons, a lof whom reside at home except the oldest who now lives in Dakota.

Mr. Atkinson's kind and genial manner to all, his many acts of charity to the poor and needy, his Goditic patience throughout his long suffering and illness, will long be cherished as tender memories of one who has fought the yood fight and flushed the strife.

His remains were conveyed to St. Columban Church on Monday, by a vast concourse of sorrowing people, where High Mass of Requient was celebrated by Ray. Father McKson, who feelingly and consolingly spoke of the merits of the deceased, the uncertainty of life and the certainty of doath

MRS. PHILIP KEHOE, BIDDULPH.

May his soul rest in peace:

MRS. PHILIP KERIOE, BIDDULPH.

Died, on the 11th inst, Bridget Clear, (at the venerable age of eighty-five yeare) at Usborne, on the town line, between that township and Biddulph where he had resided nearly sixty years. She and her husband, Philip Kehoe, who preneensed her a little over eight years ago, enterated to this country from the townind the promine, from the foot of the famous Yeagar Hill, County Wexford, Ireland, She rared a respectable family, two of whom, Patrick and Johanna, live on the old homestend while the other daughter. Mrs Patrick and Johanna, live on the old homestend while the other daughter. Mrs Patrick will be a respectable family, I wo of whom, Patrick and Johanna, live on the old homestend while the other daughter. Mrs Patrick worthy parents who love to dwell on the firewide tales of Father Murphy and the Irish volunteers of long ago. Simple farmers, they fought the good fight; they preserved the Catholic faith of dear old Ireland, and died in it, fortified by the sacraments of Holy Church, Jetus hope they now rest from their labors, enjoying the fruits of a well spent life,

Requiescat en pace.

letter called Chris-

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sion to do ment makes s, as we are sintegration ish members BY A PROTESTANT THEOLOGIAN.

CCXII.

The common talk disparaging the loyalty of Catholics used to be aggra-vated by declaiming against them as the subjects of a foreign potentate. Cunning men here took cunning advantage of the ambiguous term "subjects." The people of Middle Italy were civilly as well as spiritually subjects of the Pope. Their relation to him, temporally, was precisely the him, temporally, was precisely the same as that of Tuscans to their Grandduke or Neapolitans to their King. With this relation Catholics at large had nothing whatever to do. There were no more civilly the subjects of the Pope than we of the Tsar. If a French or English Catholics was illegally dealt with at Rome, he had just the same appeal to his government as the same appeal to his government as anybody else. His political independ-ence did not in the least interfere with his relations to the Church.

However, the term "foreign poten-However, the term "foreign potentate" sounded ominous, and so it was thrown in as a makeweight. Its intrinsic emptiness only gave it the greater effect on empty heads. Besides, as the phrase Temporal Power meant two wholly different things, one concerning the Pope's relations to his immediate kinglem, one referring to immediate kingdom, one referring to the possible effects of his spiritual authority on temporal relations elsewhere, most people did not know the difference of one of these applications om the other, although they are entirely heterogeneous. Each vague ac-cusation heightened the effect of the

This confusion of mind would hardly exist in other directions. For instance, William I. was the Grandmaster of the Freemasons. As such, of course he had great authority through-out the world. Yet, as it was a Masonic, not a civil authority, and could only be enforced by Masonic excommunications, not by the use of arms, it afforded no matter for political pro-tests. Most of our Presidents, I presume, have been Freemasons, as it is a common trick of politicians to join the order in the hope of public advancement, just as they say that in Indiana and Michigan they also join the Method-ists, and perhaps in West Virginia the

Now when a President was proposed did we ever hear it said: "This man is no good citizen. He is the subject of a foreign potentate?" Never, I think. Yet the charge was true. It was true, and yet it was false. He was indeed a subject of the German Emperor, but he was not civilly a subject. Say that William II. were not his grandfather's successor in the office. Does anybody imagine that the Freemason Roosevelt would betray America to him? Not a man in the country would lose an hour's sleep over the new

It may be said : The Pope's authori y is so searching, that it makes the case very different. If this were true, it would have nothing to do with the question of his being a foreign poten-tate. If he had added the Two Sicilies to his immediate domain, having long been their suzerain, he would not have been any more Pope in the world, and now that he has lost even Rome, he is not any less Pope. Does any one imagine that the present Leo, who has only the Vatican, is any less loyally beyed in the Church than the last Lee, who was master of a considerable kingdom? He reclaims Rome, indeed, for the greater ease and freedom of his office, but not because his office is in any way in abeyance. Gregory VII. has not less power over the spirits of men when he was carried, a wounded prisoner, to the tower of a rebellious baron; nor Innocent III., when for a while he was not able to suppress a Manichean Rome itself, against the will of the indifferent senators.

Is it true, however, that the masonic Grand-Master exercises a less searchsation of unfaithfulness, expelled all Jews from the Order. His edict largely failed; but then the edicts of Popes, much better grounded, have often had a very imperfect effect. Even if William's decree was only obeyed in Germany, it must have shattered profoundly the peace and self-respect of multitudes of thoroughly reputable families. We must not lay a stress o the Pope's largely problematical auth-brity over society, and then treat as of mall account such an edict as this. We do not know, but we can not say, that the whole Anti-Semitic movement may not have begun with this decree.

Anti-Semitism arose in Germany, and we first heard of it soon after this command of the imperial Grand-master.

We do not know, of course, just how far the Grand-master is autocratic, but taking him as the embodiment of the Order, we may fairly say that his authority does not differ so very much, either in amount or character, from that claimed for the Pope.

At all events, the order may fairly

be set up as a counterpart and rival to the Catholic Church, except that its claims and practice in some points would be rejected by the Church as contrary to n.orals and civil order. A Catholic Bishop would not keep his S e long if he should excommunicate a men of his diocese for having borne witnes in court against another Catholic layers. Yet we near of no Masonic proceedings against that Connecticut lodge which has lately done this very thing. I will not bring into the count the angry reproaches hurled by an Omaha rector against another Mason, for having voted for a good school law which incidentally wrought some inconvenience to a third Mason. This arrogance and self-ishness was private, not official, and was, besides, well rebuked by a more

noted Mason, Mr. Rosewater, the able

editor of the Bee.

No one will dispute that in our country Freemasonry is at its least harmful point of mischievousness. With many it seems to be little more than a mutual assurance society combined with an institute of good fellowship. It requires its members to disavow atheism, and seems rather better pleased if they profess Christianity. Yet many men o the soundest judgment and the highest character, who had been Freemasons chief among them, perhaps, is the late President Finney of Cherlin—warn us that we must not be taken by ious guise of simple good nature. They allow that perhaps most American Masons mean nothing very serious by their Masonry; but remind us that Freemasonry is really a morality and a religion, using many Christian terms, but in fact developed from an indepen dent and therefore incompatible centre Let a man take such a scheme thor

in earnest, and he is sure to evolve from it a great many far-reaching consequences,—consequences often exceedingly embarrassing to those outside. The accusations brought against the Catholic Church by every day spouters may be more than par-alleled by those brought against Freemasonry by former Freemasons of the highest standing, men of whom President Finney is simply a peculiarly eminent example. They tells us, not, like the others, what Catholics ought do, if it is what they, knowing scarcely anything about it, choose to make it out to be, but what Masonry is in fact in its daily workings, as they have known them both from within and from without.

These high authorities tell us, not only what we already know, that Freemasonry sometimes raves and storms at its own members if they do their duty by public justice even against their ow but that it is a constant underhand embarrassment to the workings of justice, of free civic combination, of general friendliness and of universal charity. They declare it an intense clannishness and unselfishness under the mantle of benevolonce. They tells us that its international relation imply obligations which sometimes verge on high treason. This shows us, moreover, what Dr. Thomas Arnold notes, that it is a brotherhood of just the same order and claims as Chris-tainity, and therefore that the two are mutually exclusive, as much so as Christainity and Mohammedanism.

Now do any of these severe critics of Freemasonry insinuate, however remotely, that Freemasons ought to be disfranchised? I do not think so. saw such an intimation. Why not? That we will consider next.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Twenty-Fourth Sunday After Pentecost.

FEAST OF ALL SAINTS.

All saints, my dear brethren, and all sinners who attain to eternal life, are closely joined together in the solemntites of these first two days of November.
The morrow of All Saints' day is All Souls' day. The joy of Paradise and the weariness of its vestibule are both offered to our thoughts and almost at the same time. We quickly leave praying to the saints in glory to begin Praying for the sinners in Purgatory. And this is a beautiful way of meditating on the future life, for love is too selfish to tarry long with a happy end while there is another friend outside the door in a state of great

Holy Church would have us measure our charity for the souls in Purgatory by our value of the joys of Heaven. And experience tells how very great an effect this has on us, for we see everywhere among Catholics an intense affection for the poor souls waiting at Heaven's gate, much intensified by the sights and sounds from within that gate which have been granted us beforehand on the feast celebrated to-day. Now there is a strict duty of friend-

ing authority than the Pope? This is doubtful. In some things his authority see as greater. For instance, the Pope former companions in the journey of thank God you can keep company with the departed. They are our relatives, our thank God you can keep company with the same thank God you can claims no power to excommunicate many thousands of Catholics of his mere will. claims no power to excommunicate many thousands of Catholics of his mere will. There must be a charge, and one clearly amounting to mortal sin. Yet William I., by a single edict, without any accuthis moment? In some cases, yes; but these were exceptions. Nearly all who have gone before us are about the same as those whom they have left after them
—poor, weak, sinful mortals, sinning
and repenting, stumbling and falling
and rising again, and finally disappear-

ing in the grave.

We have every hope that they were forgiven their sins, but what about their full atonement? They have paid the great debt, but what about the last farthing—the affections still clinging to passionate indulgence, the lowness of motives, the gross inclinations chained indeed, but not tamed! What about the venial sins committed by them, as by ourselves in tens and hundreds every day—the nasty little lies, the mean selfishness, the slothful habits, the greediness at table, the worship of men's greediness at table, the worship of men's opinions, the vanity, the self-conceit, the snappish temper, the silliness, and giddiness the harbored aversion even for relatives, the petty dishonesty—what about all this which we know must be atoned by

them, because like ourselves they were commonplace Christians? Ah! brethren, we ought to have a fellow-feeling for

made them do it? Who but you, my brethren, their former relations and friends? You provoked them to the anger they suffer for, you poisoned their miads with envy, you failed to teach them rightly if they were your child-ren, you embittered their hearts if they

ere your parents.
Come forward, then, all of you, and bear your own share of the burde If not from friendship's love, at least from the urgent call of justice, take a share of the sufferings of the poor souls in Purgatory, for you had a share in their By so doing you will hasten the hour of their deliverance, and guilt. earn a share in their heavenly joy.

### ETERNAL REWARD.

ARDINAL GIBBONS ON THE BEATITUDES.

"In celebrating the Feast of All Saints we are making a solemn declar ation of our faith in the immortality of the soul and a protest against the despairing dectrine of annihilation. For, in honoring the saints we are paying homage to the living and not to the dead. It is true there is only one Being that is absolutely immortal, One alone that is everlasting, that had beginning, that will have no end, and that Being is God. In the beginning, O Lord, says the psalmist, Thou didst found the earth, and the heavens are the works of Thy hands. They shall perish, bnt thou remainest, and all of shall grow old like a garment; and as a vesture Thou shall clange them and they shall be changed. But thou are always the self same, and Thy years shall not fail.' 'I am Alpha and Omega, the beginning and the end,' sith the Lord God, Who is and Who was and Who is to come, the Almighty.' "Go back in spirit to the twilight of time; contemplate the early dawn of

creation, before the earth assumed its present form, when all was chaos. Even then God was in the fullness of life, and the spirit of God moved even the Look forward through the waters. Look forward through the vista of ages to come, when the heaven and the earth shall have passed away-even then God will live. He will sur vive this universal wreck of matter. "I am sure that you all aspire to a life of endless happiness.

therefore give you some words of hope and encouragement in striving for the prize of eternal glory. There are chiefly four classes of persons to whom our Lord holds out promise of ever-lasting recompense. He gives this assurance to those who have succeeded in leading a blameless life, or s'ncerely repaired for their transgression by a life of sincere repentance. In this day's Gospel our Saviour says:

Blessed are the clean of heart, for they shall see God." And the Psalmist says: "Who shall ascend into the mountain of the Lord, or who shall stand in His holy place? The innocent of hand and pure of heart, who have not taken his soul in vain, nor sworn deceit-fully to his neighbor."

