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

VOLUME XXIII.

70 to

quiet; er 66 to nd red eights; eights; Mani-ember, vest. 2c ts. No. 2

LONDON, ONTARIO, SATURDAY, OCTOBER 5, 1901:

NO. 1,198.

The Catholic Record. London, Saturday. October 5, 1901. OTHER THINGS.

We have been sent the report of a certain literary society and invited to comment thereon — eulogistically, of course. But we refrain. We are not in the business. We are quite content to accept its own valuation and to agree that everything was lovely. The music, we suppose, was charming. ly rendered, and recitations all cut on the bias and very soulful. We suggest that the members after they get through with Chopin may with profit to themselves, and to others, try to tune up the hearts of the sick and sorrowful in tenement and hospital. There is a lot of music packed away in all of us. Pain and misery may prevent the outpouring of the melody, but it is within us slumbering and waiting for the liberating hand of kindness and sympathy.

SO-CALLED "CHRISTIAN

We are told that some "Catholics" in Christian Science. Well, a Catholic can be an idiot as well as anybody else. And then they may dearly love a lord, and the fact that a noble earl journeyed from a distant land to lock upon the face of the dear old mother and to hear from her venerable lips that sin and sorrow exist not and that the world is but a dream, may have convinced them that there must be something in Christian Science. Yes, there is a good deal in it, for the mother. There is no use prating about the cures effected by Christian Science. They may have been real or imaginary. Mrs. Eddy may be a daft old woman or a clever manipulator of human credulity and stupidity. All that is aside the question. The only fact for a Catholic to recognize is that a rigmarole sublimated into a system is not sure ground for anyone who wants to enter into eternal life.

TRUE CHRISTIAN SCIENCE.

To possess the truth, says Father Campbell, S. J., to know whence we came, and whither we are going, what are our opportunities, and what our obligations-to have the secret of converting the sorrows of life into opportunities of happiness-this is what the Catholic faith alone can give. This is Christian Science, but it is not Mrs.

WHO ARE THE FOES OF CIVIL.

murder savours strangely of the lawlessness which they abominate. We may, however, suppose that horror for the deed swept them off their mental feet and provoked them to expressions which square neither with law nor religion. To our mind it is futile to speak of

putting down anarchy by force. That has been tried elsewhere, in Russia for example, where, despite a well-equipped secret service, a network of police, and ruthless punishment, the "reds" not only exist, but, as we are told, grow yearly in numbers and importance. Force indeed may prevent the violence that would ensue in the case of anarchists getting the upper hand, but it cannot extinguish their diabolical ideas. These are intangible and be-youd reach of (fficial; and some outyoud reach of official; and some outward manifestation may be always locked for and dreaded. We do not believe that a great many avowed anarchists are in our parts of the world. But we cannot help thinking that in the present conditions of society their principles, or at least their attitude towards civilization, will be viewed with no disfavor by certain sections of the population. And such people will be found amongst those who have been educated without fear of God and His chastisements-among the poor chafing under a sense of cruel wrong-in a word, among all those who have been taught by the selfish luxury of the rich, and by men who now deplore the sad fate of Mr. McKinley, that faith is but an illusion, and that an endless

eternity-if haply there should be such thing-is not worthy of thought. Hence to the many whose pathway is not illumined by religion, life must light or consolation can come to them ly during the prevalence of a crusade from teachers whose wisdom is of the from teachers whose wisdom is of the earth earthy. Thus we deem that the advocates of education without God are hewing away the strongest sup. God are hewing away the strongest support of the civil power. The hirsute anarchist is a menace to the state's

elusive thing of convention, but that which is founded on truths as unchangeable as the God who revealed them, is a high plane-without it, it must, so far as civilization is concerned, fall into decadence. "It is not," said Jules Simon -and his words are well worth the life is this chronicle given. quoting and remembering-"the loss Canada have accepted the doctrine of of a battle, and the annihilation of ar army, or a province torn away, that begins the fall of a people; a people dies only by the relaxation of its morals, by abandoning its manly habits, by the effacement of its character through the invasion of egoism and scepticism. It dies of its corruption. It does not die of its wounds."

SOCIAL FUNCTIONS.

Now and then we read in the daily press of the doings of the fashionables at Newport and other society centres. And we read them attentively because they show what a pitiable thing is life without aim or aspiration, without work, and with nothing to fill its emptiness save a bewildering round of grotesque and semi idiotic entertainments. At Newport, for instance, they have had a circus, with a certain social light as ringmaster. Then the same versatile gentleman, who recently married a lady who did bear an honored name and incidentally a fortune, invited all the overfed canines of his rich neighbors to a dinner, and the bull-dogs and poodles went, and the originator of this novel function and the privileged humans who were allowed to witness it had a new sensation. It looks as if these people, to quote Carlyle, regarded the universe as an immeasurable swine trough. But fortunately they are few in number, and their degenerate exhibitions afford the men and women who know WHO ARE THE FOES OF CIVIL.

It is to remove bitterness, and they tell me all about my father to set aside delusions, to overcome presented herself for administers of the Gospel over the border have been talking strange. It is to remove bitterness, and they tell me all about my father to set aside delusions, to overcome presented herself for administers of the Gospel over the border have been talking strange. It is to remove bitterness, and they tell me all about my father to set aside delusions, to overcome presented herself for administers. At 8 o'clock in summer the day begins with any more. My cousins came down to o'clock the inmates go the laundry or o'clock the inmates go the laundry or o'clock the inmates go the laundry or the sewing room to begin their day's work, which ends at 5 o'clock, with a musement and of how small their image on the seene of President McKinley's would have done had they been on the scene of President McKinley's intelligent spending of time and they tell me all about my father to the they won't one transfer till I begin to cry. Then they won't one transfer till I begin to cry. Then they won't one the said elusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to overcome president with the seams down to set aside delusions, to cover till I begin to cry. Then they won't to set aside delusions, that life means the bearing of one ly for gentlemen of their cloth. What amusement and of how small their imthey would have done had they been morta souls must be when we conon the scene of President McKinley's sider the stuffing of a band of pups an intelligent spending of time and money. Such individuals are dead, a t their doings should be chronicled

in he obituary column. No Catholic Anarchists. A Catholic cannot be an Anarchist and an Anarchist cannot be a Catholic. The rules of the Catholic Church demand obedience to law and reverence for rulers. It says with St. Paul: "Every soul must be subject to the higher powers; for there is no power but from God; and those that are are ordained of God. Therefore he that resisteth the power, resisteth the ordin-ance of God. And they that resist, purchase to themselves demnation. If a man reared in the Faith will not accept and follow this doctrine he must leave the Church. It will not admit him to its sacraments if it knows he believes in the principles of Anarchy. And there is no diliy-dally-ing with it—a man must obey its requirements or get out of its commun-

After he is out, he can go to the devil if he chooses, but it is not responsible for the deviltry that it has forbidden and that is done in spite of it .- Catholic Columbian.

CHRISTIAN LIBER T.

I am Liberty—God's daughter!
My symbols—a law and a torch;
Not a sword to threaten and slanghter,
Nor a flame to dazzle and scorch;
But a light that the world may see,
And a truth that shall make men free.

And a truth and Duty,
And I am the sister of Patth I
Today, adored for my beauty,
To morrow, led forth to death.
I am she whom agee prayed for,
Heroes suffered undismayed for,
Whom the martyrs were betrayed for.

— JOHN BOYLE O'REILLY.

A CONVENT "EXPOSURE." A Secular Journalist Inspects a Good

The Albany Argus did a very clever convents and other religious establishments, and to'd the prurient females who attended her "for women only" stability: but a deadlier menace is the smooth tongued educator who is preparing the minds and hearts of this generation for the reception of the smooth to smooth the smooth to there practised and perpetrated. "And And whilst we dilate upon our wealth we should never forget that sound morality, not the elugive thing of convention but that sold for the benefit of those who have not penetrated inside convent walls," says that sound morality, not the elugive thing of convention but that with the blue line of the Helderbergs a vision on the horizon, or looked into the faces of the women who had found the prop of a nation. With it, it is, sauctuary there from the under side of however poor in material resources, on the cities, or talked with the nuns, who bear the purity of their lives in their faces and sorrow for the sights they see in their pitying eyes—for the ben-efit of those who are curious of convent

The Order of the Good Shepherd was founded in 1861 at Caen, France. Under the patronage of the late Bishop McNierny, a colony of religious from East Ninetieth street, New York city, came to Albany in the year 1884. Here they commenced to build, but for want of funds very little progress was made, and the interest on the money necessarily borrowed has ever been a heavy drain on the meagre resources of the institution. Through generous, kind hearted friends the work went on slowly and unobtrusively up to the present date. Constant earnest efforts are made still to wipe out there present

The school and reformatory were approved and incorporated by the State Board of Charities in 1887, General Selden E. Marvin, commissioner, in his report, said: "In the examinations I have it seems to me that these institutions which are under the man-agement of Sisterhoods are more successful in fully meeting all the needs and requirements of these institutions than those otherwise controlled.

A SISTER GIVES UP HER LIFE to this kind of work. She is freed from needs of personal gain; her whole interest is in the work she is assigned to perform. Whatever it is, it is done with the simple desire to fully and freely discharge all its functions. It is no sacrifice to her; it is the work she has consecrated herself to God to dis charge. My examination has led me belief that in very many instan ces the efforts these Sisters have been

Once a philosopher suggested that there was a need in the world for an orphan asylum for grown folk. The House of the Good Shepherd is "an or-phan asylum for grown folk," and the principle on which all reforms are accomplished in these women is that which is as old as the world — mother

ing the rule with these unfortunates though there are notable examples of refinement and culture. The most pitiful thing about the faces of the women is their youth. Closely related to the affectionate care of the nuns of the Good Shepherd for the "children," as they always call them, is the fidelity of the guardian of the honor of the families whose discredited members they have received. The penitent drops her family name at the threshold next thresho hold, not to take it up again till she has retrieved her right to it. Her bap tismal and family name are never breathed within the convent inclosure. She bears, instead, the name of some saint, under whose protection she is placed, whose virtues she is encouraged to follow even at humble distance.

In the laundry modern methods make work easy. In the sewing room the girls sing at their work, and their voices are sweet. There is sunshine everywhere. There are no bolts and bars in evidence. Yet here girls come direct from police stations, rebelling, wretched. Stories of their commitments are familiar reading in the Al-

what becom comes of them when they go forth? What is

THE INNER LIFE OF THIS CONVENT, the heart of the work? The Mother Superior brought out a package of old letters—a great bulky package—from the midst of others. She united it hes-itatingly. "These are very sacred and precious," she said; "I can only let you have extracts, but if you wish, if it would help the work to let the public look into some of these hearts and see now noperul our ministry must be with the compensation of such good results, you can put into your paper what I can give you without violation of the trust my children have put in me."

The devil makes the Rosary a Catholic literature is another feature of the missions.

Weariness, contempt, and the weariness, contempt, and it will like. Persevere in it, and it will me."

Mothers of the world with their severance. - Father Fal r.

happy household interest cherish their children's letters when those children go out from the old home, and they write love and courage to the distant ones. The mother in the cloistered world of the convent has children of the convent beyond counting.

The hope children in all quarters of the first mission to non-Catholics.

temptation. They come back to see tion in this section—lectures by Cath-me and bring their husbands and olic priests to non Catholics on the children, and I am a grandmother to more than I have ever seen. Some of them are peculiarly near. All of them I carry in my heart. Mine is a very full life, and the devotion of my children is so tender and their trust so im-There are beautiful compensations in their work. These letters :

As she locked them over each had its face and its voice to her, but the public must do its own interpreting of

these human documents:
Only a week from to-day and I will be leaving you. Before I go, however, I want to try to express just a part of the deep gratitude which will ever fill my heart as a poor return for all I owe you. I came to you three years ago. This morning I knelt in the chapel after the Holy Sacrifice of the Mass and I remembered the first few months after I came, when I refused human consolation and steeled my heart against all kindly feeling, thinking in my false pride that I could bear everything alone. And then like a strain of sweet music came the memory of the day when the first ray of light found its way into my poor

heart. THE CULTIVATION OF MY MIND and heart during the three years have spent here has far exceeded all the education of literature and scientific nature which was the result of five years of my school life. I am on firm ground now and starting anew."
"I suppose you think that I have

forgotten you, as it is nearly four years since I saw you, and your clear face is just as fresh in my mind as when I left your care. I always look back to those days when you would advice me to be careful of myself. I took some of your advice and now I am glad of dear mother. I have another, a it, dear mother. I have another, a little baby. It is a boy, and my little Ida is nearly 4. Do not forget me, dear mother, and will you please send me a medal of our Blessed Lady to put on my little girl's neck ?"

"I write you these few lines to let you know how I am getting along. I am well, and hope you are the same. O, mother, I thank Almighty God for the year I spent there. I learned a great many things, and when my auntie asks me to do this or that thing, I can't say, 'I don't know how to do that,' but I can say, 'Give it to me, auntie of I'll do it supplie.' I go to auntie ; I'll do it, auntie.' I go to school every day and to Mass every Sunday. I don't care for going out any more. I learned too many lessons fore me in that year, and I thank God for it that I had been put away in time. I am trying to be a good girl, and I will be good, too. My auntie never said a cross word to me since I have been home, and she seems very much pleased with me, for I try to help her all I can. My brother and little sister go to school with me every day. They are very glad to see me home, and they tell me all about my father

and my dear children were very glad may be that you cannot gain an to see me, and it seemed very good to you anything valuable enough to pay you back for all the kindness you have

shown to me, and I see
I AM PROFITING BY YOUR EXAMPLE and advices and pray God to bless you all, dear mother. I would like the happinesss of hearing from you. We are going to have a Christmas tree for the children and they are delighted."
"No doubt you will be surprised to

hear from me, but I am so unhappy that I thought that I would write and tell you and ask you to please pray for me, as I feel as if I had lost all devotion. Mother, forgive me, but I have been very wicked for the last year. I had not been to confession for two years until two weeks ago. Then I went with true sorrow for all my past. Since then I have made very good resolutions and tried to be good, but it seems as if I was almost helpless, Perhaps it is because I do not wear the scapulars, although I have not been really wicked since my confession, still I have done very wrong. Mother, I have so often langed to come and see you for the dear mother, who has been so go d to me, but I dared not."

the convent beyond counting.

"I have children in all quarters of the globe," she said. "They do not forget me. They write to me in their city or state. It is a decided innovation." Catholic faith in a Catholic Church. Judging by the complete success of these missionaries in other cities, there is no doubt of their success in Milwau-

> Missions to non Catholics were inaugurated by the Paulist Fathers, under the leadership of Father Elliott of New York, several years ago. At first there was grave doubt of their success. Would Protestants attend lectures in a Catholic church? Would any results Church. be obtained, or would non-Catholics, having satisfied their curiosity by athaving satisfied their curiosity by the catholic Church. Mrs. John tending a few lectures, cease to be intending a few lectures, cease to be intended as impressed the catholic church and controversy? These were the Catholic Church. Mrs. some of the interrogative doubts thrown in the way. Experience proves Clair was the first fruits of the nonthrown in the way. Experience proved that they were not tenable. Non-Catholics have crowded the missions and shown a deep interest in them, and shown a deep interest in them, and shown a deep interest in them, hundreds of converts bave been made, and instead of causing friction, they is not the least of the good results obtained.

The missions were given at first in Father Brannan took up the work in Texas, with splendid results. Through Kentucky, Tennessee, North and South Carolina remarkable work has been done. So successful was the under taking that last year the Catholic Mistaking that last year the Catholic Missionary association was formed, with Archbishop Corrigan at the head, to better conduct the work. The chief better conduct the Parliet Fathers, but better conduct the work. The child into the one True Fold.

laborers are the Paulist Fathers, but into the one True Fold.

The ranks of the Church of England clergy in Sheffield have furnished anthe work. As a headquarters for the work, the Paulist Fathers have purchased an estate at Winchester, Tenn., from which the missionaries will radiate, particularly in the south, which is regarded as a most fruitful field of work. Last week the first congress of missionaries to non Catholics was held at that place attended by nearly all the

Writing of the missions and the success obtained, Father Elliott the well

that we can get a hearing. Accept our evidence, accept the evidence of many other priests from all sections of many other priests from all sections of the country; we are witnesses who have tried the experiment and who have succeeded. The condition of things is therefore this: The Catholic Church in America is among the non Catholic people who are willing to listing to the priesthood, was the scene of a most interesting ceremony when the discounts was conferred man Rev. fact and square your conscience with it. As laymen, priest or prelate, reckon with God thus: I am a member of the one true Church, and I can get a bird, late secretary to Lord Hallfax, hearing for its claims from non-Cath-olics. What should I do about it?"

He declares that the duty of a Catholic is not confined to making converts outright. "It is to remove bitterness, mediate victory, but you can reduce be home again. Dear mother, please the warfare to a friendly contest; you accept of the little Christmas card I send you, and, dear mother, this is only a little token. I could not send for Cathelletty, as one among the religious to see the send and the send send to polemical scalping. for Catholicity, as one among the religious claimants, is an immense advan

The lectures given by the missionaries are a mixture of doctrinal and moral discourses, adding such devo-tional exercises as all can join. Con-troversy is avoided. The Paulists do not insist too much on logic in their tention by presenting the great moral tention by presenting the great moral tention by presenting the great moral bodgle and because the base been in Church membership, its use and shapes Creed or no erect at abuses; Creed or no creed, etc.

ducement to consider the entire question of religion-a regular mission, practice of their belief has made great minus the sacraments and plus a conwrong. Mother, I have so often siderable access of doctrinal teaching and lovable. But if the inquirer looks for a superstitious people he will not last year, but I was so wick d I was are answered, personal visits and confind one here. They seem to be as ly and welcome all was a dand and few thousand Spiritualists and a swer inquiries. The distribution of the who claim to be Positivists.'

SOME RECENT CONVERTS.

Men and Women Prominent in All Walks of Life Return to Mother

Miss Helen E. De Master, a student of Chicago University; the Rev. A. J. Bratt, who was a curate at St. Matthew's Church, She ffield, England; Miss Howard, an English lady who was received into the Church on her deathbed at Florence, Italy; Mrs. Alfred L'Ecuyer, formerly Miss Rose Peterson, of Butte, Montana; Miss Emma Madonia and Miss Maria Cris-tina Asplet, John Asplet and the Misses Lucy and Josephine Salvarelli, all at

Lord O Hagan died a member of the Catholic Church. Father Bradley, a Catholic chaplain, attended Lord O'Hagan at Springfontein, Africa, and received him into the

Dr. Mary J. Putnam, of Boston, a physician of note, the beautiful resig-

the highly esteemed publisher of the Melbourne Argus and Australasian, had the consolation of being received and instead of causing five have established the best of feeling behave established the best of feeling between Catholic and non-Catholic. This into the Catholic Church before he died. He had been a member of the Church of England (says the Advocate), but a man of considerable culthe eastern states. They then spread ture and of a singularly just and gento the south, which is a rich field. erous disposition, he had for many years shown in a marked degree an appreciation of the holy work accom-plished by the Church. On the day of his death he expressed a desire to see a priest, naming the Rev. G. A. Robin-

> other convert in the person of the Rev. Hugh Nanney Smith, of Walkey. Mr. Smith has been received into the Church of St Gregory, Longton, Staffordshire. Mr. Smith held his first curacy at Caverswall, near Longton, where he was stationed from 1892 to 1894. He then went to Walkiey as curate to his father, the late Rev. Thomas Smith, a position which he occupied until the death of the vicar a

known Paulist, says:

"Let us realize as an actual fact

Clay M. Greene, the New York play-

Catholic people who are willing to listen to Catholic truth. Stop at that Mr. Chase, a well known Anglican clergyman for thirty nine years, and Rev. Mr. McDonald, a Protestant chaplain in the navy. Rev. Mr. Golden

> was ordained a sub deacon. Madame Arabella Goddard, whose music was sweet to our fathers' ears and our grandfathers'-known to her friends as Mrs. Davidson-is alive and

THE PEOPLE WE MUST IVIL-IZE

Dr. George G. Groff, late secretary of the board of health in the island of Porto Rico, writes as follows in a recent issue of the New York Independent: " Porto Ricans are honest, sober and

very hospitable. As a proof of their honesty, the writer did not have his rooms nor his trunks locked in (wo tention by presenting the great moral truths speaking of conscience, sin. the fate of the dead, and the likes. What everybody is curious about will suggest the choice of the doctrinal subjects: Can we get along without the Bible? Can we commune with the soals of the departed? What is the use of a church society? or hus:

As to religion, the people seem to The main thing is to present the pay the same respect as in other countries. The fundamental truths of the Christian religion they believe. minus the sacraments and plus a concrimes rare, and the people tractable solerable access of doctrinal teaching.

Opening a placed in the appartiquency. are answered, personal visits and confind one here. They seem to be as last year, but I was so wick d I was afraid to come near, althoug I have often gone as far as the convolt, but long to go in and speak to yo, my dear mother, who has been so go d to church each evening to meet info all the Roman Catholic Church, except a d and a few thousand Spiritualists and a few

It is not lawful to reveal the secret faults of

ch num ecord.) en treated for is town, few tion or been
to than that of
Wellington
delsewhere,
de

sons n Having SS OIL

ctured by TED.

rHIRD CLASS or S. S. No. 20, ties to begin at ing testimonials, phsburg, Ont. 1194 tf. to the transfer of the transfer of the first of g salary and exteorge Bruyette, 1196-2. CHAPTER XIV.-CONTINUED.

"On this blessed Christmas night, whe "On this blessed Christmas night, when it seems like everybody ought to be in couples, I'm a-thinkin' of you and a feelin' sorry that you aint in couples, It is dreadful lonely for you, dear Jeme, and I thought so when you had me out sailin, and when you looked at me while we was a-sailin.' I'm obliged to you, dear Jeme, for your kindness to me, a poor, lone, orphan woman, and bein' as I suppose you're a lone orphan too, I'll be happy to make you comfortable in any way that I can.

that I can.
"Dear Jeme, I'm
"Your humble sorvant,
"Your humble sorvant, "SARAH SINNOTT.

"I'm very thankful indeed, to you, Miss," said Sarah, when, fealed and directed to "Mr. Jeme Hardman," Ruchel

directed to "Mr. Jeme Hardman," Ruchel handed her the letter.

"Miss Minturn" was presented to the company, "My Charge Miss" Burram added, and Mr. Burleigh the large, pompous, though somewhat lank, middle-aged gentleman, shook Rachel's hand and said something about her carriage being as stately as Miss Burram's own; Mr. Toussel, much younger and smaller, with eye brows that looked like mustachis, and a face so covered with hair that his features hardly seemed to count bowed very low, but said nothing, an example that was

face so covered with hair charles and partly seemed to count bowed very low, but said nothing, an example that was followed by his mother, Mrs. Tous el, who was a very stout, fair, well-preserved woman of fifty.

The lights, wax candles as on Sundays, the brilliant fire in the ampe grate making pleasant shadows on the heavy, handsome forniture, and the glittering table service, together with Miss Barram in stately satin and many jewels, made a picture for Rachel's eyes that took her thoughts very mush from herself. At the table she was interested in watching Mrs. Touseel eat; that lady sat opposite to her, and she sat painfully erect. Her ample bosom projected much beyond her chip, bosom projected much beyond her chin and it seemed to Rachel to be a long dis and it seemed to Rachel to be a long distance from Mrs. Tonssel's mouth to her plate Yet, over this distance, to the involuntary fascination and wonder of the child, the lady conveyed her food with so sure a han i that no particle ever dropped from her fork, or spoon. And being so engaged—her success in eating depending on absolute attention to her plate—she neither saw Rachel's observation of her nor did she saem to hear the converher, nor did she seem to hear the conver-sation going on between Mies Burram at the head of the table and Mr. Burleigh at

As for Mr. Toussel, who was seated be side Rachel, attention to his plate pre-vented him from raising his eyes except each time that the courses were changed, and then he looked up with a kind of ludicrous eagerness and made some re-mark about salads which Rachel did not

Over the dessert Mr. Burleigh said sud-

denly:
"Did you know, M'ss Burram, that you have a preacher down here—a preacher who is a man after Renton's pattern?"
who is a man after Renton's pattern?" who is a man after kenton's patient?
"No; I did not; who is he, and how is he of Renton's pattern?" pausing between her sentences long enough to show in each succeeding one her increasing resentment at the news. It recalled Rachel from her observation of Mrs. Toussel.
"Well," and Barleigh, toying with a bunch of hot-house grapes in a way to the force of the succession o

bunch of hot-house grapes in a way to make the huge diamond on his little finger sparkle in the light, "he was a preacher of some fame in the city, and as this place has progressed so far that it is clamorous for the city in the minimum but Catholic and for talent in its pulpits—both Catholic and Protestant—the authorities sent this man down here."

man down here."
"Not this place, Mr Barleigh," interrupted Miss Burram, with distinct sarcasm, "this place is my place; you are
probably referring to the part of New
Utterton which lie outside of my prop-

"Oh, in this matter of rights for the masses, or, in other words, the ignorant poor, whom you and I know to be so shiftless and thoughtless, Hammond takes the extreme ground that they must be permitted to live before the can die, and if they can't afford to pay for their holding, or, in other words, their homes, you can tear their houses down, but you can't

unpleasantly his large white teeth.

Miss Burram's lip curled and she said with scornful decision: "Trey cannot take from the classes what the classes

have bought and paid for."
"No," said Burleigh with another "that is the argument of the the argument of the masses have sold to them or to pay for, what y didn't make—the land, the earth." How absurd!" ejaculated Mr. Toussel

in a high, thin voice.
"Let us go to the parlor," said Miss Burram shortly; but in the parlor, Tonssel, stimulated, as he always was by Miss Burram's dinner, to talk, began before

even anybody was seated:
"In my opinion, Mr. Burleigh," but he got no farther, for Mr. Burleigh interrupted with his opinion about a recent picture exhibition he had attended, and which was recalled to him by a paint ngon Miss Burram's wall. He went over to the painting while he spoke, and his big voice completely overpowered young Toussel; he dropped with a sort of collapse into the rearest chair, while his mother

into the rearest chair, while his mother moved on in a very elephantine way to the most comfortable seat she could find.

