CR 17, 1903.



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r, galvanized ng fruit and

St. John, N.B. and successing

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paid, of Jesus. of Mary. per. e Rich Ruler. ng Little Children, Pilate. San Sisto, epherd. st. hsemane. ]

Victim. ist at Twelve Years. den. Conception. ght. Temple. lvary. lsty(Gethsemane) San Sisto I ne Shepherd Ing the Sick Child ng Leave of his Mother San Sisto ching by the Sea

ight. A wakening. Foligna. nd Child. the Fishermen try into Jerusalem xion

ing the Sick Child.



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

# LONDON, ONTARIO, SATURDAY, OCTOBER 24, 1903

The Catholic Record.

VOLUME XXV

are

LOYDON, SATURDAY, OCT. 24, 1903.

Catholic educators have ever de-

would not be playing into their hands

nearly as much as we are now doing by allowing them a substantial monoply of the whole field of Christian education, and of all the blessings which are sure

to flow from the noble self-sacrifice they

are making rather than wantonly ex-

pose their children to the inroads of

The rev. gentleman made no mistake

when he penned the words Noble Self-

sacrifice. The United States Catholic

has, generally speaking, stood by the

parochial school. He has built them and paid their expenses because he has been taught to look over the rim of the

world and has, like every loyal Catholic,

taken his instructions in this matter from his spiritual chiefs. All honor to

unbelief.

GODLESS EDUCATION. In a letter to the New York Sun Rev. Dr. Geer, Vicar of St. Paul's chapel of

Trinity Episcopal parish, points out the dangers of education without religion. The theme is not new nor is the gentleman's presentment of it different from that which we have seen scores of he was zealous for the advancement of times, but his communication may have an influence upon those of our separated brethren who have still a veneration for Public schools such as they his piety and doctrine.

nounced the suicidal policy of banish-ing God from the school-room, but they have been given little or no attention or dismissed as special pleaders. But now that non-Catholics score the God-less system of education the newspapers nounced the suicidal policy of banish- But during all these years of devotion less system of education the newspapers and representative men are beginning to suspect that it is not so flawless as its friends would have it. Dr. Geer less that education without relig-ton is fraught with menace to the State. daily life while Minister. He retired to suspect that it is not so nawness as its friends would have it. Dr. Geer declares that education without relig-ion is fraught with menace to the State. It is bringing up all over the land a it is pringing up all over the land a lusty set of young pagans, who, sooner and then wrote or dictated the replies.

United States paper. The article in question is from the pen of Rev. Dr. Robertson of Venice, whom we

him! Pastors and people, have indeed, fight for the faith, despite jeers and taunts, carpings and criticisms, will af-ford material for many a glowing page the fort many a glowing page to the the transform of the lotter in the lotter i given proofs of self-sacrifice, and their lic. The remainder of the letter is but an echo of bye-gone times when of history. Dr. Geer goes on to say but an echo of bye-gone times when for these we are resolved to spend all our strength and our very life. Hence should anyone ask us for a symbol as that unless affairs take a turn for the hatred and prejudice moved men more better we will be flying as frightened than a desire for truth. the expression of our will, we will give this and no other : "To renew all things doves to the windows, to the Roman

Pope.

PIUS X. POPE.

Catholic

SOCIETY'S MALIGNANT DISEASE - APOS-TASY FROM GOD.

lasty set of young pagans, who, solver or later, they, or their children, will make havoc of United States institu-tions. Lynchers, labor agitators, and law-breakers generally are human guide posts with arms, hands and fingers, wide extended and voices at their londest pointing to us the ruin which awaits society if we persevere in the road which we are now taking. He advo-cates a distribution of the school fund between Catholices and the supporters of other creeds. Here is the opportunity, he says, for Protestants of all kinds to cry alou2. This would be playing into the hands of the Roman Catholics. It is what they have been demanding and working

THINGS IN CHRIST. Dr. Robertson of Venice, whom we have referred to before in these columns. The gentleman says that the election of Cardinal Sarto was to a certain extent a foregone cor-clusion because a druggist in Rome wrote a friend in Venice to that effect. And then our revered friend, with an artlessness that is delightfully touch-ing, informs us that if a humble drug-gist coald thus write, the election was pretty well determined. Comment would mar the beauty of that logic. That Leo XIII. was unloved and un-loveable, as the doctor states so posi-tiyely, is an assertion that will be lookd

in the art of covering up their tracks, allowed their failings to be noised abroad. Richelicu, however, has been acquitted by historians of anything that savoured of immorality. Voltaire appeared against him in this connec-tion, but he has been ruled out of court With regard to his character as a With regard to his character as a that savoured of immorality. Voltaire appeared against him this connect here violence done more. But now T these many years. With regard to his character as a monstrained to cooless, which effect in the violence done more attracted to no, that the judgments of God wild contained to cooless, which effect is normed to the main state that here is no pro-view moment when man, under the de-monos greater and greater resistance to my effects, so that I see no wy of es-solut at most provided to the main state that the second of the my effects, so that I see no wy of es-ensing at the eversulia due to solut by the violence ends on use to the more state that the the state of the mass of God, against which there is no pro-vising at the progress of that this is with the second of the mass of God, against which there is no pro-vising at the second or effects at the second or effects at the poor, and disting ished both his piety and doctrine. His work as Prime Minister of France is writ large on the analis of the time. He was we are rained will a mass for the design and the will to the uputiling and safegurarding of this scenter will and a safegurarding of this scenter will and a safegurarding of this scenter will again as all the the or that this the solut of the scenter will and the the or the solut of the solut is possible to solut the scenter will are solut the solut will the solut the solut the scenter of the solut the solut the solut the scenter of the solut the solut the solut the solut the scenter of the solut the solut the solut the solut the solut the scenter of the solut the s

mankind fighting among themselves so savagely as to make it seem as though strife were universal? The de-sire for peace is certainly har-bored in every breast, and there is no one who does not ardently invoke it. But to want peace without God is an absurdity, seeing that when God is ab-sent, thence, too, instice flies, and ives to give for the faith and the Church." "Do you forgive your memies ?" asked the priest. "With all god to witness that I have ever ntended only the good of religion and of the State."  $\overline{THE ELECTION.}$ A correspondent sends us a communi-cation on Pius X. which appeared in an United States paper. The article in question is from the pen of Rev. THS = IN CONTENT =as many as possible, if we are really urged by the love of peace.

JESUS CHRIST THE ONLY MEANS OF SAV-ING SOCIETY. But, venerable brothers, we shall never, however much we exert our selves, succed in calling men back to the majesty and empire of God, except by means of Jesus Christ. "No one," the Apostle admonishes us, "can lay other foundation than that which has been laid, which is Jesus Christ'(2) (2, I, Cor. iii, 11). It is Christ alone, "Whom the Father sanctified and sent into this world' (3 3, John x, 36) "the splendor of the Father and the image of His substance," (4 4, Hebr. i., 3) true God and true man : without whom nobody can know God for salva-tion "neither does any one know the Father but the Son, and he to whom it shall please the Son to reveal him" (5 5, Matt. xi, 27). Hence it follows that to restore all things in Christ and to lead us back to submission to God is one and the same aim. "To this, then to lead us back to submission to God is diligence to prevent the members of one and the same aim. To this, then, the clergy from being drawn into the it behooves us to devote our care-to lead back mankind under the dominion of Christ; this done, we shall have brought it back to God. When we say to God we do not mean to that inert being heedless of all things human which the dreams of materialists has imagined but to the true and living God, one in nature, triple in person, Creator of the world, most wise Or-dainer of all things, Lawgiver most just, Who punishes the wicked and has reward in store for virtue. TO GOD THROUGH CHRIST, TO CHRIST TO GOD THROUGH CHRIST, TO CHRIST THROUGH THE CHURCH. Now the way to reach Christ is not hard to fnd : it is the Church. Right-ly does Christendom inculcate : "The Church is thy hope, the Church is thy salvation, the Church is thy refuge" (6)—(6, Hom. de capto Eutropio, n. 6). It was for this that Christ founded it. It was for this that Carist founded it, at the price of His blood, and made it the depository of His doctrine and His laws, bestowing upon it at the same time an inexhaustible treasury of graces for the sanctification and salvation of men.

taught by the Church, and her teach-ings on the sanetity of marriage on the education and discipline of youth, on the possession and use of property, the daties that men owe to those who rule the State, and lastly to restore equil-ibrium between the different classes of consist a queen dimensional to the same and among the more calitizated but even among the more calitizated

Record.

dotal ministry; thus these are called another Christ, not merely by the comanother Christ, not merely by the com-munication of power, but by reason of the imitation of His works, and they should therefore bear stamped upon themselves the image of Christ.

should therefore over the image of Christ. BISHOPS AND THELR SEMINARIES. This being so, venerable brothers, of what nature and magnitude is the care that must be taken by you in forming the clergy to holiness! All other tasks must yield to this one. Wherefore the chief part of your diligence will be di-rected to governing and ordering your seminaries aright so that may flourish equally in sound teaching and neglect on its behalf none of those pro-visions which the Council of Trent has, with admirable forethought, prescribed. And when the time comes for promoting the worthful candidates to holy orders, the southful candidates to holy orders, the souther the souther the youthful candidates to holy orders, urged by the love of peace. JEUS CHRIST THE ONLY MEANS OF SAV-ING SOCIETY. But, venerable brothers, we shall never, however much we exert our-selves, succeed in calling men back to the majesty and empire of God, except by means of Jesus Christ. "No one," the Apostle admonishes us, "can lay other foundation than that which bas been laid, which is Jesus Christ" (2)

taught by the Church, and her teach- of mind, of whom it may well be said

1305

but this does not prevent us also, ac-cording to the measure given to each, from exerting ourself to hasten the work of God—and not merely by pray-ing assiducusly: "Arise, O Lord, let not man be strengthened" (14)-(14,Ps. ix., 19)—but, more important still, by affirming both by word and deed and in the light of day. God's supreme dominion over man and all things, so that His right to command and His authority may be fully realized and re-spected. This is imposed upon us not only as a natural duty, but by the com-mon interest of mankind. For, vener-able brothers, who can help being ap-palled and afflicted when he beholds, in the midst of a progress in civilization is trife were universal? The de-sire for peace is certainly harthose who are slaves of sin and errcr. What gentleness was that shown by the Divine Master! What ten-derness, what compassion toward all kinds of misery! Isaias has marvel-lously described His heart in the words: "I will set my spirit upon Him; He shall not contend nor cry out; the bruised reed he will not break. He will not extinguish the smoking flax" (10)-(10, Is. Ixii., 1 foll.). This charity, "patient and kind" (11)-(11, I. Cor. xii., 4), will extend itself also to those

" patient and kind" (11)-(11, I. Cor. xii., 4), will extend itself also to those who are hostile to us and persecute us. "We are reviled," thus did St. Paul protest, "and we bless; we are per-secuted and we entreat" (12)-(12, I. Cor. iv., 2). They, perhaps, seem to be worse than they really are. Their associations with others prejudice the counsel, advice and example of others and finally an ill advised scheme has dragged them to the side of the im-It may be that the fruit of our labors may be slow in coming, but charity wearies not with waiting, knowing that God prepares His rewards not for the results of toil but for the good will shown in it.

THE CO-OPERATION OF THE LAITY. It is true, venerable brothers, that It is true, venerable brothers, that in this ardnous task of the restoration of the human race in Christ, that neither you or your clergy should ex-clude all assistance. We know that God has commanded every one to have a care for His neighbor (12, Eccl. xvii., 12). For it is not priests alone but all the faithful, without exception, who must concern themselves with the interests of God and souls --not, of course, according to their own views, but always under the direction and orders of the Bishops; for to no one in the Church except you is it given to preide over, to teach. Church of God which the Holy Ghost has placed you to rule" (14)-(Acts 28). Our predecessors have long xx., since approved and blessed those Catho lics who have banded together in socie ties of various kinds, but always religious in their aim. We, too, have no hesitation in awarding our praise to this great idea, and we earnestly desire to see it propagated and flourish in town and country. But we wish that all such associations aim firstly and chiefly at the constant maintenance of Christian life among those who belong to them. For truly it is of little avail to discuss questions with nice subtlety, or to discourse elequently of rights and duties, when all this is unconnected with practice. The times we live in demand action-but action consisting entirely in observing with fidelity and teal the divine laws and the precepts of the Church, in the frank and open profession of religion, in the exercise of all kinds of charitable works, and, of all kinds of charitable works, and, independently of self-interest or worldly advantage. Such luminous examples given by the great army of soldiers of Christ will be of much greater force in moving and drawing men than words and sublime dissertations; and it will easily come about that when human It respect has been subdued and prejudices and donbting laid aside, large numbers will be won to Christ, becoming in their turn promoters of His knowledge and love which are the road to true and solid happiness. Oh ! when in every city and village the law of the Lord is faithfully observed, when respect is shown for sacred things, when the Sacraments are frequented, and the ordinances of Christian life is fulfilled. there will certainly be no more need for us to labor to see all things restored in Christ. Nor is it for the attainment of eternal welfare alone that this will be of service-it will also contribute largely to men's temporal welfare and the advantage of human society. For when these conditions have been se-cured, the upper and wealthy classes will learn to be just and charitable to those below, and the latter will be able to bear with tranquility and patience the trials of their hard lot; the citizens CONTINUED ON FIFTH PAGE.

of the Roman Catholics. It is what call God to witness that I have ever we must hasten to find a remedy for they have been demanding and working for many years past. Granted; but it would not be playing into their hands

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### CARDINAL RICHELIEU.