"The young man in the Gospel put this question to our Redeemer. Good Master, what shall I do that I may have life eternal?' Our Lord answered: 'If thou will enter into life, Our Lord keep the Commandments.' man replied: 'All these I have kept from my youth.

"Is it not in your power to keep your heart from being impure? Can you not keep your lips from being defiled? Can you not serve God with clean hands? Can you not observe the commandments as well as the young man mentioned in the Gospel? You have certainly more help at your disposal than he possessed, for he was a Hebrew and was not fortified as you are by the grace and example of Jesus Christ.

"But most of you will say to me: The way of righteousness we have not We have defiled our souls by known. Well be it so. If you can not enter Heaven by the path of innocence, thank God you can enter it by the path of repentance. If you can not go before your Maker clothed in the white garment of sinlessness, you can appear before Him in the purple robe of penance. If you are unworthy of keeping company with our blessed Saviour, with and Magdalen. Which of you has somed as grievously as David did?— David, who was guilty of adultery and

marder and whose murder was of a most aggravated character—for it was coming to rereen his a full my and to enable him to continue to gratify his passion without molestation from the injured husband! But if David was great in iniquity, he was still greater in repent-ance; if he was great in conquering others, he was still greater in conquering himself; and notwithstanding his crim nal deeds, he deserved to be called in

Holy Writ, 'A man according to God's own heart.' "If you cannot walk heavenward with the innocent John the Baptist, you can go in company with Peter. Which of you has ever offended God as Peter did? Peter, who denied his Master with an oath after he had made so many protestations of fidelity, who denied Him after his lips were purple with the precious blood of his Master, which he had drunk at the Last Supper; yet so much did Peter propitiate his Lord by his tears and repentance that he is appointed the Prince of the Apostles and the Head of the Church. "If you are unworthy of keeping company with Mary the Virgin in your tearners to atomics, when he the journey to eternity, you can be the companion of Mary the penitent. Which of you has defiled her soul as Mary Magdalen did? And yet, next to our immaculate mother, there is no woman mentioned in the Gospel who was more favored by our Lord or more honored in the Church than is Magdalen.

nal felicity are they who have an un shaken faith in Him and who are ready to profess that faith whenever the occasion demands it.

"Have you not, my brethren, an un-clouded belief in your risen Lord, and do you not esteem it an honor and a privilege, as well as a sacred duty, to profess that faith whenever the circum-stances require it? Under this head, then, you have reason to hope, for if a grateful country rewards its champions, surely a bountiful God will not fail to recompense His faithful confessors.
"Another class of Christians to

whom Christ promises eternal bliss are they who are instrumental in guiding others in the path of righteousness. They who instruct others unto justce shall shine like stars for eternity. It is true, indeed, that you have n mission to preach the Gospel as God's anointed priests have. But as parents and guardians have you not a mission to instruct those of your own household? If any man, says the Apostle, hath not care of his own, and especially those of his household, he hath denied the faith and is worse than an infidel. Have you not a wider missionary field to enlighten others by the silent eloquence of your example? Does not our Lord say to each of you, 'Let your light so shine before men that they may see your good works and glorify your Father Who is in heaven? Having your conversation good among the Gentiles that whereas they speak of you as evil-doers they may by their good works which they see in you glorify God in the day of visitation.

"But it is especially to those who exercise benevolence toward suffering

humanity that Christ promises the reward of eternal life. stance worthy of note that when our Saviour refers to the dread day when He shall appear in His majesty to judge the living and the dead He singles out the practice of compassion to our ing brethren as the virtue which will secure for us an eternal recompense.

'Come,' He will say, 'ye blessed of my
Father, possess the kingdom prepared
for you from the beginning of the world. For I was hungry and ye gave Me to eat, I was thirsty and ye gave Me to drink, I was a stranger and ye took Me in, naked and ve covered Me, sick and ye visited me; I was in prison and he visited me. For as long as did it to one of the least of these My brethren, you did it unto Me.'

"The fault with most of us is that we take a speculative view of eternal life; we live and act as if our existence closed with the grave. As Pascal says, 'The present time is everything to us and eternity is nothing to us.' one of us should bring this matter home to himself and say, I am destined to live forever.' This was the practical view which St. Paul took of this subject. What a clean, unclouded view he had of the illimitable expanse of eternity when I have finished my course; I have kep he faith; as to the rest, there is laid up for me a crown of glory which the Lord, the just Judge, will render to me them who love His coming.'

### IMITATION OF CHRIST.

OF THE OBEDIENCE OF A HUMBLE SERV-ANT AFTER THE EXAMPLE OF JESUS

Because thou hast as yet too inordinane a love for thyself, therefore art thou afraid to resign thyself wholly to the will of others.

But what great matter is it, if thou,

who art but dust and a mere nothing, submit thyself for God's sake to men, when I, the Almighty and the Most High, who created all things out of nothing, have for thy sake humbly sub-

jected myself to man?

I became the most humble and most bject of all men, that thou mightest arn to overcome thy pride by my humility. Learn, O dust, to obey: learn to

humble thyself, thou who art but earth and clay, and to cast thyself down Learn to break thine own will and to

yield thyself up to all subjection.

Conceive an indignation against thyself; suffer not the swelling of pride to live in thee, but make thyself so subissive and little that all may trample on thee and tread thee under their feet as the dust of the streets.

What hast thou, vain man, to complain of. What answer canst thou make, O wretched sinner, to those that approach

thee, thou who hast so often offended God and many times deserved hell? But mine eye hath spared thee, b cause thy soul was precious in my sight; that thou mightest know my love and e always thankful for my favors, and that thou mightest give thyself con-tinually to true subjection and humility and bear with patience to be de spised by all.

# THE MODERN MOTHER

HAS WAYS OF CARING FOR BABY THAT OUR GRANDMOTHERS NEVER KNEW.

Many almost sacred traditions of the nursery have been cast aside by the up-to-date mother. Even the once essen-tial cradle is now seldom found in the house blessed by baby's presence. The modern baby is not fed every time he cries, but when the clock announces the proper time. The doctor approves of this and baby is better for it, but despite regular hours for feeding, nearly a I the disorders of infants are cause by derangements of the stomach and bowels. Mothers' greatest problem is a treatment for these ills that will be gentle but effective, and, above all, sife. Mrs. J. W. Bailey, of Head Lake,

labatis

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

twenty to twenty-four, had evidently

been visiting one or more of the "closed saloons." While all of them evidently

had imbibed, the youngest of the trio was beastly drunk. The others were

seeking to conduct him home, and almost

sidewalk, and the youngest began to

curse. With difficulty the fellow was raised and almost dragged along

The drunkard's home is a home for no

one else. There is neither happiness

nor comfort there and very little hope. The drunkard of Sunday night young and well-dressed. Think of the

parents opening the door to that boy! Words could not describe the pain and

disgrace that entered with the senseless form. Were the boy dead after sickness

friends could whisper words of comfort

but the tongue is dumb in the home of

head is bowed and the mother's heart is

broken as amid their tears they try to

care for the drunken victim

the young man drunk.

carried him. Soon all fell

towards-home.

# NORTH AMERICAN LIFE

L. GOLDMAN, Secretary. JOHN L. BLAIKIE.

Ont., writes from the fallness of experi-A Young Man Drunk. ence when she says: "I have used Baby's Own Tablets for my six months old baby who was troubled with indi-gestion. The results were beyond my expectations. Words cannot convey to The sight and conduct of a drunkard ould make people shun intoxicating We witnessed a sad spectacle drink. last Sunday night at 10 o'clock. Three young men whose ages ranged from those who have not tried them the worth of these Tablets. I will never

oaby, as I am convinced there is nothing so good as Biby's Own Tablets. These Tablets are a gentle laxative and comforting medicine for infants and children. They are pleasant to take and are guaranteed to contain no opiate. If your druggist does not keep Baby's Own Tablets send 25 cents to the Dr. Williams' Medicine Company, Brock-ville, Ont., or Schenectady, N. Y., and a full sized box will be mailed,

again use any other preparation for the

Sure Cure for Sick Stomach. Sure Cure for Sick Stomach.
Such maladies as Nausea. Sick Stomach.
Cramps and Coile, yield Instantiv to P Ison's
Nervitine and if you suffer periodically from
any of these complaints just keep Nervilloe
haddy and take a few drops in water for quite
relief. A large 25c bonie of Natvline is a
comfort and esf-cured in any household and
will save great suffering and big dectors' bills
every year. Do you use Nervilline! Try it.
HAMILTON'S PILLS DON'T GRIPE.

HAMILTON'S FILLS DON'T GRIPE.

IT IS THE FARMERS FRIEND-The farmer will find in Dr. Thomas' Eclectric Oil a potent remeds for wounds or tains in the body or for affections of the respiratory organs and for convenient the generally. He will also find it a convenient friend in treating irjured horse, the convenient friend in treating irjured horse, the convenient for the graph is the convenient of the convenient friend in the convenient friend

THE SEAL STATE OF THE PARTY OF

Don't forget the old man

For nearly thirty years he

has been traveling around the

world, and is still traveling,

bringing health and comfort

To the consumptive he

To all weak and sickly

children he gives rich and

he gives new firm flesh and

To thin and pale persons

Children who first saw the

He stands for Scott's Emul-

sion of pure cod liver oil—a

delightful food and a natural

old man with the fish are now

grown up and have children

with the fish on his back.

wherever he goes.

he so much needs.

strengthening food.

rich red blood.

of their own.

own son. Pride and hope had been centered in him—but pride and hope die in the drunkard's presence. Cholera morbus, cramps and kindre plaints annually make their appearance same time as the hot weather, green beers melons, etc., and many persons barred from eating these tempting fruithey need not abstain if they have D. Kellogg's Dysentery Cordial, and take drops in water. It cures the cram cholora in a remarkable manner, and is check every disturbance of the bowels. How to CLEANSE THE SYSTEM,—Parmelee's Vegetable Phis are the result of scientific study of the effects of extracts of certain costs and herbs upon the digestive organs. Their use has demonstrated in many instances that they regulate the action of the Liver and the Kidneys, purify the blood, and carry off all morbid accumulations from the system. They are easy to take, and their action is mild and beneficial.

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OUR BOYS AND G

NOVEMBER 1, 1902.

QUEEN OF THE HOLY

BY MARCELLA FITZGEI By MARCELLA FITZGE:
By tolls oppressed, by cares dist
Dear Mother, do we seek thy air
Life a shadows fall around our viBe thou our guide from day to de
From stares by juring templersFrom stares by juring templersFrom stares who would thy love from
From passion's fires, from falset
And foul deceit's dejustive smille
From sinder's shaft, from envy
From sinder's shaft, from envy
The sins that pierce thy tender'
From love of seif, the vaunting
That turdlessners that fills thy of
the wandering thoughts in tim
From lothsome sloth's corroding
From prejudice's blinding dust.
From sindu fancies that efface
The impress of God's hely grace
The impress of God's hely grace
Queen of the Holy Rosary.

The road is rough and rude and The foeman's cohorts fierce and Like feeble children, lo! we str Kind Mother, stretch a helping and lead us by the part of the Arow of deathless love to the Thoughts of the Joys that thrill will come, our fainting heart part of the Joys that thrill will come, our fainting heart part of the Joys that thrill will come, our fainting heart and so that Joys that thrill will come, our fainting heart and so that Joys that thrill will come, our fainting heart and so that Joys that thrill will come, our fainting heart he soul that if he the Crucified Answers His call! "Return!" Now strengthened by they love the glorious triumphs of our The coming of the Paradise The Sid Assumption, Mother The crewn thy meek obediene Queen of the Holy Rosary.