Miss Burram had joined Burleigh in front of the painting, and Rachel, not knowing what was expected of her, and a prey again to the remorse she had forgotten somewhat at the dinner table, dropped into a chair very near the door.
She did not understand what had been

said about the "classes and the masses but she knew that the mention of Father Hammond, who she was certain was the preacher she had heard that morning, had brought back all her miserable feelings about her disobedience—not so much be-cause the disobedience was wrong in a cause the disobedience was wrong in a parram a senr-possession.

moral sense—Rachel knew too little of religion for that—but because it was a breaking of her promise to Tom. She breaking of her promise to Tom. She this morning, my own self; nobody knew

had no longer any interest in anything that was going on about her, and she heard Burleigh's wordy and somewhat cloudy description of the paintings he had seen, without understanding a syllable of it; it was only when Burleigh stopped short and said suddenly to Toussel.

stopped short and said suddenly to Toussil:

"Mr. Toussel!, were you about to make
some remark?" that Rachel recalled
where she was.

Toussel's ideas were limited to the set
of collars, the style of neckties, and the
preparation of salads; on these matters
he had the latest information, and he
could deliver himself with shrill volubiltty; on the list—the salads—he considered
himself, and so did his mother, an
authority, and more than that, he had
some notion that the world might be reformed by means of salads. Most people
considered him a fool; what Miss Burram thought—nobody knew what Mr.
Burleigh thought—was regulated by Miss
Burram's outward manner, and Miss
Burram's outward manner, and Miss
Burram turned to the young man at Mr.
Burleigh's question with an air of decided
interest.

Toussel himself at heing so suddenly

Interest.

Toussel himself, at being so suddenly addressed, shot up into his chair, pulled up his high collar, smoothed the ends of his straggling monstache, and squealed

"I was going to say, Mr. Barleigh, that it was my opinion, a good deal more could be got out of the mass s if they had sal-

"I have no doubt of it, Mr. Toussel," "I have no doubt of it, Mr. Toussel," replied Burleigh, not a muscle of his face moving, having watched his hostess and finding her face impassable, "no doubt of it, whatever, sir, if the 'masses' had good salads with their meals, their digestive organs would be in batter condition, and consequently their irritation at the 'classes' would be less."

Miss Burram looked round at Rachel, and as Rachel looked very pale and spir-

and as Rachel looked round at Rachel and as Rachel looked very pale and spiritless, she concluded that the rich dinner had been too much for her.

ner had been too much for her.

"You can go, Rachel," she said, "say good night, immediately."

And Rachel said good night in a low, faltering voice, and got out of the parlor and up to her own room as quick as she could. In her own room, seated close to could. In her own room, seated close the window, and with her face alm the window, and with her lace almost pressed against the pane in her effort to look far out on the water, though it was so dark she could see nothing more than the flashlight, Sarah found her two hours after, when she came up to extinguish

the light.
"You here, Miss!" she exclaimed, "I didn't know but you was in the parlor with the company, and I just came up to see if you was here. It's after 10 o'clock and they're all in the parlor ye:—and I give Jeem the letter, Miss."

Rachel made no reply.
"Ain't you goin' to bed, Miss?" asked

Sarah.
"Not yet," she answere! faintly, and
"Not yet," she had, "but you can without turning her head, "but you car put out the light, Sarah. I can undress without it."

Something in the child's voice, utterly Something in the child's voice, attenty unlike any tone Sarah had ever heard in it before, and something born of Sarah's own hope founded on the letter that Rachel had written, made her more will-

ing to humor the little girl.

"I needn't put out the light, Miss; I ain't so far from you that I can't come when you're ready. Just knock when you want me." And to Rachel's relief, Sirah went.
Then Rachel continued to fight

against the last and most potent sugges-tion of her conscience—to tell Miss Bur-ram where she had been that morning. That, at least, would be making amends for the breaking of her promise to Tom; and from that suggestion, somehow, she could not get away.

She went down on tiptoe to the parlor

loor—everybody seemed to be there yet—she could hear Burleigh's loud voice —she could hear Burleigh's loud voice and even Toussel's, and she thought she heard Toussel say "salads;" then she went back to her room and took up her place again by the window, and waited— waited for the company to leave the par-lor, for Miss Burram to go to her own room, when she Rachel meant to take which unfortunately lies outs a of your property, and to that part of ew Utterton this preacher was sent Hammond they call him "—Kachel give an involuntary start." But how is he like the course of t

was going to make amends; and she thought he had replied: "Tell Miss Bur-

can tear their housed down, out you can't sweep the people themselves off the earth — the land. God made that—and you've got to let them have a place to stand or to sit," with a laugh that showed somewhat instant she could hardly convince herself it was only a dream; the light from the lamp was still as bright as when Sarah lamp was still as bright as when Sarah lamp was still as bright as when Sarah left her, but the clock showed the hour of two. In all her life that Rachel could remember, she had rever been up at that hour in the morning before, and there nour in the morning before, and there was a strange, ghostlike feeling about the hour that made the child unusually timorous. Everything was so still except the wash of the water, and that sounded frightfully loud. If it were not for her drawn the world have knowled instant. frightfully load. If well and dream she would have knocked instantly for Sarah, but, in her dream, she had promised she would tell Miss Barram, promised she would tell Miss Barram, and in the dream Tom had said:

her now."
What should she do? Miss Burram was surely in bed, but there was the dream getting every moment to be more like something that had really happened. Richel opened her door. Everything was dark in the house, and she shuddered at the thought of going down the black-looking staircase to Miss Burram's

room.
"I'll take the lamp," she thought; but,

"I'll take the lamp," she thought; but, on lifting it she found it too heavy to carry steadily; then she threw the door of her room open, and she put the lamp near the threshold so that its rays lighted the hall and even a part of the staircase. Miss Burram was not in bed; she was not even undressed, and at the gentle knock at her door she turned from the book she had been reading, in some uncertainty as to whether her imagination had not oeen imposing upon her. Rachel, had not been imposing upon her. Rachel, receiving no reply, knocked again, and Miss Burram went to the door.

"I want to speak to you, pleasa."
Miss Burram started in amazem her Charge, fully dressed, wanting to speak to her at 2 o'clock in the morning, was somewhat of a shock to even Miss

Barram's self-possession.
"What is it?" she asked coldly.

it. I went out of the grounds through the gate that is a't use I any more. I didn't want anybody to know it, and I wasn't going to tell you, but I felt so bai that I had to come and tell you."

"Come in!" said Miss Burram briefly, and when Rachel had entered, she closed the door and said, in the same short

way:

"What church did you go to?"

"Jim's church; I didn't know any other; we pass that going to school, and Jim showed it to me one day, and I just went in and stood at the back and heard the preacher and the music."

"Why did you want to go to church to

-because him that you told me I mustn't speak of no more take me to church Christmases." take me to church Christmases."
"Well, you can go to your room now, and to go bed." But when Rachel reached the door Miss Barram called her

"Let me unfasten your dress; Sarah is in bed and it may be well not to disturb her; and is there a light still in your

ner; and is there a light still in your room—can you put it out yourself?"
"I think so," faltered Rachel.
"Let my door remain open till you get to your own room," said Miss Burram, and when general by the desired. "Let my door remains and Miss Barram, and when assured by the closing of the door on the floor above that Rachel had entered her own room, she closed her door, and she said to herself, as she turned to her book again:

"Umph! It means nothing—nothing."

Rachel was sufficiently relieved to fall sleep immediately and to sleep so late he next day that the company had gon before she was up; but, as Sarah said. " As you haven't any school, Miss, Miss Burram didn't ask for you, and it must have been late when you went to bed last night, and you was sound asleep every time I come up hers, I just calkilated to

Rachel's immediate awakening was such a confised remembrance of the secution of the night before, even including her dream of Tom, that for a time seemed as if it all must have been a

It's been a-snowin' heavy all the "It's been a snowin' heavy all the mornin'," continued Sarah, 'and the company went sooner than they would have done because they was afraid of the railroad bein' snowed up, and Jeem's just got back from drivin' 'em to the depot. Folks say as the snow's been so long comin' this year we'll have it oncommon heavy now."

As if to verify her words great heavy flakes were driving past the windows

As if to verify her words great heavy flakes were driving past the windows and obscuring the outward view. The snow was another sad reminder of Tom. Only the winter before he had male a snow man for her in the back yard of their little house, and he and she had glorious fun in throwing snowballs at it. How long it was till she should see Tom again—four years, six months and five again—four years, six months and five days by 6 o'clock on the evening of that day, the twenty-sixth of December, and in sudden abandonment to the misery of such a wait, Rachel threw herself back on her pillow and clasped her hands over

on her pinow and experience of the reyes.

"Don't you feel well enough to get up, Miss?" asked Sırah, "because, if you don't feel right well, don't you get up; I'll bring up your breakfast. To be sure I was a-thinkin' you, as likes to be out so much, would like to be out to-day in the snow—most young fo'ks likesit—and you much, would like to be out to-day in the snow—most young fo'ks likes it—and you as has your big rabber boots and your rubber coat, that there ain't no danger of your gettin' wet—and Jeem, he said he was goin' to make a path right off, in case you wan'ed to go out after you ha't your breakfast."

akfast." Rachel was sitting up again and chok There was sitting up again and choking back all her miserable feelings.
There was one consolation in store for her: a good long talk with Hardman—he would surely have time to-day. And she jumped out of bed and began to dress with an alcohitched. with an alacrity that made Sarah exclain

to herself:
"May I never be burned nor drowned

alive!"

After her solitary breakfast—Miss Burrum was not visible—Rachel waiting only to get into the boo's and coa's Sarah had spoken of, hasiened to find Hardman. Something in the bracing air and in the alive ! Burram's door and asking to speak to that lady. But, before she could carry that courageous resolution into effect she fell asleep—asleep as she sat at the window, and when she awoke she found hereal effects and the self crying and saying aloud:

"Yes, Tom; I'm going to tell Miss Burram."

She had dreamed that she saw Tom—that she had met him on the beach and that he would not speak to her because of her disobedience, and that she had hastened to tell him how she she had hastened to tell him how she was going to make amends; and she should have been danced along with a keen delight till she dance along with a keen delight till she dance along with a keen delight till she ame upon Hardman, still making the path. She was like a picture out of a frame, with her bright eyes, and rose-red the saw so Hardman thought with as much pride and pleasure as if she were his own kin.

The carriage-house was, as he always kept it, clean and tidy, and now, with its bright fire, it was also a very comfortable place. Rachel felt less homesickness in the coach-house than anywhere else, and

the coach-house than anywhere else, and she experienced a sense of positive com-fort as she threw aside her wraps and fort as she threw aside her wraps and prepared to tell Hardman all about the

'I'm glad you told Miss Barram." he "I'm glad you told miss buttain, he said when she had finished, "she won't think none the less of you, and she'll have more confidence in you for the future. There ain't nothing like straightforward doing, Miss; it tells in the end and Miss Barram's good at the bottom; it's just the queer way she has on top that pievents people from seeing what she is."

Rachel felt relieved and almost happy. Rachel felt relieved and almost happy. She told Hardman all about the snow man Tom had made for her, and Hardman listened as if his mind were not entirely filled with another matter—Sarah's letter. He was familiar enough with Rachel's crude penmanship to feel that she had written the letter, but as she did not speak of it neither would he; he thought perhaps Sarah had asked her not to mention it, and unless Rachel did speak of it first he thought it would not be quite honerable for him to do so. His mind had been full of the letter ever since the had read it the night before, and he he had read it the night before, and he was thankful there had been no oppor-tunity for him to speak to Sarah about it, as she evidently expected him to do, Mrs. McElvain being present every time it had been necessary for him to go to the kitchen. He read it again when Rachel had finally left him, shaking his head and

repeating to himself: "' And when you looked at me the ay you done,' sure I had to look at her way you done,' sure I had to look at let and she sitting in front of me—it wouldn't be manners if I didn't; 'I'm serry you're be manners if we hear my ribs! What be manners if ididn't; 'I'm sorry you're not in 'couples,' bless my ribs! What does she mean? I declare there's no knowing a woman's mind, and it all comes taking her out sailing, and I just done that because Miss Rachel wanted me to; well, Sarah's onaccountanble like the rest of the women,' and he put the letter back into his pocket and went about his work feeling very uncomfortable.

CHAPTER XV.

CHAPTER XV.

Rachel's week of holidays had, to her, one most unexpected and notable event, a sleigh-ride, in the handsome four-seated eleigh, accompanied by Miss Burram and driven by Hardman. Miss Burram was, as neual, silent and cold, but in the thrill of enjoyment which the child felt as they epad along the enowy highway, bound for an island five miles distant, and which was reached by a bridge recently built, she actually seemed to forget Miss Burram's presence.

Burram's presence.

It was so bright an afternoon that it It was so bright an afternoon that it might have been September rather than December, and everything, from the icicles on the trees to the banks of snow by the roadside, app) ared to sparkle in the light. But Rachel liked it best of all when their way lay near the water, and her companion, furtively watching, saw the child lean forward involuntarily, as if drawn by some powerful secret force. A little later, when on the island the very ocean itself lay before them, the billows tipped with the sunlight, and the whole expanse so vast that it made lows tipped with the samular, whole expanse so vast that it made Rachel hold her breath with awe for a moment, she said impulsively:
"Tany't heantiful?"

"Isn't it beautiful?"
Miss Burram did not arswer, and recalled to herself by the silence, Rache remembered with a kind of dismay wh remembered with a kind of tailings was her companion, and she discovered her companion looking at her with an intensity taat made her withdraw more into the ample furs that protected her, and sent her straightway to thinking of "Tom" and the ship that "Tom" might

hen be on. Hardman in the front seat was doing Hardman in the front seat was doing some curious thinking of his own. This sleigh-ride he concluded was the effect of some warm feeling on the part of his mistres of her Charge—as like as not, because of the brave way the Charge had told her of having gone to church; and he felt sure that just as soon as his mistres knew, how good and sweet her Charge was her nunaturally cold manner to that knew, how good and sweet her Charge was, her unnaturally cold manner to that person would change. He fe't happy accordingly; indeed, he would have been very happy but for Sarah's letter, which still lay in his trousers pocket, unanswered either by pen or word. There had been opportunities to answer it by word, and Sarah looked as if she were expecting and were even actually waiting for Jim to speak, but that sadly puzzel and disturbed man did not open his mouth exspeak, but that sadly puzzel and dis-turbed man did not open his mouth ex-cept to say what might be necessary upon other subjects; Sarah revenged herself by saying that it was all because he was cut on the bias, and it took him along time to

get round to things.

There were other sleighing parties on the island, one in, a large, double sleigh full of laughing girls, and as they drove by, Rachel recognized two of her own classmates and the Misses Gedding and Fairfax, whom Sarah had pointed out to her.

Fairfax, whom Sarah had pointed out to her.

"There's Miss Burram," came from one of the girls, and "There Miss Burram's Charge," came from another, as the sleigh dashed past without any sign from Miss Burram that she had heard either remark. But there was another sleigh approaching, drawn by a magnificent horse, and driven by its sole occupant. Rachel recognized him instantly as Notner, but Notner did not seem to glance even in her direction. Something about him struck Miss Burram, for she called to Hardman with considerable excitement in her voice:

citement in her voice:
"Who is that person?" ma'am; the gentleman

"Mr. Notner, ma'am; the gentleman who bought the Hubrey's house."
Miss Burram fell back into her furs and recalled Sarah's story of Notner having the dependent of the white in order to get a and recalled Saran's story of Notice hav-ing dropped his whip in order to get a look at her Charge, concluding from the indifferent manuer with which he had driven by that Charge now, that Sarah's s'ory—the part of it which related to Nots'ory—the part of it which related to Not-ner making an opportunity to look at Rachel—was due to Sarah's imagination. On their return they were overtaken and saluted by Herrick, who was driving alone in a handsome little sleigh.

"Taking advantage like myself, I see, of the fine afternoon," he said with a large smile that made Rachel think of Mr. Burlaich

leigh.
"And I hope I find you well, Miss
"And I hope I find you well, Miss
Barram; you and your Charge."
Barram; Barram; you and your Charge, "Both well," responded Miss Barram

briefly.
"Sad about Miss Katharine Pearson, bad about hiss Kanarine reason. I sup-pose you have heard; the doctors say she is never going to regain her reason. That matter about the will they seem to think

s the cause." Miss Burram was rigid, and Herrick, with furitive glauces at her, continued "Her sister, Mrs. Lubec, is showing more affectionate concern than one would suppose, considering the way Katharine

was going to wrong her, or, to put it more plainly, to cheather. Why, she's worrying about Katharine, and having the best doctors, and declaring she'll never let Katharine go to an asylum, but you probably have heard these particulars before—they're been town gossip for a comple of laws."

couple of days."

Miss Barram came a little out of her

rigidity:
"No, I had not heard of these things;" "No, I had not heard of these things; and then she said to Hardman, "Drive a little faster, Jim," and Jim, nothing loth to obey an order which so entirely agreed with his own disposition to get away from Herrick, whipped up his horses in a manner that left Herrick too much in the rear to attempt conversation.

"Stop at the post-office," ordered Miss Burram when they had quite distanced Herrick, and at the post-office as soon as the described in the post-office as soon as the po

Burram when they had quite distanced Herrick, and at the post-office as soon as Hardman had reined up his horses, she Hardman had reined up his horses, she announced her intention of going in herself, as the horses could not very well be left. That proceeding on his mistress' part gave a few moments for Hardman to turn to Rachel. He did not need to ask her if she had enjoyed the ride; he could see by her face that she was tingling with delight.

The post-office was located in a grocery store; and in addition to a half dezen

store; and in addition to a half dozen men who had come for the mail there men who had come for the mail there were a couple of women customers. Everybody looked when Miss Barram entered, and everybody continued to look as the went in her haughty manner to the railing which inclosed the pigeon-holes that held Rentonville's mail matter. Every-why Suffer ?!

When there is such a good remedy as Nerviline for all kinds of pain. It cures neuralgia in five minutes; toothache in one minute; lameback at one application; headache in a swaf or her.

She took it with a grim "Thank you," dropped it into the little satchel she carried and walked out in the same haughty manner with which she had en-

tered. She had not even troubled her-self to look at the people in the store— they were all alike to her, a part of the detested new town. But she was a sub-ject of momentous interest to them, and everybody had something to say about her the moment the door had closed upon her.

"There ain't no need to hold her head so high, if she is worth a million," said one; "I guess there's folks in Rentonville as rich as she is."

"Richer," said another, "why, there's that fellow, Notner, jadging by all that he's had done to his house and grounds, he must be pretty rich."

he's had done to his nouse and the must be pretty rich."
"You need'd't go to Notner," said the first speaker, "to find a comparison for Miss Burram. Notner's another mystery like herself; nobody knows anything labout him. But now, that Rentonville is about him. about him. But now, that Remove a coming up the way it is, there's plenty of good rich folks here—folks that live open and above abreal, and don't make secrets

and above abroad, and don't make secrets of themselves."

"For instance," said another, waggishly, 'Miss Burram's Charge—if she would only explain how she's a Charge, or why she's a Charge, all Rentonville wouldn't feel so insulted—when it goes so far—"

He was interrupted by the entrance of Harrick.

He was interrupted by the entrance of Herrick.

"Good afternoon, gentleman," Herrick said in his bland way, and then he went up to the stove set in the middle of the store, pulled off his bearskin gloves and began rubbing his hands together.

"You should have been here a few moments ago, Mr. Herrick," said one of the former speakers, "your friend Miss Burram stopped in here."

"Yes, I had the honor of a little chat with her on the road. She was out with her Charge, a beautiful little girl by the way." And Herrick rubbed his hands more vigorously.

more vigorously.

"Queer who that Charge is," said one
"Queer who that Charge is," don't you bright-looking young fellow, "don't you think se, Herrick? Come, now, you know more than the rest of us and it isn't fair—we are all part and parcel of the same community—tell us what you

"Know, my dear Mr. Gadding," replied Herick with great blandness but still rubbing his hands. "I know nothing; how should I?"

But Herrick's questioner continue But Herrick's questioner continued with waggish persistency, "Now, Mr. Herrick, that won't do; you are the only man in Rentonville that Miss Burram condescends to speak to, and you are in constant communication with Sarah Sinnot, and my sister Rose says Sarah has much to tall our cook whenever she comes much to tell our cook whenever she com much to tell our cook whenever are com-over to visit, not counting all the prophe-sies and facts Sarah sees in the tea leaves after the tea has been drunk, so, how much more must you be favored, Mr much more must you be layored, lift Herrick! Come now, out with it, like a man!—is Miss Barram's Charge to be Miss Barram's heir—for, in that case, I think I shall have Rose introduce me to

Miss Barram's Charge."

"My dear, dear eir"

"On, don't, Mr. Herrick; don't 'dear sir' me any more," Gelding interrupted, with a logabrions imitation of Herrick's with a logabrions by standers to langhing. voice that set the bystanders to langh When you begin that way I know you "When you begin that way I allow you are going to make bigger mysteries than ever. But I must go; I promised the girls I would be home to dinner," and with a good night to Herrick that from with a good night to Herrick that from its affectation of solemnity was as able as his previous remarks, had been

he went out. "Pie sant lad," said Herrick spreading "Ple seart 1a.1," said nerrices parameters his hands out to the fire and addressing the remaining audience, "very pleasant lad; so fall of spirits—young blood—a great thing to be young, geatlemen; I often say to my wife, 'Bessie,' I say, 'if we could only remain young what a different world it would be.' Anything in my box, Mr. it would be.' Anything in my box, Mr.
Pettard?'' addressing the postmaster.
"Not this time, Mr. Herrick," and Herthe this time, Mr. Herrick," and Herthis time, Mr. Herrick," and Herthis time, Mr. Herrick," and Her-

"Not this time, Mr. Herrick," and Herrick took his departure to become in turn a subject of gossip for the men and women who remained.
"He knows on which side his bread is buttered," said of the men; "the Geddings are customers of his, and he swallowed all the customers of his, and he swallowed all the customers. Goldings as if it had

that chaff of young Gelding as if it had been a compliment."
"That's so," assen'el the other, "Her-

rick is canny and shrewd like all the Scotch—he's not going to let his purse suf-fer for the sake of sentiment, and that's the way I fancy he has kept Miss Burram so frie adly to him."

"But does Mr. Herrick know anything

"But does Mr. Herrick know anything more about Miss Burram's Charge than the rest of us?" asked one of the women, venturing now for the first time to speak.

"No, I don't think he does," replied Pettard, "though I've noticed that he always looks through the glass there, at any letters he sees in Miss Burram's box and when he notices one in a blue envelope like what she got to-day, he generally tries to get a look at the writing. But I fix him there—I always have the written side turned down so he can't see anyten side turned down so he can't see any thing but the envelope. Of course he doesn't think that I know he's trying to

doesn't think that I know he strying to look, but if he's shrewd, I'm sharp."
"Well," said the little woman who had spoken before, and who was a somewhat neglected wife, "he's a good husband, and he's always talking of Mrs. Herrick, and he's always talking of Mrs. and talking of her in a way to make

TO BE CONTINUED. The Bright Spirit.

To the bright spirited friend we al ways turn when we need human help. In affliction we have no use for the one who looks on the dark side of life. He is as useless as dark, lowering skies are to the already storm beaten land.

It is the bright spirit that scatters

sun-beams and lifts from the saddened soul the face of sorrow. Just as the morning sun scatters the great black shadows of night, so does that sweet, happy spirit drive the sorrow and gloom from the atmosphere about it. It is no wonder that we look to the bright friend for help when we are submerged with affliction and sorrow No other can help us in the dark hours of bereavement and trial. Just as the crushed, broken flower seeks to catch the sweet sunbeams, so do we turn to the bright soul .- St. Anthony's Messenger.

When there is such a good remedy as Nerviline for all kinds of pain. It cures neuralgia in five minutes; toothache in one minute; lame back at one application; headache in a few moments; and all pain just as rapidly. The atrial. Why Suffer ?4

THE UNSEEN HAND AT THE THROTTLE.

Mineola was the dinner station for train No. 5. and we were strictly on time every day. Mark Winston was clerk in charge, in the mail car, and I clerk in charge, in the mail car, and I was his "helper." He was one of the old veterans of the service, and the best man I ever knew. He was slight. best man I ever know. As was sight, ly lame, caused by a Yankee bullet some thirty years before—rather robust, hair sprinkled with gray. He bust, hair sprinkled navar had a home had never married, never had a of his own, but was an optimist at all times and under all circumstances.
On the present occasion I finished cating before he did, and went up to the engine to get a light for my pipe. Old Ray Ellis was the engineer, and had just finished oiling the machine when I pulled myself up into the cab. As I did so, an old man, stout and dignified. looking, came up the side of the train, rather in advance of a kind faced. gray-haired woman. When nearing the engine, however, he dropped be hind her, and she came forward, and asked Ellis rather timidly if he was the engineer.

"Yes, madam," he answered, with his greasy cap in hand; "what can I do for ye?

The old lady hesitated a moment, and then with a tremble in her voice : "You can do everything for us, if you will. You see, it's our boy. He is desperately wounded, and the young doctor up at Marlow in the Indian Ter ritory wired us to come and bring the est surgeon in the country or our boy would not live till sundown to morrow The conductor says our train does not connect with the Rock Island road at Fort Worth this evening, and that we must lay over there all night."

She hesitated a moment, and old Ray was busily wiping his his hands with

the waste.
"Yes, ma'am, we miss 'em thirtytwo minutes. How can I help ye?"

The old mother looked at him yearn-

ingly.
"By running fast enough to get there before the Rock Island train leaves. I know you can do it, and we will give you everything we shall ever

have if you will."
She hesitated a moment, and in a very low voice, as if no one was to hear but the old engineer: "I will pray for you so long as I shall

live. Each morning and night I will take your name before the Throne and ask for you His blessing Who forgot not His mother in the agony of the cross." Ray Ellis, dusty with the dirt of the road and greasy with the oil of the en-

gine, looked up rather awkwardly:
'Madam, I'm not much on this prayer business myself, but I believe in it. My little girl prayed for me safely over a barning bridge one night, and was not even there. She walked up at home as the clock was striking 2that was five minutes before we were due at Coldwater bridge-and, feeling was in great danger, got down on her knees and stayed there until she her knees and stayed said the Lord told her I was safe. The bridge fell just as the sleeper cleared it. Now, I just don't see how we can make up this time, but I have somehow got the idea that if you've got your neart chuck full of love for some and there ain't a bit of selfishness in it, that He'll fix the thing up for you He's got ways of doin' things that we don't know about. We will do our best
—you just pray all the time, and, if I get a chance to run, just confine your-self to asking Him to let us keep the

track, and me and old '46' will do the The conductor was signaling to start, and I was jumping off the engine as

"Go on back in the train, and rem ember, never let up on the Lord-just hang to Him. But how about the sur-

geon you was goin' to take?"