One of our subscribers is, judging from a letter before us, in a state of perturbation about the character of Cardinal Richelieu. He has, we warrant him, been dallying with historical New York Freeman's Journal. novels and has taken their chatter anent THE FIRST ENCYCLICAL the belles amies of the Cardinal too seriously. But he ought to know Of Pope Pius X. By Divine Providence that the historical novelist as a rule aims only at concocting a highly-spiced TO THE PATRIARCHS, PRIMATES, ARCH BISHOPS, BISHOPS AND OTHER ORDINdish for his public. And so he chooses ARIES IN PEACE AND COMMUNION a historical period the names of these WITH THE APOSTOLIC SEE. who figured in its making, mixes it all with heroes, villians, a damsel or two, Venerable Brothers: Health and the and serves it to his readers, to the music of clashing sword blades. When he can A postolic Blessing. Addressing for the first time from the bring in a churchman it makes the Addressing for the institute from the Chair of the Supreme Apostolate to which we have, by the inscritable dis position of God, been elevated, it is not necessary to remind you with what banquet all the more appetizing. And

Cardinal Richelieu has, by grace of the historical novelist, played a part at such festivities. That, he was a statesman is undeniable. That he was the forefigure in the France of his day, strengthening it within and without, and laid the foundations of the glory of the reign of Louis XIV., is also admitted. But his moral character? Well an

author has said some have claws only

in Christ."4 THE WAR ON GOD. In undertaking this glorious task we are greatly quickened by the certainty that we shall have all of you, venerable borothers, as generous co - operators. Did we doubt it we should have to regard you, unjustly, as either uncon-scious or heedless of that sacrilegious scious or heedless of that sacrifegious war which is now, almost everywhere, stirred up and fomented against God. For in truth " the nations have raged and the peoples imagined vain things "(5)—(5, Ps ii., 1) against their Creator, so frequent is the cry of the enemies o so frequent is the cry of the entities of God: " Depart from us" (6)—(6, Job. xxi., 14). And as might be expected we find extinguished among the major-ity of men all respect for the Eternal

ity of men all respect for the Eternal God, and no regard paid in the mani-festations of public and private life to the Supreme Will-nay, every effort and every artifice is used to destroy integer the memory and the broughders utterly the memory and the knowledge of God. THE COMING OF ANTICHRIST.

THE COMING OF ANTIGHTIST. When all this is considered there is good reason to fear lest this great per-versity may be as it were a foretaste, and perhaps the beginning of those evils which are reserved for the last days; and that there may be already in the world the "Son of Perdition" of whom the Apostle speaks (7)—(7, II. not necessary to remind you with what tears and warm entreaties we exerted ourself to remove from us this formid-able burden of the Pontificate. Unof whom the Apostle speaks (7)ot whom the Apostle speaks (1)--(1, 11. Thess. ii., 3). Such, in truth, is the audacity and the wrath employed everywhere in persecuting religion, in combating the dogmas of the faith, in equal in merit though we be with St. Anselm, it seems to us that we may with truth make our own the words in which he lamented when constrained compating the doginas of the faith, in brazen effort to uproot and destroy all relations between man and the Divin-ity! While, on the other hand, and this, according to the same Apostle, is the distinguishing the same Apostle, is against his will and in spite of his against his will and in spite of his struggle to receive the honor of the episcopate. For to show the disposi-tions of mind and will with which we this, according to the same Apostle, is kinguom of our cout and the bit of the distinguishing mark of Antichrist, man has, with infinite temerity, put xii., 10.) But if our desire to obtain himself in the place of God, raising himself above all that is called God; in the very means and exert all our energy every means and exert all our energy distinguishing the very means and exert allows and the very means and exert allows and the very means and are, through reading of worthless books, led to believe that the court of Louis XIV. which Richelieu graced and en-nobled was the abode of swashbucklers with never an idea above gallantry ians do not say that. In Richelieu's day there were saints and sin-ners, and the sinners, not adepts x is the the the sinners, not adepts x is the the the the sinners is t

RESTORING THE LAWS AND COUNSELS OF THE GOSPELS. You see, then, venerable brothers,

the duty that has been imposed alike apon us and upon you of bringing back to the discipline of the Church human society, now estranged from the wisdom of Christ; the Church will subject it to Christ, and Christ to God. If we, through the goodness of God Himself, bring this task to a happy issue, we shall be rejoiced to see evil giving place shall be rejoiced to see evil giving place to good, and hear, for our gladness; "a loud voice from heaven saying : Now is come salvation, and strength, and the kingdom of our God and the power of His Christ" (7)-(7. Apoc. xii, 10.) But if our desire to obtain

snares of a certain new and fallacious science, which savoreth not of Christ, but with masked and cunning arguments strives to open the door to the errors of rationalism and semi-rationism, against which the Apostle warned Timothy to be on his guard, when he wrote : "Keep that which is committed which is commute the product of the profane to the trust, avoiding the profane novelties of words, and opposition of knowledge falsely so called which some promising have erred in the faith" (1) (1, 0) is a 200-(1, Tim. vi., 20). PRIESTS MUST BE APOSTLES FIRST AND

PRIESTS MUST BE APOSTLES FIRST AND SCHOLARS AFTERWARDS. This does not prevent us from es-teeming worthy of praise those young priests who dedicate themselves to useful studies in every branch of learning, the better to prepare themselves to defend the truth and to refute the calunnies of the enemies of the faith. Yet we cannot conceal, nay, we pro-claim in the most open manner possible. that our preference is, and ever shall be, for those who, while cultivating ecclesiastical and literary erudition dedicate themselves more closely to the welfare of souls through the exercise of those ministries proper to a priest zealous of the divine glory. priest zealous of the divine glory. It is a great grief and a continual sorrow for our heart" (2)—(2, Rom, ix., 2) to find Jeremiah's lamentation applic-able to our times : "The little ones asked for bread, and there was none to break it to them" (3)—(3, Lam. iv. 4). For these are not backing a contract back iv., 4). For there are not lacking among the clergy those who adapt themselves according to their bent to works of more apparent than real solidity-but not so numerous, perhaps, are those who, after the example of Christ, take to them-selves the words of the prophet: "The spirit of the Lord had annointed me, hath sent me to erangelize the poor, to

# PALMS

# ANNA HANSON DORSEY,

AUTHOR OF "COAINA," "FLEMMINGS," "TANGLED PATHS," "MA BROOKE," ETC., ETC., ETC. MAY

CHAPTER XV.-CONTINUED. NEMESIUS MEETS POPE STEPHEN-VALER-IAN'S DIABOLICAL INGENUITY, AND HOW HE WAS BAFFLED.

The miracle opened the way-made straight the path for grace to enter the mind of Nemesius, who received the truth as it is in Jesus Christ, nothing doubting ; and, kneeling at the feet of the Pontiff, he asked for instruction in the Christian faith, and then for Bap-tism, which, it may be stated here, he received a few days after, in the same

place. The child saw the crucifix, and the sweet face of Advocata nostra; she knew them not, but both were idelibly impressed upon her mind, and were not strangers to her when, a little later, she heard the wonderful story here, she heard the of Redemption. Glints of sunshine through the ivy that mantled the with innocent delight, and the thought of all the beauti-isl things she was to behold so transposted her heart that she ran and knelt at the feet of the Pontiff, ex-

claiming, with sweet simplicity : "Oh ! sir, wilt thou thank Him for me Who has given me sight? But tell me His name, that I too may thank Him in my thoughts every moment of my Wa? life

"I will, my sweet child. Jesus Christ is the name of Him Who by His divine power removed thy blindne keep His name in thy heart, and thank Him and love Him without ceasing Thou art now His little neophyte; by and by thou wilt know Him, and the Father Who sent Him. He has given thee a new name in Baptism, by which He will know thee among His little ones—the name of Lucilla, (Little light ) meaning light.'

the holy Pontiff im-The words of pressed themselves indelibly upon the little Claudia, especially the Holy Name of Jesus, which became at once a glowing spark in the very centre of her innocent heart. It seemed, too, altogether fitting that with the new life so wonder fally opened upon her she should have a new name, and that it should signify light—the light that had dispelled the

Claudia wondered what had becom of the One in shining raiment who had touched her eyes when the baptismal water was poured on her head, at the moment she received her sight; but moment she received her sight; she did not ask; she could c prehend nothing yet, except t she had been blind all her and could now see, and that life heart was glowing with love towards Him Whose name was enshrined therein. Raising her eyes, sparkling with joy, she gazed on the Pontiff's saintly face,

and said, with simple trust : "Oh! sir, I would thank thee fo opening my blind eyes if I know how; but tell me who thou art, and thy mame, that I may keep it in my heart with the Holy Name thou hast taught

"I am Stephen, a priest of the Living God, my child," he replie l, laying his hand on her head; "and I now bless thee in the Name of the Father, and of the Son, and of the Holy Ghost. Go in peace ; faith has been given owledge will presently follow, with the fulness of heavenly gifts.

Obeying a swift impulse, she knelt at his feet, kissed his hand, and laid her theek for an instant upon it; he raise her gently, and she stood, happy to

t, near him. Thou wilt soon," he said to Nemes'us, as he touched his gleaming corse-let, "put on the armor of Christ for He gave her a flask of rich red win overthrow of idelatry and establishment of His kingdom upon and a crystal cup, then stood watching her in speechless emotion as the ran swiftly down the corridor= "Truly, truly," he at last whispered, bowing his head and crossing his hands reverently upon his breast, "the Lord God is a earth." The Pontiff spoke with emo-tion, for the winning of this noble soul to God filled him with unspeakable joy. "I would not delay thy Baptism. joy. "I would not delay thy Baptism. On the morrow, when the clepsydra shows the hour of noon, seek me here, upon his breast, "the Lord God is a mighty God, and merciful in His ways." When Claudia—as we will still call and we will confer together before the The the wife of Tertullus will guide this little lamb into the green pastures of the one true Fold, of which Christ is her-reached the atrium, she saw her father leading Zilla in, her face as white as a snowdrift, her eyes half closed, and her steps lagging and unthe Shepherd. the Shepherd. Now go in peace, giv-ing thanks to the Almighty Father of certain : he led her to a couch, and gave all, for the grace of faith." On their way home, the blue skies, the golden sunlight, the green, flowery her the wine; she felt the child's soft lips upon her hands, her caressing arms about her neck, and heard the loving the golden summit, the green, howers stretches of the Campagna, over which cloud-shadows were skimming; the beautiful mountains, trees, flowers, batterflies, men and animals—all seen now for the first time—filled the child's accents of her voice, which had always been as sweetest music to her ears. She opened her eyes and gazed for an She opened her eyes and gazed for an instant into those so lately blind, now full of life and intelligence, shadowed by a half-wondering look of distress; then the woman whispered: "Leave mind with wonder and inexpressible then the woman whispered: "Leave me a little while, dear child, until I am delight. "Oh! but for Him Whose name is in my heart I had never seen all this or thee, my father !" she said, her voice better. "It is her voice—but can it be Zilla? I thought she would be glad-so glad when she heard I could see!" she tremulous with excess of happiness. Oh ! how I love Him !-but tell me, who is mused, as, obedient to a look from her God : "He is the Creator of all thingsfather, she left them, and wandered out under the trees, where, with wonder sweetened and brightened by faith, she the heavens, the earth, and all who Eve; and beside Him there is none where the one holy, Supreme Scing, while the gods we have wor-shipped are false deities, who delude men to their 'estruction. Henceforth, my child, we will adore and love and serve the one Supreme God, by Whose gazed with delight on the beautiful things of nature. The sweet child felt, without formulating it, how good it was that sight and knowledge should have come together, and how much less complete one power thy blindness has been removed, and the darkness of my understanding would have been without the other. The thought of Zilla troubled her; it was all so different from what she had expected; it was the first drop of bitterenlightened," he answered with emotion, she listening, with her eyes fixed on the far-off sunlit spaces, believing, ess in her brimful cup of happiness. yst not comprehending what his words and disturbed her, until she whispered

"Oh ! Zilla-my good mother ! I can see ! I can see ! Let me into thy dear face." "See? Have the gods at last opened thy eyes, my child?" said Zilla, who grew instantly white, and was almost unable to speak, the sudden-ness of the news was so overwhelming. "The gods? No! Listen, my Zilla! There are no gods. Hast thou ever heard of Him called the *Christus*? He Have the gods at last

gave me my sight in an instant; my blindness is gone, and, oh! I can see ! Is it not good news?" cried the child, her voice ringing with gladness. But Zilla could not reply; she staggered from Claudia's embrace, and stood as if turned to stone, her coun tenance wearing an expression of pair and horror. All that she had longed and prayed for had come at last; the blind eyes of the only being she loved

in the world had sight given them-bui how? Rather had she remained blind all her days than to have her sight or such conditions ! To be a Christian-that was what it all meant ! And now -when it was death to deny the gods ! Zilla's first impulse was to go away

and be alone to look this terrible mis-fortune in the face; she tried to move, but her trembling limbs refused to bear her, and she would have fallen to the earth, had not one of the female slaves who was passing at the moment on som domestic errand, sprang forward, and caught her in her strong arms. She was not unconscious, but dazed, pros-

trated, and bewildered, like one in a nightmare. Frightened, Claudia ran in, through

the atrium-she did not know where-in search of some one who would get he vine for Zilla; and, in a well-lighted wine for Zilia; and, in a weilighted corridor, she almost ran against Sym-phronius; startled, she stopped and gazed steadily in his face. It was an old, wrinkled face, with a fringe of white hair and beard around it; his great black eyes protruded, his was so large that it gave a grotesque character to his countenance, and his complexion was like parchment. He stood a moment aghast.