# A HALLOWE'EN

"Say, boys, don't you owe'en? Let's ask Fat holiday; we can have n Away scampered the h

Away scampered the I
desired permission. The
pupils of St. Joseph's Ace
ing school for boys situate
skirts of a large city.
In a few minutes the beproclibes a large large. breathless, laughing from in the crisp air. Their in director had given them it tion from the evening of the afternoon as we might have the opportu Charley Tilston, the

merry group, had unear treasures an old book d legends of Hallowe'en.
"Now," said he, "I some of the tricks for to apple around without skin; then throw the over the left shoulder, a forms will be the initia "I wish you fellows

something real jolly," Drexel; "something wi "We've got no time foried Harvey Lothrop. "Well, everything about sweethearts," c ston, turning over the volume in his hand; " added. "Would any o

to see ghosts?"
"Not much," crie chorus Well." continued book tells how you

Herewith he proceed method of recalling le parted spirits by but lights and other foolist

"That don't suit u Mason, when Charley h don't care about seei night in the churchya
"I should think r Howard Mortimer : The boys looked up

'How would it do t A capital idea," sh

"Mortimer, you're a somebody else is qu being sacred yourself The next question we the plan of attack.

The book was full of

for invoking ghosts, the idea of these miso wanted to give so They were too thoroughly imbued w their teachers to thin upon them; so the thoughts elsewhere. "What a great so

if we only know to plained.
Suddenly they bee
on the other side o
hedge, which divide the church and the l hind, was tall and th when the closely 1 leafless. The boys site side could hear By peeping caution they saw that the children of the n Annie and August lived in a miserabl

widowed mother, w to supply the little "Annie, this is boys heard August ome lad of about e little girl, who w younger. "O, Annie!" "don't you know a heard some of the

talking about it. ad people come o ing her great, roun come out of his gra Yes," answered ly that the boys on betrayed themsel father will come "And nobody oim," cried An 'Mother must wo "But we might,

"Couldn't we, father we could to hungry; and that p cause she couldn us things to eat. would be sorry thing?—father wa "O August!" s love to see father

"Then we must August. "We n night because th OUR BOYS AND GIRLS.

QUEEN OF THE HOLY ROSARY.

BY MARCELLA FITZGERALD.

By MARCELLA FITZGERALD.

By tolls oppressed, by caree dismayed,
Dear Mother, do we seek thy aid;
Life a shadows fall around our way,
Life a shadows fall around our way,
Be thou or guide from day to day,
Be thou fall the fall that the form shadows fall around our way,
End thou shadows fall around our way,
From shadows shadows from falselood;
From passion's frees, from falselood;
From shador's shaft, from evry's dartFrom shador's shaft, from evry's dartFrom ove of self, the vaunting pride
From torse our faltering steps asive;
The shadering thoughts in times of prayer,
From beguine's blinding dust,
From projudice's blinding dust,
From projudice's blinding dust,
From projudice's blinding dust,
From storu fancies that efface
The unpress of God's hely grace;
Ask of thy Son to set us fice,
Assen of the Holy Rosary.

of thy Son to set us fre

The road is rough and rude and long,

The road is rough and rude and long. The feeman's cohorts fi-roe and strong; Like feeble children, 10.1 we stand; Like feeble children, 10.1 we stand; Like feeble children, 10.1 we stand; Like feeble stand; Like feeble children, 10.2 we stand; Like feeble stand; Like feeble, Like feeble, Like find the late of the lat

A HALLOWE'EN STORY.

"Say, boys, don't you know it's Hal-owe'en? Let's ask Father John for a

holiday; we can have no end of larks

desired permission. They were the papils of St. Joseph's Academy, a thriv-

ng school for boys situated on the out-

ng school for boys situated on the out-kirts of a large city.

In a few minutes the boys were back,

breathless, laughing from their romp in the crisp air. Their indulgent Father

director had given them not only exemp-

tion from the evening study, but that of the afternoon as well, so that they

I wish you fellows could think

'That don't suit us," exclaimed Ed

They were too well raised, too

Suddenly they became aware of voices

on the other side of the hedge. This hedge, which divided the school from the church and the little graveyard behind the church and the little graveyard behind the little

hind, was tall and thick, even in winter, when the closely matted twigs were leafless. The boys seated on the oppo-site side could hear without being seen.

By peeping cautiously over the top,

they saw that the speakers were two children of the neighborhood, little Annie and August Hockmeier. They lived in a miserable shanty with their widowed mother, who took in washing

"Annie, this is Hallowe'en;?" the boys heard August say, a dark, hand-

little girl, who was probably a year

younger.
"O, Annie!" exclaimed the boy,

"don't you know about Hallowe'en?

heard some of the boys at the academy talking about it. It's the night when

dead people come out of their graves."
Oh, my!' exclaimed Annie, opening her great, round eyes; "will father

ly that the boys on the other side nearly

etrayed themselves by laughing; father will come back to-night."

"And nobody will be here to see n," cried Annie, disconsolately,

Yes," answered August, so serious-

come out of his grave?

betrayed

me lad of about eight years.
"What's Hallowe'en?" lisped the

to supply the little ones with bread.

thoroughly imbued with the respect due their teachers to think of playing pranks

Mason, when Charley had finished; " we

to see ghosts?'

chorus.

Away scampered the boys to ask the

LIFE

an Drunk.

duct of a drunkard 10 o'clock.

all fell on the wet youngest began to alty the fellow was t dragged along

nken victim—their and hope had been but pride and hope l's presence.

the System,—Parmelee's the result of scientific extracts of certain roots digestive organs. Their in many instances that tion of the Liver and the blood, and carry off all s from the system. They their action is mild and

CO. OF CANADA.

LONDON, ONTARIO NMENT DEPOSIT

HUNT JMBER.

ER FIGHT R FREEDOM.

first authentic history

"Mother must work; she can't come."
"But we might," suggested August. ne Park 832.

"Couldn't we, Annie? If we saw father we could tell him that we were hungry; and that poor mother cried because she couldn't earn enough to get us things to eat. Don't you think he would be sorry and bring us something?—father was always so good."

"O August!" said little Annie; "I'd love to be a love to

love to see father again." Then we must come to night," said gust. "We must wait until midhight because that's the hour for the dead to leave their graves. We won't in abundance.

tell mother; we'll surprise her. We'll come after she's asleep, and when she wakes she'll find the things father sent beside her.'

And lifting the basket of washing be between them, the two innocent children left the graveyard.

The boys looked at one another; their

eyes danced with suppressed meraient.
"Here's a lark," exclaimed Charley

Tiltson.
"I should say so," rejoined Harold Lothrop. "We know somebody who'll see a ghost to-night." see hoys were See a ghost to-night."
You must not think these boys were bad or wicked at heart. They were young and thought more of their own amusement than they did of the sor-

rows of others. They passed the next hour discussing their plan. Charles was to personate the father of the confiding children, and the remainder of the boys counted upon enjoying the consternation of the poor little things, when the terrible creature enveloped in white appeared from among the trees and demanded in sepul-

cheal tones what they wanted.

The boys during this amusing conversation were not aware of the presence of young Father Sebastian, who had been seated reading his breviary on the old scatce reading his breviary on the ost stone bench close to the wall. He had been partly hidden by the tall under-brush, so that the little visitors to the graveyard had not seen him. He had heard their innocent talk and also the cruel plot of the thoughtless boys.

He resolved to appeal to their better nature. Leaving his retreat he went mong the lads, and as they closed about him, for he was a general favorite with them, he with great tact and discretion proposed to tell them of a little of his own for which he asked

The boys, all curesity, gave the prom-

might have the opportunity to discuss their plans of amusement.

Charley Tilston, the merriest of the merry group, had unearthed among his merry group, had unearthed among his sation between the brother and sister, betraying by no look or sign that he saw or understood the embarrassed es an old book dealing upon the

legends of Hallowe'en.
"Now," said he, "let me read you some of the tricks for to-night; Peel an "Now," said he, "let me read you some of the tricks for to-night; Peel an apple around without breaking the skin; then throw the peel backward over the left shoulder, and the letter it that will bring benefit to them and great happiness to yourselves.

The boys winced, but the wise priest pretended to notice nothing.

"Let us fill a basket with good things forms will be the initial of your future

something real jolly," exclaimed Will Drexel; "something without girls." such as the poor woman needs, and when the hour comes, place it upon the 've got no time for sweethearts," eried Harvey Lothrop.
"Well, everything in this book is father's grave so that the faith of these eried Harvey Lothrop.

"Well, everything in this book is about sweethearts," cried Charley Tilston, turning over the leaves of the volume in his hand; "and ghosts," he added. "Weuld any of you fellows like to added. "Weuld any of you fellows like to added." It is a dot this—let us help the little boy and girl and their poor mather." mother.

Not much," cried an indignant and held a consultation with the Father superior, the consequence of which was 'Well." continued Charley; "this book tells how you can see lets of that the housekeeper was sent for and told to pack a large basket with every-thing she could think of. Herewith he proceeded to read the method of recalling long dead and de-parted spirits by burning mysterious lights and other foolish and superstiti-She returned presently and showed

to the delighted boys a basket heaped with tea, coffee, eggs, butter, cakes and enough groceries to last the family a Then the boys collected from amongst

their pocket money all the silver, which they put in a purse and laid on the top don't care about seeing ghosts at midnight in the churchyard."
"I should think not," interrupted
Howard Mortimer; "but I say, boys!" of the basket.

Father Sebastain knew that the children's mother was also suffering from rheumatism. He went to the professor The boys looked up eagerly.
"How would it do to scare somebody A capital idea," shouted the crowd. A capital idea, shouted the crowd. "Mortimer, you're a brick. To seare somebody else is quite different from being sacred yourself."
"Mortimer, you're a brick. To seare somebody else is quite different from being sacred yourself."
"To seare somebody else is quite different from being sacred yourself." The next question was what should be with he filled a bottle with linit the plan of attack.

The book was full of ways and means tions for use.

for invoking ghosts, but this was not the idea of these mischievous lads; they wanted to give somebody else the upon them; so they turned their thoughts elsewhere.

"What a great scare we could give if we only know to whom!" they comtheir yawning graves. They were the pupils of St. Joseph's, led by the good

basket of gifts. They secreted themselves behind a cluster of tombstones and waited. There was no moon, but plenty of starlight, and by the faint glimmer they could see presently enter the churchyard two

On they came, timidly, yet bravely, until they reached the mound beneath which their father lay.

Then the boys heard this prayer:
"Dear father," began Annie, "we're so lonesome without you, and mother don't carn enough money, and we're don't earn enough money, and we're cold and hungry; won't you please

cold and hungry; won't you please bring us something to eat?"

A deep, resounding peal suddenly broke from the old church tower.

"Hush!" whispered the boy to his little sister.

little sister.

Twelve times the peal boomed forth when suddenly the little girl cried:
"Here's father!"
The shildren reached out their hands

The children reached out their hands toward a tall figure that advanced swiftly through the gloom, but it escaped the grasp of the eager little fingers, and disappeared, leaving upon the grave be-fore the astonished children an object which they appeared at first too awe-

The little girl was the first to investigate. "O August!" she cried, with a little cream of joy; "see what father has sent us! O dear, dear father, I knew he would hear! How happy mother

Then the delighted children, carrywill be!" ing the basket between them, hastened

home with the joyful news.

And the boys crept back to the academy, their hearts filled with repentance and thanksgiving.