The old father looked up at this question with a face of firmness and tender. ness, and answered:

"I am a surgeon. I know how my boy is wounded, and can save his life, if I can get there in time, as sure as my name is Nelson. After the train started and Mark and I had worked up our mail, 1 told him of our little incident. He was greatly interested, and, when I had finished, asked if I knew their names.

"Why, the old man said his name was Nelson. "What?" said Mark "I knew I had seen that man before as I saw him pass the mail car door. He was our surgeon in the army, and sewed up this cheek at Chickamauga, and set this old broken leg at Besaca. He was the finest surgeon in the world, we thought, and, with it all, tender as a woman. I must go back and see them. Can you keep up the run? And how much

money have you got?"

I knew what Mark had in his mind by the last question, but I doubted our having enough to get the road to vary its schedule. Our train must wait fo certain connections at Dailas, and as Fort Worth was only thirty miles further on I didn't see any chance. Ray Ellis might be able at Dallas to get an order to run, regardless of schedule, to Fort Worth, but he couldn't make up the time. Fort Worth was the terminal of the Rock Island, and, of course, the train would leave on time. I had been on this run for a year, and had never yet seen that train upon our ar-

When Mark returned to the mail car through the vestibuled train we were nearing Dallas. All through the afternoon I had kept up the run, as the mail was light over this part of the road. Twice I had seen him at the telegraph offices when the train would stop, and, at Terrell, I thought he got a message, but when I looked his fact I saw he considered the case hopeless.
"Well?" I said, and awaited his an-

"Here's the telegram," he handing me the message. It read: Winston, Postal Clerk on Train 5; Cannot accept your money. Previous arrangements made. Campbell, Supt.',

Up!!!!

down to

Down!

Is it pos

Heaven and tre

believe

whistle

heard a

all may

and lo

heed.

You

man?

stop

every

drive

Rattle

peopl

"Well, that settles it," I said hand ing back the paper.

"No, it don't settle it by a long sight," said Winston. "The little mother has appealed the case to a Higher Power than railroad superin-

dents, and she'll reverse the decision. I don't know how, but I believe At Dallas we were busy loading and at Dailas we were ousy loading and unloading the mail when old Ray Ellis came rushing out of the dispatcher's office like mad. His face was flushed and his dark eyes dancing, as he hand-ed his order to Mark.

lead that, quick !" Winston's voice trembled as he read

"On account of wedding party.
Rock Island train 2 will be held twenty
minutes, and train 5 will run regard. less of time card, Dallas to Fort Worth, in order to make connection."

And so the decision of the "lower

court" was only misunderstood. The "previous arrangement" was the weddieg party now getting on our train.

And my little lady, clinging to your young husband, did the Higher Court train the court that knows all verdicts before they are rendered—did that tribunal, in sweetest subtleness, help you to select this for the day of your happiness? That court, my dear, knows all things, and mayhap there is another reason than your pleasure that this train shall swing and lurch and plunge as no other train on these Texas prairies has done before. For the firement is now other train on these Texas prairies has done before. For the firemen is now, as we wait for the leaving time, shoveling coal in the fire-box; and old Ray Ellis, flushed and excited, never yet poured so much oil in cup and bearing. The schedule is fast to start with but we will be the start with but we will be the second of the start with but we will be the second of the second with, but we will make up the twelve minutes even if the goal is only thirty miles away. The conductor signals, and slowly we move through the city. The safety valve on the engine is pop ping off, showing that we have the steam ready for the race. Does the little mother know? Or has her faith been so true that she has known al

the time? Mark Winston says so. But, ah! there is trouble ahead, for just as we are leaving the city, here is an old freight car off the track ahead of us at the siding. They are working manfully to get it on again, but minutes mean life and death now Five minutes gone—ten, and still the car is not on the track. Our engineer has gone ahead now to help them, and we hear his voice ordering the car overturned, and that Ray Ellis will be responsible. A crash—the grinding timbers, and the car is hurled down the embankment. Our bell is ring

ing, and old Roy, pale now, and nerv ous, is in the cab. You can't make it, old man. There are some things that love and bravery can't do. The Rock Island won't wait but the twenty minutes, and you know

it. Will you try it?
Well, you needn't throw everybody off their feet about it. Ah! you were too fast, for the wheels are slipping. Ease up a little. There, that's better. See those sparks shooting two hundred feet high, straight up. Well, little bride the race has begun, and though, you may live long and go on many journey, you will never go so fas again; but, know this, the man at the throttle is not thinking of you or you happiness. If you were in the car i front of you, you would see a littl woman in the corner of the coach wit lips moving and eyes uplifted—and,

you knew her thoughts, you wou and surge, and through the purplin fading twilight objects dash by us lil ghosts. We are up-grade now, he making good forty miles an hour; be it can't be done, Ray. Give it up, to man; you would make it if it we possible, but no need to try the imp sible. Besides, it's dangerous—st speed as this—and certainly you going to shut off steam down to grade. No man would think of wo

ing steam down such a hill as this. Chu! Chu! Chu!! Chu!!! T

don't sound like shutting off my does it? Look at those telegr poles, like pickets on a fence! the people—how they stare! Did never see a train before! See old man with his hand to his eyes, ing in wonderment. That old there has kept up with many a for two hundred yards, but Toyou can't do it to-night. Have suddenly grown old and stiff, o never a train run like this one? up, Mark Winston, and be co We are almost half way although the speed is terrific, only third of the lost time has been up, and should some one flag us lington, the race is wholly lost. is the signal now for that Please God that no one wants to Fort Worth this night! There slacking of the speed, but the light to stop. No, it's only the on the mail crane. Square y for that catch, Mark, and be of for that catch, Mark, and be and! you made it. But let it go, and let's watch this run. that switch rattle, as we go over see that lantern, winking like That's right, Ray, sound your loud and long for the count crossings, and be sure you givelated farm was one plenty of crossings, and be sure you give lated farm wagons plenty of get out of the way. You hease with you, Ray Ellishim alone, eh, Mark? Wellitle mother, that we may rails, the speed is sufficient. are going up the last grade, exhaust from the engine is li work. Up! Up!! Up!!!

"Here's the telegram," he said, handing me the message. It read: "Winston, Postal Clerk on Train 5; Cannot accept your money. Previous arrangements made. Campbell, Supt.', "Well, that settles it," I said hand-

ing back the paper.
"No, it don't settle it by a long sight," said Winston. "The little mother has appealed the case to a Higher Power than railroad supering the doors. ndents, and she'll reverse the decis-I don't know how, but I believe

At Dallas we were busy loading and at Dailas we were outy loading and unloading the mail when old Ray Ellis came rushing out of the dispatcher's office like mad. His face was flushed and his dark eyes dancing, as he handed his order to Mark.

"Read that, quick!"

Winston's voice trembled as he read

"On account of wedding party.
Rick Island train 2 will be held twenty
minutes, and train 5 will run regardless of time card, Dallas to Fort Worth, in order to make connection."

And so the decision of the "lower

ent, ice :

He He

es not

at we

d Ray

hirty.

yearn.

to get

and we

d in a

to hear

I shall

at I will

ne and

got not

the en.

is pray-ve in it.

and was

ing 2-

we were

down on

until she fe. The

cleared

w we can

got your

ness in it,

for you.

s that we

, and, if I fine your-

s keep the will do the

ng to start,

engine as

, and rem-

out the sur-

t this ques-

nd tender.

ow how my

ave his life,

, as sure as

and Mark

mail, 1 told t. He was when I had

heir names

d his name

knew I had

aw him pase

as our sur-

wed up this d set this old

He was the

we thought, as a woman.

m. Can you how much

in his mind

doubted our road to vary

nust wait for

ailas, and as

rty miles fur-

hance. Ray

llas to get an

of schedule, to

dn't make up

as the terminad, of course,

time. I had

year, and had a upon our ar-

to the mail car

rain we were

through the

p the run, as

him at the teltrain would thought he got se hopeless. waited his an-

o our be

dly:

court" was only misunderstood. The previous arrangement" was the wedding party now getting on our train.

And my little lady, clinging to your young husband, did the Higher Court the court that knows all verdicts before they are rendered—did that tribunal, in sweetest subtleness, help you to select this for the day of your happiness That court, my dear, knows all things, and mayhap there is another reaso than your pleasure that this train shall swing and lurch and plunge as no other train on these Texas prairies has done before. For the firemen is now, as we wait for the leaving time, showeling coal in the fire-box; and old Ray Ellis, flushed and excited, never yet poured so much oil in cup and bearing. The schedule is fast to start with, but we will make up the twelve minutes even if the goal is only thirty miles away. The conductor signals, and slowly we move through the city. The safety valve on the engine is popping off, showing that we have the steam ready for the race. Does the been so true that she has known all Mark Winston says so.

But, ah! there is trouble ahead, for an old freight car off the track ahead an old freight car on the track ahead of us at the siding. They are work-ing manfully to get it on again, but minutes mean life and death now. Five minutes gone—ten, and still the car is not on the track. Our engineer has gone ahead now to help them, and we hear his voice ordering the car overturned, and that Ray Ellis will be responsible. A crash—the grinding timbers, and the car is hurled down the embankment. Our bell is ringing, and old Roy, pale now, and nerv

ous, is in the cab. You can't make it, old man. There are some things that love and bravery can't do. The Rock Island won't wait but the twenty minutes, and you know

Will you try it? Well, you needn't throw everybody off their feet about it. Ah! you were too fast, for the wheels are slipping. Ease up a little. There, that's better. se sparks shooting two hundred feet high, straight up. Well, little bride the race has begun, and though, you may live long and go on many a journey, you will never go so fast but, know this, the man at the throttle is not thinking of you or your happiness. If you were in the car in front of you, you would see a little woman in the corner of the coach with lips moving and eyes uplifted—and, if

and surge, and through the purpling, him a chance for refading twilight objects dash by us like ghosts. We are up-grade now, but making good forty miles an hour; but it can't be done, Ray. Give it up, old man; you would make it if it were man; you would make it if it were possible, but no need to try the impossible. Besides, it's dangerous—such speed as this—and certainly you are going to shut off steam down this grade. No man would think of working steam down such a bill as this.

ing steam down such a hill as this.
Chu! Chu!! Chu!! Chu!!! That don't sound like shutting off much, does it? Look at those telegraph poles, like pickets on a fence! And the people—how they stare! Did they never see a train before! See that old man with his hand to his eyes, looking in wonderment. That old dog there has kept up with many a train for two hundred yards, but Towser, you can't do it to-night. Have you suddenly grown old and stiff, or did to all parts of the earth the brethren of never a train run like this one? Get his order, all carrying his love of 10vup, Mark Winston, and be careful when you strike the next reverse curve. We are almost half way, and, although the speed is terrific, only one-third of the lost time has been made up, and should some one flag us at Ar. up, and should some one flag us at Arlington, the race is wholly lost. There
is the signal now for that station.
Please God that no one wants to go to
Fort Worth this night! There is no
slacking of the speed, but there is a
light to stop. No, it's only the lantern
on the mail crane. Square yourself
for that catch, Mark, and be careful.
Ah! you made it. But let the mail Ah! you made it. But let the mail go, and let's watch this run. Hear that switch rattle, as we go over, and see that lantern, winking like a star. That's right, Ray, sound your whistle loud and long for the country road crossings, and be sure you give the belated form and belated for the sure of the belated form and belated for the belated form and belated for the belated for t crossings, and be sure you give the belated farm wagons plenty of time to get out of the way. You have the case with you, Ray Ellis—not with him alone, eh, Mark? Well, pray, little mother, that we may hug the rails, the speed is sufficient. Now we are going up the last grade, and the rails, the speed is sufficient. Now we are going up the last grade, and the exhaust from the engine is like clock work. Up! Up!! Up!!! Up!!!! Wp!!!!

car seems to be falling from under us. Is it possible to keep the track? Great Heavens! didn't that bridge shriek and tremble, but it held all right. I believe he will make it. Blow your whistle like mad, Ray, for it can be heard at the city now. Blow it so that all may know we are coming. A moment and we are lost. Put command and love and entreaty in its rhythmical sound, that he that hears will

heed. What on earth is he stopping for? Oh, I beg your pardon, Ray, I forgot the Santa Fe railroad crossing. forgot the Santa Fe railroad crossing.
You didn't quite stop, did you, old
man? but that's all right—you can
stop twice some other day. Now we
enter the yards with cars lined up on every side-but look! White lights all the way on the main track. Let us drive for the station, Ray. Rattle!
Rattle! Asudden putting on
of the brakes, the pitch forward, the people around the depot. "FORT WORTH!"

You are right, mister negro porter. "Dere was impo'tant people on dat train or dis yere Rock Island wouldn't have waited." Blow all you want to the young folks getting into the palace car, but the important people are getting into the commoner car just ahead of the Pullman. Had it not been for them your train would have now been

on its way to the Territory.

And this old man bending over the steam chest of old "46," and seeming to carress the massive driving-rod why does he not stand erect? done aught that he should hang his head ?

Lock up, Ray Ellis, and see those

ST. FRANCIS OF ASSISI.

October 4.

The great Irish Franciscan, Father Luke Wading, who was born in Waterford, in 1588, educated in Spain, steam ready for the race.

little mother know? Or has her faith and spent the last years of his life in been so true that she has known all Rome as president of the Irish College of St. Isidore, and Procurator General of the whole Franciscan order—has just as we are leaving the city, here is left us among other monuments of his genius and holiness, a detailed life in Latin and Spanish of the great founder of his order, St. Francis of Assisi.

In the opening paragraph of this work he introduces us to St. Francis as work he introduces us to St. Francis as
"A man who proposed to himself to
practice literally the precepts of the
gospel and to conform entirely to Jesus
Christ crucified, and to inspire the whole world with His love, who became a singular model of penance, whom God honored with favors until then un heard of, whom he constituted the head of an apostolical order founded solely on His Providence, and which was wonderfully spread for the services of His Church."

This great professional mendicant, whose name and fame is heard in every division of the earth, whose churches and shrines and altars are too numerous to mention, too rich and too numerous to mention, too rich and beautiful for any description by pen or pencil, and which are alive to day and have been every day for nearly seven hundred years, since he died in 1226, with lights and incense and the praise and prayers of millions of people, rich and poor, was born in As-sist, in Italy, in 1182, in a stable and

you knew her thoughts, you would father's mercantile house was not very remarkable, but at twenty five years remarkable, but at the condense gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of age, a long and severe illness gave the Order to meet at the Portiuncula, of a general properties and of a result that at twenty six we find him there in answer to his result that at twenty six we had nide renouncing the world and all it holds dear—even a decent maintenance— not only choosing Poverty for his own bride, but urging her merits and beau-ties on everybody who came within

reach of his words.

And with great effect, for he was eloquent, not with rhetoric of the schools, but out of a full heart on fire with love for Jesus Christ, he spoke simply and directly to men, singly and nultitudes; to the birds of the air and the fishes in the sea, and drew all And after him to the feet of the crucifix. His chosen dress was scant and coarse, and yet he was loved, appreciated and listened to by high and low; and be-fore his short life ended his apostolate of only eighteen years was so fruitful that from him as from a sun, radiated his order, all carrying his love of joverty and humility. Besides his order proper, which is humbly called erty and numity.

Bestudy and numity to the proper, which is humbly called in Friars' Minor," he established a second order for nuns, St. Clara being their head, and a third order, for pertheir head, and a third order wished to sons living in the world who wished to serve God perfectly, of which Sc. Eliz sbeth of Hungary is the special orna-ment. He lived to see the three orders firmly established and spreading

what a lesson to the ambitious—the seekers after wealth and fame—that this man, who despised wealth and fame, who preached constantly the advantages of owning nothing in the world, should have his name and his deeds perpetuated in song and story, in sculptured marble and on the rarest canvases in shrines whose number and size and beauty and value make the size and beauty and value make the size and beauty and value make the size and strangars and travalars." this man, who despised wealth and size and beauty and value make the

ing to Rome first for the sanction of the Pope, though St. Francis had the inspiration for his mission from heaven itself. Just as St. Paul, returning from the third Heaven, went at once to Peter to give an account, as Bossuet remarks "in order to give a form to all future ages, and that it may be established for ever, that however learned or holy we may be—even were we another St. Paul—we must go to Peter."

When Francis and his companions

reached Rome and at the feet of the Pontiff Innocent III. laid their rule of life and begged his sanction for it, they were at first rejected. The Pope was not prepared to approve of any body of men binding themselves to such abject poverty, such hardship as begging for the poor and sick as well as tending to them and preaching penance to the people. How could any body of men keep themselves together for any work of preaching and teaching who had absolutely nothing of ways and means to rely on? Of course they pleaded to rely on? Of course they pleaded their reliance was solely on the Providence of God But the Pope hesitated before giving the sanction of the Church to anything so seemingly visionary. Then Francis made an appeal (St. Bonaventure quotes it—so does Father Wading) that won the Pope at once, who authorized them to go on and promised them his persona friendship as well as his official auth ority. He ordained Francis a deacon his humility prevented him ever seek

ing ordination to the priesthood) and constituted him head of the order. Each of the brethren in the presence of the Pope promised implicit obedi-ence to Francis, as Francis did in his turn to the Pope. This was in 1210

They began by begging from a
Benedictine Abbot near Assisi, a poor little church dedicated to St. Mary of the Angels, and which they called the Portiuncula or 'little portion,' in the same spirit as they called themselves Friars Minor, and which thus became the foundation house of the

great Franciscan Order. From this spot the Friars Minor went in twos day after day simply preaching Christ crucified and the peace which He brought to earth. Francis especially, whose zeal knew no bounds, without any affectation of knowledge or rhetoric, spoke directly and simply to the hearts of his hearers. The mo wonderful miracles confirmed his words. The daily record of his journeyings through Italy and Spain during the first few years after the found-ing of his order is very fascinating reading. His humility and gentleness, wonderful as his miraculous healing of healing of the sick, raising the dead, feeding the hungry, subduing the proud, all the time attending to the ception of novices at the mother house obtaining leave from pastors and Bishops here and there for his friars to preach and work, and when he got it nding them in twos and threes where he thought they could do good or were needed—all the time seeing to it that in the mother house and in the branches he rules he made be strictly kept Not one but a score of herculean tasks and all the time he calling nothing his

his body only what barely kept him Within three years from the birth of the order there were eighty monasteries looking to him as their father and

but the spirit of his work and allowing

Ten years after the establishment of the Friars Minors, Francis, as Superior General, called a general chapter of the Order to meet at the Portiuncula, there in answer to his call, whose shelter was provided for by huts made of mats in the grounds surrounding the little church. As "The Chapter of Mats" this gathering is known in his tory. tory. Many noteworthy things oc-curred at this gathering, which Father

Wading faithfully transcribes from the records—all very interesting if one had time and space for recital of them. For instance: Some of the friars represented that they were prohibited by the Bishops in certain places from preaching in public, and they sug-gested that a privilege from the Pope to speak without the Bishop's leave be obtained. "What!" said St. Francis. You do not know the will of God. Let it be our sole privilege to have no privileges! When you live holily and humbly the Bishops will themselves apply to you and beg your help in tho

apply to you and sog your help in the care of souls entrusted to them."

Among other decrees at this first general Chapter of the Franciscan Friars Minor was one that every Saturday a High Mass be sung in honor of the Immaculate Conception of the

Blessed Virgin.
Thus to the Franciscans came the houer of giving public solemnity to the doctrine of the Immaculate Concep tion, six centuries before the Church declared it a dogma. The express mention of St. Peter and St. Paul, to gether in their offices was another for-mal decree, and a third was that in all their buildings no attempt at grand-

possible obtain martyrdom for the Faith. On one occasion he started out

in preaching Jesus Christ. When Francis heard the news of their martyr-dom he thanked God fervently, saying he was now sure he had five true Friars Minors. That the blood of the martyrs is the seed of the Church was proved in their case. The twenty young men who conveyed the remains of the martyrs back to Spain all begged and obtained the Franciscan habit.

St. Anthony of Padua joined the order at this time, and St. Bonaventine and St. Bernard of Clairvaux became fired with zeal for souls at the tomb of the martyrs, and clothing themselves in the coarse habit, without purse or staff or a second coat, set out so suc cessfully to bring the multitude to the feet of the crucifix.

When Bernard of Clairvaux was ap-

Egypt) Francis made his way alone to the Suttan and represented to him with such ardor the truths of the Christian wonderful circumstance," writes Wading, "because Francis in his poor clothes and clipped beard and emaciated form was not the figure likely to win any attention not respect from the sumptuous and haughty." Novertheless the Sul-tan listened respectfully, promised to think about it, asked St. pray for him, and had him conveyed safely back to the Christian camp after inviting him to come again and promising protection to him and his

Years afterwards this same Sultan or the deathbed was baptized, and then and since the Franciscans had many and singular rights and privileges in the Holy Land. They have been allowed the care of the Holy Sepulchre in the midst of the infidels. sanction of the Popes, and the continued permission of the Turks, doubtless due to the marvelous intervention of St. Francis, they are the faithful guardians of all the places sanctified by the life and passion of our Lord, and the glories and sorrows and joys

of the Blessed Virgin
St. Francis' life was one of bodily suffering from which he was released at the age of forty-four in 1226, and in the brief space of two years he was solemnly canonized by Pope Gregory IX, and not many years after a magnificent church was built over his remains, which, contrary to what happens generally to great saints' bodies was never removed, never exposed to view, and lies hidden away from all the world down beneath this church

What St. Francis of Assisi was to the Church is acknowledged by her at the solemn ceremony of the consecra tion of the Pope when she adds to the prayer to the Holy Ghost and to the Blessed Virgin an invocation to S. Francis beseeching him to continue to succor as he assisted to renew her.

At least five of the Popes were mem

At least five of the Popes were members of the order, though the great wish of St. Francis was that none wearing his habit would aspire to or be offered ecclesiastical dignities.

In his travels through Spain he met St. Dominic, then, like himself, working to found a new order, and a great and lasting friendship grew up between the two. Dominic would have with his disciples joined Francis, but the latter said no—his rule was too severe for many, and the Church needed the two orders. They both a greed, however, that they would discountenance any aspirations in their disciples for honors in the Church.

The last will and testament of St. Francis was characteristic of him. It enjoined on his brethren a faithful observance of the rules that they always honor priests and pastors as their mashed that they work with their last will that they work with their last will be served that they work with their last will be served to GET. In Kelloga's Dysentry Cordial is a large was a property of the served to the counternation of the last will be served to GET. The last will and testament of St. Francis was characteristic of him. It enjoined that they work with their last will be served the transport of the disciples of rindingstion and discorders of the digestive organs, have no equal.

BE SURE that your blood is rich and pure. The best blood purifier, enricher and vital large is Hood's Sarsaparilla. Be sure to GET HOOD'S.

ters, and that they work with their hands, not for gain, but for good ex ample and to avoid idleness, and to this end that they each learn some trade. The Pope afterwards abrogated this last, saying their work as teachers and

preachers was enough.

The miracles of St. Francis were so numerous, and so varied and wonderful, that a recital of them would fill a volume. St. Bonaventure, who was the first biographer of St. Francis, gathered and wrote them down while fresh in the memory of the brethren and the people of those days. He restored the dead to life, healed the sick, cured the blind and the lame. The birds and the beasts obeyed him. Indeed, his tender regard for animals large and small, and his command over them, was one of his beautiful traits. His happy singing of God's praises for the sun and the moon, and the fields and the hills, was another, and the canticles he composed are preserved in

iterary annals. Perhaps the most wonderful of his gifts — certainly the greatest mark of God's favor — was the imprint of the wounds of our Saviour, miraculously impressed on his hands and feet ar side, hidden from the world till his

We have all these things minutely described by Father Luke Wading in his large work on St. Francis. Than Father Luke Wading there is no higher authority. He was one of the most learned men of a learned time,

love of truth is a matter of histor is told of him by other annalists of his time that he was most scrupulous in hunting the truth of a story, but once own, but as belonging to some great wish of his heart was One great wish of his heart was never realized, namely to bring the never realized, namely to bring the Gospel to the Moors and Turks, and if Gospel to the martyrdom for the truth of a some of the truth of a some partyrdom partyrdom on earth could prevent him from publishing it. He was one of the excellent truth of a some partyrdom partyrdom to the some partyrdom of the some partyrdom for the some partyrdom of the some par X. to inquire into the writings of Jan-

Up!!!!! to the summit. See the lights of the city. Now the plunge of the picking out of the twelve as told down to Handley Creek. Down!! The Down!!! The Down!!! Down!!!! The Church animated them is shown, as the Church animated them is shown as th Franciscans of Spain sent him as their ambassador to Rome to get a definition of the doctrine of the Immaculate Conception. The Pops so admired his learning and sincere piety that he kept him in Rome, making him Procurator. General of the order, with a residence in Rome, where he died true to the spirit of the great St. Francis and an honor to the order. — New York Freeman's Journal.

CARDINAL VAUGHAN.

He Advises Catholies to Call Themselves Catholies.

New York, Sept. 10, — Cardinal Vaughan made a striking address at the meeting of the Catholic Conference in Newcastle last night, says a London dispatch to the New York Times. The Cardinal implored Catholics to call themselves Catholics-Roman Catholics, if they pleased, but preferably Cath-

"Indeed," the Cardinal went on to say, "it is important in this country that we call ourselves 'Catholics' rather than 'Roman Catholics,' because a false meaning is more often attached to latter than the former term.

In speaking of the royal declaration, the Cardinal said that it was the accepted decision of the country that the King must be a Protestant. It was expedient that the King should be of the religion of the overwhelming majority of hissubjects. Catholics, however, had no difficulty in giving their loyal allegiauce to a Protestant sovereign, and in this they seemed more liberal and of a more confiding temper than those who refused allegiance to King not professing their creed. Catholic Belgium placed Protestant Leo oold on the throne and gave him as hearty devotion as had ever been shown to his Catholic successor. Sixteen millions of German Catholics were no less loyal to their Protestant emperor than the millions of his subjects wh were Protestant or of no religion. The Cardinal pointed out that it

would be no gain to English Catholics to have a Catholic King. The King was not an absolute monarch. They must first convert the house of commons. Next session, continied the speaker, Parliament might settle for-ever the position of Christianity in this country, when secondary and mid dle class education would be

The declaration as it stands was called by Cardinal Vaughan blasphemous and an insult to three fourths of Christondom. As a guaranty, he said, it was a shame. As for the House of Lords' amendment, it single out the Catholics' holy religion for solemn If there must denunciation. If there must be a declaration, let it be one to the effect that the King was a Protestant, and let it end there.

Permanent Muscular Strength.

part is fixed a Salespan.