"What has happened, and how is it that thou art running about all alone, my little lady ?" he gasped. "Now I know thee by thy voice,"

she said, not yet recovered from her astonishment at so strange-looking an apparition: "thou art Symphronius, the steward. I am no longer blind, and apparition : was looking for thee to get some wine for Zilla, who is ill. "Not blind? When-thou wert blind

a few hours ago, my little lady !" he ejaculated. "I was, but now I see," she sweetly answered.

The old steward felt as if the leathern pipe of one of the aqueducts had been suddenly turned down his back; for the news, although so joyful, gave him a shock that staggered him; and, not

knowing what to say, he leaned against the wall, and made the Sign of the Cross. The child had seen the Pontiff Stephen make that sign when he pro nounced the Holy Names; he had made it on her forehead, and again when he

blessed her; and she was conscious it was the sign of Him Whom her heart "It was He Who made me see—the hristus," she said sweetly. "Oh! it is good to find some one he Him !" Christus, who know

"I am His unworthy servant." said the old man, with quavering voice; "but I cannot speak for joy; I can only lift up my heart, and give thanks to Him Who has brought salvation to this house. Rest here, dear little lady, while I get wine for Zilla."

'I will come with thee," she said. taking his trembling hand as he turned to go to the wine-closet; "and present-ly, when Zilla is better, other good tidings await thee. Give me the wine; I will run back with it."

the gardens,-spaces checkered by a wished her to learn from his own lips thousand flickering golden shadows-Claudia caught sight of her father going in the direction of the stables, and actions flicker of the stables, wonderful things that had taken place that day, and to understand that he and the child were no longer wor-

THE CATHOLIC RECORD.

shippers of the gods, but Christians. The woman knew him too well to indulge the faintest hope of his faltering in the fatal course he had adopted, and his language was too lucid and coherent to afford a doubt of his sanity. She listened in silence, the iron entering deeper into her soul with every word uttered, while the consequen his apostasy gathered in frightful array

before her. It was terrible; but Zilla was a woman whose maternal instincts had been fostered into unusual tenderness by the helplessness of the charge which, under peculiarly sad circum-stances, had devolved upon her, and she blind eyes. claimed Nemesius, while tears filled his presently found how indestructible her eyes. "I will go at once;" and turn ing, he went back, while the child love was, and how it would at last triumph over herself. And, now that tripped away to her nurse, catching at he had told her all. Nemesius added :

"It will be difficult, I fear, for the head, or pausing an instant to smell and touch with her dainty fingers some to remain longer with us; for thou art still a worshipper of the *dæmons* known as gods; for thy own happiness, then, her hand it may be better for thee to return to Thessalia, before the storm breaks. Thou shalt be provided with ample

means and a safe guide-nay, do not decide too hastily. Later, I may not have power to serve thee, for we both that to become a Christian means death. "I care not for death, but for her,

my child, I would plunge this stiletto into my heart; and, happen what may, I will never leave her."-She had snatched the gleaming, keen-edged thing from her hair, which fell in a him, meant a command. one I was born to-no other belief but, gods or no gods, I will never guished patricians as had not left the faithless to the promise I made to the ity for their summer homes on the dying," she said, in hard, bitter tones. "If such be thy choice, thy idola-trous belief must be kept in thine own heart, nor ever referred to in her hear-ing. It would be better to part, unless perator affected to be a patron of literature and learning. Among the guests were many beautiful women, whose sparkling eyes and rich garments thou wilt open thy mind to receive the Truth—which is the highest good I can wish for thee," replied Nemesius, in

his firm, even voice. "O Nemesius! thou who didst we gave brightness and variety to the ship the gods, and with loyal mind didst punish their enemies with fire and sword! It seems too incredible for bepunish lief that thou shouldst all at once his cabinet and awaited his presence.

abandon the religion of thy virtuous and It had been some weeks since the hand some commander of the Imperial Legion pious ancestors for a delusion !" she had shown himself at the palace, and he found his progress impeded by many, who, imagining he was there of his own exclaimed. "I have abandoned a delusion, by the grace of God, for the eternal

pleasure, thronged around him with My child's blind eyes and the friendly greeting and pleasant words. blind eyes of my spirit were opened at Gravely courteous, a whispered word the same moment, by the grace and power of God; henceforth we are of his being on his way to the Emperor, released him from their well inten-Christians !' answered the noble sol

dier. "But, alas! hast thou considered no further interruptions, he passed on, looking neither to the right nor the her ?" she wailed ; " thy delicate, lovely one, on whom no rough wind of left, until when near the draped en trance through which he was to pas fate has ever blown, who has been shel tered on my breast and in my arm from every ill my watchful care could into the anti-room of the imperial cabi net, ho heard a sweet, low voice, meant for his ear only, saying : "Not a word for his ear only, saying : "Not a word or a look for a friend ?" Turning quickly, he confronted Laodice, who attired in soft, gold-colored Eastern vert! Ah, pity her! Is her tende lesh fit for the rack or the teeth o vert! panthers? Ah, gods ! what madness And art thou ready to give up fortune silk, set off by draperies of scarled Syrian guaze, spangled with gold, and "All-everything !" was his firm

low-voiced reply, as he turned away and walked out of the atrium, hi ewels rare and sparkling, looked dazzlingly beautiful. nature stung in the tenderest spot, but his resolve and faith unshaken. the color deepened in her cheeks, and The woman felt as if the crowning

her eyes shone under their long, fringes with half-veiled splendor. woe of her life had come. She would as soon have expected the sky to fall, " My friends forgive my inattention as soon as they hear that the Enperor as for that to happen which had hap-pened this day. With her head bowed pened this day. With her head bowed down, her face covered with her hands, her hair fallen like a sombre veil around her, she sat there benumbed, without the power or wish to move, until soft arms stole around her, and nearer to him, she said : the voice most dear to her said, in

tones of tender entreaty : "Wilt thou not raise up thy head, Zilla, and let me look into thy face? news of the dear Princess Vivia." So near had she come that some of Hast thou forgotten that I can now see thee, and does it not make thee glad ?" Zilla's hands fell; she raised her wan face, and tried to smile into the of his sword, which he, intent only on the object for which he was there, did not at first perceive. "Claudia is well and happy to be at bright, beautiful eyes that scrutinized her countenance, and beheld in its grief-stricken lines, in stern white home among her flowers. Fabian is the correspondent of the Princess; but he is hunting somewhere in Umbria, so that aspect, a first glimpse of human sorrow; frightened, the child drew back, say-"Speak, that I may know if thou I have really heard nothing from her since her departure," he answered, and would have gone on, but discovered art Zilla Claudia's movement and her sweet his awkward dilemma, and made an effort to disentangle his sword, but, manlike, words pierced Zilla's heart ; passionate love for the child asserted itself, strengthened and intensified by a sense of the deadly perils which would henceforth lock only tore the flimsy gauze, which seemed to elude his grasp, and made would henceforth lurk every instant about her; and roused with it an im-pulse, as fierce as that of a lioness when matters worse. While thus busied, she full of apologies his hand came in contact with her lithe cool fingers, which, under predanger threatens her young, to save her from the evil consequences of the tense of assisting to separate the mis-chievous tangle, contrived to make it insane delusion under which, by the arts of the Christians, she and her more inextricable. She felt that he father had fallen. Fondly the old nurse looked into the started, and drew back from her touch as if an asp had stung him, and questioning, saddened face ; the rigor of her grief softened ; tender, familiar said in her most dulcet tones: "Why always cold only to me, Nemesius?" words fell from her lips; and when she saw how brightly her darling's eyes beamed upon her, illuminating the child's lovely face with an inexpressible He seemed not to hear her, but, making a step backward, slipped the scabbard from his sword, which remained dangling to her fringes and scarf ; then, with charm, an emotion of joy usurped the a grave bow, he left her with the trophy the golden head to her boson, she laid her check upon it in the old, caressing she had so unfairly won, and a few minutes later entered the Emperor's cabinet, with a shadow of annoyance or his countenance, showing how intoler ably the incident had made itself felt way, holding her close to her throbbing heart, as if to shield her from the ven-Valerian, always impatient and irascible, scowled and gave him cold geance of fate. "Now, now do I know it is thou, my own good mother !" exclaimed the happy child, releasing herself, but still greeting; but when the delay was explained, the situation struck his sense happy child, releasing herself, out still holding Zilla's hand. "Let us go to the gardens -- to the old, beautiful places, which I have not yet seen, where I will tell thee of Him Who has given me sight, and Whose name is in of the ridiculous, and a low rumble of laughter, which threatened to end in apoplexy, told that he was appeased. "B the gods!" he exclaimed, as soon as he recovered breadth, "it was a cunning trick Cupid played thee, my my heart ; for thou lovest me, and wilt also love Him for being so good to me; grave commander; and, since he has caught thy sword in his net, it is to be wilt thou not? supposed thy heart will be the next to

when people begin to think they are frozen," said Valerian, in his throaty, rumbling tones, evidently well pleased at his own wit: "but," he continued, there are matters of more importance going in the direction of the stables, and, asking Zilla to wait a moment, she ran towards him; he saw her com-ing and stopped, watching her approach, his heart full of an indescribable emoof which I desire to inform thee, knowing how zealous that art for the glory and honor of Rome. Information comes that the army of the Persian monarch tion. Oh! how brightly shone the eyes but a few hours ago blind ! What

eyes but a few hours ago blind : What a depth of love beamed from then as they met his! He leaned down and kissed her head. "O, my father !" she said, " hast then for Something in the said, " hast until he arrives. Sapor is a crafty fellow, and, although I have no faith in him, I shall humor his mood to a certain thou seen Symphronius? No? Go, then, and make glad his heart by tellextent, until some expected treasures come into my hands, wherewith I may ing him all that is in thine ; for he too knows and loves Him Who opened my old Symphronius too !" ex

in Rome-about a Christian named Lawrence, and his sorceries at the house of Hippolytus, and all that hapand his sorceries at the pened ?

simply bowed in the affirmative, and held his peace by a mighty effort, but from no craven impulse, as may be imagined.

of Zilla's and their steps turned to phemer of the gods has promised to re veal where the treasures of the Chris wards the cascade. After his interview with the old tians are concealed. They are reported steward, Nemesius rode out to his camp, where, after attending to milito be immense. After I possess myself of them I will reward both him and Hippolytus—yes, by the infernal gods ! tary details, and reviewing dopted evolutions in some newly adopted tactics, he returned to the villa, to details, and reviewing certain such reward as will astonish them and delight Rome. Listen! I have been reading some of the Greek classics, and found not only new ideas, but cerfind a messenger from the Emperor awaiting him, with a letter written in his own almost illegible hand, requesttain novel methods; and I have also ing his presence at the palace that evesome splendid unbroken horses from th ning-a request which, coming from plains of Northern Asia, to illustrate Arriving at the palace, Nemesius an exciting episcode. I have thought, too, of a new feast for the gods-a roast found the rich and spacious apartments thronged with such of Rome's distin-

sweeter than the nard of Asswria, and the cinnamon and spices of Arabia. We will propitiate the divinities with more Christian blood, until the earth smokes with it; then, all being ready, we'll plant the Roman eagles on the Persia, and bring Sapor in hills of chains to Rome to grace cur triumph.

face grew purple, and his eyes glared with such diabolical fury that he failed On entering he was met by one of the to observe the countenance of Nemesius which was bent upon him with a stern Emperor's pages, who informed him that his imperial master had retired to expression of prophetic warning, whilst his lips could scarcely keep the words that would declare him a Chris tian. But the time had not yet come for this, and the Spirit of Love tha had led him into the very vestibule of

ect and glorious testimony. When at last he was permitted to leave the imperial presence, and had got outside the palace, he found a slave of Laodice-the Cypriot-in waiting with his sword, which he presented tioned importunities, and, anticipating with profound obeisance, and with it a letter; then instantly and without

ssisted by the old steward, removed and destroyed the shrine in his Turning ment, before which he had for many rears offered idolatrous worship to the god whose image in gold stood thereou -the god in whose honor he had daily poured the morning libation of win mixed with frankincense, and at evendazzlingly beautiful. As the glance of Nemesius rested for a moment on her, tide burnt costly Arabian gums and spices. The image, plate, small brazier and cup, all of gold, and fine workmanlong, black battered together into a shape hip, he less mass, and directed Symphronius who from henceforth was the confident. ial agent of his charities-to sell the metal, and give the price to the poor.

for lime.

I remember the day my Donal came with a look of care in his eyes, which he strove to hide, but which, with love's keen instincts, I quickly noticed. "Pulse of my heart," "I have bad news. My uncle is dying and my mother insists on my going to him. You know I am the heir ; besides." he added, " the poor old fellow is fond

"Who would not be?" thought, as I looked at his lithe for in the fuliness of early manhood, the frank, open countenance, with the eyes sparkling wells of truth and the clear, firm-cut lips. Perhaps, O God! I was too fond of him. I clung to him ith a vague presentiment of danger. Don't go," I cried, shaking like a leaf.

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he murmured.

"Bat I must, Mary," he said, looking down at me from his great height. He was over six feet, and I was a little, dark thing, scarcely reaching to his shoulder, with a pale face and masses of shadowy hair, possessing nothing that he should have chosen me as his that he should have closed no as its pearl amongst womanhood. His "White Rose," he called me. "You are just as high as my heart," he used to quote. "And your eyes are dark pools of un-known depths into which I would never tire gazing." "Take care lest you fall in !" was my

merry resort. Your warning comes too late, little

one. I lost my head at the first glance and tumbled in body and soul; and now I am down in the magical depths, I find it is so delightful I care not to leave it. " But must you go, Donal ?" was my

selfish cry. ... Duty is duty, dearest; would you

have me shirk it?" "No," I answer, doab:fully though in my secret heart I wish Duty at the

bottom of the sea. "Besides," he adds cheerfully, "it is only for a few weeks. It will som pass

You are going to have a visitor. M mother wishes me to see her son 'White Rose,'" he said fondly. told her all this morning." "I hope she will like me," I murmur.