The good Father never told what he know, but he had the consolution that

knew, but he had the consolation that his wise lesson brought forth good fruit

### CHATS WITH YOUNG MEN. BISHOP CONATY TO YOUNG MEN.

At the national convention of the Catholic Young Men's National Union, held at Hartford, Conn., last week, a noteworthy address to the delegates was delivered by the Right Reverend Rector of the Catholic University, Bishop Conaty. He said:

There is something inspiriting in a gathering which marked the buoyancy of youth and the intelligence of mature manhood. It is always a privilege to meet representative Catholic young men, whose intelligence and character and energy count for much in the battle of life. The opportunities that present themselves can be best met by those whose principles of life are well defined, and the source of whose strength is in the virtue which comes in response to supernatural ideals and graces. The young man looks to the future for the field in which his activities are to be exercised, while from the past he gathers the lessons which come from the exper-

ience of others. The Catholic young man in America is face to face with magnificent possibilities; he has also tremendous responsibilities. Will he improve his opportunity? Will he be true to his duty? Upon the answer to those questions de-pends, not only his own success in life, but to a large extent, the future of his country. His religious life is the source from which his country will gain ower and honor; his civic life should be the expression of a manhood purified and ennobled by the highest ideals of life; for religion alone can save and pre-serve the individual, and lead him to the fulfilment of that duty which lies

before every man.

Every individual has a mission in life, however restricted it may be. He ful-fills it in so much as he realizes the ideals. Nations are but aggregates of ise.
"What I asked of you will require some courage," he said.
But the boys declared they were soldiers of the Lord and willing to follow iers of the Lord and willing to follow.

The question naturally comes: Are question naturally comes: Are question naturally comes: Are question naturally comes.

may call it, a providential idea.

The question naturally comes: Are we as a people doing our duty? Are we conscientiously and faithfally working out the problems of our mission? The law of life is service. He who serves his God and his fellowman fulfills his duty to life. Earth in man fulfills his duty to life. Faith i God, obedience to His law, are the test stones of true manhood. The service of God is the underlying principle by which fulfilment to the mission of life is to be judged. If the individual so. The individuals will be equally so. The level of public life is the level of pri-So they all went to the priest's house

environment.
We are in the age of the highest material prosperity. The duty of man-hood is to utilize material and national prosperity for the benefit of humanity and the glory of God. We may question present conditions as to the ful-filment of these ideals. Education never was more general than at present, and yet crime increases until sensible men are appalled at its general mastery in society. Human traditions seem in many quarters to be losing their force, and the evils of divorce are threatening society at its very foundations. Public honesty is at a premium, and want of confidence in those placed in positions

and man, duties to the family and to society. A bulwark against social disorder and anarchy; it unflinchingly assee presently enter the churchyard two little figures creeping hand in hand up the walk. They were the children of the widow, come to invoke their father's assistance for their unhappy mother. On they came, timidly, yet bravely, until they reached the mound beneath until they reached the mound beneath the religious and political bigot may the society works out its salvation. The religious and political bigot may true to the traditions of your Church and you cannot be untrue to the traditions of your Church true to the traditions of your Church and you cannot be untrue to the traditions of your church true to the traditions of your church. The religious and political bigot may calumniate and misrepresent its dotrines, misinterpret its motives, yet the truth means that it is only religion, as made known to us by Christ and His Church, that the mission of the individual and State chn be properly

fulfilled.

The Catholic young man faces his responsibilities and his duties with a power which should make him a pillar power which should make him a pinar of strength in every community in which he lives. He has in his Christian training the traditions of twenty centuries of fidelity to the highest interests of humanity. The Church to which he is proud to belong has been the source of all that is good in our which he is proud to belong has been the source of all that is good in our civilization. It preached the sanctity of childhood, and made the child the angel of the hearth, and not the prop-erty of parent or State. It lifted women out of the degradation of man's lust, into companions in and consity lust, into companionship and equality with man; it broke the shackles from the limbs of slaves, and made haughty kings and proud tyrants see in every nan a fellow-creature, an equal before God, redeemed by the same Saviour and God, redeemed by the same Savious and destined for the same Heaven. It ennobled labor, which pagan philosophy considered a disgrace, and taught that honest labor was an ornament and not a dishonor, and that justice between man and man was God's law. It healed the and man was God's law. It healed the wants of society, cared for the poor, nursed the sick, helped the abandoned and outcast, and began the organized charity of modern Europe, which for

ages has wiped away so many tears sent the white-robed Sisters to the fever-stricken and abandoned, and the black-gowned priests to the leper colonies to sacrifice life itself in order to give comfort to the outcast of society. Christian charity in every age since Christ has taught the world that there are no classes nor races, but one com mon through the long centuries is a his tory of the Catholic Church. She held the key to the treasures of learning, and instead of consigning them, like another Blue Beard, to destruction, she preserved them with sacred care and ransmitted them to the ages which malign her while using her gilts.

The university system which is the highest expression of education, date its establishment in the Middle Ages to the interest of the Christian Church to the interest of the Christian Church in knowledge. A Christian school in every age, and not more so than in our own, is an evidence of the love of the Christian Church for the highest education of the people. The Christian temples that dot the earth tell the story of her inspiration to the highest aspirations in art; the song that re-sounds through her aisles is freighted with the names of men who have seemed to have heard the heavenly strains and adapted them to earthly ears. blesses Columbus for discovering a world, and De Soto for finding the mighty ruler. She has ever been a friend to the true, the beautiful and the good; she has ever been a foe to the purely natural that would displease the supernatural. She is against the education which ignores God, for she is the friend of man, who alone through God can attain to his destiny.

The Catholic young man of to day finds his religion standing for the supernatural in life as the complement and the perfection of the natural. He is taught his rights and also his duties With no uncertain tone he is told that faith and not gold is the most valuable thing in life, that heaven and not earth is the end of his existence, that the struggle in life is not for material nor commercial supremacy alone, but only in so much as natural prosperity means a stepping-stone to the eternal. Duty. loyalty, are not mere sounding but they mean service, sacrifice, un-selfishness and devotion.

The careful observer must notice the tendency of the age, and prepare for the Solution of the problems presented. The evils of the day are glaring, as evils always are; but, yet, there is an be faithful, reverential, obedient, the people formed by the aggregation of flaunt its banner so brazenly. All citizens should interest themselves in the national progress and contribute to level of public life is the level of private life, just as the water rises to the height of its source. The principle that actuates private life is the principle that should determine public life. There is but one moral code, and it binds may be a small as a public of light, and archibens should be asserted. There is but one moral code, and it binds men equally as a public official and a private citizen. God and religion should influence us in all the movements of life. The sacredness of home and its domestic, virtues form one of the sources of State and National success. Obedience to the decalogue should bind man, no matter what his environment.

We are in the meet them in the way of justice. Right is right, and truth is mighty and shall prevail. The light comes from on high; the principles of God rightly solve all problems, and the morality of Christ can alone make the moral man that the age needs. Not wealth but right makes law, and truth, not caprice, can make and preserve society. In the mighty and preserve society. In the mighty struggle between capital and labor, men need to realize that capital has its rights, and it also has its duties. Labor has its rights and its duties. Both capital and labor need religion to illumine their paths. We feel the tremor from every part of our social The great public must always be reckoned with, and humanity must be the touch-stone of benefit or suffer-

with he filled a bottle with liniment, which was put in the basket with directions for use.

Fifteen minutes before midnight a group of persons could be seen stealthily creeping through the little churchyard behind the academy. They carried a large white object between them, but these slow-moving, silent creatures were not spirits that had just stepped from their yawning graves. They was a compared to the conscience of immortality appears as an indication of weakness, the supernatural is ceasing to be regarded as essential, and as a result there is a growing loss of faith a forgetfulness of Christ, a weakening sense of the meaning of sin, an ignorance of immortality must be the touch-stone of benefit or suffering. Let us take warning from history. What men have done, men may do. Religion alone can save and protect us. The Catholic young man in all the problems of political and social life should carry with him the principles of his religious life. He should be the leader in virtue and integrity. A lover of his Church and its precepts; a reverential child of religions are considered. hese slow-moving, silent creatures were heir yawning graves. They were the upils of St. Joseph's, led by the good coung priest carrying the generous basket of gifts.

a forgetfulness of Christ, a weakening of his Church and its precepts; a reverential child of religion, his life should ance of immortality and the future of life. Disguise it as we may, there can be upils of St. Joseph's, led by the good coung priest carrying the generous basket of gifts.

free government.

In the midst of this disorder and chaos the Catholic Church stands as of old for unalterable and unchangeable old for unalterable and unchangeable of the rights of God and men duties to the family and to will come to you. Love the tradition will come to you. Love the traditions of your Church and you cannot be unyour duty. Fearlessly stand for the right, and fearlessly oppose the wrong.

# MUSINGS.

When our day of life is ending, When our day of the is ending.
When its setting sun is low.
And the day and night are blending.
In the twilight's mellow glow,
Then we sit in meditation
On the markin of the stream
Over which our thoughts have wandered
Often in our famp's dream.

Sitting thus, we hear the voices Of our dear ones gone before, Sitting thus, we near the voices Of our dear ones gone before. Who have done with earthly sorrow And have reached the other shore And they seem to whisper to us, For our comfort by the way. Of the glories of the country Which shall be our home for aye.

As we listen, o'er the river
Come the voices of the past;
"Though your way be rough and thorny,
You shall reach your rest at last;
Sorrows come with early morning,
And your lives are often sad;
Joy shall be with you 's tevening,
And your hearts shall be made glad."

With their hallowed presence near us With their hallowed presence near ds
We are raised above the tide
Of the earthly cares and turmoils
Which we meet on every side;
And our souls are filled with longing
Which we never knew before.
And they soothe our hear's like breezes
Wafted from the heavenly shore.

When our life's last ray is fading,
And we're marching down the vale
Where death's sullen stream is flowing,
Where the bostmen, grim and pale,
Waits to take us o'er the river.
We shall cross the chilly tide.
And shall greet with joy our loved ones
On th' eternal morrow's side.
W. H. HARV

W. H. HARVEY.

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THE WORKINGMAN DOES GO TO CHURCH.

Bishop Samuel Fellows, of St. Paul Reformed Episcopal Church, Chicago, in the course of a sermon on "The Workingman and the Church" last Sunday, made a statement which it is sale to assert will often be repeated as the years go by, says the Catholic Telegraph. It may be remembered that the Bishop a few days ago went up o the anthracite coal region to inves tigate conditions there and, if possible, to aid in settling the strike. Returnto aid in settling the strike. Returning to Chicago, he spoke on two topics
now exciting great attention the country over, viz.: "Why do not Workingmen go to Church?" and "Has the
Church Sympathy With the Workingmen?" In graphic language Bishop
Fellows said:
"Westingmen in this country do go

Fellows said:
"Workingmen in this country do go
to church. When we consider the fact
that the majority of the strictly laboring portion of the country are members of the Roman Catholic Church, and in general are constant in their attendance apon its ministrations, the positi ed by the first answer given above that the workingman does attend church is a correct one.
"A striking evidence of this fact I

found in my visit to the anthracite region. Score of thousands of the poorly paid miners are the parishioners of devoted Catholic priests who are consecrating their lives to their welfare. In the most squalid settlement I found in that region, at the head of the street of tumble-down shanties, was a little church, into which I was rever

ently conducted by the Italian sexton.

"The second answer, that the Church
does not sympathize with the workingman, is not correct. In the present
unhappy condition brought on by the coal strike the ministers in every have rung out their appeals for the arbitration for which the miners ask. The Church is with the workingmen and the workingmen are with the Church.

# HOW RELIEF CAME.

AN INTERESTING STORY FROM AN ICE-LANDIC SETTLEMENT.