Dr. J. D. Kellogg's Dysentry Cordial is a speedy cure for dysentery, diarrhose, cholers, summer complaint, sea sickness and complaints incidental to children teething. It gives inmediate relief to those suffering from the effects of indiscretion in eating unrips fruit, cucumbers, etc. It acts with wonderful rapidity, and never fails to conquer the disease. No one need fear cholera if they have a bottle of this medicine convenient.

Corns cause intolerable pain. Holloway's Corn Cure removes the trouble. Try it, and see what amount of pain is saved.

You Can **Lead a Horse**

to water but you can't make him drink. You can't make him eat

either. You can stuff food into a thin man's stomach but that doesn't make him use it. Scott's Emulsion can make him use it. How? By making him hungry, of course. Scott's Emulsion makes a thin bodyhungryallover. Thought a thin body was naturally hungry didn't you? Well it isn't. the sixteenth century, and his great A thin body is asleep—not love of truth is a matter of history It doesn't try to use it's food.

Scott's Emulsion wakes it up—puts it to work again

DR STEVENSON, 391 DUNDAS ST.,

DR London. Specialty—Anaesthetics, Phone making new flesh, That's the way to get fat.

Send for free sample. Canada. SCOTT & BOWNE, Toronto, Ca

Dyspepsia

From foreign words meaning bad cook, has come rather to signify bad stomach; tos the most common cause of the disease is a predisposing want of vigor and tone in that organ.

No disease makes life more miserable Its sufferers certainly do not live to eat: they sometimes wonder if they should

W. A. Nugent, Bellville, Ont., was greatly troubled with it for years; and Peter R. Gaare, Eau Claire, Wis., who was so afflicted with it that he was nervous, sleepless, and actually sick most of the time, obtained no relief from medicines professionally prescribed.

They were completely cured, as others have been, by

Hood's Sarsaparilla

according to their own statement vol-untarily made. This great medicine strengthens the stomach and the whole sigestive system. Be sure to get Hood's.

You May Need Pain-Killer For Cuts Burns

All Bowel

It is a sure, safe and quick remedy There's only one PAIN-KILLER

Educational.

BELLEVILLE BUSINESS

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

Our graduates in every department write for catalogue. Address

J. FRITH JEFFERS, M. A.

Address: Belleville, Ont.

PRINCIPAL:

ASSUMPTION + COLLEGE. SANDWICH, ONT.
THE STUDIES EMBRACE THE CLASES
TOAL and Commercial Courses. Terms;
including all ordinary expenses, 8150 per amenum. For full particulars apply to
REV. D. CUSHING, C.S.E.

ST. JEROME'S COLLEGE, BERLIN, ONT.

BERLIN, ONT.

Reopens Sept. 5th. Commercial Course.
Academic or High School Course. Arts.
Corse. Moral and Religious Training.
Terms Sit?; ten months.
For particulars address:
REV. JOHN FEHERNBACH, C. R., D.D.,
President, Berlin, Ont.

Fall Term Begins on Monday, Sept. 2nd at the

NORTHERN Suspens OWEN BOUND, ONT.

Young men and women cannot do bettet that take a course at this Institution as a start in life. A post card will bring you full partioulars. Address
C. A: FLEMING, Principal,
Owen Sound, Ont.

Business Pollege

Seventy-five per cent, of the new students from outside of Stratford who were enrolled at the opening of our fall term exme from nearer other business c-lleges than ours. They wanted the best business and short hand training, and came here for it. Write for catalogue.

W. J. Elliott, Principal.

FALL TERM now open in all CENTRAL BUSINESS COLLEGE, Toronto,

Young men and women are coming in from all parts of the Dominion to attend our school, because they find with us very superior advantages. Our catalogue explains them. Write for it. Enter any time.

Address: W. H. SHAW, Principal.

Younge & Gerrard Sts.

O'KEEFE'S Liquid Extract of Malt Aids digestion, procure appetite,



It is prescribed by Leading Physicians all over Canada for nursing mothers, de icate child-ren, nervous people and convalescents.

When ordering Malt Extract from your... druggist, if you want the best, insist upon getting "O'Keefe's."

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

NEW STOCK OF HAND BIBLES

For sale by Thomas Coffey, Catholic Record, London. JOHN FERGUSON & SONS,

180 King Street.

The Leading Undertakers and Embalman
Open Night and Day.
Telephone House 878: Festow 467

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HONOR Graduate Toronto University, Graduat.
Philadelphia Dental College. 189 Dundas St. Phone 1381.

DR. WAUGH, 537 TALBOT ST., LONDON Specialty—Nervous Diseases.

DR. WOODRUFF, 185 QUEEN'S AVENUE Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, Glasses adjusted, Hours: 12 to 4,

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

Publisher and Proprison, Rooms consy.

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

Agent for Newfoundland, Mr. T. J. Wall, St. Johns.
Rates of Advertising—Ten cents per line each
martion, agate measurement.

Bates of Advertising—Ten cents per line sections article measurement.
Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniace, the Bishops of Eamilton, Peterborough, and Ogdensburg, N. Y., and the clerky throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must sach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new adverse he sent us.

is important that the dual reas be sent us.

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

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD

London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the maner in which it is published.

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

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

Blessing you, and wishing you success,

Bolieve me, to remain.

Yours faith, nlly in Jesus Christ,

elieve me, to remain.

Yours faith.ully in Jesus Christ,

+ D. FALCONIO, Arch. of Larissa,

Apost. Deleg.

London, Saturday, October 5, 1901. THE SO CALLED "DIVINE HEALER." According to the Toronto papers,

the Rev. Charles McLean, better known as "Schlatter, the divine healer," was to deliver a lecture in the Pavilion of that city last week, and will deliver another at a future date. It is stated that there would be no charge for admission, as his object is not to make money, but to make known to the public "the divine plan of human life;" nevertheless a voluntary collection would be taken up.

The so called "divine healer" made known to or informed the various editors on whom he called that he is truly a prophet, but the Mail and Empire editor says incidentally that from his present appearances, the prophet's calling is not so profitable as it used to

Prophet Schlatter exhibited an old newspaper of date April 6th, 1899, in which it was told that he predicted that President McKinley would soon die, and that Roosevelt was the coming man. It was noticed, however, that the prophecy limped inasmuch as it left it to be understood that Roose. velt would be elected President at the last election, when in fact President McKinley was re elected, and Roosevelt was elected only to the Vice Pre sidency. No hint was given that Roosevelt would attain his seat through the assassination of the President, though Schlatter asserts that his reason for not having announced publicly that President McKinley would be assassinated was that he might be thought to be in league with the Anarchists. However, he asserts that he had actually given this information to the newspaper reporters at the time his other predictions were given to them for publication. His own statement on this point is not to be readily accepted.

He asserts, further, that the reign of King Edward VII. will be one of the shortest in history, which is somewhat vague; and also that the United States, Great Britain, Italy and Japan will soon be engaged in a great war et the world, after or by which will be divided up and Englose half her colonies, the atos doubling its territory by Canada, Mexico, Central ica, and British India. The

gre gainers by this weer. The Mail and Empire, astutely enough perceived that Schlatter aimed at getting a sensational free advertisement through his communications to it, and it humorously adds " the man with the long hair and spiked beard

drifted out to work some more free advertising."

before the world. quite a sensation in the West by his It would better contribute towards the claims to be gifted with a marvellous observance of law and the preservaport of his dearn was given out, but totally be aware of the whole occurwithin the last few weeks he has been abolished. ways selected from among the unmar-! Toronto audiences are not accusprice was paid, and she sold also many ence; yet we have never heard that port of his death was given out; but teaching in the schools from which being ordained, but Bishops are all ments.

through recently delivered lectures in Halifax and St. John.

He was formerly contented with the exercising of his own supposed powers of healing, and he abstained from attacking the Churches, but now it appears to be his mission to do all in his power to overthrow all religions, and his recent lectures consisted of frantic abuse of all Churches and clergymen, and of their teachings. This is, of course, because of the opposition of the Churches to his lofty pretensions. If he had really the divine mission to which he lays claim, he would not thus have changed his attitude. But so far as the Churches are concerned it is undoubtedly the duty of the true Church of Christ, at least, to warn the flock against the wiles and deceptions of false teachers, "wolves in sheep's

It is not well in keeping with Schlatter's pretensions to sanctity and a heavenly mission that he was recently arrested and kept some time in prison in Washington for vagrancy and for drunken and disorderly conduct; but when we consider the crowds who put their faith in such characters as Margaret L. Shepherd, and the pretended ex monk Widdows, even after their vileness and gross immoralities were exposed, we are not surprised that multitudes may still be deceived by Schlatter, who so far as we know has not disgraced himself to so great a degree

craftiness lie in wait to deceive."

as those notorious characters. The followers of Schlatter in the maritime provinces pretend that he has effected a large number of miraculous cures, and has even raised several dead persons to life. We do not doubt that these instances were impostures which would not stand investigation, just as the pretended healings which were said to have taken place under his influence in the West were found on in-

vestigation to be spurious. Schlatter's fame as a healer and prophet seems to have risen out of the impression of oddity made by his peculiarly ascetic appearance, his long flowing hair and beard, rather than out of any extraordinary cures effected by him.

He used to proclaim that he would not receive money, and that he had refused to accept millions of dollars, be cause it was against his principles to take money; but it is certain that he has received much money for his reputed cures, and he also charged an admission fee in the martime provinces. The Toronto lectures are indeed announced as free; but in this case also the public are given to understand that they should give something in the collection which is to be taken up. We do not mean to say that he should not receive pay from his admirers for his labor, if they put any value thereon, but it is somewhat inconsistent to declare it to be against his principles to accept money, as yet to take up a voluntary collection. To the Toronto papers the divine healer hinted very strongly that King Eiward will be the next high person age assassinated, though he refused to say this positively or to assert any more than that a very high personage in authority in England will be the next victim of the Anarchistic assassins. With so many recent examples of Aparchistic murders, it is hard for us to proclaim that such a thing will not occur, but at least we hope that the prophecy will not be fulfilled, and indeed Schlatter's prediction does not create any fear in our mind on this subject. We believe that he will prove to be a false prophet. Other contingencies which he foretells we ates and Russia are to be the leave to the future to decide.

A RESULT OF GODLESS EDU

The Tribuna of Rome, a government organ, commenting on the assassination of President McKinley, says that sympathy is greatly increased because the crime was not committed It has been for some time reported through animosity against the Presithat Schlatter had died in California or dent personally, but through hatred Colorado, and details of this supposed against the laws of all civilized counfact were published by persons who tries. It draws the inference that said that they had been eye witnesses Anarchists everywhere should not be of his death and burial. It certainly spared, but should be treated with senow seems very probable that this reverity that their organization may be port was given out for the purpose of speedily suppressed. That journal has advertising him more effectually when always expressed approval of the Italhe should again make his appearance ian government's policy in suppress ing the religious education of youth, It will be remembered by our readers which suppression is the direct cause that some years ago Schlatter caused of the increase of Anarchy everywhere. power of healing all manner of dis- tion of order if it would now begin to power of hearing an interest advocate the restoration of religious Church are usually married before were in sympathy with her senti-

Nova Scotia and New Brunswick there would be fewer Anarchists among urgy is usually the ancient language the Italians of the next generation of the country in which the Church than there are now.

THE GREEK CHURCH.

"Ignoramus," of Toronto, noticed recently in one of the daily papers a paragraph to the effect that "the only difference between the Greek and the Roman Catholic Churches is that the former does 'not recognize the authority of our Holy Father the Pope." He enquires whether this is accurate, and desires to know further: 1. "What is the attitude of the Catholic toward the Greek Church?"

2. "Are the orders of the Greek Church valid ?" 3. Why are the Greeks not called

Protestants? THE ANSWER 1. In the year 328 of our era, Constantine the Great, being convinced clothing," who "in wickedness and that the great Roman Empire required a new political centre, chose Byzan-

tium for the purpose, and the new name Constantinople (the city of Constantine) was given to the new capital, which was inaugurated in A. D. 330. From the importance of the new city the successive patriarchs of Constantinople became gradually ambiti

ous to rule the Church of the East without reference to the Pope, who was, however, still recognized as Head of the Universal Church until in A. D. 692, when, through the machinations of the Emperor Justinian, II. and the Patriarch Paul III. of Constantinople, petty council of the Bishops of the patriarchates of Constantinople and Anticch decreed that the patriarchal see of Constantinople should possess the same privileges and powers as the ancient see of Rome, and that other Eastern patriarchates should hold their respective dignities in the following order: 3rd, Alexandria; 4th, Antioch; 5:h. Jerusalem.

Pops Sergius I. of course, rejected absolutely the acts of this pseudo Council, and the germ of schism thus produced did not come to maturity till Photius, a patriarch intruded by the Emperor Basil into the see of Constan. tinople, the true patriarch Ignatius having been driven into exile, had the insolence in 866 to pronounce a sentence of excommunication against Pope Nicholas the First.

In 869 the 8:h General Council of the Church condemned Photius and his acts, declaring that the Bishops who had agreed to the appointment of Photius to the patriarchate "were notoriously schismatics, excommunicated and deposed."

Photius is generally regarded as the founder of the Greek Schism, and it was he who, in order to make the schism permanent, introduced a distinc tive doctrinal difference into the Greek Church by denying the procession of the Holy Ghost from the Son, asserting that the Holy Ghost proceeds only from God the Father.

It will be seen, however, from the action of the 8th General Council that the schism was not definitely effected by Photius, nor was this done until 1053, when Michael Cerularius openly proclaimed that "the seat of empire, having been transferred by Constantine, the religious supremacy no longer belongs to Rome but to Constantinople." Oa July 16th, 1054, the sent ence of excommunication by the Pope against Michael Cerularius was deposited by the Pope's legates on the

great altar of St. Sophia's Church. Besides the denial that the Holy Ghost proceeds from the Son equally as from the Father, Cerularius made several trivial objections against the usages of the Western or Latin Church, such as the non use of Alleluias in the Masses of Lent, the eating of animals which had been strangled, the use of unleavened bread for the Holy Eucharist, the cutting or shaving of the bread, and the like, all of which are either merely matters of local discipline, or are not matters of religion at

all. The Emperors also claimed the right to settle dogmatical controversies in the Church, an authority which the Popos could not acknowledge in them. In some localities the Greeks use im-

mersions only in Baptism, in others they employ the pouring on of water, or even sprinkling. The Catholic Church admits the validity of Baptism conferred in any of these ways, but the Western discipline is that the pouring be used.

The Greek Church does not use images in relief as a means of exciting are identical in principle with the use

endeavoring to create a sensation in There would then be security that ried clergy. The language of the Lit- tomed to hear lecturers use such lanexists, as Greek in Greece, Sclavonic in Russia, Coptic and E:hiopic in Egypt and Ethiopia respectively, Syriac in Syria, etc. These matters are of local discipline, and are so regarded by the Catholic Church, which allows the use of ancient liturgies in these same languages in those coun-

> tries. At the Council of Lyons, in 1274, the Greek Church rejoined the Catholic Church, signing unreservedly a full profession of Catholic faith; but the union only lasted till 1283. In 1439 also a reunion was effected, which lasted only till 1453, owing to the opposition of the clergy, who dreaded the exercise of the Pope's authority in effecting reforms, and of the laity, who for political reasons preferred that their Churches should be ruled by their monarchs rather than by the successor of St. Peter.

The supremacy of the Patriarch of Constantinople has entirely disappeared in the Eastern Church, the Church of each country being now independent of the rest, while the Holy Synod of Russia and the Czar exercise a species of pre-eminence of honor and a protectorate over all, owing to the great power of the Russian Em-

Besides these Greek, or, more accur ately, Orienial churches, there are still extant some remnants of the ancient Eatychian or Monophysite, and Nestorian heresies in the Turkish and Persian Empires. The reason these churches are not called Protestant is that they do not owe their origin in any way to the Protestant movement of the sixteenth century, and their doctrines and dis cipline in no way resemble those of Protestantism. They celebrate Mass just as Catholics do, and hold all the doctrines and practices of the Catholic Church, except in such particulars as we have mentioned above. Hence Catholics regard them rather as schismatics than as heretics, as their chief error affects the inviolable unity of the Church. Their priests and Bishops have valid orders, but owing to their separation from the centre of unity, they have not real jurisdiction to exercise priestly powers. They are in the position of excommunicated or suspended priests.

2. The answers to the 2nd and 3rd questions will all be found in the above doctrinal and historical review of the

THE VATICAN AND THE LATE PRESIDENT.

The Holy Father Pope Leo XIII. was leeply afflicted on receiving news of President McKinley's death. Immediately upon learning of it he wept in uncontrollable emotion, after which he prayed for an hour for the soul of the murdered man. He also telegraphed to the President's secretary his condol

Cardinal Rampolla, the Papal Secretary of State, visited the rector of the American college in Rome, and expressed the Pope's and his own sorrow at the sad event. He also stated that the Pope has a special love for the American people, and that he regarded President McKinley as a sincere friend of the Catholic Church.

On account of the tragical event, through respect to the President's memory, all audiences were suspended at the Vatican.

Cardinal Rampolla also telegraphed to Mgr. Martinelli at Washington to proceed at once to Buffalo after the President's death, to convey the expression of the Pope's sympathy to the American government and to the family of the late President.

Mrs. Carrie A. Nation, the Saloon-Smasher of Topeka, Kansas, delivered a lecture in Toronto on Wednesday night, September 17. Curiosity to see Mrs. Nation, and the sympathy which many have with her in her way of dealing with saloons, acted together in thousand persons to Massey Hall to hear the now famous character tell of her doings.

Mrs. Nation is described as being not an elegant speaker, as she constantly uses the slang of the West and the peculiar twang of the South in her talk. She is neither logical nor impressive; but she denounced the liquor trade with such vigor as to give a spice devotion, but it uses pictures which to her harangue which might make it pass for elequent with an audience not of images. The priests of the Greek highly educated, particularly if they

guage as that men are meaner than women, and that there are no mean women except those who were made mean by men, and that "men are cowards, and are, in fact, nothing but wo-legged devils."

But the matter of her address is remarkable from the fact that she advocated a course of treatment of liquordealers which was novel to a Canadian audience.

Canadians are law abiding, and it shocks Canadian ears to hear an illegal treatment of any class of citizens openly advocated.

Mrs. Nation exhorted the women of Toronto to adopt the anarchical course of taking the law into their own hands, and arming themselves with hatchets, clubs and rocks, to make a raid upon the saloons and violently destroy them. She said that the women have in

their own hands the solution of the rum question. Let them gather en nasse, and, armed in the manner she described, let them wipe the saloons out of existence. They would succeed in this way; for the men are too cowardly to offer resistance to such an attack. She had experienced this when she herself had raided saloons in Kansas. The men looked on in dumb surprise and inaction while she and her companions were demolishing their property.

This is not exactly a true representation of the case, for in several instances there was opposition and even bloodshed.

As a rule men in America, at least, are greatly embarrassed if they find themselves in conflict with a raging mob of women, and a sentiment of chivalry prevents them from meeting such violence violently. But there is a limit to such endurance, and when that limit is overstepped there will be resistance, and the result may be most deplorable.

A raid was made after Mrs. Nation's method, by a number of farmers in disguise on a saloon in Milwood, Kansas, on Feb. 18, and a serious fight ensued, during which a gun was fired by one of the attacking party, and the wife of the saloon keeper had the top of her head shot off, and died soon after from the wound.

In the same melee one of the mer who made the raid was struck in the shoulder by a bullet from a revolver. He too might easily have received a mortal wound.

It is true there were no women in this crowd, but the principle at stake was the same; and an attack by women, if resisted, might have similarly fatal results.

That a women's raid might be resisted is evident from what occurred in Chicago just at the time when Mrs. Carrie Nation was on the rampage, to use her own words in describing her conduct.

A number of female followers of John Alexander Dowie wildly attacked several drug stores, without being ked by the police They cried out that these stores were of the devil, and several of them were totally wrecked. But the assailants Cardinal Ferretaro, the Chief of the were at last driven off by a stream of nezzle of the pipe of a fire engine.

which we have already spoken which prevented the druggists from using more deadly weapons for self-protection, but there is a possibility of such weapons being employed when such raids are made, and disastrous results might easily follow.

The advice of Mrs. Nation to the women of Toronto is, therefore, both extremely silly and dangerous. In any event, if there were no danger of alcove to die with him, and the servdeadly weapons being employed in the ants of the latter to save their master's MRS. CARRIE NATION IN TOR. the part of the women who would take advantage of the respect of men for the weakness of their sex, to make an attack, in the belief that the men would be too chivalrous to have recourse to dangerous weapons in defending themselves.

It was, therefore, a most sensible proclamation which was published by bringing a large audience of one the Canadian President of the W. C. T. U., that the methods employed by Mrs. Nation, under pretext of reforming the country, are to be condemned. We have confidence that the women of Toronto have too much good sense to follow Mrs. Carrie Nation's advice, relying on the gallantry of the men to measures to protect themselves.

> doing a profitable business at the end | Cardinal was punished for the criminal of her lecture, for she had several assistants in selling small and large based on an act of vile disloyalty. lead hatchets which she called souvenirs of her visit. For these a good lady were aware of the whole occurr-

copies of her paper called "The Kansas Smasher," at the very profitable price of ten cents each.

A RED BOX.

The Canadian Magazine is the name of a periodical published in Torouto which contains for the most part tales for the amusement of its readers during leisure hours.

The September issue of this Maga. zine contains part of a serial story entitled "The Perils of the Red Box," which for impudent and slanderous malignity against the highest digni. taries of the Catholic Church is scarcely excelled by the fictions of Alexander Dumas or Eugene Sue, with this difference, that Eugene Sue at least has the honesty to inform his readers that his worst effort in this direction is purely an imaginative story, his preface to the Wandering Jew giving this information, while adding that it is a story of what might readily occur among Jesuits, owing to the two horrible doctrines most prominently taught and practiced by that religious order, namely, blind obedience to superiors, and the lawfulness of doing evil that good may come from it. Eugene Sue professes merely to warn the public against what wickedness might follow from the exact practicing of doctrines which he falsely attributed to the Jesuits, and which, possibly, he imagined to be really their rule of conduct. But the writer of the story of the "Red Box "has not this excuse. Without any moral purpose in view, he simply represents the highest dignitaries of the Catholic Church, the Cardinals especially, as a band of plotters who will stop at no iniquity in order to bring their designs to a successful issue.

Brought within the compass of a nutshell, here is the essence of the tale: One Captain Melgund, an honest Catholic Irishman, is sent on a mission from the British Foreign Office to Cardinal Rampolla, the Pope's Foreign Secretary. He carries his despatches, which are very confidential and of great importance, though the knows nothing of their naturo, in a red box which he keeps conspicuously by his side or under his arm while he travels all over Rome, whether to the cafes, or on a visit to meet a noble English lady in the mansion in which she resides during her stay in the city.

These despatches are intended to facilitate a peaceful settlement of the war which was recently carried on between the United States and Spain, but the lady puts Melgund on his guard by informing him that there is a plot to steal the despatches from him, and perhaps to kill their bearer. Her own husband, Lord Ambrose, was one of the conspirators; but he wished to save Melgund's life. The other conspirators were Cardinals, the purpose they had in view being to aid the cause of Don Carlos by keeping the present Spanish dynasty plunged in a disastrous war.

Oa the return of Captain Melgund to the Vatican on a second visit, one Pope's household, endeavors by fraud cold water poured upon them from the to obtain the despatches which were to be delivered only to Cardinal Ram-It was the chivalrous feeling of polla. Owing to the warning given by Lady Ambrose, Melgund was on his guard, and refused to deliver them to any one but Cardinal Rampolla. He was therefore entrapped by Cardinal Ferretaro's hired assassins into an alcove the trap door of which in a few minutes would open downward and precipitate him into a fathomless well.

He was saved from death merely by dragging Cardinal Ferretare into the defence, the cowardice would be on life re-opened the alcove, and both prisoners stepped back again into the Cardinal's office.

This Cardinal is, of course, a mythical character, and the whole story is a fable. We have never heard that the British Government demanded satisfaction from the Pope or the Italian Government for the outrage committed on its envoy; and at all events, envoys do not go into holes and corners of every kind carrying everywhere secret despatches in conspicuous red boxes.

The Cardinal chief-conspirator told Melgund that a dose of medicine had been given to Cardinal Rampolla to make him unable to meet the envoy; yet when the envoy was released he prevent them from taking effectual had full liberty to relate the whole story to Cardinal Rampolla or the Pope; Mrs. Nation had an eye towards but we have never heard that any attempt of Ferretaro at a cruel murder

An honest English Lord and his

th reveal? plot to any one, exobscure novelist who tells the story.

tages

abju

cere

We are surprised that a story of this our | malicious and calumnious character tellig should be admitted to the columns of a fluen magazine which has pretensions to heroi decency and respectability. We can until only add that Catholics seem to have no hope of redress, unless by boycotting sider the magazine in question until it richt makes an ample apology for its bigotry but and malevolence.

CHRISTIAN SCIENCE.

We have received from Mr. Wesley Spaulding of the Christian Science Association, Toronto, a communication which is a copy of a defence of the socalled Christian Science Philosophy, written by Dr. Workman of Boston, and which appeared recently in the New York Freeman's Journal.

Dr. Workman's thesis is that " God is Spirit," which is, of course, true in its obvious sense, but not true in the sense in which it is maintained by Dr. | she Workman, the Boston exponent of Christian Scientism. The sense attached to these words by the Doctor is that the Spirit, God, alone exists, and that all other beings are but manifestations or forms of God.

We are aware that the Christian Scientists are anxious to repudiate the name of Pantheism as applied to their system ; but this is nothing else than Pantheism, which makes God an agglomeration of all created beings with their properties and imperfections. Such a system destroys God's personality and infinite perfection. It is, therefore, no better than open Athe

Dr. Workman relies solely on bold ness of assertion to sustain this theory for, indeed, it is totally incapable of being proved, and it never has been proved; and Mrs. Eidy's writings throw no new light on the question. Besides, it is totally incompatible with the numerous passages of Holy Writ in which the existence of creatures, material and spiritual, is taught. These passages confirm our innate consciousness and the testimony of our

It will suffice to cite here one passage of Scripture in which this teaching is found, viz. (Heb. ii, 6):

What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou hast made him a little less than the angels, thou has crowned him with glory and honor, and hast set him over the works of thy

According to Christian teaching, therefore, matter and spirit, God, men, angels, and other beings exist. Hence the so called Science which denies the real existence of angels, men and other creatures is certainly not Christian; nor is it Science, for the simple reason that it is merely an unproved fancy of Mrs. Baker G. Eddy, accepted by her followers on her ipse dixit, and by means of which

the public are humbugged. There is nothing of instruction to be gained by the publication of Dr. Work man's wordy letter in our columns.