'Soretimes I am a bit prickly.' "You are sure to like each other, he

weakly. "Wasn't there some one else? I am only a poor little girl with fifty pounds a year to live on, and scarcely a friend in the world.

"Enough," he added, a trifle sternly, placing his hand over my lips. "I shall finish the sentence for you. You call yourself a poor little girl. And what am 1? A great big, hulking fellow, not fit to tie your shoe-lace; knowing you have male a man of me. As for the money, thank God, for your sake, plenty. It goes to my heart to have see you, day in, day out, teaching-teaching. But that will soon cease." We are sitting on a rock at the top

of Slemish. At our feet nestles the fertile valley of the Braid, its young fields decked in tenderest green, its hedges pink with the promise of spring. Further away lies the town, the faint blue smoke from the houses ascending spiral-like into the soft grav haze below the amethyst and rose of the sanshine. To the west, through the changing chaos of drifting vapor, I see a cloud-small, black and ominousrapidly advancing, gathering strength from the gray and white forces until it becomes a compact mass, and like a great army threatens to destroy the golden palace of the sun-god. it in fascinated silence. Is it an omen of the future? I shaver involuntarily. Donal slips his hand into mine.

"White Rose," he whispers, "why so sorrowful? Shall I play you some of our favorite airs? Behold in me the rival of the lark!" And he cast a laughing look towards his beloved pipes. "After all my trouble, and braving the ridicale of the villagers pipes. "After all a braving the ridicule the villagers

Then commending his soul to God, to gratify your whim of listening to my her fringes and gauze drapings had and invoking the Holy Name of His poor music on the top of Slemins at caught and got tangled about the hilt divine Son, he retired to rest, after a sunrise! Was there ever such an ungrateful maid?" "O Donal," I answer penitently, "forgive me. But play, play!" I reit-erate, wildiy. "Perhaps it will drive away my sad thoughts. Who knows when I shall see you again?" day into which had been crowded an eternity. TO BE CONTINUED. THE SKIRL OF IRISH PIPES. "Now, little woman, no more of that," he says, gently but firmly. "I shall be back in a month at the latest— All morning midst the maddening din of a great city it had been ringing in my ears—the skirl of Irish pipes, with and then—" He opens his arms with an involuntary gesture, whilst a look their waves of plaintive melody. Touched by a master hand, it runs an involutary gesture, whilst a low of ineffable love streams over his face. I turn away my head. My poor, weak affection seems so cold beside the lava of his burning passion. Tears of joy well in my eyes, and a silent prayer through the gamut of human emotion ; now faintly clear, like the far-off voice of happy children; anon sad, like a mother in pain; then again passionately tender with love's own pleading. I rise and go hastily to my window to rises from my heart in thanksgiving for this most precious of all gifts-a good convince myself that I am not dreaming, and pierce eagerly the maze of a Broad-way crowd to find the player. Alas! man's love. Surely the world never listened to such music as that which my Donal played that early spring morning on the top of Slemish. Old Gaelic airs of surthere is none; it is merely an halluci-nation of memory, and the cause of it a passing beauty that seemed to have imbibed the very spirit of the moun-tain. Now glad, like the sunrise, with box of shamrock lying on my table in all their vivid greenness. My hot tears fall and wither the delicate petals, and through a mist I see the home of my youth gleaming shadowall its magic colors woven into exquisite harmonies and rippling over with laughter, like the stream tumbling down the hillside; now sad, with the weird lone-liness of the mountain and the solemn like through the vapor of Slemish. It is early morning, and the quiet fields are dew spangled; the kine are browsrustling of the leaves in autum; now ing on the hillside: the Slemish is slowly rising phantom-like from the white mists. In another hour it will be stormily, like the wind in a hurricane tearing up young saplings in its fary; yet withal strangely sweet. I listen with a pleasure which in its intensity sunrise, and the young god will adorn her with dazzling raiment, hiding all her ruggedness, and transforming every almost amounts to pain.

### OCTOBER 24

### sound of wind whis pice of young lare, ment before were rowed lovelines keen sense Again the aw

omen? "Come, Mary, turning to rain, an Donal says, tende a change," and hi change, rizon anxiously. horizon and total hillside, but befo down the storm 1 and the air is f rattle of thunde flash of lightining

ged grandeur of h Terrified, I clin spite my remons-coat and puts it form, for the rain torrents. At las ated, we reach cottage-beside t call home. As ceases suddenly, a from the blue of

sunlight falls and of my lover. "A good omen bends his handson meets mine. The look, and I am alo weariness of the The everlasting was never more it helped to fill Then, without we bolt from the The third day at

she answers for

was sitting ami them with an eag myself, when a loorway, and a presence stood b Donal's eyes, but where his were all

as I met her gaz "You are Do nur, rising. "lam the mot

with you in priv faces of the chil "Yes," I man my pupils in cha lead the way which interven and the school spoken by eith little sitting ro

eyes scan me up said carnestly. "But I am not her choice," I answer destroys the ca "He has not h

audibly. I felt the hot at the cool ins ther signs. "Girl, this

said, fiercely. consent. Wou consent. Wou So totally un that I could not

like a dumb th "Speak," sh what you mean satisfy you ?" The coarsen through the a melten lead,

and leaving ageny. I coul ment, but res quietly, " Ma speaking to ye I saw the pr

a blow; then broken by th on the mantel bing heart. "Madam"voice, so ho sounds-"I n before God

passed, and until you con and ask me. I add with have yet to match for a erect and ey the door, the passes silent looking. "What ha

mother's fee

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has fallen back from his frontier, and that he has dispitched an envoy hither with proposals which will not be known

come into my hands, where war with be enabled to carry on the war with loctmative effect. Thou hast more destructive effect. Thou hast heard-nothing else has been talked of

Nemesius had, indeed, heard, but butterflies as they fluttered over instant to smell

" Under dread of torture, this blas-

flower beside her path, until I was once more in the clasp

undreamed of in the culinary art, the fumes of which will be as incense Latian coast, or gone to their mountain villas; also military personages, orat-ors, wits and scholars; for Valerian Im-

And so the tyrant boasted until his

Truth restrained him for a more per

word, withdrew, gliding away some-where in the darkness like a shadow. That night before he slept, Nemesius,

has sent for me, and that I am on my way to his presence," he replied, in gravely courteous tones; and the Ro-He commanded further that before the sunset of another day all the images of man gentleman would have passed on without further parley, but, advancing the Lares and Penates, and every vestige of idolatry, should be removed to the cellar, and there broken, and Spare me just a moment! I would hear something of thy lovely child, and afterwards cast into a pit to be burnt



the Holy Name that was enshrined in maveyed. When they reached the villa and her heart-the Name which so uttered Memesius drew rein in front of the portico, Zilla was waiting under the an appeal for help, which brings swift response, in strength to bear if not to heal. Her Christian life was es to receive her blind charge, to ad her in, watchful of every step, and only a few hours old; the mysteries of to perform for her all those services of divine grace were yet unknown to her ; etion which her faithful heart was but, although given in measure propor-tionate to her littleness, in their effects ever ready to bestow-to be eyes and hands for her at every turn, and anticithey were the same in kind as to one pate every want. But when she saw further advanced in supernatural knowledge. When Zilla recovered somewhat.

and come running to meet her, the woman stopped as if spellbound; while eathen-like, she was ashamed of her the child, radiant with happiness, her weakness, and by a strong effort of her glowing, sparkling, her cheeks eyes sparkling, her cheeks glowing, threw herself into her arms, exclaim-

ing :

Zilla yielded to the sweet constraint surrender.

of her hand, without speaking; for what could she answer to an appeal so confiding? But Claudia did not " My heart, great Emperor, had alconfiding ? But Claudia did not notice ; her innocent heart was in such ready made its choice and complete surrender before this awkward accident a divine glow with the new joy which had that day entered it, and her eyes occurred," answered Nemesius, whose words had a significance of deeper im-port than his heaver dreamed of.

were so ravished by the beauties of nature, over which it seemed to shed a light "not seen of men," that there "By Apollo! that is news I am glad b hear; but it does not surprise me; to hear : was po place left for shadows or anxious for it is the cold, silent ones who are

was no place for the state was not not only sty, my Nemesius, but like dered in fields elysian, nor dreamt that not only sty, my Nemesius, but like dered in fields elysian, nor dreamt that an angel stood with flaming sword to space the to resume her seat; he spaces that lay between the villa and flame at unexpected moments, and just drive us from our Paradise. How well

dark tarn, into diamonds of flame, and every cornfield into rivers of gold. I see it all. O God! I see it all; and as a miser clings to his treasure, I cling to my memories, fearing that, like all transitory things, they may flee and music keeping time to the marching feet of my mountain lover.

' My Donal Bawn, with eves of dawr and hair like ripened corn." Again I run to meet him, and to-

gether we climb, hand in hand, the golden hills of Slemish. To me those moments were the Glorias in life's Ro sary; each forming an oasis on the Calvary way, giving the spirit renewed

vigor to mount the steep heights. Oh, happy hours when, forgetting the world and by the world forgotten, we wan-

urges, cheerily. A wat drop falls on my face. I look up startled. All the goden glory of the sun has 'yanished, the sky has become gray, and there is a moaning

" Donal," I ask, huskily, " play ' Savourneen Deelish.'

A shade passes over his pleasant face. "Too sad," he murmurs. "But, if you will, why I must.'

With his whimsical saying he comm inces.

The plaintive, wild agony of the air is too much for me; the tears run down my face like rain, and sob after sob relieves the tension of my over

charged feelings. "Mary! Mary!" A pair of loving arms enfold me. "You must not give way. Think of the future-the bright,

beautiful feature." "I can think of nothing but your

going," I answer, weakly. "But it is for such a s lort time," he

### OCTOBER 24, 1908.

sound of wind whistling through a copice of young larches that but one mo-nent before were radiant in their borrowed loveliness. A keen sense of desolution seizes ne. Again the awful thought—is it an

ay my Donal came e in his eyes, which e, bat which, with s, I quickly noticed. omen? "Come, Mary, we must go. It is turning to rain, and your dress is thin," Donal says, tenderly. "I see signs of a change," and his keen eyes scan the art," he murmured, My uncle is dying a change, a change, and his the hurry down the horizon auxiously. We hurry down the hillside, but before we are half way down the storm bursts in all its fary down the air is filled with the hearse ists on my going to the heir : besides." or old fellow is fond

not be?" was my d at his lithe form, early manhood, and untenance, with the is of truth and the Perhaps, O God! I m. I clung to him entiment of danger. ed, shaking like a

BER 24 1908

ry," he said, looking s great height. He and I was a little, by reaching to his ale face and masses possessing nothing ve chosen me as hi ve chosen me as his anhood. His "White me. "You are just t," he used to quote. re dark pools which I would never

you fall in !" was my

comes too late, little ad at the first glance, body and soul; and the magical depths, I htful I care not go, Donal ?" was my

dearest; would you

er, doabtfally though t I wish Duty at the

nur, rising. "fam the mother of Squire Darrah," she answers formally. "Can I speak with you in private," as the wondering faces of the children dawn upon her.

dds cheerfully, "it is ks. It will soon pass. have a visitor. My ne to see her son's he said fondly. "I orning." I like me," I murmur.

a bit prickly." to like each other, he

her choice." I answer there some one else? little girl with fifty live on, and scarcely orld."

added, a trifle sternly, l over my lips. "I entence for you. You or little girl. And what big, hulking fellow, ur shoe-lace ; knowing man of me. As for the od, for your sake, I

goes to my heart to , day out, teaching-hat will soon cease." on a rock at the top our feet nestles the the Braid, its young tenderest green, the promise of spring.

es the town, the faint the houses ascending the soft gray haze hyst and rose of he west, through the f drifting vapor, I see black and ominousng, gathering strength ad white forces until it pact mass, and like a eatens to destroy the the sun-god. silence. Is it an omen

I shaver involuntarily. and into mine. he whispers, "why "he whispers, "why Shall I play you some irs? Behold in me the ck!" And he cast a towards his beloved all my trouble, and licule of the villagers

whim of listening to my the top of Slemish at there ever such an un-

spell, and with a crooning sound of gladness I hide myself in that loved shelter. "White Rose," he whispered, "why did you do it? If you only knew

my agony when I found you gone and not a trace. My mether was in as great trouble as myself." I look at him incredulously; but in his perfect simplicity of heart he sees

it not, and continues gravely: "She gave me a message\*for you"; and fumbles for a note, which he hands me in silence. On it were traced the following abrupt words: "Girl, forgive my cruelty. I throw myself on your mercy. Donal knows nothing; it would kill me if he should learn the part I

and the air is blied with the hearse rathe of thunder, whilst flash after flash of lightining throws up the rug-ged grandeur of Slemish. Torrified, I eling to Donal, who, daacted. When I saw his miserv I suffered as woman never suffered before. On my bended knees I implore your spite my remonstrance, takes off his coat and puts it round my trembling On my bended knees I implore your pardon. Take my son, make him happy, is the prayer of mother." I tear up the letter into shreds. "Donal will never know," is my silent thought; and I turn a happy, glowing coat and puts to round my tremoning form, for the rain is coming down in torrents. At last, thoroughly satur-ated, we reach the gate of the tiny

cottage-beside the old school housecoltage beside the old school house 1 call home. As we stand the rain ceases suddenly, and the sky clears, and

face to my lover. "White Rose," he says, "my mother welcomes you"; a little anxious exfrom the blue of the heavens a shaft of sunlight falls and rests on the fair head pression stealing over his face. "Yes," I answer gaily, "it as all a misunderstanding. Donal, Donal," I

of my lover. "A good omen," he says gaily, as he "A good omen, he says garry, as he bends his handsome head until his face meets mine. Then one long lingering look, and I am alone. . . Ah! the weariness of the days that followed! cry wildly, "take me home to Slemish. This hot city chokes me. Oh! for a breath of mountain air and the skirl of

Irish pipes." "White Rose," do you remember that last day after the thunder storm? weariness of the days that followed! The everlasting routine of teaching was never more welcome than now, for it helped to fill in the lagging hours. "Shall I ever forget it?" I answer,

en, without warning like a thunderpassionately. "The sun is shining after the storm," bolt from the blue, came the crisis The third day after Donal's departure

"The sun is suming after the storm, he says joyously. "Did I not say that it was a good omen?" My happy silence satisfies him, and hand in hand we enter again into the hence being former former that say is I was sitting amidst my pupils, drilling them with an eagerness that astonished myself, when a shadow darkened the doorway, and a lady of most imperious garden of love. Overhead the sky is blue, and the birds are singing, and we lose ourselves in its golden maze.— Shiela Mahon in Catholic World. presence stood before me. She had my Donal's eyes, but with the glint of steel where his were all softness, and I shivered as I met her gaze. "You are Donal's mother," I mur-

THE FEAST OF ALL SOULS.