From the Logberg, Winnipeg, Man.
The readers of Logberg have long
been familiar with the virtues of Dr. Williams' Pink Pills through the well authenticated cures published in these columns each week. Many of our readers are also able to vouch for cures which have come under their own obser vation. This week "Logberg" has received a letter from one of its readers, wr. B. Walterson, a prosperous farmer living at Bru, in which he gives his own experience in the hope that it may benefit some other sufferer. Mr. Walterson says: "Some years ago I was suffering so greatly from rhuematism in my limbs that I was for a long time un-able to do any work. I tried in many able to do any work. I tried in many ways to obtain a cure, both by patent medicines and medicine prescribed by doctors, but without obtaining any benefit. I saw Dr. Williams' Pink Pills advertised in the Logberg as being a care for this trouble and determined to give it a trial. I bought a dozen boxes and before half of them were used I felt a great change for the better. This improvement continued from day to day, and before I had used all the pills I was completely cured. Since that time I have never had an attack of this trouble. After this I used the pills in several other cases and no other medi-cine has been so beneficial to me. I feel it my duty to publicly give testi-mony to the merits of this wonderful medicine so others similarly afflicted may be led to try it,"

may be led to try to,

If you are weak or ailing; if your
nerves are tired and jaded, or your nerves are tired and jaded, or your blood is out of condition, you will be wise to use Dr. Williams' Pink Pills, which are an unfailing cure for all blood and nerve troubles. But be sure you get the genuine, with the full name "Dr. Williams' Pink Pills for Pale People" on the wrapper around every box. Sold by all medicine dealers or sent post raid at 50 cents a box or six sent post paid at 50 cents a box or six boxes for \$2.50 by writing direct to the Dr. Williams' Medicine Co., Brockville,

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BAGES

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M. McCABE. Managing Director.

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amps and kindred com-their appearance at the weather, green occum-d many persons are de-heese tempting fruits but in if they have Dr. J. D. Cordial, and take a few cures the cramps and de manner, and is sure to ce of the bowels.

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eapers, Motets for Benedicmass for the Dead.
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### ARCHDIOCESE OF TORONTO.

Last week the parismoners at New Germany (Snyder) welcomed their old pastor, who sur-prised them with a flying visit, the Ray. Philip A. Best, former editor of the Carmoite Review. Father Best, has been caring the past year. Charge of responsible positions in New York and the East, and has now been prometed to a high office in the Carmoite College at Chicago.

### ARCHDIOCESE OF OTTAWS.

The Sixers of the Fictious Blood, Elmbank, are having a statue of the Blessed Virgin erected on their grounds. It will stand from twelve to fourteen feet high.

A concert and tableaux (the latter portraying Indian life), its aid of the Catholic Indian schools, organized by the Indians' energetic friends. Muss Katherine Huathes of his city, was given in University hair on Wednesday evening.

friends. Miss Katherine Hughes of his city, was given in University hait on Wednesday evening.

The samual meeting of the St. Patrick's Asyum Association was held on Sunday. The receipts browed a satisfactory state of affairs The receipts incuracy \$20.89 from Outario Government, \$75 from Carberon Cc. Council, \$200 from Corporation of Ottawa, \$25 from Outarion of Council, \$200 from Corporation of Ottawa, \$25 from iownship of Gloucester, Ledies' annual subscription \$518, gentlemen's \$1.290 from iownship of Gloucester, Ledies' annual subscription \$518, gentlemen's \$1.290 from iownship of Gloucester, Ledies' annual subscription \$278, entertainments by the Ledies' Auxiliary \$1202, collected by the Rev. Sisters in charge \$731 entertainments by the Ledies' Auxiliary \$1202, collected by the Rev. Sisters in charge \$734 entertainments by the Ledies' Auxiliary \$160, donation \$278, bequiest \$130 League of \$24. Anthony \$659, other sources \$133 The cost of maintenance of inmates was \$500 salaies \$1155, house for inshings, repairs, taxes and water rates \$992, printing and standouery \$126, farmand ground \$756, light \$5147, sundries \$1822, permanentamprovements \$589 interest \$100. A motion was made to purchase a farm (owards which one gentleman had offered \$5,000), and amendment to build annex to the present building; both were declared lost. A motion requesting the incoming Council to consider and riport on the easibilishment of a Reserving fund was passed unanimously. The outgoing Council were re-elected. Owing, no doubt, to the very inclement weather the attendance was small. The Ladies' Auxiliary also held the very inclement weather the attendance was small. The Ladies' Auxiliary also held the very inclement weather the attendance was small. The Ladies' Auxiliary also held the very inclement weather the attendance was small. The Ladies' Auxiliary also held the very inclement weather the attendance was small. The Ladies' Auxiliary also held the very inclement weather the attendance was small.

### DIOCESE OF HAMILTON.

BISHOP'S VISIT TO BRANTFORD.

On Sunday, Oct. 28th, his Lordship Bishop Dowling, attended by Very Rev, Vicar General Kooughland Chancel or Holden, gave confirmation at St. Basil's church, Branford, at 9 a. mand afterwards at St. Mary's church at 11 a. m. At St. Basil's other or the Branford, at 9 a. m. at St. Basil's church, Branford, at 9 a. m. at St. Basil's church, Branford, at 9 a. m. at St. Basil's church, Branford, at 12 a. m. At St. Basil's in inety nine candidates received confirmation and twenty-four at St. Mary's. His Lordship examined the endidene of both parishes and fund them well instructed in the Christian decirine. At both churches the Bishop gave a suitable instruction on the respective duths of parents and ichildren, pointing out the responsibilities, of the former and the avoid of histan clucation.

His Lordship also congratulated the pastors on the good work accomplished in their respective parishes and exhorted both courer gations to co-operate with them heartily in reducing and removing the debts due on the following announcement.

Lining his decirion and the pastors of my epis-

churches. At St. Basil's the Bishop made the following announcement.

I think it proper on this occasion of my episcopal visit to this parish to direct the attention of pastor and people to three important matters, so mely, the parochial debt, the pastoral residence, and the parochial school.

The following is a correct statement of the parochial debt; His Lordship, Bishop Carbery, in his reords of the discess states that on the lith of June, 1887, at the request of the present pastor a mortgage for \$12,001 for ten years on the church property of St. Basil's, Brantford, was exceuted. Since that date more than fitteen years have clapsed, and at the present time \$7,000 of that mortgage remines still unpaid. So that during the last fiteen years the debt has been reduced to the extent of \$5,000.

On the 11th of November, 1901, at the special request of the present pastor, I also signed an agreement for an extension of the same mortage, for the years more, from the 21st of May, 1901, at a reduced that of interest, namely tiper cent, per annum (interest payable half yearly).

per cent, per annum (interest payable half yearly).

I am pleased to be able to announce that through the energy of the pastor, sided by the generosity of the people, the annual revenue of the church from all sources amounted last year to \$4.100. So that with increased revenue and ourtailed outlay there should be no great difficulty in paying off this year and henceforth annually at least \$1.00 of the principal. As the church is now I am glad to observe, well furnished and in good order, and as no further outlay for improvement at is required at present, the energies and efforts of pastor and people should in future be directed to the reduction and removal of the burden of the long standing parochial deb.

As soon as the deb is removed, as I hope it will be at the expiration of the mortgage in 1906, which date will correspond with the date of the golden jubilee of the discess when I hope, if spared, to consecrate our cathedral, it will be a great pleasure for me to come and consecrate this church.

The next duty of the congregation will

consecrate this church.

The next duty of the congregation will be to build a residence for the pastor on their own church oroperty, as with the exception of St. Patrick's, Hamiltor, which has a large building fund on band for the erection of a new presbytery, Brantford is the only place in the diocese where the priest has to live in a renied house and the congregation have to pay rent. This is not as it should be.

should be.

As the school buildings of this parish have been for a long time in a dilapidated condition, it is the duty of the trustees to co operate with the pastor in making immediatear angements to remedy this state of affairs by erecting as soons a possible a parochial school that will be a credit to the parish.

soons possible a parochial school that will be a credit to the patish.

Iregret 'hat owing to sickness and soarcity of priests. I am unable at present to send your pas or a regular assistant. I regret it because owing to the present arrangement by which Father Cummings devotes most of his time to the work of this parish, the work of his own parish can not be properly attended to; and I also regret it because I learn with sorrow that in new sence of a requirecturate the people of Burford have been without Mass for the last year and a haif. It will afford me great pleas ure to send an assistant here at the earliest opportunity so that Father Cummings may be free to devote his whole time to his own parish, and that the Faith may not be lost in Burford where, in the meantime, it would be an act of charity for one of the priests to give an occasional station on a week day, if not on a Sunday When a priest visit a mission of this kind be cannot discharge his duty properly by simply driving out in the morning to celebrate Mass and returning on the same day. It would be much better to visit the mission the day before the day appointed for the station, so as to have time to look after his accurred flock, hear confessions and give catechetical instructions. By so do ng ha wil be following the example of the Good Shepherd.

# BISHOP AT PARIS.

Distor at Paris.

On Sunday the Bishop presided as a meeting of the building committee at which it was decided to call for tenders immediately for the proposed enlargement of the church next spring. It is estimated that the cost will be \$200. A.13 p. m. he administered confirmation to seventeen boys and fourteen girls. He expressed himself as highly pleased with the careful training given the candidates by their pastor, Father Keough, as evident by the intelligent answers given to the catechetical questions. His Lordship then briefly and touchingly addressed the congregation, composed maioly of his old parishioners, and their childers, who were all delighted to see him again in their midst. He then closed by giving Benediction of the Blessed Sacrament, after which Vicar General Keough, to the great delight of the children, announced whiledsy on Friday, in honor of the visit of the Bishop.

# C. T. S.

To the Editor of the CATHOLIC RECORD :

To the Editor of the CAPHOLIC RECORD:

St. Mary's Branch, Torento.

The first concert and lecture of the season given under the suspices of Sc. Mary's Branch of the Catholic Truth Society, took piace on Monday, Oc. 6 h, in St. Andrew's hall, and was, as susal well attended. An interesting and very elequent lee are entitled "The Mosaic Account of the Creation, and Geology" was delivered by the Very J. J. Mc Cann, V. G., and was much appreciated by the audience.

Cann. V. G. and was much appreciated by the audience.
The vocal part of the musical was carried out successfully by the following gentlemen: Messre, J. J. Connors. S. Moore. B. Webb, and the Imperial Male Quartette; Mr. Frank Fulton being accompanist.
Those contributing to the instrumental part of the programme were: Mr. D. Kennedy, and an Instrumental Quintette from the Toronto Mandolin and Guiar Club. Altogether the evening was a very epjoyable one.

B. CRENAN, Cor. Sec. C. T. S.

E. CREENAN, Cor. Sec. C. T. S Oct. 20, 1902,

### DIOCESE OF LONDON.

ANNIVERSARY OF THE DEDICATION OF ST PETER S CHURCH, GODERICH. On Sunday, Oct. 25th, the usual anniversary services were held in Goderich in commemo-ration of the opening and dedication of St. Peter's Church.

On Sunday, Oct. 29th, the usual anniversary services were held in Goderich-incommemoration of the opening and dedication of St. Peter's Church.

The pastor the Rey T. West, celebrated carry Masset is a m., at which a large number of the parishioner's received Holy Communion. The High Mass was sung at 10, 30a m. by the Rey George E. Northgraves, editor of the Cartiolic Recomb. As this Mass the Rey. George E. Northgraves, editor of the Cartiolic Recomb. As this Mass the Rey. Cantr West read the Epistic and Geopal of the daily and announced that the sermon would be a daily ered at Vespets at 40 crock p m. by the Rey G. Northgraves, and the Bour announced, the Rey. Father West sung Vespers, after which Father North graves presched an able and closely reasoned discourse on 'the Apostolic Succession.' He took for text ine passage "N. ither doth any massed the honor to immessif, but he that is closely God as Aaron was." (Heb y 4.)

Father North graves expaisined that the Christian priesthood is the honor and dignity factor referred topy the Apostic S., Paul, water man and the right to assume to himself Hawmond become a priest of God must receive that dignity in the menner appointed by Christ, and through a lawful mission comming from those the Church after He Himself should have accommended with instance commended with the should became a priest of God must receive that dignity in the menner appointed by Christ, and through a lawful mission commender of the second of the should have accommended where His Apostles, to whom He had said: "As the Father hat no sum as do I send you."

On the Apostles besides the authority to rule His Courch Christ. And conferred many powers necessary for the successor, Those whom the has a confined many first the successor, the secretic which He offered in Mount Calvary for the explainton of the sins of which men have been which the offered in Mount Calvary for the explaint of the sins of which men have been which the offered in Mount Calvary for the explaint of the sins of which men have

the instances of Matthias, Paul Timothy. Titus, etc., and ordsined priests for every Courch in the cities where they preached the faith of Christ.