Mr. Spaulding has already informed us that the object of Christian Science is to destroy sin and sickness, which according to his theory, do not exist If this be the case, we see no need o Christian Science methods to destro them.

LEAGUE OF THE SACRED HEART Christian Generosity.

GENERAL INTENTION FOR OCTOBER.

American Messenger of the Sacred Heart Generosity is the birthright of Christian. To be generous, in toriginal meaning of the term, is to of noble extraction, and to have the noblity of mind and heart, the lof sentiments that should be inseparat

from noble birth. What nobler orig can there be than ours in Jesus Chris It is no mere figure of speech, be reality, that by baptism we are be anew in Him, the sons of God, brother of Christ, heirs of the kingdom heaven. In thought, deed and ser ment we should strive to be as noble Generosity would make us rise abo

everything low and petty, and desi the meaner sentiments which spri from envy, jealousy and spite. to overlook the fault others, and pardon them even w they are offensive to ourselves.
shrinks from the pleasure wi
meaner spirits find in content carping, unkindly and often slan ous conversations. It is not for suspecting others of wrong or se tively imagining that they are ting mischief. It is patient with evil-doer, forgetful of injuries, be olent instead of envious, never seeking, never narrow nor lov or aim, but always broad It is the spirit of Christ herited by all who are regenerate

Generosity prompts us to give others what we hold most precious

obscure novelist who tells the story.

We are surprised that a story of this our personal gifts, our energy, in-malicious and calumnious character telligence, experience and the inshould be admitted to the columns of a fluence or authority we may have acmagazine which has pretensions to decency and respectability. We can only add that Catholics seem to have no hope of redress, unless by boycotting the magazine in question until it makes an ample apology for its bigotry and malevolence.

CHRISTIAN SCIENCE.

We have received from Mr. Wesley Spaulding of the Christian Science Association, Toronto, a communication which is a copy of a defence of the socalled Christian Science Philosophy, written by Dr. Workman of Boston, and which appeared recently in the New York Freeman's Journal.

Dr. Workman's thesis is that " God is Spirit," which is, of course, true in Himself when the slightest act of His its obvious sense, but not true in the would have been enough to save us, to sense in which it is maintained by Dr. sense in which it is maintained by Dr.

Workman, the Boston exponent of How generous it was in Carist to be Christian Scientism. The sense attached to these words by the Doctor is the might of His miraculous powers that the Spirit, God, alone exists, and on the poor and afflicted of Israel! that the Spirit, God, alone exists, and the spirit, God, alone exists, alone ex tations or forms of God.

We are aware that the Christian Scientists are anxious to repudiate the name of Pantheism as applied to their system; but this is nothing else than Pantheism, which makes God an agglomeration of all created beings with their properties and imperfections. Such a system destroys God's personality and infinite perfection. It is, therefore, no better than open Athe

Dr. Workman relies solely on bold. ness of assertion to sustain this theory ; for, indeed, it is totally incapable of being proved, and it never has been proved; and Mrs. Eidy's writings

or dy

to the in, t to per. e of ave rat-

one raud re to Ram. en by his em to He dinal o an a few and well. ly by to the servaster's both to the mythiry is a nat the tisfacn Govtted on envoy8 ners of e secret oxes. tor told ne had olla to envoy; ased he whole e Pope; at any riminal murder and his occurrard that

th reveal? plot to any one, ex-cept, possit y to "Headon Hill," the tages, to devote to their improvement heroic degree, because it waits not until others are in extreme, or even urgent need ; in fact, it does not con sider their needs, but studies their en richment and improvement; nor does it give solely of its superabundance, but yields even what is necessary, even so far as to forego its rights and abjure its privileges. All this, finally, is without other motive than the sincere desire to help others, and it is always done without display, self laudation, or quest for popular applause.

Virtue like this is necessarily Chris tian, and there is no need of qualifying it under this name except to pu before us the One, who alone as God and man, could be its source and model, since it is more divine than human. It is the excessive charity with which Christ loved us, the charity which prompted Him to annihilate shed His blood in profusion when the stow the benefit of His presence and instruct them in the simplest elements of religion! How generously He overlooked the pettiness and meanness of His Apostles, their low ambition, rivalries, contentions, and re course to human influence? How generously He could accept as well as give ; for this, too, is a trait of gener sity, as when He insisted on letting Mary Magdalene scatter the precious ointment on His feet, and magnified the mite of the poor widow in the eyes

of all in the temple ! The generosity of Christ is itself a proof of its divinity, and it is an unerring mark of His spirit. Would any one search in his heart for some meas-The state of the s ure of his spirit of Christ, let him begin by exploring it for the slightest neasure of generosity, and ask how far he puts the interests of God, of

offspring to seek first the kingdom of God, in the sure hope that all things will be added unto them, even the social advantages and business chances

make us all give more of our time, our expose of the Caristian Science cult energy, ability, learning, fortune, in. fluence-political or social-to the ad- purely a business proposition, he vancement of religion, and make us averred. give it ungrudgingly, modestly, yet repaying the generosity with other hope of reward than the confidence that He will not be outdone in adopted son and her husband, with which Christ has treated us, with no

There are many reasons why we should pray for Christian generosity. First of all, it is something heroic, and nothing heroic can be had without prayer. Then it is something very rare; its opposite—meanness—is com-mon, but it is altogether exceptional. Necessary at all times, it was rarely more needed than it is in our time Without it Christian life is impossible and religion must perish.

NEW ANGLICAN ORDER.

Recognize the Supremacy of the Pope. and Hopes for Re-union With Rome

Father Paul James-Francis, minister general of the Society of the Atone-ment (a Protestant Episcopal High Church order) who dresses in the habit of a Franciscan friar and preaches in the open air, has clectrified Brook lyn by his sermons in favor of Christian unity. He expresses hope for confrom the O.d Church which cessions will make the return of the Anglicans as a body easy. The striking feature of his sermons is his advecacy of the supremacy of the Pope, which seems to have met with approval from many High-churchmen, He says in part that "There is scarce a band or com pany of creatures in God's universe from the denizens of a beehive to the choirs of angels in heaven itself who do not possess one of their number to act as leader and preserve unity. In legislative bodies not so much as a committee of three can discharge its functions unless one of three presides in the chair of unity. It is a madman's

take God at His word, and train their THE BUSINESS OF CHRISTIAN SCIENCE.

At a lecture in Boston last Tuesday evening, Frederick W. Peabedy, counthey hope to secure for their future.

Christian generosity, finally, would make us all give more of our time, our exposé of the Christian Science cult sel in a recent suit against Mrs. Eddy.

"In 1881," he said, "Mrs. Eddy give it ungrudgingly, modestly, yet fearlessly, with no other motive than established what she called the Mas-fearlessly, with no other motive than established what she called the Maswhich was an institution for the turning herself, constituted the faculty of this remarkable institution, and the entire college course consisted of twelve half

days.
"The following is an advertisement taken from the Christian Science Journal, September, 1886, referring to the Massachusetts Metaphysical College: 'The collegiate course in Christian Science metaphysical healing includes twelve lessons. Class convenes at 10 a.m. The first week, six conecutive lessons. The term continues Tuition \$300. about three weeks. Tuition for all strictly in advance.'

"Mrs. Eddy's was a strictly cash business. "Mrs. Eddy says that 'during seven years some four thousand students were taught by me in this col-Four thousand students at \$300 lege.' per student for a college course of

twelve lessons! "Four thousand times three hundred equals one million two hundred thousand, and \$1,200 000 may be said to be fairly reasonable compensation for instruction, even in Christian for instruction, even in Science, covering a period of seven years, especially as it was all in the

family. "The organization of the Massachusetts Metaphysical College was a valuable aid in the distribution of Mrs. Eidy's inspired and copyrighted and costly writings, and so have been the organization of the First Church of Christ, Scientist, in Boston, and of all other Christian Science churches.

"Every member of every Church and every student at the college must have a copy of the inspired 'Science and Health,' at \$3 per copy. (There dream to contemplate a united Church is good profit in \$3 for a blok costing on earth without a visible head. If not over fifty cents to publish - 500 per

love and tender care; can we doubt that those blessed ones surrounded and sustained her ere her spiritual daughters could reach her couch of death, or be sure that that expiring moan was indeed her last!

Thus departed in blessedness the last member of that little compopilian congregation that since has multiplied its members a hundredfold and has reached harvest of good during the fifty year of its existence in Canada. The deaths of Mother Bernard's three companions were similarly holy. members a hundredfold and has reaped such a harvest of good during the fifty years of its existence in Canada. The deather of Mother Bernard's three companions were similarly holy. The Mother Superior—known religion as Reverend Mother Mary Delement the world as Mile Maris Antoincts Fontbonne, died a martyr of charity in 186. She and her sister, Mother Febronia Fontbonne, were two of the six Sisters who left L. Louis to found the first American convent of at Joseph. After laboring with great success for some years Mother Delphine was nucess for some years Mother Delphine was nucess for some years Mother Delphine was nuces for some years of the Prancis P. Kenwick. Having accomplished her mission there she was ordered by high the Canadian Houses of the Order; she obeyed, and after five years of heroic labor and suffering was called to her reward in the forty, second year of her age and the twenty-fifth of her religious life. It may increst the friends of the Community to Khow that Mother Delphine was the niece of Rev. Mother St. John Fontbonne, Re-Foundress of the Community of St. Joseph after the French Revolution. The Life of Mother St. John, as also the life of her successor in office. Virginia Tezenas du Montrel or Rev. Mother M. of the Secred Heart, has been admirably written by the Abbe Rivaux, author of "Cours d'Histoire Beclesi-

sidings of the Congregation from its foundation in 100 until the death of Mother Sucretible
Michar was one of the French Religious who
lay in the Prison Sainer Didit's recultings to the
Nichar was one of the French Religious who
lay in the Prison Sainer Didit's recultings to the
Horizon Sainer Didit's recultings to the
Bought to Canada by her itself to the
Dolpinn, who bequessession, of the
Mother
House, Toronto. Mother S. John's Biograph
of Revision Control, Sainer Alphone
House, Toronto. Mother S. John's Dioryal
Sainer Sainer Alphone
Mother Delpinne's. Sainer Alphone
Marger Julemon and Canada Control
Mother Bernard oil, by the side of Hory
Mother Bernard oil, by the side of Hory
Mother Bernard, remains estimated
on had opened Houses in the Sainer Alphone
Marger Julemon an economic force said for education
and the pass of the Sainer Alphone
Marger Julemon an economic force said for education
the first city Separate school in charses
of the sainer Sainer Alphone
Marger Julemon and Canada Control
Mother Bernard, so the sainer Alphone
Marger Julemon and Canada Control
Marger Calendon Cobor force said for education
the Hersi city Separate school in charses
of the sainer Sainer Alphone
Marger Julemon and Canada Control
Marger Calendon Cobor force said for education
to assist in the Hamilton school and sainer
grave as Mother Delphine's. Sainer Alphone
Marger Julemon and Canada Control
Marger Calendon Cobor force said force
and strength of the sainer school and strength of the sainer
for the sainer school and the sainer
for the sainer school and the sainer
for the sainer school and the sainer
for the sainer school

1852, London in 1868, and Peterborough in 1899, indirectly owe their origin to Mother Bernard. The zadous, holy members of those three communities continue her work of education and charly in nineteen cities and towns of Oatario. Mother Bernard's views on education were worthy the spiritual, magnanimous woman she was She believed that the best education for women is that which "will best help her to become a perfect human being, wise and loving and strong." With Bishon Spalding she thought "that the aim and end of education is to bring forth in the individual the divine image of humanity as it exists in the thought of God, as it is revealed in the life of Christ." She was convinced that science is but the handmaid of religious distribution and that both should blend to cultivate the mind and teach the heart. That the high and holy principles with which she imbued her religious Sisters did not detract from their successful instruction in all branches relating to secular knowledge, the teachers records of St. Joseph's community in the Kducation Department are the best proof.

Of her charities we can but say they were boundless. She was a mother to the orphan and the poor; and that word "mother" comprises all. Whose heart more responsive than hers to the call of suffering; whose ear more sensitive to the cry of spain! She esteemed it her high the respective of human misery, the

BY A PROTESTANT THEOLOGIAN. CLVIII.

Of course, when I distinguish heresy fore the Church from heresy before God, I mean only heresy as embodied in persons. The Church can not know men's hearts, but undoubtedly she can know the meaning of language, and undoubtedly every Roman Catholic is bound to believe that an authentic condemnation by the Church of any proposition as heretical is infallible. It is in such a case certainly heresy in the sense of the words. What it may be in the sense of the propounder, the Church does not pretend certainly to know. De secretis non judicat Eccle sia "(The Church judgeth not the thoughts of the heart.") Like every human tribunal, she acquits or condemns men according to the best evidence before her. Even when she condemns a proposition "in the sense of the author," she means, and can only mean, in the sense which, in the connection, the words bear according to their usual acceptation, and se of the words. What it may ing to their usual acceptation, and which, therefore, the author must be presumed to have intended. She does not deny the possibility of eccentric mental formations, in which words would signify something very differ-ent from what they do in common use. Of such abstract possibilities she can not be held bound to take account, or her hands would be helplessly tied. Yet she does not deny (what it would be implety to deny) that God may know what she does not know, and may acquit a man of heresy whom she has condemned, and warrantably con-

Indeed, an undoubted Catholic might utter heresy, out of pure ignor-ance. For instance, says Bellarmine, an honest rustic, in a fit of unadvised zeal, might undertake to expound the doctrine of the Trinity to an unbe-liever, and might, in his simplicity, confound the Persons or divide the Substance. His notions would be undoubted heresy, yet as he would not have a thought of contradicting the Church, he would only bring on him-self an admonition not to meddle in matters too high for him. It is aston ishing (see H. C. Lea) what wild propositions the Spanish Inquisition passed over as of no account, because it was convinced that the parties could not have meant them heretically, or else were more or less of their

Protestants often view the Church of Rome as ever grimly on the watch for heresies and heretics within her bounds. They ought now and then to take a turn, and charge her with lamentable negligence in the matter. Doubtless there have been times and regions in which the one thing was true, and times and regions in which the other was. She would probably say, with an amused smile : have proved irrefragably each of your two contradictory allegations. I am obliged to you for making it so evident that on the whole I have kept so well in the middle."

than a large. I am afraid that my our country, yielding to this tempta-tion. The Free Baptist body, though beloved Presbyterians are just now, in tirely die out within it.

Even where propositions have been pronounced heresy, it does not follow that the propounder has been pronounced a heretic. He may have died before the question was decided. Thus five propositions of Bishop Jan-senius' book, the Augustinus, have been pronounced heretical, yet the has never pronounced the Bishop himself a heretic. She has been willing to presume that had he lived to hear the sentence, he would have accepted it. Those whose harsh zealotry cast his body secretly out of his cathedral and buried it in unconsecrated ground, had no authority from the Church to do this. There have even been found people capable of proposing to do the same for Bos-

Of course, then, it is not to be imagined for a moment that the Canon Law is disparaging the doctrinal infallibility of the Church, when it says "God, in His judgments, always rests on infallible truth. The Church is sometimes compelled to depend on the uncertain and variable reports of men. Therefore it may well be, that he is loosed in the judgment of the Church who is bound in the judgment of God, and that he is bound in the judgment of the Church who is loosed in the judgment of God." Here, we see, the reference is only to the possibilities of error in judging persons, which the Church fully concedes, not to any possibility of error in determining doc-

It seems somewhat difficult to ascertain precisely what really was the theory of Boniface the Eighth as to the relations of Church and State. Nor is it of any very special importance to decide, inasmuch as it is set forth only in the introductory argument of the Unam Sanctam, and reasonings, even of a decree of faith, are confessedly not binding on belief, as is shown alike by Bellarmine, Perrone, Fessler, and virtually, through him by Pius the Ninth, as well as by the general consent of Catholic theology. I may re-mark that Professor Faulkner, for himmark that Professor Faulkner, for himself and me, having consulted the theological professors at Washington, received from them the same reply, as of course he would. Bellarmine, Perrone, Fessler, Pius IX, the Washington professors, and the general body of Cath-

Nineteenth Sunday After Pentecest

olic theologians, here is the phalanx against which Professor Foster finds himself arrayed, in declaring that he is not afraid of those who deny the introductory reasonings of the Unam Sanctam to be of faith. Verily, I know not to whom we are to compare so doughty a champion, unless it is to the dapper little King George II. at the battle of Dettingen, when he pounced out from the English ranks and offered his unassisted valor to fight the whole is unassisted valor to fight the whole

French army.
President Eliot, writing lately in the Independent, declares that it was the uniform teaching of the Catholic Church down to the French Revolution, that Divine authority to govern in temporals comes primarily to the rulers, not to the community, and always through the Church. This is a most extraordinray statement. Whatever the precise theory of Pope Boniface VIII. may be, it is certain that he stands at the apex of those who exalt the Church over against the State. Yet it is certain that even in the introduction of the Unam Sanctam he distinguishes the civil from the ecclesiastical power, however much he may appear to subordinate the former, while in his supplementary declaration he allows that the State has a distinct mandate from God. President Eliot's account, therefore, seems to break

down at the very beginning.

As to Bellarmine there is no doubt, although he died 168 years before the French Revolution. His doctrine, French Revolution. moreover, substantially answers for that of his Order, while it has been for two hundred years set forth by the Holy See as orthodox and safe. Now he expressly denies that Christ's mandate to the state is given Him as Head of the Church. He maintains that it is given by Him as King of the world. Moreover, nobody has ever pretended that the mandate of heathen governments comes through the Church ; yet the Church, from the Redeemer on, has always allowed that extra-Christian governments are intrinsically legitimate. Says St. Ignatius Loyola: Why should I not obey a heathen prince (of course for civil ends), so long as he does not enjoin any manner of sin? So far, I will obey him as I would obey Christ Himself. A heathen prince may be a just and efficient ruler, says Loyola, and as such St. Paul declare that he is to us the minister of God for

Moreover, Alexander VI. in his Bull concerning the Guinea coast, declares that he can give the king of Portugal authority to shut off other Christians, but that he can not give him authority over the infidel kings, because it is not his to give. The same reasoning applies, of course, to his American bull of division, and it was always so interpreted by the Dominicans, by the Inquisition, by the Jesuits, when they came up, and by Pope Paul III., who excommunicates every one who shall try to break down "the legitimate try to break down "the legitimate authority of the Indian princes." Here, by the very highest authority, in its various forms, the most of human governments, standing outside the Church, are declared by the Church to be the legitimate ministers of God, controlling alike heathens and Christians Bellarmine, indeed, though not Well in the middle.

Naturally a small body is more extrans. Bellarmine, indeed, though not the Dwinitoans, allows that a Christian posed to the vice of heresy hunting the Dwinitoans, allows that a Christian posed to the vice of heresy that my nature in the middle. nation under an unconverted king may be authorized to depose him if he

The notion, then, that is was unilittle, is a remarkable instance of a form, or even prevailing opinion, that denomination which, by discreet for the mandate of the civil power comes sarance, saw Unitarian leanings inalike by Pope and incan and Jesuit, and by Boniface the

Eighth himself. CHARLES C. STARBUCK.

Andover, Mass.

"We do not quite understand how Rev. Mr. Starbuck can say that it is Catholic doctrine to believe that God "may acquit a man of heresy whom she (the Church) has condemned and warrantly condemned;" nor do we see how he can reconcile such a statement with his own more correct language in the second sentence of this paper: "Undoubtedly every Roman Catholic is bound to believe that an anthentic condemnation by the Church of any proposition as heretical is infallible," and, therefore, ratified in heaven. As to Rev. Mr. Starbuck's recitation from Canon Law, which he has now given us several times, we hardly know what to say. One can not easily carry the Canon Law around in his vest pocket, nor store its contents away in some corner of his memory for ready use. The statute law of Massachusetts with its commentaries would take up less space. We should like to see, therefore, such reference as would enable us to read in the original this peculiar provision of the Canon Law. Whatever grain of truth there may be in the statement properly understood, appears to us to be exaggerated out of all proportion in Mr. Starbuck's presentation. To understand and correctly interpret any law, one must know its purport or intent, its exact wording and context. Now, there is a something in the wording of Rev. Mr. Starbuck's quotations which raises in our mind a suspicion of its genuineness: we fear he has taken it at second hand. Rev. Mr. Starbuck's trustful reliance on the accuracy of others is shown in his treating seriously the spurious quotation which Rev. Dr. Foster makes from the Unam Sanctam.—(Ed. Review.) Andover, Mass.

The Effect of the Love of God.

Because they saw the love of God in everything around them, the immediate companions of the Saviour found the world a new world. The joyous and cheerful aspect of their life strikes every careful reader of the life in Galilee. Is God Father? Then we are children. The soft breath on your cheek is God's breath. The joy of life, as you look out on the morning, as all nature sings its song of praise, is the echo of His present joy. And at night, when you sink to sleep, that blessing is the blessing He gives His own. So you find Him in the sun-shine, find Him in the cool of night, see Him in the stars of the infinite Heaven

FIVE - MINUTES' SERMON.

GOOD AND BAD READING.

Brethren : I want to ask you serious question this morning: What do you read? You read something, that is sure. The man or woman who does not read much cannot read at all, and that is a class growing smaller smaller every year. You read much, therefore a great quantity; but of what quality? For I didn't ask you how much, but what you read, What do you read? One says, I

read politics, and that is good; another, I read business, and that is good; yet another says, I read for recreation, and that is good; and finally one says, I read to kill time. But, brethren, has it never struck you that it would be good to read some eternity? But, Father, one will say, read my prayer-book when I come to Mass. Oh, yes! And a poor little yest pocket edition of a prayer book it is; and I wish it was thumbed a little more at prayers for confession and preparation for Communion, and came High Mass with you a little oftener. Another might ask : Father, what do you mean? Do you wish us to read the lives of the saints? Just so.

Nothing so interesting and so profitable; and I would like you to begin able; and I would like you to begin with the Saint of saints, our Lord and Saviour Jesus Christ. It is a puny little school-boy who has not read the life of George Washington or Robert Emmet once at least. But I would like to know how many of you big Christians ever read straight through one of those little lives of Christ which we call the Holy Gospels?—Christ, the we call the Holy Gospels?—Christ, the Founder of your religion and the Redeemer of your soul. There is a Bible on your parlor table; why do you not read it or have Many App read it for read it, or have Mary Ann read it, for a half hour during the long evenings of Advent and Lent? How often do we see a Bible on the centre table which cost many a good days' wages and is not worth a cent to you, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather duster from one end of the year to the other ; save when a baby is born or somebody dies ; then the great book is opened, a nam is written down, the book is shut and clasped again. Brethren, what does this ignoring on your part of the Word of God practically mean? Just this: The Catholic religion is not yours ; it belongs to the priest, Once a week you come to the Church, the priest forms you out a little bit of the faith, and at more or less irregular intervals you come and see him privately and render an account to him of the use you have made of his Firth. property. Religion is not personal it is a family matter, part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Re-ligion is part of a race tradition and that is about all. This sounds very

hard, but it is in many cases all too true. Make your religion your own, let it be something personally yours, and begin with the Scriptures; not in the false, Protestant sense, but reasonably and like a Catholic of intel-What will the Scripture do for me I answer it will give you courage to bear your burdens: "This hath com-

forted me in my humiliation, because thy word hath enlivened me." (Ps. cxviii. 50.)
It will strengthen your faith.

"Thy word is a lamp to my feet and a light to my paths." (ibid. 105.)
The reading of the Scriptures will give you liberty of spirit: "I have walked at large because I have sought

walked at large occause I have sought after thy commandments." (ibid. 110)
It will keep you out of the saloon and other occasions of sin. "Sinners have laid a snare for me, but I have not erred from thy precepts." (ibid. 110

It will give you a well-spring of hope: "I have purchased thy testi-monies for an inheritance for ever, because they are the joy of my heart.'

Brethren, the reading of a chapter or two daily in the Holy Scriptures is both a cure and an antidote of sin; will make going to Mass and receiv ing the Sacraments easy and joyful, will help you to a peaceful and quiet life, and secure you a good death. Amen.

Progress of Catholicity in Scotland, The progress of Catholicity in Scotland is most encouraging. Those cynical observers who complacently ignore statistics and pin their faith to what they conceive to be the national character will be quite surprised at the disclosures that the Rev. Michael Bar rett, O S. B., makes in Donahoe's Magazine for September. The learn-

ed Benedictine says: "The Catholics of Scotland at the present day, are made up of three constituent elements. There are the Highlanders, the Lowlanders, and the coto Irish; each group has its own characteristics, and each must be con sidered apart in estimating the quality of the Catholicity exhibited by the classes that compose it. With regard to the first of these elements, we may roughly specify as Highlanders the people inhabiting the western isles,

TOBACCO, LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes il desire for the weed in a few weeks, expetable medicine, and only requires outling the tongue with it occasionally. rept the lowest or any tender.

Simply marvellous are the results from taking his remedy for the liquor, morphine, and other drug habits. Is a safe and interpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure, room business, and a certainty of cure.

Address or consult Dr. McTaggart, Room 17, Janes Building, corner King and Yongs streets Toronto.

Springfield B Mass.

C. M. B. A.—Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion 1109-2

into the paid for it.

Springfield B Mass.

C. M. B. A.—Branch No. 4, London.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion 1109-2

into the paid for it.

TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

> For Torpid Liver, Flatulence, Constipation, Biliousness a Sick Headache, TAKE

BRISTOL'S

Safe, Mild, Quick-acting, Painless, do not weaken, and always give satisfaction.

A most reliable Household Medicine, can be taken at any season, by Adults or Children.

All druggists sell "BRISTOL'S."

The Foul Assassin



Glories in his crime. Will you do likewise, if you leave those nearest and dearest to you, to that omnipresent assassin-Poverty?

Insure sufficiently, thereby protecting your family now, and also creating a competence for yourself in old

Insure immediately, because delay is dangerous. Insure in the

NORTH AMERICAN LIFE ASSURANCE COMPANY

because it is absolutely safe and offers the best and most desirable plans. See an agent or drop a card to the Head Office for information.

NORTH AMERICAN LIFE, 112 to 118 King St. W. TORONTO, ONT.

L. GOLDMAN, A.I.A., Secretary.

and the midland, northwestern and

WM. McCABE, F.I.A., Managing Director.