Adapted from the French by Grace Tamagno. Just as the keeper was closing the gate of the mortuary chapel over the remains of his parents, Henri Michel 'Yes," I manage to say, and I leave my pupils in charge of a monitress, and lead the way across the green path which intervenes between my cottage stopped for a minute to look at the cemetery of Passy, full of melancholy grace on this hazy autumn afternoon and the school house. Not a word is spoken by either until we reach my or despite the legislative enactments of her politicians, the universal observ-ance of all the great feast days, shows spoken by either until we reach my little sitting room. Then the haughty eyes scan me up and down, and a sneer destroys the calm of the perfect lips. "He has not bad taste," she murmurs how intimately the national life is con-nected with the teachings of the Church.

So on the third of November, the day after the feast of All Souls, scarcely a grave but was bedecked with garlands or plants which had been placed there the day before. Wherever he turned he saw full blown roses, violets which were but just beginning to wilt and chrysansaid, fiercely. I will never give my consent. Would you ruin my son ?" um spread out like bright stars. So totally unexpected was this attack that I could not speak a word, but stood Then there were other flowers which had been carefully planted, such as like a dumb thing before her. "Speak," she said imperiously. "Say what you mean to do. What money will geraniums of every shade of red, white narcissus and gay fuchsias, until it alnarcissus and gay fuchsias, until it al-most seemed as if those who had been buried here had bedecked their rosting-place thus gaily out of gratitude to their friends on earth, whose prayers had helped them on their souls' journey. The autumn leaves blown gently off the trace by the mild breeze seemed The coarseness of her words burns through the armor of my pride like molten lead, searing my self-respect, and leaving a very canker spot of agony. I could ery aloud in my abase-ment, but restrain myself, and answer onicite it Modam way forward you way the trees by the mild breeze, seemed even to make a flutter of life in this city of the dead. And the movement quietly, "Madam, you forget you are eity of the dead. And the movement within was symbolic of the life without the walls—for Passy unlike the other cemeteries, is situated in the midst of the eity whose bustle seems to pene-I : aw the proud face wince, as if from a blow; then there was silence, only broken by the quiet tick of the clock on the mantelpiece and my own throbtrate it.

Although this pilgrimage of Henri Michel to his parents' tomb was very painful because of the many other gloomy recollections which flocked to his mind, still it was impossible for one of his highly wronght nervous temper bing heart. "Madam"-I hardly know my own voice, so hoarse, so constrained it sounds-"I never sought your son, and before God I vow, after what has passed, and I will never marry him passed, and I will never marry him until you come on your bended knees and ask me. I am poor—God wills it," I add with prond humility—"but I have yet to learn that a Blake is no match for a Darragh." With head erect and eves the bins. I then open match for a Darragh. With head erect and eyes flashing, I throw open the door, through which my visitor passes silently, relieved yet ashamed-

know it well since your parents selected their place here with us. Some of my colleagues say it's too small, but that's just what gives it its tone. And if you'll believe me, sir, we have to re-fuee applicants every day. " fuse applicants every day. "Yet you have sold some plots in the past year ?"

" Oh yes, quite a number. "

Henri's pride had evaporated, and so his curiosity had full sway. "Do you remember a Mr. Jules Berion buying a plot here?"

" Jules Berioni let me see. Oh yes,

now I remember. A tall, dark man. He was very thin and looked ill when he came here. I helped him to select the place. It was not long before he was brought here to occupy it. It's ot far from here ; look, on this side." "I thank you," said Henri, rushing madly in the opposite direction, to the

dered if his visitor were crazy. What is there about Berion's plot to

make him angry. Never mind, he'll soon get lost in that direction, then

The flower to his senses. The flower thieves, who were the source of all Father Bonnet's woe, could have stolen all the flowers in the cemetery without Henri's making any attempt to thwart them. His sudden attempt to thight them. This status plunge in the direction opposite to Berion's grave had been a flying from pain. He knew now that Berion had deliberately selected as his last resting-place a spot but a few yards from where he, Henri Michel, would repose when gathered to his fathers. Then he did it intentionally, he kept

Then he did it intentionally, he kept saying to himself as he paced aimlessly up and down the walks. It isn't blind chance, but he purposely did as we had planned when we were boys together. And now aiter wrecking my life he would disturb my peace after death ! And Jeanne permitted him to do it. She did not show him that even these poor visits of mine to our tomb would poor visits of mine to our tomb would become unendurable ! At first it had seemed so hard to be-

At first it had seemed so hard to be-lieve that Jeanne, who was but just out of the convent, had delibe ately deceived him every time they met. For her father had wished a long en-gagement so as not to lose so soon his only daughter. But when Henri dis-covered that Jules, who knew every secret of his heart, was her accomplice in deceit, his whole world appeared to be tumbling about his ears. Then he in deceit, his whole world appeared to be tumbling about his ears. Then he had quitted France for several years, and when he came back they had been some time married. Afterwards Henri had taken another

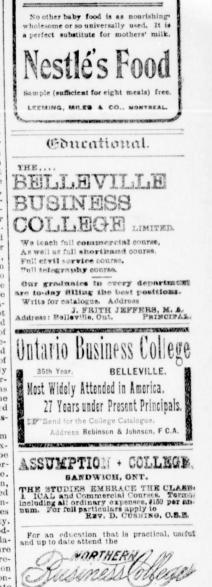
Afterwards from indicates another long voyage hoping like many another to gain from perpetual motion and the almost daily change of sights, the for-getfulness of his own griefs. But it was all in vain. At last be realized that life is too precious an opportunity to be wasted, so he had returned home and tried to be of use to the world by devoting his time to scientific research. He had but once met each of the two He had but once met each of the two people who had caused him such unhap-piness. Last year shortly before Jules Berion's death he had received a letter from him. At sight of the well-known handwriting he could scarcely bear to hold the envelope long enough to set a metch to it without of causea break. match to it without, of course, break-ing the seal. When all that was left of ing the seal. When all that was left of it were a few charred bits he had felt a childish pleasure in ringing for his serv-ant and bidding him, "Clean up that rubbish at once." One month later two lines in the newspaper had caused him to regret his deed. The lines were, "The funeral of Mr. Jules Berion geograph vasterday. The interment was occurred yesterday. The interment was at Passy cometery." In the course of his reverie he had

earth. There is, besides, her pre-his even adorned his grave on this first All Souls' Day after his death. For the first time in eight years the bitterness torical existence, so to say, in the eternal counsels of God, of which we know but little, though that little be first time in eight years the bitterness of his grief gave way. A feeling of tenderness went from him toward the friend who had suffered so for his dis-loyalty to him—and who had suffered through the same person. Now he for-gave him for being buried in the spot where he knew at least his old friend would see him. Then there is rememaduadrated with clear precision in many passages of inspired prophecy. There are the post-historical portions of her career, since the Assumption, of twenty centuries, of which we know fragmentarily, more, though still but little by comparison to what will be re-vealed hearafter. Both these eras in would see him. Then Henri remem-bered that the unadorned grave was only a symbol of the soul with nobody her mystic history have to be accounted for. Neither of them, however, can be glanced at here. Suffice it to say that the testimony of both, so far to pray for it, and he thanked God for the faith which makes us A few hours later, when old Bonnet was going his rounds before locking the gates, he was amazed to see the man who a few hours before had rushed in the opposite direction from Berion's the gates are public. as our imperfect knowledge allows us to

as our imperied; knowledge allows us to judge, whether writ by the finger of God in the Sacred Scriptures, or handed down by the equally trustworthy traditions of Christ's Church, more than confirm, they emphasize the position here maintained. That position, it may be repeated, is this : that there was a something almost unthinkable, quite indefinable with exactitude, altoresting place, now piling armfuls of flowers on his grave.-The Rosary Maggether unique and abnormal, preter-natural, and without any example or repetition — a something which per-tained to our Lady's story that could be offered in the store of no other MARY; THE PERFECT WOMAN. tained to our Lady's story that could be affirmed in the story of no other daughter of Eve. It is a question, then, to be asked and answered, in what did this mysterious and hitherto unknown something consist? All the Consider for a moment what is in-cluded in the phrase " Mother of God." Of course, no phrase, in this relation, ever framed by mortal lips can be made exhaustive, can be fully expressed by Inknown something consist. An one facts and circumstances we have glanced at; all the prophecies and tra-ditions which could be, but have not been quoted; all the necessary and logical deductions from both sources of logical deductions from both sources of human intelligence in this earthly tabernacle. We must be transformed must be transformed and translated before we can see and realize, and then describe in a phrase, our Blessed Lady as she was, as she is. divide knowledge—all point to a pre-eminent and singular position occupied by Mary in the Christian scheme of But short of perfect mental or visual Redemption, which stands absolutely and widely apart from all human experence in religion or history. What was that position? In theory it forms the dogmatic foundation of the one hundred

and fifty rhythms on the mystical his-tory of the Perfect Woman. tory of the Perfect Woman. The theory which underlies the poem seems to be capable of the following ex-planation, which, though it may be non-theological in form, may not, per-haps, be un-theological in substance. From the beginning of man's creation, so far as we know, the Un-originated Unity of God has been revealed as con-sisting of Three distinct. Personalities only, the Body and Blood of God. It only, the Body and Blood of God. It implies and means the habitation of God, for a given time, within the un-stained and untainted bosom of Mary. It implies and means the nursing, feeding, washing, dressing and soothing of God, as an Intant, at the hands of Mary. It implies and means the putting Unity of God has been revealed as con-sisting of Three distinct Personalities forming One Single Supreme Deity. Each Person of the Un-originated God-head appeared to bear a special rela-tion and office towards His creature man; and each one of the Three had re-lations towards man without confusion into His cot and taking out of His cot, at night and by day-God. It implies and means the teaching of the Child-God to walk, to talk, to work, to play. But the phrase implies and means more than this. The title, Mother of God, lations towards man without confusion teaches, that God lived with, was the teaches, that God lived with, was the daily companion of, was subject unto Mary, during His Infancy, His Child-hood, His Adolescence, His full Man-hood, being God, for the space of thirty years. Conceive this, if it be possible—of course it is impossible for any child of Adam to conceive—com-muning, consorting, abiding with God. between any two of the Divine Personalities. Of course, this Un-originate triform unity has imaged Itself in created matter—in addition to the creation of humanity—in cases too numerous to be here named. But, later on in the ages, another revelation was made of another unity which, in muning, consorting, abiding with God, even for a single year, a single day; seeing Him face to face; hearing His place of being un-originate and triform in character, was of twofold origin and was created in time. Here also, as conversation and talking with Him; asking Him questions and listening to veli in nature as in grace, there existed other and not less numerous ante-types which not obscurely pointed to this second form of created union, which may be called that of Dual-Unity. It is possible, even probable, that many of these instances of Dual-Unity, in regard to persons and things, which are mentioned in prophecy or history, which hich are of a common Father. Is all, or much of this too realistic in existed mystically or really, had, and were intended to have, more or less reidea and treatment ? Does the conception seem to verge too nearly to the point of reverent profanity? Does it lation to, more or less connection with, the Christian religion. In any case, the evince undue want of restraint, or exthe Unristian religion. In any case, the revelation of this later and created bi-fold union was made to man in the most intimate connection with our Holy Faith. And although the law of being aggeration, or bad taste, or ill con-cealed enthusiasm on the part of the writer? It may be so. But the ques-tion for the Catholic should rather be-Michel to his parents' tomb was very painful because of the many other gloomy recollections which flocked to his mind, still it was impossible for one of his highly wrought nervous temper-ament, not to be affected at the sight of this mortuary oasis in the heart of the gay city. His countenance which the gay city. His countenance which the gay city. His countenance which same tomb. Then though he had folt deep sorrow for the loss of his parents, son had been more the work of his be-

passes silently, relieved yet ashamed booking. "What have I done?" I reiterate again and again whea I realize all that has passed. "Thrown away my own has passed." Thrown away my own has passed. "Thrown away my own has passed." Thrown away my own has passed. "Thrown away my own has passed." Thrown away my own has passed. "Thrown away my own has passed." Thrown away my own has passed. "Thrown away my own has passed." Thrown away own has passed." Thrown away by own has pass summated in the union of God with Man in her spotless flesh—this was the prim-ary instance of the principle of which we are conscious, viz., that of Dual-Unity Unity.