Not only must the Christian priesthood possess the priestly character by ordication, but their dutes must be discharged in unity with the units must be discharged in unity with the units must be discharged in unity with the units of the chard in subjection to the chief pastor, when must be the successor of St. Peter, on whom Christ built. His Church 18t. Matt. x vi. 19; and who was commissioned to feed the lambs and sheeps of the flock of Christ, whereby they whole Church is meant, both pastors and people. (8t. Jno. xxi.)

He showed from Eph. iv. ii. that Christ instituted a hierarchy in the Church for the express purpose of preserving the unity of faith, that we may not be tossed to and fro like little children, by every wind of doctrine.

The Apostolicity of the Church of Christ. therefore, signifies that the pastors of the Church should derive their office and jurisdiction from the Apostles, that their doctrines should be identical with those taught by the Apostles, and that they should continue in the unity of faith and Church government in subjection to the Pope, who is indisputably the succession.

The Apostolic truccssion.

The audience was very large, completely filling the magnificent and large stone church dedicated to Sc. Peter. It comprised many non Catholics or all denominations, beside the usual Catholic congregation.

The church was also very fine, under the leadership of Mrs. J. D. O'Connell, and Mrs. W. T. Kiely as organist. It consisted of a Musical Vespers by the most cerebrated composers.

After the sermon, Benediction of the Most Blessed Sacrament, was given by the Rev. T.

### posers. After the sermon, Benediction of the Most Blessed Sacrament was given by the Rev. T. West, P. P., of Goderich. COMMENCEMENT DAY AT URSU-LINE ACADEMY, CHATHAM,

ONT. Chatham Banner. Chatham Banner.
With what a glory comes and goes the year!
October's spirit is breathing now
A mellow richness on the clustered trees,
And, from a beaker full of richest dyes
Pours forth new glory on the autuum woods.
O what a glory dotn this world put on
For those of carnest spirit, who go forth
Under the bright and glorious sky to ponder
O'er duties well performed and days well spent.

The above glad refrain echoed and re-ected in the hearts of the pupils of "The Pines" on the glerious feast of St. Ursuls, Oct. 21, 1992, for on that yearned for day many successful candidates were to receive from the hands of their revered and loved Bisnop the laurels won puring the past sch.lastic year. O hers rejoiced in the jay of their companions and in the prospects of their own success in days to come.

companions and in the prospects of their own success in days to come.

Twas an ideal day. The bright rays of the autumnal sun beamed with unwonted splendor on gergeous trees and beauteous shrubs, and made the eacademy grounds a seene to charm a poet see and cheer a poet's heart. Autumn's rich tinis and glowing colors also reigned within, and St. Ursula's hall, with its decorations of crimson and russet brown, intermingled with green and gold, presented a beautiful appearance. Clusters of maple leaves, articibeally arranged, contrasted teautifully with the deeper shades of fern and paim and with the primant festions that fluttered overhead. The front of the stage was banked with palms, forms and lovely chrysanthemums. The hangings and drappries were of Turkish design, and were in exquisite harmony with the surroundwere in exquisite harmony with the surround

ings and drapptles were of the and decign, were in exquisite harmony with the surrounding.

His Lordship Right Rev Fergus P McEvay, D. D., Bishop of London, presided. There were also present: Very Rev R McBrady, C S B, Rev M Frguson, C S B, Assumption College, Sundwich; Rav G O Bryan S J, Montreal; Rev P Andrieux, PP Belle River; Rev B Boubat, P P Ridgetown; Rev J E Meunier, P P, Windsor; Rev P M Keon, P P, St Mary's London; Rev L M Pruchomme, P P, Drysdale; Rev J E Courtois, P P Adincourt; Rev C A Parent, P McGregor; Rev A Bechard, Belle River; Rev A J Loiselle, P P, Big Point; Rev M Brady, P P, Wallaceburg; Rv P Donahus. C S B, P P, Port Lambion; R v P Langlois, P P, Tilbury; Rev Father Herman, O F M and Rev Father Herbert, O F M, of Chaiham.

A number of the parents, relatives and friends of the pupils were likewise present.

Operetta. Idylle.

"Thou art bearing hence thy roses glad Summer Fare thee well!
Thou art singing thy last melodies
In every wood and dell."
Olive Mather.
"Upward—upward let them be waving Lifting the soul toward her place of birth."
Payby G. Mardonell E Col. tto Winnello.

A Burby, G. Macdonall, E. Gulette, S. Kiusella, M. Thibodeau, O. Pedey, E. Piaesence, E. Bechard, F. Martin, P. Kelly, J. Doyle, J. Wood, M. Joly, L. Beaufort, L. Hurly, C. Cartier, H. Joly, B. Donovan.

B Donovan.

"When gaudy butterflies gambol on the green."

Angela Kinna, Elizabeth Weeks, Blossom Drake, Angela Payne, Elhel Donovan and Kathleen Payne.

"The year growing ancient, Not yet on Summer's death Nor on the birth of trembling Winter." Henrietta Collins.

"Many a good hast thou harvested." Sylva Post, Cecilia McGregor, Falry Watts. May Vigneux.

'Ah! not browned patridges! ah, brilliant peasants! And sh, ye poachers! 'Tis no sport for peas-ants.' Hazel Washburne and Marie Deloge,

See here thy present
years,
Thy flowering Spring,
Thy summer's ardent strength
Thy sober Autumn fading into age,
And pale concluding Winter comes at last
And shuts the scene.

Angela Crotty. See here thy pictured life; pass some few

We, stately Pines, watches are keeping Over a Sanctuary holy.

Marjorie Massey, Blanche Kelly, Muricl Massey, Regina Blonde, Fanny Martin, F. lice Richardson Lily Walker, D. Wilson, B. S. Amour, I. Brady, Y. Beaudet, G. Dezella, M. Beaudet and M. Harper.

Piano Acc..... Mise A. Carson. Miss A. Carson.

Violins.
Misses K. Spereman, A. Crotty and A. More.
Inst., duet.— "Spanish Danco". M. Mozkowski
Misses E. Hali, J. Wilson, E. Quellette
Semi-Chorus.— Night Sing
Misses M. Gavin, G. Murthy, D. Brener,
B. Hun, C. Trankis, A.
Carson, M. McKenna, J. Wilson and M.
Inst., duet.—Mazurka
Misses H. Colins, F. Watts, A. Crotty and
Chorus.— In Praise of St. Ursela,"
Duet.—Misses Gavin and Trankis,
Conferring of medsis and diplomas

Conferring of medals and diplomas By the Right Rev. Fergus P. McKvay, D.D.

Duet-Misses Gavin and Trankle,
Conferring of medals and diplomas
By the Right Rev, Fergus P. Mckvay, D.D.,
Bisnop of London.
"Ged Save The King.
Ist Piano-Miss Mabeile Eumondson,
2nd Piano-Miss Mabeile Eumondson,
2nd Piano-Miss Mabeile Eumondson,
Ind Piano-Miss Mabeile Eumondson,
Ind Piano-Miss Mabeile Eumondson,
Ind Piano-Miss Mabeile Eumondson,
Ind Piano-Miss Mabeile Eumondson
Ing in the Choral Class, was expressive of
the pleasure experienced at the pressive of
their belowed Sal-pined, the reverend clergy
and their friends. It included a louening and
appropriate apostrophe to St. Ursule, excellently rende ed. and evidenced a warmin of
feeling which spoke th quently for the sincerily
of the wercome accord. It onli.
A bruffant duet by the Misses A. Carson, A.
Bower, L. Murray and B. Grackin expibited to
advantage the high musical attainments of
these young ladies. Miss Gavin won grest
applause for her exquisite singing of Dreams'
Her powerful and metodious voice was in perfect condition, and the clear, artistic manner
in which she took and sustained her high noies
snowed a control quite remarkable in so young
a singer. Miss Mabeile Eumonson contributed
an excellent plano sole. Schumann's "Aufschwung." This difficult piece calls for great
executive skill and artistic feeling, and Miss
Edmonson proved herself fully capsable of
coing it justice. Her execution was faulties
and ner musical conception full and perfect.
Very novel and most entertaining was the
Operetta "Idylis," descriptive of the decining
summer, and the meeting of autumn and
winter. Miss O. Mather impersonated the
summer quiece, rose laden and rose crowned.
accompanied by a troop of graceful maidens
at Gay butterflies, as bright and sundy as the
Operetta "Idylis," descriptive of the decining
summer, and the meeting of autumn and
winter. Miss O. Mather impersonated the
summer quiece, rose laden and rose crowned.
accompanied by a troop of graceful maidens
at Gay butterflies, as bright and sundy sate
the days, however dreary, over waich she
held

ing Autume, who, after an interesting dislogue with the advancing sovereign humbly placed her disdem at the feet of the conqueror and whatew spanish Dance? was delightfully rendered by the Misses E. Hall. J. Wilson. E Ouelictie and O. Mather. These young lades give promise of excellent musicianship. This semi-chorus. Night Song. was well sing by the vocal case. A bright likele duct by the Misses H. Colins, F. Watts, A Crotty and M. Thibodeau was pleasingly rendered. The chorus. In Praise of S. Ursula? was sung with great teeling and expression.

On the concusion of the musical programme the Right Rev. Bishop conferred medals and diplomas as follows.

Gold medals for proficiency in Christian Doctrine, presented by His Lordship Right Rev. F. P. McEvay, D. D. Bishop of London; awarded to Misses A. Finn and J. Morrison.

C. mpetitors—Misses V. Phancut, K. Speremen and M. Gavin.

Silver medal for Christian Doctrine, presented by Mrs. On Johnson, O. L. awarded to Miss Euma Oueliette.

Competitors—Misses O. Mather, F. Martin, F. A.-kin and A Macdonnell.

Gold medal for Applica ton and Deportment, presented by Very Rev. Francis schafer, Sec. O. Apostolio Delegate; awarded to Miss Grace Murphy.

Competitors—Misses Martha Case, Teresa McVean, Velerie Phaneur, Victoria Murphy, Nina Paddock, Jessel McVean, Oelis Brecer, Lulu Murray, Bernadette Hunt, Olive Mather, Fanchette Askin and Augusta Macdonnell.

Gold medal for Domestic Economy, presented by Miss. Josephine Caukier; awarded to Miss Drias.

Silver medals for Domestic Economy, presented by Miss. Josephine Caukier; awarded to Miss Calla Medick, Matle Gavin and Jear ette Massie.

Silver medals for Domestic Economy, presented by Miss May Conty, S. Columban, Out; awarded to Miss Onver Mather and Kathleen Sperema.

Ont; awarded to Misses Ouver Mather and Kablien Spereman. Competitors—Misses Fanchette Askin, Cecila McGregor, Augusta Macdonnell and Josephine Osterman.

Competitors—Missis a Macdonnell and Josephine Ostermann.

Gold medal and certificate, for having passed the Departmental Examination. Part II, Junior Leaving; awarded to Miss Valrie Phaneuf. Medal presented by Rev. P. Langlois P. P. Tibury. Ont.

Silver medal and certificate, for having obtained highest marks at the Departmental Examination. Part II, Junior Leaving, awarded to Miss Kathleen Sper man; medal presented by Mrs. J. Aubin. McGregor. Ont. Certificates, for having passed for Department of the bride, performed the duties of piak carnations. Augustus Hubbard, and stun ribbon. She also carried a bouquet of piak carnations. Augustus Hubbard, white brides and presented by Mrs. J. Aubin. McGregor. Ont. Certificates, for having passed Part II, Junior Leaving, awarded to Misses Josephine Morrison. Blanche Kelly, Gertrude Prudhomme, Alice Finn, Agnes Bower and Jessie McVean.

Silver medal and certificate, for having obtained the highest marks at the Edurance Examination, awarded to Misses Augusta Macanination, awarded to Misses Augusta Macanination, awarded to Misses Sylvia Post, Emma Ouellette, Edna O'Nelli, Fanny Martan Olive Maiher and Wilhelmine Bridet.