A DEPOSITORY

CANADA'S

PREMIER

INSIST

PURE GOLD

HAVING

FLAVORING

EXTRACTS

THE

TRUE-TO-NAME

KIND

NEW EDITION

Webster's

International

Dictionary

New Plates Throughout

25,000 New Words

Phrases and Definitions

Prepared under the direct super-rision of W.T. HARRIS, Ph.D., LL.D.

United States Commissioner of Edu

cation, assisted by a large corps of competent specialists and editors.

Rich Bindings # 2364 Pages 5000 Illustrations

Bar The International was first issued in 1800, succeeding the "Unabridged." The New Edition of the International was issued in October, 1900. Get the latest and the best.

We also publish
Webster's Collegiate Dictionary
with Glossary of Scottish Words and Phrases.
"First class in quality, second class in size."

books sent on application.

G. & C. Merriam Co.

Publisher.

Springfield & Mass.

ON

COMPANY

western counties of the mainland lying between the Grampians and the Moray FOR SAVINGS Of Celtic race, they have clung with laudable tenacity to their ancient language, traditions and customs from where the most cautious may leave their money with implicit confidence that it is not subject to risk of any kind is provided by the Savings de-partment of generation to generation, and more praiseworthy still, have maintained in their remote islands and secluded glens the practices of the Ancient Faith, THE CANADA PERMANENT with a stubborn persistency that has been unconquerable. Consequently, AND WESTERN CANADA we find to this day, whole districts and MORTGAGE CORPORATION entire islands in Scotland where Cath-Toronto Street, Toronto. olicity is the only religion to be met with, while across the Atlantic thou-Liberal rates of interest paid or empounded half-yearly. It is recogsan is of the same race whose forenized as fathors generously chose exile rather

Polson's Nerviline Cures Rheumatism
The remarkable strength and marvellous soothing power of Nerviline renders it quite infallible in rheumatism. Five times stronger than any other remedy, its penetrating power enables it to reach the source of the pain and drive out the disease. Nerviline is stronger, more penetrating more highly pain-subduing in its action than any other medicine heretofore devised for the cure of rheumatism. Sold in large 25 cent bottles everywhere.

A CLEAR HEALTHY SKIN.—Ernstians of Polson's Nerviline Cures Rheumatism

than apostacy, perpetuate the like characteristics in Nova Scotia and

Newfoundland .- New Century.

bottles everywhere.

A CLEAR HEALTHY SKIN.—Eruptions of the skin and the blotches which blemish beauty are the result of impure blood cansed by unhealthy action of the Liver and Kidneys. In correcting this unhealthy action and restoring the organs to their normal condition, Parmelee's Vegetable Pills will at the same time cleanse the blood, and the blotches and eruptions will disappear without leaving any trace.

IT RETAINS OLD AND MAKES NEW

out leaving any trace.

IT RETAINS OLD AND MAKES NEW FRIENDS.—Time was when Dr. Thomas' Eclectric Oil had but a small field of distribution, but now its territory is widespread. Those who first recognized its curative qualities still value it as a specific and while it retains its old friends it is ever making new. It is certain that whoever once uses it will not be without it.

not be without it.

PUBLIC INSTITUTIONS have found Pain-Killer very useful. There is nothing equal to it in all cases of bowel troubles. Avoid substitutes, there is but one Pain-Killer, Perry Davis', 25c, and 50c.

BUY COWAN'S COCOA and CHOCOLATE

And get the Choicest Quality



SEALED TENDERS addressed to the undersugned and endorsed "Tender for Heating apparatus, Windsor, Ont.," will be received at this office until Friday, October sth, inclusive ly, for the supplying and placing in position of a heating apparatus at the Drill Hall, Windsor, Ont., according to plans and specification to be seen at the Department of Public Works, Ottawa, and the office of Charles Smith, Clerk of Works, Windsor, Oh.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of tender, must accompany each tender. The cheque will be forfeited if the party decline the contract of rail to complete the work contracted for, and will be returned in case of non acceptance of tender.

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

FIRED GELINAS, Secretary, Ottawa, September 17th, 1901.

OUR BOOK LIST.

n Receipt of Prices named Helow we will Send to any address any of the Following works: Address Thes. Coffey, London, Ont.

THE NEW TESTAMENT - CLOTH LIMP cover-25 cents.

VISITS TO JESUS IN THE TABER. COLDEN BOOK OF THE COMMAND ments and Sacraments, by St. Alphonsus Liguori. (Paper) 25 cents.

OBBETT'S REFORMATION — REVISED with Notes and Preface by Very Rev. Francis &idan Gasquet, D. D., O. S.P... Price

THE SACRAMENTS OF THE HOLY Catholic Church by Rev. A. A. Lambing, LL. D. Price, paper, 25 cents.

THE FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00.

CLEARING THE WAY BY REV, Xav'er, Passionist. The Catholic doctrice explained and objections to it answered in clear and simple language. Price 10 cents.

MY NEW CURATE — A STORY GATH.

My red from the Stray Leaves of an Old Diary,
By Rev. P. A. Sheehan, P. P., Doneraile (diocesa
of Cloyne), Ireland. Price, \$1 50.

OFFINES' INSTRUCTIONS ON THE I Episties and Gospels. — The largest and cheapest book of its kind 703 pages. Price (cloth binding) \$1.00. Postage 12 cents extra.

DLAIN FACTS FOR FAIR MINDS.—THIB has a larger sale than any book of the kind now on the market. It is not a controversial work, but simply a statement of Catholic Dectrine. The author is Rev. George M. Starle, Price 15 cents.

CATHOLIC CEREMONIES AND EXPLA-nation of the Ecclesiastical Year. This books contains ninety six illustrations of articles used at Church ceremonies and their proper names. From the French of the Abba Durand. Price (paper) 30 cents.

A FINE ASSORTMENT OF IMPORTED oleographs of the Bacred Heart of Jesus, the Sacred Heart of Mary, and The Holy Family, can be procured at the CATHOLIC RECORD Office. 25 cents each. Larger size of the Sacred Heart of Jesus and of the Sacred Heart of Mary, 50 cents each.

THE CHRISTIAN FATHER, price, 35 cents (cloth); The Christian Mother (cloth), 35 cents; Thoughts on the Sacred Heart, by Archbishop Walsh (cloth), 40 cents; Catholia Bellef (paper), 25 cents, cloth (strongly bound) 50 cents.

LECTURES OF FATHER DAMEN'S (S. J.)

"The Private Interpretation of the
Bible,"" The Catholic Church the Only True
Church of God," "Confession," "The Rea
Presence," and "Popular Objections Agains
Presence," and "Popular Objections Agains
Presence," Price 15c. Per dozen,

TRELAND IN PICTURES, — A YEAR'S aubscription to the CATHOLIC RECORD and this beautiful work of art for \$6.00. In contains four hundred photographic views of everything of interest in the four provinces, with written sketches by Hon, John F. Finerty, of Chicago.

PRAYER BOOKS FOR SALE.—WE HAVD a new stock of Catholic Prayer Books ranging in prices from 10, 15, 20, 25, 35, 9, 50, 52, 10, 812, 55, and 31, 50. Subscribers wishing to procure one or more of these prayer books will please remit whatever amount they intend to devote for that purpose. We will make a good selection for them and forward their order by return mail.

PICTORIAL LIVES OF THE SAINTS and the CATHOLIC RECORD for one year for \$8. It contains Reflections for Every bay in the Year. The book is compiled from "Butler's Lives" and other approved sources. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly 400 other Illustrations, elegantly bound in extra cloth.

CARRED PICTURES.—COLORED CRAYONS of the Sacret Heart of Jesus and of the Sacred Heart of Mary—size 12722. Price, 50 cents each. Same size engravings, 5 cents each. Smaler size, (engraving), 81,50 each. Smaler size colored. The Sacred Heart of Jesus and the Sacred Heart of Mary, 25 cents; The Holy Family colored, 25 cents. Colored pictures of St Anthony of Padua—size, 122x163—25 cents each.

GT. BASIL'S HYMNAL, FOURTH EDITION Owith Appendix, containing MUSIO and Vespers for all the Sundays and Festivals of the year, Three Masses and over Two Hundred Hymns, together with Litanies, Daily Prayers, Prayers at Mass, Preparation and Prayers for Confession and Communion, and the Office and Rules of the Sodalities of the Blersed Virgin Mary. Compiled from approved Sources. Price, 75 cents.

The same book without the music, 25 cents.

TAMILY BIBLE.—FOR THE SUM OF 45
Two will mail to any address—charges for
carriage prepaid—a Family Bible (large size)
10x12x3, bound in cloth, glit edges, splendidly
illustrated throughout—and also give credit for
the year's subscription to the CATHOLIC

PAMILY BIBLE. — THE HOLY BIBLE To containing the entire Canonical Scriptures, according to the Decree of the Council of Trent, translated from the Latt Vulgate: diligently compared with the Hebrew, Greek, and other edd in divers languages. For the SUM OF BEVEN DOLLARS we should be pleased to express a copy of this Bible and prepay charges for carriage, as well as give one year's electricity (old or new) to the CATHOLIC RECORD. It is good book, well bound, gilt edges, weighs about three pounds, is about five inches thick, eleved inches long, twelve inches wide.

SMALLER SIZE BIBLE AND A YEAR'S subscription, \$4.

A Great Picture of the Popes

The magnificent painting of His Holiness, Pope Leo XIII, is the work of one of New York's most celebrated artists, J. A. Mohlte, who, in painting this picture, has had the advantage of the constant criticisms and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in coing over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. Those who have been favored by His Holiness with an audience exclaim over the remarkable likeness in this painting, "It is, indeed, a portrait absolutely true to life."

The work has been gotten out at an expense of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, ard has been treated in a very artistic manner.

So faithful a likeness and so magnificent a work of art as the present pleture is, therefore, of incalculable value to everyone.

Size 22 x 27.

Sent to any address on receipt of 50 cents.

ore, of incelled Values on receipt of 50 cents. Sent to any address on receipt of 50 cents. THOMAS COFFEY, Catholic Record, London, on Liberal commission allowed to agents.

CARLING

When Ale is thoroughly matured it is not only palatable, but wholesome: Carling's Ale is aways fully ages before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public.

Records who wish to use the best

People who wish to use the best Ale should see to it that they receive Carling's. Its easy enough to get it, as nearly every dealer in Canada sells Carling's Ales and Porter.

CARLING LONDON. W. J. SMITH & SON,

Undertakers and Embalmers 118 Dundas Street.

Open Day and Night, Telephone 583,

OUR BOYS AND GIRLS.

A TRUE STORY.

The following is one of the many favors granted by our Lord to those who are devoted to His Sacred Heart, and one that happened under the per-sonal observation of the writer, who deems it a privilege and a pleasure to publish the same.

During the summer of 1899, a entieman hailing from one of our large northern cities appeared at a quaint old spot not far from the summit of the Blue Ridge Mountains. He seemed worried and extremely nervous and it was evident that some sorrow was weighing on his mind.

At first he made no friends; in fact

he avoided all communication with those around him. The Sunday after his arrival he

arose early, as was his wont, and was soon seen walking to and fro on the porch in front of the place at which he was staying, evidently lost in deep thought. His attention was aroused by the sudden stop of a carriage in front of the inn where he was staying.

The bright happy face of a stranger attracted him, and he longed to know who he was and where he was going. On inquiry, he was told that the new arrival was on his way to church. All during the day, as he afterward said, he felt a desire to speak to the young man. Fortunately, in the evening he received the desired introduction.

"The people here have service rather early," he said in the course of the conversation.

"Yes, we have Mass at 7 o'clock."

"Mass! Mass!" and, as he repeated the word one might have seen his shock. the word one might have seen his cheek crimson. A few inquiries brought out the fact that he was a Catholic, but had strayed from his fatth long, long

It is said that an open confession is good for the soul, and certainly never was this more strikingly verified, as the sequel will show. The great faith and love of God shown by his newfound friend made him long for his lost faith, which he had so carelessly thrown away for the pleasure of the thrown away for the pleasure of the

The story of his life won the sympa thy of his hearer. It seems that he was the only son of wealthy parents who had lavished upon him ever mark of parental love. After he let college he held an important position large banking house, but wit vorldly success came spiritual decay Finally, dishonest work was discovery he was accused, and his resig nation demanded.

He protested his innocence, and r quested a more thorough investigation but everything pointed to him as the guilty party, and it was only h father's name and high standing th saved him from criminal prosecution Even his friends believed him guilt and his father, enraged at his su posed guilt, disinherited him. one believed him innoce

and that was his mother; but he w even denied the pleasure of seeing i before he left.

Five years have passed sin then," he said, "and I have ne seen her. My father says he co never believe me innocent till I est lish my good name and am restored my former position of trust. That will never come. I have hoped, hoped in vain. How could heaver so upjust? "But," interrupted his frie

were you true to heaven? H you not told me that you threw a the faith that God had given y You sought justice from man, but not obtain it. Why not ask merc God? Why not seek the Hear Jesus and place your case be and believe me, He will not fail Make the devotion of the nine Fri in His honor; pray to Him wit your soul; tell Him you are sorry the past, and ask His pardon, pro ing to lead a new life if He helps in your trial."

After a few explanations of the votion of the Sacred Heart, it agreed that both should make the Fridays. The novens began of first Friday of September and of morning of the first Friday of Oct. at one of the early Masses, in a c in Baltimore, the unfortunate g man knelt before a statue of the

"O my Jesus," he prayed, " Thee with my whole heart. sorry for having offended The merciful to me, and if it is Th will, restore my good name an me back home. At 11 o'clock the same day

ceived a telegram calling him The real culprit had confess

Our friend reached home a met by his anxious parents, w saw their mistake. Of the n with his mother we shall say n for there are in life scenes so that we draw a veil over the keep them only in memory.
There was, he said, nothing

to forgive, since the trial had him a grace that led to a bet He was at once restored to his position, and instead of prosecu real thief he has shown him t of his ways and he bids fair to a true apostle of the Sacred Annals of St. Anthony's Shrin

A Protestant's Advic Charles Kingsley thus cou a friend: "Make a rule, and God to help you to keep it; possible to lie down at nigh being able to say, 'I have thuman being, at least, a little little happier, or a little t day.' You will find it easier think, and pleasanter."

OUR BOYS AND GIRLS.

A TRUE STORY.

The following is one of the many favors granted by our Lord to those who are devoted to His Sacred Heart, and one that happened under the per sonal observation of the writer, who deems it a privilege and a pleasure to publish the same.

During the summer of 1899, a gentleman hailing from one of our large northern cities appeared at a quaint old spot not far from the summit of the Blue Ridge Mountains. He seemed worried and extremely nervous and it was evident that some sorrow

was weighing on his mind.

At first he made no friends; in fact he avoided all communication with those around him.

The Sunday after his arrival he arose early, as was his wont, and was soon seen walking to and fro on the porch in front of the place at which he was staying, evidently lost in deep thought. His attention was aroused by the sudden stop of a carriage in front of the inn where he was staying.

The bright happy face of a stranger attracted him, and he longed to know who he was and where he was going. On inquiry, he was told that the new arrival was on his way to church. All during the day, as he afterward said, a desire to speak to the young man. Fortunately, in the evening he received the desired introduction. "The people here have service rather early," he said in the course of

the conversation.
"Yes, we have Mass at 7 o'clock."
"Mass! Mass!" and, as he repeated the word one might have seen his cheek crimson. A few inquiries brought out the fact that he was a Catholic, but had strayed from his faith long, long

ago. It is said that an open confession is good for the soul, and certainly never was this more strikingly verified, as the sequel will show. The great faith and love of God shown by his new found friend made him long for his lost faith, which he had so carelessly thrown away for the pleasure of the

The story of his life won the sympathy of his hearer. It seems that he was the only son of wealthy parents, who had lavished upon him every mark of parental love. After he left college he held an important position in a large banking house, but with worldly success came spiritual decay. Finally, dishonest work was discovhe was accused, and his resig-

He protested his innocence, and requested a more thorough investigation, but everything pointed to him as the guilty party, and it was only his father's name and high standing that saved him from criminal prosecution. Even his friends believed him guilty, and his father, enraged at his sup-posed guilt, disinherited him.

one believed him innocent, and that was his mother; but he was even denied the pleasure of seeing her

before he left. 'Five years have passed since then," he said, "and I have never seen her. My father says he could never believe me innocent till I establish my good name and am restored to That day former position of trust. will never come. I have hoped, but hoped in vain. How could heaven be

ts.

and s of ired aiky and and the

F \$5 s for size) didly jit for

BLE

tures, cil of : dil-For Horald be e and s give the k, well hirteen eleven

CAR'S

opes

oliness, of New Mohlte, and the ms and of the ave de-event the rfect as . Those ess with arkable ndeed, s

expense finished highest n treat-

ificent a. is, there-one.

o cents. EY, idon, Onta

holeseme

tet. Both mellowed it reaches

s Carling's

ON.

balmers

ephone.58%

the faith that God had given you? You sought justice from man, but did not obtain it. Why not ask mercy of God? Why not seek the Heart of the object." It is the contented man who fills out the picture of the old poet's lines: Jesus and place your case be and believe me, He will not fail you. Make the devotion of the nine Fridays in His honor; pray to Him with all your soul; tell Him you are sorry for the past, and ask His pardon, promising to lead a new life if He helps you

in your trial." After a few explanations of the devotion of the Sacred Heart, it was agreed that both should make the nine Fridays. The novens began on the first Friday of September and on the morning of the first Friday of October, at one of the early Masses, in a church in Baltimore, the unfortunate gentleman kneit before a statue of the Sacred

"O my Jesus," he prayed, "I love Thee with my whole heart. I am sorry for having offended Thee. Be merciful to me, and if it is Thy holy will, restore my good name and take

me back home. At 11 o'clock the same day he received a telegram calling him home. The real culprit had confessed his

Our friend reached home and was met by his anxious parents, who now saw their mistake. Of the meeting with his mother we shall say nothing, for there are in life scenes so sacred

that we draw a vell over them and keep them only in memory.

There was, he said, nothing for him to forgive, since the trial had been to him a grace that led to a better life. He was at once restored to his former position, and instead of prosecuting the real thief he has shown him the error of his ways and he bids fair to become a true apostle of the Sacred Heart .-Annals of St. Anthony's Shrine of the

A Protestant's Advice.

Charles Kingsley thus counseled to a friend: "Make a rule, and pray to God to help you to keep it; never, if possible to lie down at night without being able to say, 'I have made one human being, at least, a little wiser, a little happier, or a little better this day. You will find it easier than you think, and pleasanter."

"Vigilance in watching opportunity; tact and daring in seizing oppor-tunity; force and persistence in crowding opportunity to its utmost of possible achievement—these are ithe martial virtues which must command

The Resources in One's Self. Our body is only the house in which the soul lives-the mind is the real man. A person, therefore, whose spiritual nature controls his whole being, according to true principles, is matter of the whole self, and no

trouble of health, no question of foruge, no difficulty of employment, no botheration of neighbors, can disturb his equanimity. The Kingdom is within him. The King is his will, aided by his understanding and his

memory, and supported by grace.

Every young man, who has not yeseen the advisability of ruling the territory under the brim of his hat, yould do well to read this article on the Resources in One's Self:

In the various contingencies of life great deal of reliance is continually eing placed upon external helps Many people, whatever their professions, appear to be depending upon these altogether. But all such environment is only help, and uncertain help at best. It may be dispensed with; often it must be. The young do not think so, nor do the fortunate and the successful, but in the natural advance from youth to age and under the common ordering of events a wiser philosophy claims and gets a hearing.

Those resources of which people talk so much-in pleasures, or friends, or books, or money, or occupation— all so familiar and all, with qualificaiions so legitimate-we can imagine disappearing; yes, any moment stern reality may dawn upon us that they have gone. Perhaps through our fault, perhaps through our very virtue they have vanished or they cease to have hold upon us. Pleasures are a satiety; friends change or die books can not always charm; we are in want or in enforced idleness. Who that has lived long does not know the truth of such experience in one aspect

or another? But there is a resource which can never be taken sway. With it one may bravely meet all ills; without it no other resource is of permanent good. With it every joy is heightened; without it all joy is turned to sorrow t is the great resource in one's self. What doesit mean? What can it do A brief reply to these questions may be helpful to some one whose eye falls

upon this page.
A resource is that to which one turns, upon which one falls back, particularly in difficulty or trouble; and even in the most prosperous life there is enough of both these conditions to bring clearly before us our needs and our limitations. The resources in is surely mental or spiritual. He who is in good health, with the use of all his senses in so far has this resource but how can you speak of one blind or deaf, or of the groaning or the dyspeptic? Yet the inner nature is far more important than the outer, and may triumph over it. He who is granted the gift of a happy tempera. ment whereby he even conquers pain, has, in a way, this inner resource. so unjust?"
"But," interrupted his friend,
"were you true to heaven? Have
you not told me that you threw away
the faith that God had given you? tress me, and to take everything that

"My mind to me a kingdom is.
Such present joys therein I find,
That it excels all other bliss
That earth affords, or grows by kind:
Though much I want which most would have,
Yet still my mind forbids to crave."

Surely that contentment which does not mean indolence and luxurious ease is a most valuable acquisition. And what of that very kingdom of the mind? It goes without saying that intellect and education are not in the least to be depreciated as part of the resource in one's self ; that intellectual gifts and a well trained mind together confer a power which is almost incalculable. Yet these are for the few rather than for the many. It is better now to turn to what is ethically more important as well as far more widely spread—to gifts andtraits which denote character, and so belong to man

as man. In this view there are two qualities which peculiarly manifest this noble resource and show its strength. One is the genuine self control of the man who can bend, but does not break under adversity; who can wait and endure, patient in tribulation, or go on, faint, perhaps, yet pursuing; who can meet opposition, insult, hatred, can calmly reply, or in silence go his own way of action; who, with posttion firmly resolved upon and intelli-gently taken, is ready for disappointment and discouragement, or for what-ever contest may come. Such a man always carries a reserved power. He knows he must conquer circumstances or circumstances will conquer him and so there is roused within him that and so there is roused within him that courage to which Emerson's words so incite—"he has not learned to live who does not each day surmount a fear." Defeat, to him, can be but tem-

porary He believes
"We fall to rise, are baffled to fight better,
and he proves his faith; his conquest
of himself makes him sure of all right

of himself makes him sure of all right victory in the end.

The other quality is peace of conscience, to which the self-control just named is closely allied. Partly a matter of training—that quality, this is more a gift, perhaps a result victory in the end, such that the constitution of the provest him sudde. Wherein then constitution in the provest him sudde. Wherein then constitution is the provided in the pr

CHATS WITH YOUNG MEN. of that training, and presents the crowning feature of the resource in one's self. He who possesses peace of conscience is more than merely contented. He, even in deepest loneli-ness suggests, what Paracelsus says of

> "Her calm, sweet countenance. Though saintly, was not sad; for she would Alone."

Or is he in the midst of the strife of life which calls for strong self-control to meet best his foes? There is an inner shrine whither he can always upon God. The true resource in one's self is resource in God. The really self-centred man is centred in God, in Whose image he is created, and of Whose nature he thus partakes; and not till one knows an abounding trust in him can he know his own fullest power or deepest peace.

To direct from every outward, failing resource to the one inward and imperishable is the aim of these few "We live too little within," words. says Maurice de Guerin : "What has become of the inner eye which God has given us to keep watch over the soul?" May there not always be hope that more will come to know the meaning of the true introspection, and to show the result in their lives? You may see such people. They are re-vealed, as by intuition, to kindred spirits. They are good to look upon, o talk with, to have for companions, friends, guides. Their presence is a benediction, if we can only be likeminded; and their wise counsel may help to make us so.

The Manly Christian.

the largest accomplishment, the day that gives the greatest assurance of results for individual effort. There is no adequate cause for dread or fear, or discouragement, or lack of faith. Everything is ready for the strong, the worthy and the willing. No men desiring to win laurels, wanting to do good by helping their fellow men, ever before had the chance that this hour confers. There never were better things, more prosperous conditions, larger opportunities to go to the end of the world and receive recognition for services rendered. There never was a time when godliness was as much in demand, integrity as much a neces sity, and personal purity as much a requirement. No age ever had such a multitude of great movements in which altruism and the salvation of men was the first aim. Verily, when one con-templates present day prospects, demands, returns and possibilities, he will confess that "all things are now ready "as never before. God is accomplishing wonders between nations, civilization is advancing, the cause of righteoueness is being recognized, the one's self may be partly physical; it triumphs of Christianity are a reality. returns are so quick, the demands are so exacting, the possibilities are so numerous that man is likely to be lost in the maze, confused by the din, for getful of the importance of avoiding distractions, and amid a multitude opportunities lose all chances for distinction by not accepting the invitations so earnestly giv en to come and take advantage of the things that are now all ready. temptations to delay are so many, the desirable postponements are so com-mon, the cause for encouraging neglect are so enticing, the rejection of the present opportunity for a future expectation is so easy, that there are con-tinual losses and unnecessary failures. Becoming a profound scholar, an effic ient worker, a strong manly man, a beautiful personalityeach and all depends upon the acceptance of the heavenly gifts in present conditions, as out of these prelimin pews when the priest a aries accomplished grow greater and pulpit. Some indulge greater things. Being a true Christian, being a genuine child of God, being a mighty factor in usefulness in every individual case, depends upon the full and successful acceptance of the sublime but fateful invitation which God so graciously and providentially extends to every man. - Homer H.

IMITATION OF CHRIST.

Sefrley.

Of the Want of All Comfort.

grace was with him, In my abundance said, I shall never be moved .- (Ps. xxix. 7.) But when grace was withdrawn, he immediately telleth us what he exper-ienced in himself, Thou turnedst away

Hence one said at the time when

thy face from me, and I became Yet in the meantime he despaireth not, but more earnestly prayeth to the Lord, saying, To thee, O Lord, I will

cry, and I will pray to my God. At length he receiveth the fruit of his prayer, and witnesseth that he was heard, saying, The Lord hath heard me, and hath had mercy on me : the Lord hath become my helper.

But in what manner? Thou hast

turned, saith he, my mourning into joy for me, and thou hast encompassed with gladness. If it has been thus with great saints, we that are weak and poor must not be

discouraged if we are sometimes fer-vent, sometimes cold; because the Spirit cometh and goeth according to his own good pleasure.
Wherefore holy Job says, Thou visit-

est him early in the morning, and thou provest him suddenly. (Job, vii. 18.)

Wherein then can I hope or in what must I put my trust, but in God's great mercy alone, and in the hope of

CONTRAST IN CATHOLIC lix. Pulpit prolixity arises from a de-FAMILIES.