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THE CATHOLIC RECORD.

azine.

The Dolphin,

II.

AN APPRECIATION.

I answer penitently, But play, play !' Perhaps it will drive thoughts. Who knows

you again ?" woman, no more of gently but firmly. "I a month at the latest-le opens his arms with gesture, whilst a look streams over his face. y head. My poor, weak so cold beside the lava passion. Tears of joy ss, and a silent prayer eart in thanksgiving for ous of all gifts—a good

orld never listened to that which my Donal y spring morning on the Old Gaelic airs of surthat seemed to have ry spirit of the moun-l, like the sunrise, with ors woven into exquisite ippling over with laugheam tumbling down th d, with the weird loneountain and the solemn leaves in autum; now he wind in a hurricane ang saplings in its fary; angely sweet. I listen which in its intensity

to pain. sk, huskily, "play 'Saves over his pleasant face.

he murmurs. "But, if must." imsical saying he com-

e, wild agony of the for me; the tears run like rain, and sob after he tension of my over-

s. ary !" A pair of loving e. "You must not give the future-the bright,

re." ik of nothing but your er, weakly. r such a s ort time," he

falls on my face. I look All the golden glory of mished, the sky has be-ad there is a moaning

mother's feelings?" I ask myself, and the serpent of doubt enters into the

audibly. I felt the hot blood rush to my brain

at the cool insolence, but gave no fur-

speaking to your son's future wife

satisfy you ?'

Girl, this fooling must end," she

the serpent of doubt enters into the paradise of belief in my lover. "No," I ery aloud passionately, "nor will he ever know. I shall send in my resignation at once, and the broad seas will divide us before his return. Oh, my lovel, my lovel we of the second of November, it was solely because his former friend who had died within the year, had been burked in the same cemetery, he did not know exactly where. Henri had decided that the meeting with his destined haid the meeting with his destined return. Oh, my love! my love! we were too happy." Then I fall to weeping bitterly.

that the meeting with his destined bride, who was now the widow of his former friend, would be far too painful and so he had chosen the day aiter the feast for his visit of filial piety. Now as he sat here, the mild autuun beauty of this scene, associated as it was with meny of the purest and holiest senti-ments of his youth, he felt a sort of weage which he had not known in years. Before the week is out I sail secretly, under an assumed name, for New York, to an auat, the only relation I have in the world, who has long entreated me to live with her. When I arrive I am so weak and ill that I have to be carried so weak and ill that i have to be carried off the steamer, and for many weeks I lie prostrate after a sharp attack of brain fever. And it is a very white-face girl who stares out of a Broadway window and imagines she hears the skipl of Lieb nice. peace which he had not known in years. Henri had thought, in avoiding a neeting with Jeanne, he had done all skirl of Irish pipes. Can it be possible, I ask myself, that

that was necessary to keep the wound to his honor and his pride from bleeding afresh. But he had overlooked the alonly three months have elapsed since the sun of my happiness set? Three years rather, each day of interminable most morbid curiosity that had possessed him ever since he had read of the death of his former playmate, Jules Berion. His pride had so far years rather, each day of interminable length, for it is freighted with the misery of a soul in agony. Has Donal forgotte: me? No word. They say Love overcomes all obstacles. I smile Jules Berion. His pride had so far prevented his trying to surmount the barriers which he himself had placed be-tween them when he had discovered their treachery, For his betrothed Jeanne by her infatuation for Jules Berion had not only made him ridiculous before all the world, but she had also estranged him from his best friend. But his dreadily. Three short decades - so soon! "Love is deathless"; I laugh soon! 'Love is deathless''; I laugh aloud in bitterness of spirit, and the sound jars on my over-wrought nerves and leaves me weak and hysterical. My brain is on the verge of madness-a little thing saves me. My wild eyes rest on the tender green of my box of shamrocks, and a peace ind scribable Greens over my tortured spirit. With him from his best friend. But his pride now seemed to be weakening and any chance occurrence might give his curiosity full sway. So, it was a little thing which accordingly happened. The guard had locked the gate of the creeps over my tortured spirit. With The guard had to be been and you be the projector-chapel and with the pride of proprietor-ship entered into conversation. Was it not natural that he should mistake loving fingers I place them in a glass and note every perfection of the deli-cate trefoil through the radiant trans-parency of the water. Again I am on Slemish, and a whilf of mountain air it not natural that he should mistake Henri's immobility for silent admira-tion. And old Father Bonnet was justly proud of "his cemetery," " his flowers," and even "his dead." Thus naively imagining he was echoing his visitor's sentiment's, he said : " "No wonder won admire it, sir. It's cools by fevered brain. So real is it that I turn round involuntarily, and the

and worn, with eyes that look as if they had never slept, but with the light of great love in their burning depths. He stands there reproachful, but with out-stretched arms. Am I dreaming? "Mary!" The voice breaks the

days of his youthin nopes and preasures before she and he had deceived him: his betrothed and his best triend. If he had visited the Michel mortu-ary chapel this year on the third instead of the second of November, it was solely ered, because he would not stoop to employ the only means of finding it out, and that was, had their married life been a happy one? And now as he walked along beside the cometery walls, this question kant, clamoning for an kept clamoring for an this question

this question kept changing for an answer-were they happy? On the one occasion that he had seen Jeanne entering her carriage, her con-spicnous style of dress and the effront-ery with which she stared at him plainly showed that his former sweetheart had scarcely toned down in these years. His encounter with Jules had been so different. He had looked at Henri so appealingly until the latter had turned away abruptly-and still he had selected his grave close to his former friend's ! These various questions, with the aid of his feet, were unconsciously bearing lodge Henri toward the keeper's When he again came face to face with old Father Bonnet he spoke to him with lowncast eyes and flaming cheeks, as if he were about to commit a crime, but he asked him the exact location of Ber-

ion's grave. In view of his recent experience of his visitor's lack of mental equilibrium, Father Bonnet felt it necessary to copy from the register the exact location of Jules' resting place, and to hand it to the erratic gentleman in front of him. Henri walked along counting the

Henri walked along counting the walks until he came to number fifteen, then to the fourth row. But when he came to it he stood spell-bound with surpise for a few mo-ments. He saw the name of Jules Ber-ion duly carved on the very simple head-stone and the date when he died. Dat in the middle of the wilderness of But in the midst of the wilderness o flowers which were scattered broadcast over all the surrounding graves this new head stone was perfectly bare, the grave was already deserted. Before this evidence of the tomb not having

and truths of necessity included and involved in her grand simple title? Nothing can be added to this all-comprehensive term, to com-plete the exactitude of its definition; plete the exact tude of his demittion , though much may be added in the way of supplementing it in love, in devo-tion, and in reverence. Still less, if possible, may auy thing, on any ac-count, be subtracted from it, or from any ecount, be subtracted from it, or from any

thing it conveys—seeing that it has conveyed, from the very first and in miniconveyed, from the very first and in min-ature, the creed of Christendom. Least of all may be spared the truth in this connection that, as a clean thing cannot come from that which is unclean, and as infinite purity cannot be united with that which lacks purity; so, if Mary be indeed Mother, and if Jesus be indeed God, Jesus could not possibly have dwelt within that which was not essentially pure, and Mary must needs the creed of Christendom have develt within that which was not essentially pure, and Mary must needs have been, by God's own will and deed, the one sole instance in a fallen world of an Immaculate Conception.

It hardly need be said that, amongst It narry need be said that, amongst the countless myriads of human beings who have lived and died on earth, of only one august Personality can these things be affirmed, that they are facts and that they are true. Mary the Per-fect Woman, is the one, unique, abnormal, unparalleled Personage of the Jewish and Christian dispensations of whom such things can be affirmed. As our great Catholic poet, Aubrey de Vere, has well sung of the Virgin Vere, has Mother :

One only knew Him—she alone Who nightly to His cradle crept. And lying like the monbeam prone. Worshipped her Maker as He slept.

This thought alone is sufficient to point mentally to something peculiar in our Lady's history, to something singular in our Lady's creation, which singular in our Lady's creation, which was not granted to any other, which differentiates her from every other, created human being with a history— and that apart from her supreme gift of

this evidence of the tomb not having was not granted where the provided yesterday, nor in fact any differentiates her from every other, created human being with a history— ances in pitying his friend. The answer to all the questions that had been bothering him was here before his eyes. He saw what his friend's life must have been with her, who had not which represent her mortal life on

TO BE CONTINUED.



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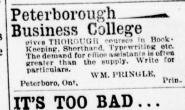


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# THE CATHOLIC RECORD.

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

Messrs. Luke King, John Nigh and P. J. learn to his grief that he cannot strike Neven are fully suthorized to receive subscriptions and transact all other business for THE CATEOLIC RECORD. CATEOLIC RECORD. with impunity at the venerable authority of the Head of the Catholic Church. The direct intercourse now likely to be

Johns. Rates of Advertising-Ten cents per line each established between the Vatican and the Porte is the first effective return blow dealt by the Pope ; but this may be

Haiss of Advertising - ten cente por line each merriton, savie measurement. Approved and recommendea by the Arch-Biblops of Toronto, Klirgston, Ottawa and St. Bordiace, the Bishops of Hamilton, Peter-borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Gorrespondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tnesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

this may occur sooner than this gentleman expects. Premier Combes and the French Cham-

portant that the save no authority to stop reas be send us. pendor collectors have no authority to stop r paper unless the amount due is paid. abter fattended for publication should be ied in time to reach London not later than eday morning. Please do not send us

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th. 1900. litor of THE CATHOLIC RECORD

 Te 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 manner in which it is published.
 Its matter and form are both good; and a wraly Catholic spirit pervades the whole.
 Therefore, with pleasure, I can recommend the bate faithful.
 Elessing you, and wishing you success. even of cordiality and affection. But that limit was reached by the French Government long ago. It is no wonder

Believe me, to remain

your, and winning, lieve me, to remain, Yours faithfully in Jesus Christ, † D. Falconio, Arch. of Lariesa Apost. Deleg.

LONDON. SATURDAY, OCT. 24, 1903.

POPE PIUS X. AND FRANCE.

According to the Paris Figaro, considerable sensation has been excited in diplomatic circles by the fact that Pope Pius X. had sent to the Sultan of Turkey directly the notification that he has ascended the Papal throne. The try to which religion has been in the notice was sent through the Apostolic Delegation at Constantinople, and not through the French Ambassador who has hitherto been the medium of comcially during the last few years. munication between the Pope and the Sultan. It is not beyond probability that the precedent thus established may be followed up by the establishment of a continuous direct communication between the Pope and the Otto-

annual meeting of the Grand Ligne man Government, so that for the future Mission which took place in the French the position of France as the protector of Christians may be ignored.

It may readily follow from this that Russia will assume the protectorate of the Oriental Christians, and either Germany or Great Britain that of the Protestants, and thus so far as the Empire is concerned, there may be a complete exclusion of France from the dignified position she has occupied since the Crusades, for nearly seven hundred years, as the recognized protector of all the Eastern Christians, This was a position which gave great prestige to France, and it was deemed so important that it was the demand of Russia in 1853 that she should hold this protectorate for the Greek Christians which gave cause to the Crimean war, in which Great Britain and France

were allied with Turkey. The act of Pope Pius X. in opening

his Pontificate with a direct communi-France ? The same press report which cation with the Sultan is thus likely to informs us that the Grand Ligne Misbe as far-reaching in its effects sion objects to the influx of these refas would have been the defeat of ugees from the cruel persecution the France, Britain, and Turkey in the refugees have endured in France, tells vania) has found a weak spot in the Crimean war, and this object may be us that the object of the Mission is existence of the Papacy, in connection attained now without the shedding of a 'the propagation of the Protestan drop of blood ! It is the natural result religion in the province of Quebec, " of the anti-Catholic policy of France We did not need this specific informathat the Pope should take this or tion, as we were already aware that it argument, which is as follows : is the object of this organization to similar action, the like of which was virtually threatened to be taken by Pope sap the faith of Catholic children in the Leo XIII. when the first laws were passed province of Quebec by making Protestby the French Chamber against the ants of them; and in order to effect religious orders. Pope Leo X. has this it insinuates that the French religshown already that he can act decisiious orders should be excluded from vely when the occasion offers, and the country as undesirable immigrants! Premier Combes and President Loubet They are, forsooth, "the worst element may easily read between the lines that of the Roman Catholic Church." Bat it is not in reality anything wrong in the this may be followed up by similar character of the monks and nuns which action in regard to the protectorate of Catholics in other Eastern countries induces the Grand Ligne Mission to unless there be a change in the internal make this slanderous statement. The real causes is what follows : They policy of France. " will make our work still more diffi-It is anomalous that France should cult." That is to say, their diligence interest herself in the welfare of religiin instructing and guarding the young ous orders in China, Persia, and against the wolves in sheep's clothing among the half-savage tribes of Africa, who are seeking to seduce them from while she is persecuting them to extertheir religion will counteract the mination on her own soil, and it is only proselytizing efforts of the Mission. It what is to be expected from a selfrespecting Pontiff who has the interest is for this reason that the maintainers of the whole Church at heart that he o' the Mission desire to persecute the should cease to ask to take up his cause French immigrants. The British Government was moved in heathen lands a nation which through its President and Premier heaps con- recently to offer to the persecuted Jews tumely upon that cause at home. In of Russia an asylum in the British possesfact, on the occasion of the erection of sions of South Africa, and in Canada Renan's statue at Tregnier, M. Combes we threw open our doors to the Doukhoalmost acted the part of a lunatic in bors who had been also suffering persecution in the Russian Empire. The the contemptuous terms in which he spoke of the religious orders whom he latter had not, surely, anything special described as "bundles of soiled clothes." to recommend them as desirable settlers and of the Pope and his blessings as in a new country, and it was, indeed, chiefly because they were restless worthless lumber. This language was atterly contemptible in face of the fact under the restraints of Russian law that they desired to come to live in that the nations of the earth still recognize the Pope as a Sovereign Prince, Canada. Yet the right hand of fellownotwithstanding the loss of his tem- ship and welcome was extended to poral power. This is because of the them ; and now it is known that they undiminished authority which he wields have given more trouble to the Cana- prerogatives of his office. in all countries as head of the one uni- dian authorities than any previous versal Church, and there is at the settlers. The Montreal Baptists were Britain, or the President of the United them.

specially forward in inviting the Doukpresent moment a French Ambassador obors to make their home in the at the Vatican and a Papal Nuncio at Canadian Northwest. Paris. Surely under such circumstances But the French monks and nuns will it would be nothing beyond what probe a law-abiding, peaceful, and useful priety demands that Premier Combe

followed up by other acts which will be

just as inconvenient to M. Combes; and

It was not through fear of anything

ber might do that Leo XIII. was so

slow in taking any positive step which

might be regarded as a hostile blow to

French nation, and he desired to be not

that Pope Pius X. should begin his

reign by the virtual notification given

to France that he will not stand much

more of the contumely and persecution

which that country has heaped up

We expect to see before long a re

BIRDS OF A FEATHER.