C. Trificate for book - keeping, awarded to Misses Sylvia Post, Emma Ouellette, Edna O'Nelli, Fanny Martan Olive Maiher and Wilhelmine Bridet.

G. Trificate for book - keeping, awarded to Misses Sylvia Post, Emma Ouellette, Edna O'Nelli, Fanny Martan Olive Maiher and Wilhelmine Bridet.

Gold medal for improvement in vocal music; the bride abouque of pink carnatices and white beaver hat white ostrich plumes and leak birds. Miss Mary Hubbard, with the beaver hat white ostrich plumes and leak birds. Miss Mary Hubbard, with bloard and manuer ribon. White beaver hat white beaver hat white beaver hat white beinde, white beaver hat white beaver hat white beaver hat white beaver hat

Gold medal rot improvement in vocal music; presented by Rev. Albert McKeon. P. P., St. Columban, Ont., awarded to Miss Matie Gavid.

presented by Rev. Albert, McKeon P. P. St. Columban, On., awarded to Miss Matie Gavin.

Miss Mabelle Edmondson (graduating grade) is awarded diplomas and a scholarship for hyving passed with first class honors the Toronto Conservatory Examinations, held at this Academy, in planeforte, harmony and musical history.

Miss Agnes Bower (junior grade) is awarded a gold medal and certificates for having passed with honors the Toronto Conservatory Examinations, in planeforte, harmony and musical history; medal presented by Rev. Albert McKeon.

Miss Ethel McKerrall (junior grade) is awarded a certificate for having passed with first class honers the Toronto Conservatory examinations in harmony and musical history.

Miss Catherine Elliott (primary grade) is awarded a silver medal and certificate, for naving passed with first class honers the Toronto Conservatory examinations in planeforce and harmony; medal presented by Rev. C. Parent, McGregor, Ont.

Miss Josephine Morrison (primary grade) is awarded a certificate for having passed with honors the Theoretical Examinations from the Toronto Conservatory of Music.

Misses Vera Smith and Ama Duffy are awarded certificates for having passed the Theoretical Examinations from the Toronto Conservatory of Music.

Misses Emma Guellette (primary grade) is awarded a certificates for having passed with first class honors the Toronto Conservatory Examinations in planefortes, passed with honors the Toronto Conservatory Examinations in planefortes, passed with honors the Toronto Conservatory Examinations in planefortes, passed with honors the Toronto Conservatory Examinations in planefortes (passed with honors the Toronto Conservatory Examinations in planefortes for having passed with first class honors the Toronto Conservatory Examinations in planefortes (passed with honors the Toronto Conservatory Examinations in planefortes for having passed with first class honors the Toronto Conservatory Examinations in planefortes (passed with honors the Toronto Conservatory Examinations in plane

Caevalier. Olive Mather. Nina Paddock and Jeanette Massie.

After the awarding of bonors his Lordshir complimented the pupils on their delightful entertainment and congratulated them on the scenerous number of medals, diplomas and contributes which they had won, as these broved the carnestness which they had won, as these broved the carnestness with which they had worked, and the solidity of the instruction which they had received during the past year. He spoke to them of the benefits of a true education—an education which develops and trains not only the mental, but the moral and physical faculties. After giving them some wholesome and fatherly advice, his Lordship called upon Very Ray R. McBrady, C. S. B. to jaddress the puoils, which he did in his pleasant characteristic manner. He concluded by requesting His Lordship to grant a holiday. This favor was gracefully accorded.

# NEW BOOKS

"Political and Moral Essays," by Joseph Rickaby, S. J., B. Sc. Oxon, published by Benziger Bros. Price \$1.50 net.
"In the Days of King Hal." by Marion Ames Taggart, author of "Three Girls and Especially One," etc. A charming story; nicely illustrated throughout. Price \$1.25. Benziger Bros., Publishers.

#### MARRIAGES. FARRELL-PAYNE.

FARRELL-PAYNE.

On Tuesday morning was solemnized the matriage of Mr. William Farrell, and Miss Mary L. Payne, daughter of Mr. and Mrs. Thomes Payne, in S. Nicholas Church, the R. v. Father Byrne officialing and celebrating nupital High Mass. The oride, who was given in matriage by her father, wore white silk trimmed with a bertha of Irish peint lace, a large white hat, and carried a shower broquet of pride roses. Her maid of honor, Miss Monica Carr, wore pick silk mull with large black picture bat and carried pink roses. Palins and cut flowers were used to adorn the church The groom was atted de by nie best man, Mr. Micha i Barrett.

A wedding breakfast to the two families followed at the home of the bride on Chester and Mrs Farren will be at home at No. 207 Chester street.—Buffalo Express.

Schulker-McCAUGHEY

#### SCHULER-MCCAUGHEY

SCHULER-MCCAUGHEY

At St. Michael's church Blyth on Monday 20th lost, tork blace's very pretty wedding, ahm frank C. Schuler and Markaret Theresa McCaughey were unted in the hely bonds of matrinous. Thee remony was celebrated by the basior, Rev D McMenamin, in presence of a sarce congregation. The bride was dressed in a navy blue broadcloth, with trimmings of olive and winter satin and applique, and hat to match. The bridesmaid was Miss Hearietta McCaughey and the groomsman was Thomas Keily, courins of the bride. The oridesmaid wore green broadcloth, trimm d with taffeta sik and cream applique, and hat to match. The alter was prefusely decorated with flowers and candles.

Miss Hamilton presided at the organ and rendered some flue music appropriate to the wedding fes ivas. After a sumotious dinner partaken of at the residence of the bride's father. Francis McCaughey, the happy couple drove to Brussela, where they purpose residing.

Many and useful were the presents they received as well as the fordest and wishes of a host of friends.

### CONNOLLY DECOURCEY

host of friends.

CONNOLLY DECOURCEY

St. Brikid's Church, Logan, was crowded with an interesting throng on October 1, to witness the marriage of Joseph Connolly and Julia DeCourcey of Logan. The ceremony took place at 9 a. m., Rev. Father Ronan officiating. The brine looked charming, and was the admiration of all in a handsome gown of white silk, trimmed with lace, applique at of ribon, and wore a bridsi veil with a beautifu weath of roses. She carried a shower bouquet of earnations. The bridesmaid was Miss L'zzie, sister of the bride, who wore a gown of white organic, trimmed with lace and ribbon and wore bautiful rose in her hair and carried a bouquet of lilies of the valley. The groom was ably assisted by his cousin, Mr. Thomas Connolly. The music, vocal and insumental was of high order, and rendered by Mrs. P. R. gan whose kind services on the occasion were much appreciated. All the members of the choir showed their esteem by being present and rendering many beautiful selections. Solos were rendered by Mrs. Stephen Hickey. Mrs. P. Regan, Mr. Bernard Long and Miss Smith. After the ceremony the frends and rendering many beautiful selections. Solos were rendered by Mrs. Stephen Hickey. Mrs. P. Regan, Mr. Bernard Long and Miss Smith. After the ceremony the frends and rendering many beautiful selections. Solos were rendered by Mrs. Connolly is one of Logan's most popular and prosperous young imper; while the bride is a most chaming, highy esteemed and accomplished young lady whose absence will be greatly missed by the choir, of which she has been a member. The evening was spent in games and other amusements. The many and costly presents bestowed upon the bride were culy a slight token of the esteem in which the bride and groom are held. Among those was a beautiful full fur coat, the gift of the bride's father. All join in wishing Mr. and Mrs. Connolly is long and happy wedded life. The young couple left on the 3 p. m., train for Toronto and other eastern points.

### FISCHER HUBBARD,

FISCHER HUBBARD.

Oae of the most fashionable weddings of the season took place on Mondey, Oct. 20, in St. Christopher's church. Ferest, when Geo. L. Fincher, of Elora and Miss S.ella M., elde t daughter of Mr. and Mrs. James Hubbard, 14th con. Plympton, Lambton Co., were united in the noly bonds of matrimony. Rev. Father Cherrier, U. S. B., officiating.

The ceremony was announced to take place at 8 o'clock a. m. When that hour strived the church was well filled with invited guests and others.

Promptly on the hour the bridal party entered the church, to the sweet strains of Mendelsshon's wedding march, played by Miss Nora Pettypicce.

Promptly on the hour the bridal party entered the church, to the sweet strains of Mendelsshor's wedding march, played by Miss Nora Pettypicce.

The bride was handsomely attired in a gown of white silk entrain with an escurial acc yoke, pearl and chition trimmine. She were the usual bridal veil of white tulle, caught with a creecent of pearls, the gift of the groom, and carried a shower bouquet of white tules and maiden hair fern, also an ivory covered prayer book, the gift of Rev. Father Hogan, a fermer priest of the parish.

The bridesmald, Miss Mary Fischer, sister of the groom was attired in white mousseleine with Duchess lace and satin ribbon and carried a bouquet of pink carnations and wors white beaver hat white ostrien plumes and black birds.

After the ceremony a reception was held at the home of the bride's parents, where about one hundred and fifty guests sat down and did ju stice to an elegant digener.

The toast list was very much enjoyed as each toast as proposed was responded to in a very enthusastic manner and was interspeed with songs. They then adjourned to the spacious parlor where all enjoyed a rare treat of vecal and instrumental music, after which the bridal party, escorted by their many friends drove to the G T. R. de pot and boarded the 2.40 express amids: the congratulations of their many well-wisners, for Toronto and other points east. On their return they will reside in Elora.

The extensive array of appropriate and bandsome presents testify to the esteem in which they are held.

Among the guests present from a distance were Mrs. John Quinn, Toronto; Mr. Thos. and Mrs. Jos. Turner, Port Huron; Mss. Ether Fischer, Salem; Mr. J. Rabb, Chicago; John and Miss Callahan, Strathroy.

and Miss Callahan, Strathroy.

SWEENEY-BROWN.

A pretty and artistic wedding was performed in St. Patrick's church this morning in which figured one of Kinkora's talented and popular young ladies who was as well the most winsome bride of the season. The coremony that united Mr. John Sweeney and Miss Katte Brown took place at 9:30 a. m. Tuesday morning. Ostober 21st. and was performed by Rev. Fath. r O Neil srd was performed by Rev. Fath. r O Neil srd was performed by Rev. Fath. r O Neil srd was performed by Rev. Fath. r O Neil srd was blessed by all the solemnity of the church in the presence of a large number of the strains of Mentiscohn's widen was been dead to the solemnity of the church in the presence of a large number of the strains of Mentiscohn's widen was been dead to be red to the solemnity of the church shall be sufficiently played of the strains of Mentiscohn's widen was actired in a very becoming costume of navy blue venerian cloth with trimmings of white s.tin and passementry and picture hat to march. She was attended by her sister. Miss Minnie Brown who also icokel very pretty in a blue suit, opening over silk waist tomatch. Mr. Joseph Harkin, of Stryford, cousin of the groom, discharged the horors of best man. After the service the wedding party was driven to the bride's home, the residence of Mr. and Mrs. Edward Brown, where an excellent spread was prepared for all, after which Father O'Neill proposed the health of the worthy young pair who had that day entered into the joys and sorrows of married life. Nature and grace were kind to them and both deserved all the good things said of them by those who knew them well and long. The guesta numbered about one hundred and cloth, including a gold warch and chain, the gift of the groom. Throughout the Mass special singing was rendered, and particular mention might be made of an "Ave Maria" from Cavaleria Rusticana, sang by Miss Stock accompanied by violin obligato, played by Mr. T. Morrison. Congratulations were extended by one and all for prosperity a SWEENEY-BROWN.