There is undoubtedly a striking contrast between true Catholic families and those that are not truly Catholic. The very atmosphers of the two kinds are different, and it strikes you al-most immediately. One smacks of the world and worldly things—worldly in-terests and worldly pursuits. The minds of the members of such a family seem to be running upon style and fashion and society—upon business and ambitious schemes of advanceretire, where God's face shines upon ment; upon the glory of being recognized by the "upper crust"—too often this inward peace is that it reposes alas! upon alliance with Protestant alas! upon alliance with Protestant families; You look for evidences of Catholicity. There are pictures in plenty, it may be, but distinctively Catholic pictures are conspicuous by their absence except Madonnas, perhaps, which are now popular am Protestants. A glance at their tablets and bookshelves convinces you that the same may be said of Catholic books. Religion, Church, church societies, charity, sodalities, confraternities-all these are apparently unwelcome subjects, at least their hearts are not in them. Unfortunately, in such families the spirit of peace does not always reign. The spirit of self-ishness too often causes a clashing of interests, and a spirit of disobedience produces discord and mars the peace and the happiness of the domestic

How different is the truly Catholic family! The moment you enter the room you say: "This is certainly a Catholic household." The pictures, the work of art, the books, the current literature are Catholic. Not exclusively, indeed, but you will find there no literature of doubtful character, however popular. A quiet, unob-trusive spirit of religion pervades the This is a great period in the world's history. It is the time that witnesses home circle and evidently constitutes the great and prevailing interior motive of the actions of those who gather there. Their hearts are in their religion-they love it and it constitutes their life and their chief happiness.

The children are obedient, unselfish united and devoted to each other's happiness. They do not have to go abroad for constant amusement. They crupuously avoid miscellaneous associ ations, low theatres, cheap dances and all doubtful places of amusement. They are supplied with interesting Catholic books and papers, and pure

reneral literature. They are not long faced, strait aced and over demure in their de-On the contrary, they are portment. heerful, light hearted and gay on occasion, and ready for innocent games and amusements. It is evident that the great distinguishing feature of the invisible power, pervades and dominates it. Its members live not for themselves exclusively, but for others. The poor have always a warm place in their hearts, and they are ever ready to contribute liberally, according to their ability, to all religious and charitable objects. They are happy and they delight in making others happy. Such people are not only well fortified.

colds, 25c. and \$100 at druggists.

It may be only a triffing cold, but neglect it and it will fasten its tangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consonius and all affections of the throat, lungs and chest.

The superiority of Mother Graves' Worm family is that conscience, like a secret,

Such people are not only well fortified for the troubles and trials of life, but, whatis of far greater consequence, they areprepared to meet the grim messen death with calmness and composure and with a good hope of eternal happiness in the world to come. - Sacred Heart Review.

LET THE PEWS WAKE UP.

How many of those who throng the churches on Sundays really listen to the sermon? How many really fol-

low the priest in his discourse? Except during missions and upon special occasions, when some "new is to preach, there is never that wide-awake attitude which betokens a listening congregation. A drowsy, somniferous feeling comes over the pews when the priest appears in the others in thoughts of their worldly business and their families, and still others in observation of their neigh-

The priest proceeds with his sermon, bringing to the ears of those before him many wise and salutary consideration. He speaks of their eternal welfare, and of those momentuous facts, a heaven for the good and a hell for Yet, as he describes what the bad. has been divinely revealed on these portentous subjects, some of his congregation yawn and go to sleep. Must the priest provide sensations to gain the ears of these people? Must he enact a pantomine to wake up the drowsy pews? Rut even then the ears of many of the faithful would grow dull and listless, just as it has been with the famous boy preacher, who emphasized his exhortations with

trapeze performances.
The hackneyed complaint, of course, is that the style of the pulpit is too pro-

The Two Scourges. ALCOHOL AND MORPHINE. An Antidote Discovered.

A recent remarkable discovery in medi-A recent remarkable discovering a good deal of attention among those interested in temperance work. The medicine is purely vegetable, perfectly harmless and absolutely free from narcotics. It leaves no evil after effects and can be carried in the pocket and taken in absolute privacy, thus dispensing with the publicity, loss of time to an expense of an institute treatment.

The medicine has been tested and is vouched for by "The Vicar of St. Michael's" vouched for by "The Vicar of St. Michael's" Rev. Father Gaule, Rev. Father Egger, Rev. Father Gaule, Rev. Father Gaugh-ren, S.ster Angustine, Sister William, S. S. H., Sister Ethelburga and many others.

Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Willcox Street, Toronto, Canada. cine which has been found to annihilate the

sire to make things plain to the people. The fault is not with the pulpit, but

with the pews. What we hear may not be eloquent or forcible. But there is always something in it that we can ponder with profit and follow to adpriest is divinely orvantage. The dained to explain the precepts of This mission is with him as he leaves the altar to address the people. So let the pews wake up. Lat the be attention. Let there reverence. Let there be the teachable disposition, and there will be meaning for us in the message. -Catholic Citizen.

BABY IN THE HOME.

A Joy and Treasure When Good Natured and Healthy.

All children in every home in the country need at some time or other a medicine such as Baby's Own Tab ets, and this famous remedy has cured many a serious illness and saved many a little life. Mothers insist upon having it because it contains no opiate or harmful drugs. It is purely vegetable, sweet and pleasant to take and prompt in its effect.

For simple fevers, colic, constipation, disordered stomach, diarrhoea, irritation accompanying the cutting of teeth and indigestion, Baby's Own Tablets are a certain cure. In fact in almost any disorder common to children these tablets should be given at once and relief may be promptly

looked for.
Never give the babies so called soothing medicines which simply put them into an unnatural sleep. These tablets are small, sweet, pleasant to take and prompt in acting. Dissolved n water, they will be taken readily

by the smallest infant.

Mrs. John McEwan, Bathurst Village, N. B., writes: "My baby was almost constantly troubled with colic before I gave him Baby's Own Tablets, but since giving them to him he has not since suffered. Every mother should keep these tablets always at hand.

They cost 25 cents a box. You can find them at your druggist's or, if you do not, forward the money, direct to us and we will send the tablets, prepaid. The Dr. Williams' Medicine Co., Dept. Brockville, Ont.

Coughing All Night.

An old cough. You've tried many things and they all failed. You ought to be uneasy. Summer is here, so is the cough, and a summer cough is always dangerous. You can get instant relief and speedy cure by breathing Catarrhozone. This remarkable lung and throat remedy relieves congestion, promotes expectoration and cures the cough in a few hours. Thousands say Catarrhozone is an unfailing cure for coughs and colds, 25c. and \$100 at druggists.

Exterminator is shown by its good effects on the children. Purchase a bottle and give it

A trial.

KEEP pour blood pure and your stomach and digestive organs in a healthy condition qy taking Hood's Sarsaparilla and you will be WELL.



Pure and Sweet are the Skin, Scalp, and Hair



MILIAONS USE CUTICURA SOAP assisted by CUTICURA OINTMENT for preserving, purifying, and beautifying the skin, for cleansing the scalp, and the stopping of falling hair, for softening, whitening, and purposes of the toilet, bath, and nursery, Millions of Women use CUTICHA Soap in baths for annoying irritations, inflammations, and excertations. For too free or offensive perspiration, in washes for ulceraftie weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, especially mothers. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in Oxe Soap at One Price, the Best skin and complexion soap, and the Best toilet and baby soap in the world.

Complete Treatment for Every Humour.—CUTICHA SOAP, to cleanse the skin of crusts and scales and soften the thickness cutting, inflammation, and irritation, and soothe and head, and CUTICHA RESOLVENT to cool and cleanse the blood. A SINGLE SET soften sufficient to cure the most torturing, disfiguring, and humiliating skin, scalp, and blood humours, with loss of hair, when all else fails.

Sold throughout the world. British Depot 37.28 Charter-house Sq., London. Fores D. & C. Coep., Sole Props.

SURPRISE SOAP POINTS.

A pure hard soap which is economical in wearing qualities. Entirely harmless to

the hands. Satisfactory in every way in results on the clothes. Sweet and clean, without damage to the finest fabrics.

Don't forget that Surprise Soap is cheapest to

St. Croix Soap Mig. Co.,



MURRAY & "THE UNIVERSAL PERFUME" For the Handkerchief, Toilet and Bath. ... REFUSE ALL SUBSTITUTES!



MUTUAL LIFE OF CANADA

Formerly The Ontario Mutual Life. Head Office, WATER100, ONT. Assurance \$29,500,000

Assets exceed............. \$5,000,000 Reserve held on 4 and 31 per cent. Tables. Every desirable kind of policy issued. A Company of Policy-

POLICY holders, By Policy-holders, IN IT PAYS For Policy-holders. AAAAAAA GEO. WEGENAST, W. H. RIDDELL, Manager. Secretary.

CHURCH BELLS, PEALS AND CHIMES, OF LAKE SUPERIOR INGOT COPPER AND (Page BUCKEYE BELL FOUNDRY,

FAVORABLY KNOWN SINCE 1826 BELLS

NAVE FURNISHED 25 000 THER

NEW FORMUS STORE AND A STORE THE STORE

OF THE STORE AND A STORE CHURCH BELLS
Chimes and Peals,
Best Superior Copper and Tin. Get our price,
McSHANE BELL FOUNDRY



Windows WINDOWS Cathedral COMP'Y Sp P MF'G Church We make a S MEMORIAI High-class HOBBS

Established 1889.

The LONDON MUTUAL Fire Insurance Co. of Canada.

Head Office, LONDON, ONT. Authorized Capital, \$ 500,000
Subscribed Capital, \$ 500,000
Business in Force over 50,000,000
Hon, JNO. Dixyden, Genrie Gillies,
H. Waddington,
Secretary and Managing,
L. Lettch, JAs. Grant, D. Weismiller,
Suph Grant, D. Weismiller,
Suph Grant, D. Weismiller,
Suph Grant, D. Weismiller,
Suph Grant, C. Laspector
Treas. Laspector
Trates. Losses promptly settled.
OITY AGENT:

A. W. EUEWELL 476 Elchmond Street

THE RIGHT REV. BISHOP MCEVAY IN SEAFORT

me since the Rev. P. Corcoran became of that parish. Iass in the merning His Lordship admining the sacrament of confirmation in a sad in the afternoon at V.spers at 3 30 k, in Mitchell, after which he drove to the, accompanied by the Rev J. T. Ayi-Rector of St. Peter's Cathedral, London; P. Corcoran, P. P., of Seaforth; Rev. Lonan, P. P., of Logan and Mitchell, and Albert McKeon, P. P., of St. Columbat's, own, reaching Seaforth at 830 o'clock p.

CONFIRMATION AT LOGAN AND MITCHELL. CONFIRMATION AT LOGAN AND MITCHELLOn Saturday afternoon, the Right Rev.
Bishop McEvay, accompanied by Rev. J. T.
Aylward, rector of St. Petera's cathedral.
London, arrived at Mitchell. They driven to
Logan. After tes, they drove to Kinkora to
see Rev. John O'Neil, who was seriously injured on that day by being thrown from his
buggy. On Sunday, Sept. 26th at 8, m., the
Blatop celebrated Mass at Logan, at which the
candidates for confirmation received Holy
Communion.

Stable Decembrated Mass and State of Communion.

After the singing of High Mass by Rev. Father Aylward, the Bishop administered Confirmation to the westy-nine candidates. He then addressed some practical advices to the confirmed, and in his remarks to the people told them that the parish of Legan would not be complete until a Separate school was established, and he authorized Father Ronan to make use of the vestry of the church for a school, in order to start a Separate school next January, and said it is the duty of all Catholics to pay their taxes and send their children to the Separate school. At 2.30 the Bishop and priests drove to Mitchell, where another Confirmation service was cheed, where another Confirmation service was cheed to the Benediction of the Biesson Sedarament was given by Rev. P. Corcoran, the Bishop saw the new school house which is being creeted there, and expressed himself well pleased with it. After a short stay, all started for Seaforth, calling at Irishtown, where Father McKeon joined the party and drove to Seaforth, arriving there at 6.30 o'clock p.m.

In Seaforth the Masses in the forenoon had sen calebrated at 8 o'clock by the Rev. George Northgraves, editor of the CATHOLIC ECORD, and High Mass at 10:30 o'clock by ey. P. Corcoran, the pastor of the parish. At Record and High Mass at 10.20 Rev. P. Corcoran, the pastor of the parish. At Rev. P. Corcoran, the pastor of the parish. At Rev. P. Corcoran, the pastor of the parish. At Rev. P. Corcoran in the day, and announced the expected arrival of day, and announced the expected arrival of the Bishop, so that there was a large congregation at Vespers. The Rev. P. Corcoran in the meantime went to Mitchell to assist at the Comment of the parish of the control of the parish of the parish. At Record of the parish of t

tion at Vespers. The Rev. P. Corcoran in the meantime went to Mitchell to assist at the Confirmation there.

A musical Vespers was sung in Seaforth in excellent style by the choir under direction of Miss Mary Dorsey, the organist, and Mrs. Thomas Mulleaby, the leader of the choir.

Vespers was sung by the Rev. G. R. North graves. His Lordship the Bishop assisting in cope and mitre. The Revs A. McKeon and Jno. Ronan were deacons of honor.

At the end of Vespers a highly instructive and impressive sermon was preached by the Rev. J. T. Aylward, Rector of the Cathedra, on "Christian Education." Father Aylward concluded his discourse with an eloquent and the children, showing that the end for which we are created, which is to know and serve God on earth, and hereafter to see and enjoy Him forever in heaven, will be more securely attained by means of a Christian education imparted in the school-room.

His Lordship gave the Benediction of the contraction of the Besser Sacrament, after which he made

in the school-room.

Lordship gave the Benediction of the Blessed Sacrament, after which he made His Lordship gave that Most Blessed Sacrament, after which he made a short address to the congregation, expressing his pleasure at meeting them once more, and urging earnestly the necessity of Oathelle education in the schools, which had been so ably inculcated by the Rev. Father Aylward, He said that he was highly gratified to see the progress which had been made within a very short time under the supervision of Father Corcoran, in erecting a handsome and commedieus Catholic school which will soon be ready to do a great work in training the children of the parish in their duties to God and to society. He had no doubt the new school will be fully equal in every respect to any school in the Province. no doubt the new school will be fully equal in every respect to any school in the Province. His Lordship remarked also that a great improvement had been effected in the Church by decorating it handsomely, and lighting it with electric lights, and expressed the hope that the aprirtual progress of the parish will go on in pace, with the material improvement which

hace with the material improvement which has been effected.

On Monday morning His Lord celebrated Mass at 539 o'clock, and a large number of the parishioners availed themselves of the opportunity of assisting at the Holy Sacrifice offered up by their pastor.

The Bishop returned to London by the 7:50 train on Monday morning. No doubt his spontaneous visit will be highly appreciated, and his advices acted upon by the people of Seaforth.

DIOCESE OF PEMBROKE

Ve have much pleasure in giving our read this week the addresses presented to His cellency Mgr. D. Falconic, Apostolic Dele e, on the occasion of his visit to the Diocess ers this week the address Excellency Mgr. D. Fal-gate, on the occasion of h of Pembroke, as follows:

ENGLISH TRANSLATION OF THE ADDRESS To His Excellency, Mgr. Diomede Falconio

To His Excellency, Mgr. Diomede Falconio,
Apostolic Delegate to Canada:
Excellency—On hearing the glad tidings of
your visit to our Episcopal city, joy bursts forth
throughout the diocese, and from each parish
the pastors have gladly come to lay at your
feet the homage of their veneration with that
of the flock confided to their care. Useless to
say that the Bishop of Pembroke is thrice
happy to effer, in behalf of all, the sentiments
of flial piety which animates the clergy of this
Diocese towards the Sovereign Pontiif so
worthily represented by your august person.
Excellency, the sentiments of the people of
Canada, and of its clergy in particular, have
been manifested by the elaborate receptions
which have marked your passage and greeted
your presence in the large cities of the Canadian Confederation. These proofs of strong
attachment to the Church of Rome and of pious
veneration towards her august chief, we wish
to reiterate under simpler forms, no doubt, but
with hearts equally sympathetic. Our triumphal arches are less beautiful and fewer in
number; our streets not so richly festioned;
our festal hymns less grand, but we are confident that your keen eye has already discerned
in the people of Fembroke that which is common to rich and poor—flial love which wishes
to manifest itself more strongly when a father
deligns to visit his children.

What yet remains to be said to you venerable representative of the highest majesty on
earth, messenger of the Great Pontiff whose
wisdom commands admiration even from the
implous? We shall speak to you as we would
to the Grand Old Man of the Vatican himself.
We shall repeat the undying prefession of the
faith of ages. The Pope is the Vicar of Jesus
Christ, the successor of Peter, the Chief of all
Bishops, the centre of Catholic Unity.

With the homage of our faith, we offer that
of our devotedness. We procest that in all
questions that touch on doctrine, on works and
ecclesiastical discipline priests and Bishop of
the diocese of Pembroke wish to live and die
fur

established by his earnest zeal and rere financial ability, seconded by the untiring efforts of our good parish priest and of the clergy of the diocese in general, and of the clergy of the diocese in general, and of the clergy of the diocese in general, and the second control of the clergy of the control of the clergy of the charles turn with especial confidence to the Church, our Mother. Though war-clouds may darken the horizon as an agelony of fear awaits him who lacks the who has emerged victorious and Truthupphan from the storms of nineteen contries can give her children a calm strength and a confidence in God above the power of must be shake, and from her boundless treasury ment for every occasion.

and a confidence in each above me and to shake, and from her boundless treasury of grace She bestows upon them food and raiment for every occasion.

Our hearts go out in love and gratitude to that Grand Old Hero, the Prisoner of the Vaticao. What a power for good, what can be world is our Venerable Pontiff! Twenty-five years of battle and toil such as seldom failen to the lot even of Popes, has left his light still undimmed—a living example to the world of the invincible sustaining power of God, who upholds the Catholic Church, Dray that in the mercy of God Pope Lee XIII. Imay be spared not only to celebrate his Jubilies as Vicar of Chrig. but many years therefore, in which to illumine the world and to feed the Flock of the Master.

We rejoice that Divine Providence has numbered us among those whose house is founded upon the immovable Rock of Peter; and we look forward confidently to the time when the Strong Arm of the Almighty will restore to unjustly despoiled and scatter those enemies who even to-day, in other lands, presume to lay the sacrilegious hand upon the cronsecrated members.

For those also, the able lieutenants of our illeging the same of the contents of our illeging the same of the contents.

members.

For those also, the able lieutenants of our illustrious Ponbiff, the venerable dignitaries of the Catholic Church, our prayers ascend, that they may be blessed and strengthened in the good work to which they have devoted the lives and in which they have rendered such noble service. May Your Excellency be prospered in the important missions entrusted to

SIGNED ON BEHALF OF THE ENGLISH-SPEAKING CATHOLICS OF THE PARISH OF ST.
COLUMBIA, OF PEMBROKE.
ADDRESS OF THE PUPILS OF THE CONVENT
TO HIS Evaplance Man. Direct Convent To His Excellency, Mgr. Diomede Falconi Papal Delegate to Canada:

Papal Delegate to Canada:

May it please Your Excellensy.—To-day, love, joy and gratitude fill our you full hearts, when we behold the immediate representative of Christ's Vicat to encourage and bless us. The greetines our souls would convey refuse themselves expression; we can but repeat: Welcome I thrice welcome to this sanctuary of peace and love! Welcome, as the representative of the illustrious Lee, venerated Pontiff, of the Church of Rome!

Ever since you have left the sunny shores.

peace s nd love! Welcome, as the representative of the illustrious Leo, venerated Pontiff, of the Church of Rome! Let the sunny shores of Ever since you have left the sunny shores of your native land, hearing the clive branch of peace from the great centre of Christianity, you have been the worthy recipient of most sincere congratulations in jubinant chorus. Throughout this fair land of the maple leaf, may the neble purpose of Our Hely Father be fully realized, so that Canada basking every luftli its high destiny among nations.

Our country, it is true, does not possess the matches beauty of your fair Italy, nor its countless treasures of art and culture; but the hearts of its children glow with tender love and unswerving fidelity to Christ's dear Spouse, the Roman Catholic Church.

May Your Excellency, who has the untold honor of communicating unofficially with His Holliness, kindly tell him insome of these precious opportunities of our respectful love for him, and say that we are unspeakably glad to greet him, in your honored person.

Your gentle presence draws us more strongly to the Great Father of Christendom. Gladly would we kneel at His venerated feet and listen to that heaven inspired voice—that voice which has found a thrilling echo in every nation. We are unable to realize this heart wish of every fervent Catholic, so we most humbly bey Your Excellency to stand in our stead.

Lovingly, we twine laurels for him; we waft him our congratulations through you, his worthy representative, and are consoled by the thought that when all the world is immersed in a circle to feain.

in a sea of trouble the fisherman's seal will be a circle to feaim.

Earnestly shall we treasure the memory of this glad day, with a certainty that none more deserving will be recorded in the annals of our dear "Alma Mater."

Praying fervently for continued health and happiness to Our Holy Father we humbly crave at your Excellency's hand the Apostolic benediction.

Sept. 24th, 1901,

Sept. 24th, 1991.

ADDRESS OF THE SEPARATE SCHOOL.

TO His Excellency Mgr. Diomede Falconic

Apostolic Delegate to Canada:

To His Excellency Mgr. Diomede Falconio,
Apostolic Delegate to Canada:

Excellency—So rarely the opportunity occurs in which we have occasion to express our love and veneration for the dear Holy Father in the sunny clime of Iraly that we now gladiy welcome you, Mgr. Falconio, as the worthy representative of the highest power in the world—the great and gifted Leo.

Through his untiring zeal for the welfare of all classes, he has won the admiration of and converted to the faith many who otherwise might have remained without the fold.

Knowing His Holiness expects that children should adhere to the doctrine implanted in them, since it is they who form the destiny to the future, we hasten to assure Your Excellency that we, the children of the Separate School, are proud to belong to the Grand Old Church—that Church which typifies the high-School, are proud to belong to the Grand Old Church—that Church which typides the high-est ideal of the soul; that Church, the history of which is inseparably connected with the history of our entire country. In everything that pertains to government, and to the ad-vancement of humasity, it calls forth the ad-miration of mankud. Not only do we belong to it, but we hope, by our good example to in-crease its membership. Thus we are assembled to-day with words of love and greeting—Welcome! a thousand times welcome! Mgr. Falconio. May the Great Giver of all blessings keep Your Excellency in health and peace and joy for many years to come!

health and peace and joy for many years to come!
We desire to convey through Your Excellency our sincere love for our Holy Father who so tenderly guards his spiritual children, and we would be ungrateful if we did not offer our willing submission to his wise rule,
Once more, in the name of all our companions, we offer Your Excellency a loving well-come, and hope that this new Century may be rich in God's choicest benedictions for our August Poutiff and his worthy representative.
THE PUPILS OF THE SEPARATE SCHOOL.

Pembroke, Sept. 26th, 1901.

DIOCESE OF PETERBOROUGH.

Sunday, September 8, the congregation of St. Mary's church in Grafton were informed by Rev. F. J. O'Sullivan jassistantipastor, that their relations as pastor and flock would on that day cease. The announcement was, as might have been expected, received with marked and universal grief. For a period of eight duties faithfully. In all kinds of weather he was always ready to respond to the calls of duty giving consolation to the sin laden, to the sick and helpiess. His nature is of the most kindly and affectionate type, and he has bestowed kindness and affection on those who have worshipped our Divine Redeemer in the beautiful church of Grafton. No wonder many bitter tears were shed on that day previous to his departure. On the following Sunday a delegation of the congregation approached the railing after Mass, and presented the following address, read by Mr. Henry Gilmurray, a beautiful bouquet and purse of \$140 by Mr. James Oulehan.

Reverend and Dear Father O'Sullivan: FATHER O'SULLIVAN'S FAREWELL.

parish adds one more to your many virtues. We request from you a continuance of your intercession in our behalf, particularly while engaged in offering the Holy Sacrifice of the altar, and we sak your acceptance of the accempanying purse as a small token of regard we hold for you.

May your solourn in your new field of labor be a long, happy and prosperous one; and that heaven may reward you with its choicest blessings, both temporal and eternal, is now, and ever will be, the prayer of St. Mary's parishioners.

REV. F. J. O'SULLIVAN'S REPLY.

James Tunney, James Oulchan.

REV.F. J. O'SULLIVAN'S REPLY.

I thank you most sincerely, my dear people, for your generous gift and the kindly seniments that you have expressed in my regard. It is to me another eccless proof of your goodness of heart. In the short time that I have been with you I have accomplished but little, and while listening to your address I felt that the tribute of prise it contained was indeed due to another, and the tribute of prise it contained was indeed due to another would rejoice with me; for his noble, generous heart ever went out in sympathy to young priests. There is much of the human, a little of the child nature in us all, and those little encouragements stimulate us to better perform our Father's work. Since my arryal in this parish my work has been a labor of love at the sick bed of your deceased paster. When I have called at your homs! I have always been received with that cheer I rish encourage with that cheery I rish recome that speaks so well for your faith and your hospitality. I assure you it shall always be for me a pleasure to visit Graffont and your hospitality. I assure you parish priest with whom I was entirely associated for two years at the cathedral, to renew those friendship's which, though recently formed, shall be lasting, for they have been stamped by the seal of a common sorrow, to kneel at the grave of a holy pries', to be strengthened by the memory of this virtuous life. He is gone from you, but his work remains. The example of this life still preaches to you. Cherish his memory, emulate his example, under the guidance of him whom God.

"Let us walk a while long the way he trod, And we'll meet him soon in joy with God, Where he is still the Church's priest."

Good-bye and may God bless you

ARCHDIOCESE OF OTTAWA. ARCHDIOCESE OF OTTAWA.

The impressive ceremony of the erection of a Cros in the parish cemetery of Metcaife, took place on Sunday, the 15th inst.

The annual collection in a fit the St. Patrick's Asylum for orphans and destitute old people will be taken up at patrick's church tomorrow. Sunday, Envelopes for that purpose were before that purpose were the doors of St. Patrick's church tomorrow. Sunday, Envelopes for that purpose were the sunday, and in calling attention to the fact the low Father Whealth and the Masses on last Sunday, and in calling attention to the fact the low Father Whealth and the sunday and the sunday and the sunday the Feast of St. Michael, being also the patronal feast of St. Michael, being also the patronal feast of St. Michael, being also the patronal feast of St. After Mass the reverend genileman was the recipient of the good wishes of the Sisters and also of the pupils.