A few days ago, that is to say on the

)th inst., a report was submitted at the

have been engaged.

nore difficult.

The reference is as follows ;

influx of these representatives of the

Roman Church because on the whole

they are the worst element of that

Church, and it will make our work still

Ligne Mission refers as "our work.

What is the work to which the Grand

which will be rendered more difficult

by the arrival of these immigrants from

against the Church.

addition to our population. should treat the Holy Father with at A single incident in connection with least as much respect as has been shown the persecution to which the religious him by Protestant and heathen or incommunities in France have been subfidel monarchs. But M. Combes may jected will illustrate the venom of the Grand Ligne missionaries.

Scarcely a day passes on which there is not some act of intolerance manifested by French officials who are that Kingdom existed, and as is the carrying out the orders of the Government, while they add some act of brutality of their own to show their zeal in meeting the wishes of Premier Combes and his colleagues in the Government.

It was only a few weeks ago that the municipal hospital Committee of Marseilles voted the expulsion of nuns from all the hospitals of that city, and the introduction of lay nurses in their stead. But as if by a dispensation of France; but he sincerely loved the divine Providence, to punish the city for its irreligion in electing an irreligmerely on terms of peace with it, but ious Council, the bubonic plague broke out in that city. Then the authorities there is a limit to forbearance, and found it necessary to adopt severe santhe Apostles : itary measures to stay the plague, and the Hospital of St. Margaret was transformed into a special plague Hospital. Then a number of nurses were ordered

for service at the Hospital, but all the nurses of the city refused to obey the In their quandary, what resource

had the municipal authorities ?

order.

It may be remembered by our readers vulsion of feeling in France itself which that recently the Government dewill put an end to the anti-Christian prived Mgr. Andrieu, the Bishop of policy which has been developing dur-Marseilles, of his salary for having deing the last one-third of a century nounced the tyranny of the Govern-The Holy Father, we have no doubt, will ment in expelling the religious orders be as patient as possible with a counfrom their country on no other pretext past so much indebted; but that than that they were living in community for ther own advancement on the patience must inevitably be worn out way of salvation, and for the public should it be much longer subjected to the severe strain it has borne, espegood.

It was to Bishop Andrieu that the municipal Council had recourse, beseeching him to find nuns to attend to

the plague-stricken patients-the nuns to whom he was to apply being the same religious orders who had been summarily dismissed from the hospitals two weeks before !

Baptist Church of Montreal, which A large number of these devoted contained a reference to certain monks ladies volunteered for the service, from and nuns who have been expelled with whom eighteen were selected by the inordinate cruelty from their homes in Bishop, who then put at the disposal of France, and who have come to seek a the Prefect and the Hospital Committee place in Canada where they may confor their dangerous work. These untinue the good work in which they selfish ladies had no thought of revenging themselves for their ill-treatment

by refusing to risk their lives at the "The present religious crisis in request of the municipal authorities France, and the resistance to the new who had so short a time previously education law on the part of many of the religious orders, are causing huntreated them with so much contumely dreds of monks and nuns to come to and brutality. this country. We deeply regret the

By their slanderous accusation that these religious orders are "the worst element of the Roman Church," the Grand Ligne missionaries put them selves on a par with the contemptible municipal slanderers of Marseilles.

THE PAPAL AND EPISCOPAL SUCCESSION.

A newspaper clipping has been sent to us which states that the Protestant Episcopal Bishop of Pittsburg (Pensyl-

States dies, there is no one to transfer the office to the successor, but it has been already arranged by the law that there shall be a successor, and that successor at once assumes all the duties of the predecessor. It makes no difference whether the office passes immediately to the successor nominated by law, as is the case in Great Britain and the United States, or that the succession remains in abeyance until a new incumbent is elected, as was the case with the Kingdom of Poland, when

case in the choice of a Pope. In either case, as soon as the successor is appointed, all the authority attached to the office devolves upon him. In the case of the Pope, the office is

of divine institution, and was not instituted by the Church, hence the Church itself cannot abolish it or restrict its authority. But Christ conferred upon the Apostolic body the full power to provide for the continuance of the Supreme authority when He sent the Apostles with the same authority for the government of His Church, which He had received from

" All power is given to me in heaven and in earth." (St. Matt. xxviii. 18.) And, " As the Father hath sent Me, I also send you." (St. Jno. xx. 21.) From this it follows that on the death of a Pope, whosoever receives the appointment to succeed him in the manner in which the successors of the Apostles may determine, by that fact receives all the authority which was conferred by Christ Himself upon the first Head of the Church, who was St. Peter. That authority by its very nature was transmitted to St. Peter's successors, and now rests in Pope

Pius X. The Bishop of Pittsburg's argument that persons of an inferior grade cannot give a higher office than their own is a ity which Christ gave the Apostles and laws were enacted which govern the election of a Pope, and as soon as the election was made in accordance with these laws, the person so elected became Head of the Church, and was possessed of all the authority vested in

that office. It is no argument against this that the Cardinals are not Popes. The office was created by Christ, and not by the Cardinals, and the authority belonging to the office was also attached to it by Christ, and not by the Cardinals. It follows that as soon as the election was made, according to the rules established by the Church, the authority of the office was conferred upon the person so elected, and that authority is from God. There is another fallacy covered up in the verbiage of the so-called Bishop

of Pittsburg. He says : "When a Bishop dies, there are other Bishops to convey the office to his successor.

This statement is evidently made to convey the impression that the socalled Bishop of Anglicanism can perpetuate the Episcopate which they laim to possess.

But it must be borne in mind that those Bishops have claimed to confer jurisdiction in territory over which they had absolutely no jurisdiction.

" SONGS BY THE WAYSIDE."

WILLIAM J. FISCHER.

France and Great Britain was signed Housed between dainty covers and in London, Eng., on Wednesday, Oct. prefaced by some commendatory words 14th, by Lord Lansdowne, the British rom Mr. Chas. O'Malley, Editor of The Secretary of State for Foreign Affairs, New World, Chicago, the Songs by the and M. Cambou, the French Ambas-Wayside are presented to the reading sador to the British Government, and public. For some time past Dr. Fischer is now an accomplished fact. The treaty has been a contributor to various states that the two Governments were periodicals. The children of his muse signatories of the convention conhave gone far and wide and have been cluded at the Hague on 29th July, 1899. welcomed gladly, but we are glad that for the peaceful settlement of internahe has called them home and given them a permanent abode. We notice tional disputes, whereby the high contracting powers may make agreeby the way that a Boston firm has built ments to refer to the permanent Court this abode, but the sheltering of future of Arbitration established at the Hague offspring may perchance be entrusted to a Canadian publisher. such questions as they are unable to

It is well within the bounds of judicsettle by diplomacy. ious appreciation to say that this little British and French Governments agree volume gives evidences of natural power to refer to the Hague tribunal all difon the part of its author. Lyrical ferences of a judicial order which relate grace is there too, not perchance in abundant measure but sufficient to to the interpretation of treaties which may arise between the two high conleave no doubt as to its existence and to warrant us in hoping for its develop- tracting parties, which they cannot otherwise settle, provided such matters ment. Dr. Fischer's songs are those do not involve vital interests, or the inof a novice, but of a novice who has true His Heavenly Father; for He says to poetic vision. Faulty in technique dependence or honor of the two consome of those poems certainly are, but | tracting States, and that they do not involve the interests of a third power. they who are weary of machine-made poetry and the artificial versification before the Court of Arbitration, a that never gets beyond the eyes of the reader will welcome anything with a special bond is to be signed setting forth clearly the subject under dispute, bit of soul in it. And Dr. Fischer's poems have that. They mirror the the extent of the powers of the arbitratheart of a young man who has his ideals and believes

God's in His heaven All's right with the world.

His poetry is untroubled with theories five years. and is content to see things with the eyes of love and reverence. It is not great several causes of dispute between just now, but it is music nevertheless-France and England, and a consideruplifting, strengthening and untainted able amount of ill-feeling was aroused with the sensuality and pessimism that on both sides of the English Channel are fast friends with much of present day on account thereof.

rhyming. And there is no aflectation about it. The author sings of things as old as the world. And the songs mere quibble. By virtue of the author- anent them find their way into hearts. though the hyper-critical may sneen their successors to rule the Church, the and the authorities take down their yard-sticks to measure the lines. Here is a specimen of the author'

ability : The win d blows cold down the dark line to

night And here, alone, I wonder that my heart Should beatso wildly, for when I did part With him, my poor old trembling heart light.

Is white, white soul, so lily like and bright / G ad 1 wonder when the shadows fall Will he forget to breathe the prayer I saught His childish lips, long, long ago when naught But joy was mine? Nay, he will surely call Thee, Lord to father him when sin-befraught, And I will mother him with prayers—my all.

Fashoda, substituting for it the British We have no hesitation in recommendflag, almost by itself precipitated a ing this volume to our readers. It is war between the two countries, which pure and fresh and fragrant with the was prevented only by the great forodor of faith. And one word to our bearance shown by both sides in the author-Study. That and experience diplomatic intercourse which followed will develop his powers and give us the that event. pleasure of acclaiming him one of these days as a representative Catholic Cana-

dian poet. IRREVERENT WORSHIP.

than one time it was feared that from A minister of Evanston, near Chicago, some of these causes a war between the Rev. John Boyd of the First Presbythe two countries might suddenly break terian Church has brought out a new out plan for filling his Church on Sunday It may now be assumed as settled

evenings. He says that a hot roast that all the differences existing between beef sandwich is better than much the two nations will be settled by arbipreaching, and he puts his principle tration under the terms of the new into practice by furnishing a good meal treaty, and all lovers of peace will be at various stages of the evening serOCTOBER

OCTOBER 24 1903

THE ANGLO-FRENCH TREATY.

The treaty of arbitration between

In accordance with this provision the

When any matter is to be brought

ors, and the details to be observed as

regards the constitution of the arbitra-

The treaty is to remain in force for

There have been for years past

The continued occupation of Egypt

by Great Britain, and the practical

control of the Suez Canal, which the

occupation of Egypt secured, was one

source of ill feeling. The high-handed

manner in which France extended her

territory in Siam, which was regarded

as threatening the British possessions

in Burmah and India, and the move-

ments of both powers in Africa for the

security of their respective possessions

on the dark continent, were also sources

of dissatisfaction to each power. The

sympathy displayed by the French peo-

ple with Paul Kruger and the Boers

increased these angry feelings, and the

summary manner in which a British

officer hauled down the French flag at

The impatience of the people of New-

foundland at the maintenance by France

of the French shore rights on that

island added to the strain, and at more

tion tribunal and the procedure.

# THE FIRST

CONTINUED I will obey not lus and love will be those that govern only from God" Th And then ? clear to all that was instituted by and entire libert all foreign dom manding that say ing not only t religion, but an common weal and For it continues is useful for all t iv., 8)—when thi ing the people fullness of peace May God, "V

(4, Ephes. ii., 4 restoration of th Christ, for "it eth, or of him th that showeth me And let us, v the spirit of h tinuous and ur. Him through th Lef us turn, to intercession of obtain which we letter of ours o pecially for co Rosary, ordain r's pres the dedication to the august citation of the with the furth nvoke as inte most pure Spor of the Catholi Princess of th

Paul. And that all fulfillment of that everythin you, we invol bountiful gift now in testim harity where all the faithful has intrusted t affection in the ing to you, ve clergy and to Given at Re 4th day of C year of our po

# UNITY

By R

NECESSITY OF C

If God is so as He assures nothing grand than a cong work in unit greater hono nothing more opposition be or a want of Paul tells us f dissension this warning unity of spir Christ pronc peace-maker n the peac the peace-m called the discontented chronic faul of the people action, let jections and and unity. You must He often pe parish which wants to th their love o for God whe with hard a His sake. question.