The Imperial Order of the Daughters of the Empire are soliciting subscriptions to erect a monument in Victoria Park, London, in memory of Queen Victoria and in honor of the soldiers of Canada who fought and died in South

# PERSONAL TO SUBSCRIBERS

WE WILL SEND to every subscriber or reader of Catholia Records full sized ONE DOLLAR package of VITA-ORE, by mail, POSTPAID, sufficient for one months treatment be paid for within one month's time after receipt. If the receiver can true fully say that its use madelines he or she has ever used. READ this over axain care fully, and understand that we nothing to lose. If it does not benefit you, you nay us nothing. Virse Ore is a natural, back admantine rock like substance—mineral—ORE—mineral from the ground like gold and shad, admantine rock like substance—mineral—ORE—miner from the ground like gold and shad, and not quires about twenty years for oxidization. It contains free iron, free sulphur and free, mestium, and one package will equal in medicinal strength and curative values 60 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a geological discovery, to which inere is mothing added or taken from. It is the marvel of the contray for culting such diseases as Rheumatism, Bucht's Disease Blood Poisoning, Heart Trouble, Diphtheria, Disorders, La Grippe, Malarial F. v.r., Nervous Prostration and General Debility, as thousands clearly and as no one answering this, writing for a package, will dray after using. Give sge, ills and serv.

This offer will challenge the attention and consideration, and afterward the graftude of every living person who desires better health, or who suffers bains, the and diseases which have defied the medical world and grown worse With age. We care not for your septicies, but as defied the medical world and grown worse With age.

every living person who desires better health, or who suffers pains, the and discuss which have defied the medical world and grown worse with age. We care not for your ekepticism, but as only your investigation, and at our expense, regardless of what lies you have, by sending to.

only your investigation, and at our expense, regardless of what lite you have, by sending to us for a package.

In answer to this, address THEO. NOEL, Geologist, Dept. A. D., 101 York St., Toronto, Ont.

St. James Court, No. 282.

St. James Court, No. 282.

The Catholic Order of Foresters. St. James' C. u. i. No. 182, gave a grand receptic in I used y evening, Oct. 21st, on the opening of their new half in the Hussey Block, where the socious will in future make its home. This Hall be try most complete in the oily, having in connection a wech appointed stage for literary avactic, clock rooms, reading room, a waterie, clock rooms, reading room, and clubroom, a Catholic club for young me. Awatorie, clock rooms, reading room, and clubroom, a Catholic club for young me. Austrie, clock rooms, reading room, and clubroom, a Catholic club for young me. Austrie, clock rooms, reading room, and the literary processes of the stage of the

response from the smiling recipient.

J. J. Kehoe, Crown Attorney, was chairman, and performed his duties in his usual orilliant and happy manner, minging witty sayings and quaint old conceits in his own ney is like a rare old wine—time meliows and improves him. His Lordship was the first speaker, and expressed his appreciation and regard for the Catonolic Forresters and encouraged St. James Cour: to keep on in the good way it has followed since its opening. Mr. Boudreault spoke next, and while explaining the offset of the Order put his audience in high good humor by his witty sayings, being especially happy in his allusion to the effect produced in him by the signt of the (steel) rails.

Mr. Mogan elequently explained the good of the Mr. Mogan elequently explaining the good of

(Sicel) rails.

Mr. Mogan elequently explained the good of fraternal societies, especially the C. O. F., painting the picture of the helpless family addednily deprived of the unintured breadwinner.

Father Collins of Bracebridge is full of wit and humor, a typical Irishman, and more cannot be said in his favor. Mr. Ryan of Sault, Michigan, is a very entertaining speaker, and said that aithough he belonged to eight Catholic societies he was better off financially than before and much happier. He said all should join, and, if called away, leave their dear ones some provision by insurance.

Dr. Gibson. Medical Examiner, made a neat-tittle speech, commending the C.O. F. as a fraternal ard benefit society, but objected to coming after Mr. Ryan, as he said the undertaker usually followed the doctor. The popular Medical Officer sat down amid a host of laughter. Father Lussier said a few pleasant words, and Father Cadet was eloquent in French.

Songs and music were interspersed, the brilli-Father Collins of Bracebridge is full of wit

French.

Songs and music were interspersed, the brilliant vocalist. Mrs. Kocot.giving two numbers in a faultless manne, Miss Brazeau accompaniat. Miss Hope Cameron and Miss Cadotte gave a duett—biano and violin—and charmed rll by the sweetness of their meledy. Last, but by no means least, our own Mr. James Stone gave a beautiful song. "Way Down Yonder in the Carnfields," and as an encore "Please let me Sleep." in his very best voice. During the evening the insignia of the Order, set in they electric lights, was placed on the platform and was much admired.

Pactic many vas much admired.

The C. O. F. are to be congratulated on the success of the first social meeting in their new NEMO

HOUSEMAID WANTED.

Aprily to Mrs. Thomas Coffey, 504 Welling-

# MARKET REPORTS.

LONDON, ignation, Oct, 39.—Dairy Produce — Eggs, crates, per dazen, 17 to 19c; eggs, retail, 20 to 23c; butter, best roll, 19 to 21c; butter, best of gcks, 17 to 19c; butter, creamery, 21 to 22c; honey, strained, per 1b, 9 to 19c; honey, in comb, 125c; to 18c.

Grain, te. zeus.—Wheat, new (sprouted) \$1.00 to \$1.05; do. new (good) \$1.10 to \$1.12; on a new, 85 to 89c; com, \$130 barley, 85

S del to \$1.05; do., new (good) \$1.10; lo \$1.12; un a new, 85 to 85;; cert. \$1.30 barley 85 to 85; pera, \$1.40 to \$1.50. rye, \$1.00 to \$1.05; buckwiest. \$10 to \$1.50. rye, \$1.00 to \$1.05; buckwiest. \$10 to \$1.50. rye, \$1.00 to \$1.05; buckwiest. \$10 to \$1.00 to \$1.00; becc, by the quarter, \$4.50 to \$6.50; vest. \$8 to \$7; mutton, by the carrass, \$5.70; \$6.5; spring, lambs by quarter, 9 to \$1.00; lamb, by carcass, \$0.70 log.—Spring cluckens, dressed, 50 to \$5.5; live chickens, per pair, 40 to \$50; hens, per pair, 60 to \$0.0; geese, each 750, to 90c.

Live Stock—Live hogs, per 100 lbs., \$5.55 to \$5.50; stags, per cwt. \$2.50 to \$3.00; rtags, per cwt. \$2.50 to \$3.00; stags, per cwt. \$2.50 to \$3.00; \$1.25; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$5.50.

straw, per load, \$3 to \$3,50; straw, per load, \$5 to \$5.50.

TORONTO.

TORON MONTREAL.

and shorts, \$20 hore.

MONTREAL.

Montreal, Oct. 30. — Grain — No. 1 hard Maniroba 735 Fort William; No. 1 northern, 71c, October shipment; Ontario red and white the wheat, 73c afloat; new crop pess. 77c afloat, do. oats, No. 2 3kc afloat to arrive, and \$4jc in store, rye. 54jc afloat; No. 3, extra barley, 49c; buckwheat, 55c afloat, Flour—Maniroba patents, \$4; strong bakers', \$3.70 to \$3.89; Ontario straight rollers, \$3.45 to \$3.60; in bags, \$165 to \$1.79; patents, \$2.70 to \$3.89; Ontario straight rollers, \$3.45 to \$3.60; in bags, \$165 to \$1.79; patents, \$2.70 to 15. 10 hulk, 80. Beans—Quotations are nominal at \$2 in cars on track. Rolled oats—Millers' prices to fobbers. \$3 in bags and \$4.50 per bh. Feed — Maniroba bran, \$16; shorts 18 to \$10 bags included; Ontario brar in bulk \$14 to \$15; shorts in bulk, \$18.50 Provisions — Haavy d. Canadian short cut pork, \$25; light short cut. \$2.3,50 to \$24; compound refined lard, \$10 \$9c; pure Canadian lard, 11c; finest lard, 12 to \$2.50 per 100 bes. Cheed and to 115; to 14c; bacon, 12 to 15a. Dressed hogs, \$7.50; tresh killed abattor, \$9.25 to \$9.50 per 100 bes. Cheed — Ontario 115; to 15a; brotts in the provision of the

TORONTO.

Toronto, Oct. 30 -Following is the range of quotations at Western cattle market this

Toronto, Oct. 30.—Following is the range of quotations at Western cattle market this morning;
Cattle — Shippers, per cwt., \$4.25 to \$5.00; do., light, \$4.00 to \$4.25; outcher choice, \$4.25 to \$4.50; butcher, ordinary to good, \$3.00 to \$3.25.
Sheep and lamba—Choice ewes, per cwt., \$2.50 to \$3.75; bucks per cwt., \$2.50 to \$3.75; bucks per cwt., \$2.50 to \$2.75; culled sheep, each \$2 to \$4.00 to \$4.75; culled sheep, and the same control of the sa

East Buffalo, N. Y.. Oct. 30.—Cattle—Nothing doing. Veals. 25c lower; tops. \$7.75 to \$8; common to good, \$5.50 to \$7.50. Hegs active, 5 to 10e lower; heavy \$7 to \$7.16; mixed, \$6.85 to \$7.7 Yorkers, \$6.65 to \$7.80; rough, 68.50 to \$6.50; otgs, \$6.50 to \$7.50. Sheep and lambe—Slow, 25c lower; they lambs, \$1.55 to \$5; culls to \$6.00; \$3.50; \$6.50; \$1.75. Sheep and lambe—Slow, 25c lower; tep lambs, \$1.55 to \$5; culls to \$6.00; \$3.50; sheep, top, mixed, \$5.40 to \$5.60; culls to good, \$1.75 to \$3.25. EAST BUFFALO.

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Co., Ontario.

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school of Savanne, C. P. R., Ont., school
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pupils daily. A male teacher holding a 2nd or
3rd class certificate. Duties to commence at
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Hogan, sr., Savanne, Algoma District, Ont.

WANTED FOR THE VEGREVILLE, R. C. W Public school, Alberta, N. W. T male teacher holding a first or second of prefessional certificate. Subary 345 per mo All replies to be sent to C. L. A. Cameron, Vegreville R. C. Public School, Vegrevill O., Alberta, N. W. T.

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Ont.

Hans and specification can be seen and form of tender obtained at this Department, and at the office of Messrs. Moore & Henry, Architects, London.

Persons tendering are notified that tenders will not be considered unless made on the form supplied, and signed with their actual signatures.

E.ch tender must be accompanied by an accepted chique on a chartered bank, made psychological.

Esch tender must be accompanied by an accepted cheque on a chartered bank, made psyable to the order of the Honourable the Minister of Public Works, qual to ten per cent (10 p. c.) of the amount of the tender, which will be forfeited if the party tendering decilies to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,

FRED GELINAS.

Secretary.

Danastment of Public Works.

Department of Public Works.

Ottawa, 17th October, 1902.

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

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The Catholic

LONDON, SATURDAY, N PROGRESS - CHRIS OTHERWIS

It is awfully tiresome

about our progress. We

pick up a magazine w some allusion, and most of are apt to believe that great people. We are inc however, that it has but ing for many who descan but state a truism when country, however consp conquests in the realms and art, may be on the whereas a nation destitu resources, but wedded to ice, and glorying in the he of its women and men a high plane of c is with nations as wi Many a sage out of ell temned blazes a new pat many a nation thorn suffering points the wa hope and liberty. It judge the book by its bu may be a sheen of gold and the country itse Moreover, computing p lars and cents, lends it the infidel as the Chris not insist too strongly the daily prints that e household sounding the gress convey the idea th creation of a millionaire tion of some inte And what a goo cern the scribes achievements of the pa it for granted that th days did nothing and re

plaudits for this swift ation that dotes on w down servilely before th In other days men w thrilled by the solution lems: they thronged picture, or hung upon schoolman or orator; cackle over a new railr eestacies over a dinn plate. Even they wh better-we ourselves with these notions. W side the camping-group the press and ideas tha We permit one of th earth to be befouled by it is no wonder that fibred men and wo neither the glory of their responsibility who to all seeming ar they without the fold

Newman: "Here is anothe against you that you the Protestants about mean to say that you cultivate peace with them all the offices of power. Of course yo dounds to your praise a reward; but I mea I mean they do not re like you, because the of themselves, they between themselves a

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take off our hat to i discoveries. Nor ar

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A struggle that