DIOCESE OF HAMILTON. Official.

CIRCULAR FROM HIS LORDSHIP THE BISHOR To the Reverend Clergy of the Diocese of Hamilton:

To the Reverend Clergy of the Diocese of Hamilton:

Very Reverend and Reverend Fathers — Whilst It is very gratifying and consoling to us to learn that in obedience to the wishes of Our Holy Father, the Pope, so many of the faithful of the diocese have already with piety and edification compiled with the conditions prescribed for graining the Plenary Indulgence of the Jubilee, it is also desirable in the interests of the remainder of our faithful people who have very facility should be afforded them, that they also may participate in so great arrivileze and thus share in the general joy. Our Divine Lord Himself assures us that "they that are sick," for "I came not," He adds, "to call the just but sinners," (St. Mark, ii. 17) And again He says of the Good Shepherdi. "Doth he not leave the ninety-nine in the desert and go after that which was lost unfil he find it." And when he finds the stray sheep he is glad and calls upon his neighbors to rejoice with him. "I say unto you, Our Blessed Lord declares, "that even so there shall be joy in heaven upon one einner that doth penance, more than upon ninety-nine just who need not penance." (St. Luke, xx. 7.)

more than upon ninety-nine just who need not penance." (St. Luke, xv. 7)

EXTENSION OF THE JUBILEE.

Accordingly, in order to give ample time to zealous pastors to seek out such of their flock as may be exposed to the grave danger of neglecting to profit by this occasion of extraordinary grace, and in compliance with the expressed wishes of several pastors, who are anxious to hold missions for this purpose, but who are unable to procure missionaries before the month of November, I, therefore by These Presents and by virtue of an Apostolic Rescript dated Rome, 1th June, 1991, extend the time for gaining the Jubilee in this diocese until Sunday, the eighth day of December next, the Feast of the Immaculate Conception of the Blessed Virgin, For it is fitting that as our Jubilee opened, so it should also close under the auspices of Our Blessed Lady.

with regard to the Judice processions recommended by the Holy Father, those for the city of Hamilton have been already held, and conducted in a most orderly and eligible manner; the men's procession alone independent of the four city churches, headed by the Bishops and accompanied by their respective pastors. For this public profession of fath, piery and obedince to ecclesiastical authority, so creditable to our holy religion. I am deeply grateful to the good priests and faithful lairy of the city. In order to encourage similar the procession of the city. In order to encourage similar, thereby authorize astors to commute the city, it pereby authorize astors to commute the city, it proves outside the city, it pereby authorize actors to commute the city, it provide visits to welve processions for the city, it provides wists to make the congregations, under the leadership of their respective pastors, ener the parish church in procession four time and a day for three days, not necessarily consecutive, recting at each visit one decade of the Holy Rosarr for the intention of the Sovereign Pontiff. Whilst the pastor is at liberty to seect any convenient day, the most suitable time for such processions would be Sundays and Holy Days of obligation, or any day of the wear carnents of Penance and the Blessed Eucharisi in order that all the conditions required for the gaining of the Plenary Indulgence of the Jobice may be invited, in order that all the conditions required for the gaining of the Plenary Indulgence of the Judice may be invited, in order that all the conditions required for the gaining of the Plenary Indulgence of the Judice may be invited, in order that all the conditions required for the gaining of the Plenary Indulgence of the Judice may be invited, in order that all the conditions required for the gaining of the Plenary Indulgence of the Judice of an extraordinary confessor for the Judice confession.

With the homage of our factories that in all forms that to the homage of the factories of the discose of Pembricke wish to live and distance of the discose of Pembricke wish to live and distance is well. It is the true fold.

In the true fold.

The true fold.

The comming one with Peter, we are united to seem the super between the voice of the Peper. 'Rome has spoken, the cause is won;' or the words of the Father of Chalecdonia: 'Peter has speken through Laboratories and the same forever.

The becoming one with Peter, we are united to sease Christ and Jesus Christ is yesterday and to day and the same forever.

The His Excellency, Mgr. Diomede Palconia, D. L. Apsendio Polyako to Canada; Your Excellency — On the occasion of your line that we then small distinguished end to be a comming to the same that we then small distinguished end to be a comming to the same that we then small distinguished end to be successful to the proposed of the comming the same, to be found to be a comming to the comming the same, to be found to be a comming to the comming the same, to be found t

orphans. Seminary and House of Providence collections will be forwarded without delay to

CLOSE OF THE JUBILEE CLOSE OF THE JUBILEE.

The exercises recommended for the solemn closing of the Jubilee on the Feast of the Immaculate Conception are as follows:—Immediately after the Parochial Mass, or in the evening after Vespers, Exposition of the Blessed Sacrament will take place, followed by recitation of the Litany of the Blessed Virgin and Benediction of the Blessed Sacrament, concluding with the hymn, Te Deum, in thanksgiving to Almighty God for all the blessings and graces bestowed on the diocese during this mmorable year of Jubilee.

This circular shall be read in all the churches of the diocese on the first Sunday after its reception.

eption.
Askirg a share in your pious prayers.
May God bless you all.
Your devoted Servant in Christ.
† THOMAS JOSEPH DOWLING,
Bishop of Hamilton Given at Hamilton, astof Our Blessed Lady, Sept. 25th, 1901. By order of the Bishop, A. C. WALTER,

MEMORANDUM FOR THE CLERGY. MEMORANDUM FOR THE CLERGY.

The Reverend Clergy are respectfully notified that the Annual Conferences will take
place this year during the last week of November. Due notice will be given to each priest asto the exact day and place of conference at
which he is expected to assist.

The matter to be prepared is as follows:

In Theology (Gury) The Tract on Penance
beginning with pars. III, "De Ministro" to the
end of the treatise.

Chuyeb History (Alvert Second Frech Cher-

end of the treatise.

Church History (Alzog), Second Epoch, Chapter 2, commencing with "Character of Doctrinal Development" as far as Section 113, "Origen persecuted," etc.

† THOMAS JOSEPH DOWLING, Bishop of Hamilton, Sept. 25 h. 1961.

Hamilton, Sept. 20.1. 1801.

The Revs. A. L. Zinger, A. Fischer. Chas. Kiefer, Chas. Pienszski, members of the Congregation of the Resurrection, attached to St. Jerome's College, Berlin, were raised to deaconship in the cathedral chapel, Sunday morning, by His Lordship, the Bishop, Owing to the inclemency of the weather, the Jubilee procession of the children of the cathedral and St. Lawrence's parishee, which was to take place Sunday last, was postponed till Sunday Oct. 6th.

dral and St. Lawrence's parisines, wind was to take piace Sunday last, was postponed till Sun-day, Oct. 6th.

Next Sunday, Oct. 6th, a two weeks' mission will be becun in St. Patrick's church, Hamil ton, and will be in charge of two Passionist Fathers.

ST MICHAEL'S CHURCH CONCERT.

The grand concert in St. Michael's church on last Sunday evening attracted a crowd which filled the church to the doors. An excellent programme of sacred music was rendered. The choir, under the leadership of Mr. Kenpy, organist, gave an opening chorus. Miss Bullock sang very sweetly 'Hosanna in Excelsis.' Mr. Holrod was in excellent voice, which was snever heard to better advantage than on Sunday night in 'Greiner's Hosanna 'an 'Frannot Francisco (Strael,' by Dudley Buck. Mr. Jennings made his first appearance before a Dunnille audience and sang "The Palms" very well. Miss Korman, of Toronto, sang several selections. Mr. J. C. Sullivan played the accompaniments in a very efficient manner. Between the first and second parts of the programme Rev. Father Crinion preached a sermon which was only too brief on account of the length of the musical programme, and at the end he returned thanks to the large audience for its presence and generous offering to wards the Church debt.—From the Dunnville Gazzette.

We are looking forward to an intellectual ST MICHAEL'S CHURCH CONCERT

wards the Church dept.—From the Dunnville Gazette.
We are looking forward to an intellectual treat on the evening of the 16th Oct, when Rev Dr. Fallon, O. M. I., late of Ottawa, now superior of Holy Angels college, and pastor of Holy Angels Church, Buffalo, is billed to deliver lecture in Dunnville. Subject, "The Nine teenth Century." The proceeds of the lecture are to be applied on St. Michael's church mort gage. Rev. Father Crinion is to be congraiulated on securing the services of Dr. Fallon whose reputation as a lecturer and eloque speaker has preceded him, We bespeak bumper house for Dr. Fallon. There will be grand concert on the same evening.—Dunt ville Gazette.

IN MEMORIAM.

The Rev. Father Patrick McMahon, the founder of Sc. Patrick's church in Quebec city, the first stone of which he laid on Oct. 4th, 1831, and the fiftieth anniversary of whose death occurred on the 3rd, inst, was born as Abbey lex, in Ireland, on the 34th Aug. 1798, son of Patrick McMahon and Winneford Kelly. He was Ordnined on 6th October, 1822, when he was appointed one of the vicaires of the Cathedral of Quebec, now the Basilics). Subsquenly he spent some time in St. John as a Missionary Priest in New Brunswick. Returning to Quebec, he ministered to the then growing Irisn population where he celebrated Mass for them in the Cathedral every Sunday morning until he succeeded, in face of great difficulties, in founding a distinct Irish Catholic congrexation as above stated. St. Patrick's being dedicated in July 1832. As a puipit orator Father McMahon stood second to none in the English tongue in Canada.

The universal esteem in which Father McMahon was held was evidenced by the attendance in thousands of all classes at his funeral, whilst the Imperial troops then garrisoning Quebec were draw up on either side of the line of procession as the cortege passed through St. Stanislaus, St. John, Palace and St. Holen (now McMahon) streets to St. Patrick's church where a solemn Hish Mass was chanted and his eulogy preached by the clider members of St. Patrick's congression for whom he had labored so unremittingly to preserve in hem the spirit of Fath and Nationality. His hody line

Patrick's congregation for whom he had is-bored so unremittingly to preserve in them the spirit of Faith and Nationality. His body lies in a specially prepared grave in front of the Sanctuary. R. I. P.

A STUDENT HONORED.

Mr. Andrew Sammon, who has been for the last six years studying for the priesthood in the University of Notre Dame, Indiana, paid his relatives and friends of Connaught a short visit before going to Washington to finish his studies.

visit before going to Washington to miss his studies.

On the eve of his departure, a social gathering was held at the home of Mr. P. W. Sheedy and before separating Massrs John and Daniel Durack and Mr. W. J. Egan presented Mr. Samnon with a purse on behalf of the latter's many friends and well wishers. A nexeedingly well worded address was read by W. Egan, who has also been a student of Notre Dame for the last two years.

Mr. Sammon was completely taken by surprise and said in his reply that the generous feelings of his friends expiressed in the kind words of the address would encourage him to be a rue member of the Order of the Holy Cross.

The following is the address:—

Dear Friend—In behalf of these present here

be a true member of the Order of the Holy Cross.
The following is the address:
Dear Friend—In behalf of these present here
tonight. I have the pleasure to be called upon
to express our feelings of gratitude towards
you, and also to let you know that we are interested in your welfare.
You have come among us for a short visit
before entering the large University of America in Washington, and we feel it proper that
you should not leave without our showing you
as far as it lies in our power, the esteem in
which you are held by the people of Connaught.

which you are held by the best of coa-naught.

We are tully aware that your humility as a Religious of Holy Cross, is not in favor of any public demons ration in your honor; neverthe-less as friends and relations, we ask you to receive our best wishes, for a successful sloss to the noble undertaking, which you have al-

to the noble undertaking, which you have already begun.

It is a pleasure to us to know that you have successfully completed your studies in the college of Notre Dame, and also that your days of probation are ended. Furthermore it is an honor to you as a true son of your Alma Mater, to have acquired the knowledge necessary to be called to the greatest Catholic University in America, there to begin the higher studies—Philosophy and the Sacred Sciences, which are necessary for the high vocation to which you are called.

Philosophy and the Sacred Sciences, which are necessary for the high vocation to which you are called.

Now, in accordance with the request of your many friends. I tender you their sincerest waskes for your success in studies for the remaining years of your student life, and also for your success in after life, as a member of Holy Cross, wherever you may be called to labor.

As a further expression of our esteem for you, I ask you, in behalf of the people of Connaught, to accept this little purse, as a small token of our respect for you, and I assure you that our hearts are with you, and that our sincerest wishes are extended to you, for a successful future.

wishes are to present to you—and I sak you to accept in the name of the people of Connaught—this purse, as a slight indication of our well wishes towards you.

No martyr ever went the way of duty and felt the shadow of death upon it. The shadow of death is darkest in the valley, which men walk in easily, and is never felt at all on a steep place like Calvary. Truth is everlasting, and so is every lover of it; and so he feels himself almost always.—William Mountford,

THE LATE REV. MOTHER SUPER-IOR.

Death Claims the Head of the Congre gation of St. Joseph's-A great lose to the Community.

Rev. Mother M. Austin, Superior of the Congregation of the Sisters of St. Joseph, in the diocese of Peterborough, died, at 5:30 on Thursday af ernoon, Sept. 26th. Her death is a great loss to the community over which she has presided for the last eleven years. Her name before entering religion was Miss Catherine Doran. She was born at Gore's Bridge, County of Kilkenny, Ireland, on the 22od of March, 1838. Her parents were then on a visit to their native land. Her youth was spent in the city of Kingston, where her parents resided. Showing an early desire for the religious life, she entered the Community of the Sisters of St. Joseph, Toronto, on Jan, 13 1858, and made her religious profession in 1800. Her virtues and talents soon brought her to the notice of her Superiors, and in 1866 she was appointed to the responsible office of Mistress of Novices. To her was thus confined the care and training of the younger Sisters. She fulfilled these duties with judgment, and success and was again elected to the same office in 1877.

Bishop Jamot, on his appointment to the Diocese of Peterborough knowing the zeal and good works of the Sisters of St. Joseph, induced them in 1883 to take charge of the schools in Cobourg, with Mother M. Austin as Local Superior. The Sisters of St. Joseph had already houses in Port Arthur and Fort William. In 1830 theytook charge of the Convent school at Lindsay and the hospital in Peterborough. The same year Sisters in the Diocese of Peterborough were canonically separated from the Toronto House and were established as a separate community for the Diocese of Peterborough, under the jurisdiction of the present Bishop, Right Rev. R. A. O'Connor, D. D. Mather M. Austin was elected every term since. In 1894 the community which nad temporarily the Mother house in Lindsay, purchased he beautiful Sherwood property on the oniskirts of the town now known as Mount St. Joseph, and took possession of it as the Mother House on January 1st, 1895.

Mother Austin was indeed a superior woman. She had to provi

fest. In all things she was a model Christian woman and a beautiful example of the religious life.

The funeral of the late Mother M. Austin, Superior of the Congregation of the Sisters of St. Joseph, took place Saturday morning from Mt. St. Joseph. Service was held at the chapel, which, with the sanctuary and altar was draped in sombre symbols of mourning. In the sanctuary were the Ven. Archdeacon Casey, Rev. Fathers Conway, D. O'Connell, Murray, of Trenton and Fitzpatrick of Young's Point; Phelan, Peterborough. Solemn Requiem High Mass was begun at 9 o'clock, Rev. Father Murray, of Trenton, being the celebrant, Rav. Father McGnire, of Hastings, the deacon, and Rev. Dr. O'Brien, the sub deacon, and Rev. Dr. O'Brien, the sub deacon, and the previous day from the Houses throughout the diocese to pay their last tribute of respect and love, and to pray for the soul of their departed venerable Mother. The service was very impressive. At the conclusion of the Mass Venerable Archdeacon Casey preached an appropriate sermon making feeling reference to the late Mother Superior's piety, homility and eminently Christian character, as well as to those talents which contributed to the great success of her efforts in the Diocese.

About 10 o'clock the funeral proceeded to the cemetery, all the professed Sisters being in attendance and

of her efforts in the Diocese.

About 10 o'clock the funeral proceeded to the cemetery, all the professed Sisters being in attendance and by their tears testified to their most sincere sorrow at the severance which death had created from one whom they had dearly loved. Ven. Archdeacon Casey efficiated at the grave.

the grave.

Mrs. Howland, widow of the late Governor of Prince Edward Island, and Miss Mary Doran, and Mr. P. D. Doran of Ottawa, were present at the obsequies of their deceased sister, as were also two of her nephews, Mr. Ed. Dwyer and Mr. Leo Doran of Kingston.

L. K.

MARKET REPORTS.

LONDON. London, Oct. 3. — Dairy Produce— Eggs, fresh laid, (retail) 15 to 17c; eggs, crates, per dozen, 14 to 15c; butter, best roll, 18 to 30c; butter, best crock, 17 to 19c; butter, creamer; 21 to 25c; lard, per pound, retail, 10 to 11c; honey, strained, per 1b. 9 to 19c; honey, in

1 to 23c; lard, per pound, retail, 10 to 11c, noney, strained, per lb. 9 to 10c; honey, in somb, 12 to 12jc.

Vegetables,—New potatoes, per bag, 65 to, 5c; onions, per bushel, 55c, to 60.

Foultry—Spring chickens (dressed) 40 to 70; ive chickens, 35 to 55c; ducks, per pair, 75 to 50c; geese, each, 60c.

Grain, per cenusi—Wheat new, \$1.65 to \$1.10; wheat, old, \$1.12 to \$1.15; oats, new, \$1.62 to \$1.03; oats, old, \$1.12 to \$1.5; 15; cont., 90c. to \$1.65; barley, \$7 to 90c; pease, 95c to \$1.05; rye, 70c. to \$1.00; backwheat, \$5 to 90c; beans, per bushel, 90c. to \$1.15.

Meat—Pork, per cwt., \$9.10 to \$9.30 beef, \$4.50 to \$6 (0; veal, by the carcass, \$5.00 to \$6; spring lambs, per pl., 9 to 10c.

Live Stock—Live nogs, \$7.00 to \$7.50; piga, pair, \$4 00 to \$8.00; export cattle, \$4.50 to \$4.75.

Farm Produce—Hay \$7.00 to \$8.00; straw, per load, \$2.20 to \$3; straw, per ton, \$5 to \$6;

pair. \$6.00 to \$8.00; export cattle. \$4.30 to \$4.75.
Farm Produce—Hay \$7.00 to \$8.00; straw, per load, \$2.50 to \$3; straw, per ton, \$5 to \$5.

MONTREAL.

Montreal, Oct 3. — The markets continue quiet; with values steady. Grain—New crop Manitoba wheat, 76 to 70; affoat for October shipment; new crop No 20sts, for this month's delivery, were quoted at 35c to 35c, affoat in No. 3, sty; were quoted at 35c to 35c, affoat in No. 2, rye, at 8c; No. 5 to 8c; value and No. 3 extra barley, at 53c to 20c, affoat in No. 2, rye, at 8c; No. 5 to 8c; value and to batents, \$4.10 to \$4.55; strong bakers, \$3.65 to \$4.55; strong ba

Latest Live Stock Markets.

EAST BUFFALO.

East Buffalo, N. Y., Oct. 3.—Cattle—Market steady at former prices; veals in fair demand at \$6 to \$8.25 for good to best. Hogs—Market dul and lower; good to choice Yorkers, \$7.10 to \$7.15; pigs, \$6,65 to \$6.76.

MARRIAGES.

McKEOWN CROWLEY.

McKeown Crowley.

Kinkora, Sept. 27, 1901.

On Tuesday morning Sept. 24, one of the prettiest weddings of the season was celebrated at St. Patrick's church here, when one of Kinkora's most popular young ladies, in the person of Miss Nora M. Crowley, second daughter of Mr. M. Crowley of this place, was united in marriage to Mr. Edward M. McKeown of Sebringville. Just at 10 o'clock, to the strains of Lohengrin's bridal march, played by her cousin Miss B. J. Crowley, the bride entered the church leaning on the arm of her father, and was met at the sitar by the groom, where the wedding ceremony was performed by the pastor, Rev. Father O Neill. The bride, who was handsomely attired in a blue box cloth suit with a pearl satin blouse, trimmed with silk applique embroidery, and a beautiful blue velvet hat to match, was assisted by her sister, Miss Neile M. O Ayton, who was tastily dreased in a blue vlcuna cloth suit with a yellow silk blouse trimmed with black velveb haby ribbon and a black velvet hat; while Mr. Thomas Writt of Stratford assisted the groom. After Mass, at which the choir rendered efficient service, the wedding parity, mostly relatives of the contracting parities, repaired to the home of the bride's parents, where an elegant wedding breakfast was served, after which a very enjoyable time was spent by all present. The bride received many useful, beautiful and costly presents. The happy couple left on Wednesday morning for Buffalo and other points. After their return they will reside on the groom's farm near Sebringy ille. We extend to Mr. and Mrs. McKeown our heartiesh congratulations.

A Beauty.

A Beauty.

Immediately on the opening of the Toronto Industrial Exposition Mr. Harry Nash, the well-known carriage manufacturer of London, placed on exhibition a hearse which the city funeral directors pronounced a gem. It is of unique design, with pinnacled top. Surmounting the apex is an achor, cross and crown. It is without doubt the finest funeral crown, the works since the control of the Nash Works since the control of the Nash Works since the control of the Nash Works since the

TEACHER WANTED.

A QUALIFIED TEACHER CAPABLE TO S. teach French and English wanted for R.C. S. 3, B Malden and Col. North, for the year 1992, male or female. Apply to Daniel A. Ouellette, sec. treas. Vereker, P. O., Ont., stat-ing salary wanted.



SEALED TENDERS addressed to the under-signed and endorsed "Tender for fittings, Armouries, Windsor, Ont.," will be received at this office until Wednesday. 16th October, 190, inclusively, for the fittings required for the Drill Hall, Windsor, Ont. Plans and specification can be seen and forms of tender obtained at this Department and at the office of Charles Smith, Clerk of Werks, Windsor, Ont. SEALED TENDERS endorsed "Tender for fit

the office of Charles Smith, Clerk of Works, Windsor, Ont.

SEALED TENDERS endorsed "Tender for fittings. Post Office, Picton, Ont." will also be received at the same time for fittings required for the post office building. Picton, Ont.

Plans and specification can be seen and forms of tender obtained at this Department and at the office of Peter Pulver, Clerk of Works, Picton, Ont.

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

Each tender must be accompanied by an accepted cheque on a chartered bank, made pay able to the order of the Honourable the Minister of Public Works, equal to ten per cent (D. C.) of the amount of the tender, which will be forfeited if the party decline to enterinto a 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 Ottawa, Sept. 28th, 1901.

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

1198-2. Department of Public Works.



AN AGENT WANTED @ IN YOUR TOWN TO REPRESENT

BENZIGER'S MAGAZINE..

The Popular Catholic Family ... Monthly ... Subscription only \$1.50 a year.

Experience not necessary. The work can be done in your spare time, in the evening, etc.

THE MAGAZINE contains the best kind of reading matter and best kind of reading matter and sprofusely illustrated, having about 800 illustrations a year.

It is highly recommended by 50 Archbishops and Bishops of the United States.

Inited States.

It is easy to get subscriptions because people take to it at once. We make it easy for the agent, helping him all we can, besides paying him a very high cash commissi

WRITE FOR TERMS TO

BENZIGER BROTHERS, 36-38 Barclay Street,

NEW YORK.

VOLUME XXIII.

The Catholic Record. London, Saturday, October 12, 1901.

the me

sonabl

Christ

result

scient

into th

erned

of lav

tellig

ence,

intel

The

THE ETERNAL CITY.

Mr. Hall Caine's book," The Eternal City, "has been Jublished, and the world survives, and Catholics are not a whit dismayed, notwithstanding that the story, as we are told, " puts to test some of their fundamental theories, and therei finds these theories wanting." We are not so supersensitive as to be annoyed at a divergence from the Cath-

olic point of view : we are merely curious to know why this Look, with its tific crude theorisings, a knowledge of the things "that aint so," and uncul. incom tured style, is heralded as an event in agin the literary world, and we venture to it is say that the old fashioned people who into cling to Scott and Thackeray, and have of sc perchance a fondness for Black, Meredith and Hardy, must wonder too, It strikes us that some Catholic corresthe pondents have gone out of their and way to give Mr. Caine a good as deal of cheap advertising. They have about chanted of his breadth and depth, his ion sympathy with Catholic ideals, and now this book comes to convince us that the correspondents must have been describ. ing some other individual. If we are wrong in this assumption we hasten to beg their pardon, but we must say that breadth, depth and sympathy are not visible in the book The Eternal City. But why all this pother about it? What Mr. Caine thinks of Rome, etc., is of very little interest to anybody but himself. The book will be boomed by the pub lisher and read by some Catholics who will fail to remember that a popular magazine refused, because of its vulgarity and indecency, to continue its serial publication, and that it is moreover replete with ignorant charges against Catholic doctrine. But all said and done, Mr. Caine remains what he was before the publication of the book, namely, a trespasser on the domains of literature. "The Eternal City" is really a tract, larger than the average one, but just as dreary, and if possible garnished with more mawkish sentimentality. The eminent novelist, we fear, has been cozened into believing that he is as great as ingenious advertising and the stupidity of a section of the public would have him, and that, consequently, any work from his pen must needs bear the hall-marks of genius.

> ates. Here is what the New York Sun has to say of Mr. Caine's book: On our heads he launches his curse of Rome . . . This is a department store of a novel . . . The ruthless Manxman has no bowels for his read. ers. He gives conversations by the ton, descriptions by the mile, leading articles, proclamations, letters by the ream. The Italian republican and friend of humanity, the "problem play" heroine who confesses to her band that although virginal of sou she is non ignara mali, the wicked Baron, Christian socialism-Oh, God how weary, stale, flat and unprofitable seem to us all the pages of this book Long is the injury, long are the details

But we are not all mental degener-

CHARACTERISTIC OF THE AVERAGE FREE-THINKER.

If there be one thing more the another predominant in the ment make up of the average free-think it is boundless self-conceit. Some the Germans indeed couched the theories in reverent language a were far removed from the crude de matism that as a rule distinguishes infidel publications of our times. seers of the past even when baffl 31 the problems of their origin and d tiny cried out for supernal help, the fools who now say that there is God are undisturbed by doubts or r givings and rather preen themse in being far ahead of those who shr from the unenviable title of Atheis

They talk a great deal about scie but science is a much mauled w and is applied to-day to any intel usl hallucination True science, ever, occupies itself with phenor and their laws - with secon causes: it keeps within its legiti sphere and will not consequently cause matter is not annihilated, that it is eternal, nor, because of relation between the brain an power to think, contend that th is a mere secretion of the brai may sift and examine within i territory, but overleaping that