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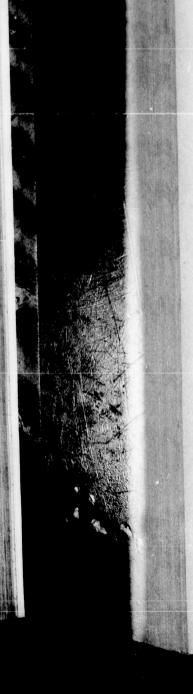
and one n

-Rom. x

How we

had but o

light, how our trembling heart fel And gladly hoperul. Am I thinking right? O will be like the noise troubled mart. And will the city's red crimes glacing, smart His white, white soul, so illy like and bright O God! I wonder when the shadows fell



with the death of Pope Leo XIII. and The Archbishop of Canterbury, or the election of Pius X. We are requested to make reply to the Bishop's "What has become of the Papacy?

Since the Pope of Rome has passed away, the Papal Throne, of course, is vacant, and the intelligent observer can hardly fail to make the above inquiry. For when a Bishop dies, there are other Bishops to convey the office of his successor; but when the Pope dies, there are no other Popes. What, then, has become of the Papacy

"Does the Papacy revert to Heaven, or does it lapse into the college of Car-dinals, or into the body of the Church which the Cardinals represent? If it reverts to Heaven, then what sign is given when the new Pope is crowned? "How can we know by any infallible token that the honor comes from above

when it is conferred from below, that is to say, by persons who are of inferior grade

"How can the Cardinals confer an office that they do not themselves possess ?'

The Bishop of Pittsburg evidently neans to assert that by the death of the Head of the Church, the office of the Headship of the Church ceases to exist, which is something contrary to Pope is transmitted in accordance with common sense, and to universal usage in regard to necessary offices of both Church and State.

What becomes of the Papacy when the Pope dies? The office of the Papacy or Headship of the Church is an essential office in the Church, and cannot perish by the death of the individual occupant of the position. The office merely remains vacant until a successor is lawfully appointed according to the manner in which Christ intended that the succession should be kept up, and as soon as a successor is appointed, he at once possesses all the

Heroes did not make our liberties. When the king or queen of Great but they reflected and illustrated

vice. The programme carried out at Bishops acting under him have actually one evening's service recently was: consecrated the Bishops for dioceses "Hot roast beaf sandwich : Hymn : hot which were in no sense under their control.

The first Episcopal Bishop of the United States P. E. Church was Dr. Seabury of Connecticut who was consecrated by three Scottish Bishops, Drs. Kilgour, Petrie and Skinner. By what authority did these Scottish Bishops confer on Dr. Seabury ecclesiastical jurisdiction over the State of Connecticut in which they had no authority, civil or ecclesiastical?

Bishops for Madrid and Jerusalem have also been consecrated by Anglican Archbishops and Bishops, but where was their authority for doing this ?

We can inform the Right Rev. Protestant Episcopal Bishop of Pittsburg that the Catholic Church does not need to be instructed by him in regard to how Episcopal and Papal authority is to be perpetuated. In the Catholie Church the transmission of Episcopal authority and jurisdiction is sure. The authority of the laws framed by the Church, though the office was instituted by Christ; and from the Pope all Episcopal territorial jurisdiction is derived, because the Pope alone has universal jurisdiction. But the Anglican Episcopate in different countries is necessarily derived from a source which is deficient in authority even from this reason, if there were no other, that there is not and never was any claim on the part of the Anglican Episcopate or Archiepiscopate that it has universal jurisdiction.

coffee, chocolate and tea: brief talk by one of the elders : lobster salad, potato salad, shrimp salad: patriotic hymn variety of sweet cakes presented by handsome girls : olives, pickles, rad ishes, young onions : Doxology.' It is possible that the novelty and the dainty dishes offered may attract a crowd to the Church for a while, but it is most doubtful that the reverence

due to God will be promoted by this experiment, which is totally irreconcilable with the propriety which ought to be observed in divine worship, and in the House of God. -----

### A GOOD APPOINTMENT.

No better man could have been selected to fill the office of Assistant Provincial Secretary of Ontario than Mr. Thomas Mulvey, K. C., of Toronto, and the Government are to be congratulated thereon. Mr. Mulvey is a man of very high character, a first class lawyer and a most worthy citizen in every regard. Long may he live to enjoy his well-earned and well deserved honor! He was born in Toronto, and is a graduate of the University of Toronto, 1884, and a gold medalist in physics, in which department he held the fellowship for two years after graduation. He is also a graduate of St. Michael's College, and was one of the founders of

The Canadian Magazine. In 1885 he aided in the formation of the Young Liberal Club. While especially prominent in all admiralty litigation in this Province, Mr. Mulvey has had an ex-

tensive commercial practice and will bring a wide knowledge of industrial and business methods to the work of his office.

It does not seem that any one of the causes we have enumerated is of a character to be included among subjects which involve vital interests or the independence and honor of the two nations, and it is to be hoped that their differences in regard to all the questions in dispute will be finally settled either by amicable negotiations or by the Hague tribunal. The peaceful treaty signed on the 14th inst. is a guarantee that this will be the case.

thankful that this will be the case.

### A CONVERSION.

A Scotch Presbyterian minister, Rev. H. G. Graham, having recently joined the Catholic Church, his Presbytery met to deal with the matter, and in accordance with traditional usage in such cases he was formally called to make an cases he was formally called to make an appearance in propria persona, but Mr. Graham not being present there was no answer. He was called at the door three times, but there was no answer. He was told that the Pres-buton there was the present of the the presbyters were considering his case ; still there was no answer ; and when he was informed that he would be solemnly deposed from the Ministry once more there was no answer. So the Presby-tery was at liberty to do as they liked. In connection with this account the correspondent who communicates it to one of the papers tells the following

"Mrs. Tom Doyle, a widow, who revered the memory of her husband, re-ceived a proposal of marriage. She went to Tom's grave and called aloud : Tom Doyle, shall I marry ?" (I unswer). 'Tom Doyle, shall I marry (No answer). "Tom Doyle, shall I marry?" (Again no answer). 'Well, Tom,' said Mrs. Doyle, 'silence gives answer). consent.' So the widow acted accord-ingly."-N. Y. Freeman's Journal.

The chief reason why seme persons have not the faith is that they do not want to believe, for if they took to re-ligion they would have to mend their

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12; b. Paul: "1 to mark t avoid the In all 1 spired by Himself r congrega and keep parish. -Pastor.'' Duty salt but out mea it.

### 8 24 1903

CH TREATY.

itration between itain was signed Wednesday, Oct. owne, the British r Foreign Affairs. French Ambas-Government, and I fact. The treaty overnments were convention conn 29th July, 1899. ement of internaeby the high conay make agreepermanent Court shed at the Hague ey are unable to

this provision the overnments agree e tribunal all dif. order which relate of treaties which the two high conhich they cannot vided such matters interests, or the inr of the two conthat they do not s of a third power. s is to be brought of Arbitration, a be signed setting ject under dispute, ers of the arbitrat to be observed as tion of the arbitrae procedure.

remain in force for n for years past dispute between nd, and a considerfeeling was aroused ne English Channel

ecupation of Egypt and the practical z Canal, which the ot secured, was one . The high-handed rance extended her which was regarded British possessions ndia, and the moveers in Africa for the spective possessions ent, were also sources to each power. The t by the French peoruger and the Boers gry feelings, and the in which a British in the French flag at ing for it the British tself precipitated a two countries, which ly by the great fory both sides in the ourse which followed

of the people of Newaintenance by France hore rights on that e strain, and at more was feared that from uses a war between might suddenly break

assumed as settled ences existing between ill be settled by arbine terms of the new vers of peace will be will be the case. m that any one of the enumerated is of a included among sublve vital interests or and honor of the two is to be hoped that in regard to all the ute will be finally setnicable negotiations or ribunal. The peaceful the 14th inst. is a his will be the case.

### OCTOBER 24 1903.

### THE FIRST ENCYCLICAL OF PIUS X.

CONTINUED FROM FIRST PAGE.

will obey not lust but law; reverence and love will be deemed a duty toward those that govern, "whose power comes only from God" (1) - (1, Rom. xiii., 1). And then? Then, at last, it will be The coming of the summer month put an end to my regular non-Catholic missions. It seemed too long a time to wait till September should come again, with its cool nights, to resume the lec-tures, and I determined to do some-thing to bridge over the interval and And then ? Then, at last, it will be clear to all that the Church, such as it keep running the steady stream of con-versions. I had gone back to parish work for July and August, and I met, as was instituted by Christ, must enjoy full and entire liberty and independence of all foreign dominion; and we, in de-manding that same liberty, are defend-ing not only the sacred rights of every priest meets in every parish, a number of good young women whose joy ing not only the safety rights of religion, but are also consulting the common weal and the safety of nations. For it continues to be true that " piety it is to do for the Church everything in their power. Pious, full of zeal, they seem to have room in their thoughts only for God and His Church. Why is useful for all things" (2)-(2, I. Tim. is useful for all things (2)-(2, 1. Tim. iv., 8)-when this is strong and flourish-ing the people will "truly sit in the fullness of peace" (3)-(3, Is. xxxii, 18). May God, "Who is rich in mercy" could I not use them to bring me con verts?

NON-CATHOLIC MISSIONS.

The Missionary.

There are many non-Catholics with out any church affiliations, who are liv-(4, Ephes. ii., 4), benignly speed this restoration of the human race in Jesus Christ, for "it is not of him that willing more or less directly under Catho-lic influence; husband or wife is a Catholic ; working companions eth, or of him that runneth, but of God Catholics : neighbors in the great teneeth, or of him that runneth, but of God that showeth merey" (5), Rom. ix., 16). And let us, venerable brothers, "in the spirit of humility" (6), with con-tinuous and urgent prayer ask this of Him through the merits of Jesus Christ. ments are Catholics, and these are often bound by the closest ties of triendship or familiar acquaintance. Experience led me to know that there are many non-Catholics who are hun-gry for some kind of religion, and who Let us turn, too, to the most powerful intercession of the Divine Mother-to obtain which we, addressing to you this are only waiting for some one to take interest enough in them to make known to them what they ought to believe to obtain which we, addressing to you this letter of ours on the day appointed es-pecially for commemorating the Holy Rosary, ordain and confirm all our pre-decessor's prescriptions with regard to accept it. Converts have told me that they would have entered the Church long before they did had they any Catholic friend to tell them how to go the dedication of the present month to the august Virgin, by the public re-citation of the Rosary in all churches; with the further exhortation that we about it. They were shy, and the priest seemed so different from every other man that they needed some one to introduce them. Unfortunately, it often happens that their Catholic acinvoke as intercessors with God the most pure Spouse of Mary, the Patron quaintances are affected in the same way, and allow many a golden oppor-tunity of spreading the faith to escape of the Catholic Church, and the Holy Princess of the Apostles Peter and

Paul And that all this may be realized in So here was the field, and I picked fulfillment of our ardent desire, and out three of the zealous young women I could have had more, but I though that everything may be prosperous with you, we invoke upon you the most bountiful gifts of divine grace. And three enough for the experiment. I showed them the field and told them now in testimony of that most tender charity wherewith we enhance you and what could be done with it. I asked them to make a list of their non-Cath-olic acquaintances in their own neighall the faithful whom Divine Providence has intrusted to us, we impart, with all affection in the Lord, the Apostle Blessborhood with whom they are brought into frequent contact and instruct them themselves, till they led them to coning to you, venerable brothers, to the clergy and to your people. Given at Rome at St Peter's on the viction, and then to bring them to me. I also told them that there are many

4th day of October. 1903, in the first year of our pontificate. PIUS X.

### UNITY IN THE PARISH.

NECESSITY OF HARMONY IN CHURCH CONGREGATIONS. By Rev. John F. Noll.

If God is so interested in His Church

as He assures us He is, then there is nothing grander on earth in His eyes than a congregation whose members work in unity and harmony for His their evenings looking for the greater honor and glory, and surely nothing more displeasing to Him than sheep. greater opposition between priest and people or a want of harmony otherwise. St. Paul tells us that "God is not the God classes in their own homes, they in structed those who were ashamed to come to a catechism class, individually of dissension, but of peace," and gives this warning: "Be careful to keep the unity of spirit in the bond of peace." They were enthusiastic apostles, and felt for the first time in their lives that they were really working for their neighbor's salvation. They worked for two months and brought the fruit—eight Christ pronounces a blessing on the peace-maker and consequently a curse on the peace breaker: "Blessed are the peace breaker: the peace-makers for they shall be called the children of God." Yet in converts and forty-five adults for First Communion. Some of them were married and had never made their first almost every congregation, we find the discontented parishioner; some who are chronic fault-finders. This should not confession; some were old enough to marry; many of them were Italians and Bohemians, who were under no parochial If the priest means well, or if most of the people are in favor of a certain action, let others suppress their obinfluence, or rather who had not re-sponded to the ordinary parochial in-fluences. They had only touched the action, jections and join in to promote harmony

and unity. You must consider God's Providence. He often permits things to occur in a parish which are not pleasant, but He wants to try the people's faith and their love of Him. We show our love for God when we are willing to put up with hard and disagreeable things for His sake. There are two sides to every question. this sake. There are two states of fault question. You may have lots of fault to find with the priest or with other people in the parish, but don't "take it out on God," for He certainly finds more reason to complain about your be-

### THE CATHOLIC RECORD

### A DESERVED REBUKE.

One of the Syrucase (N. Y.) daily pa-

pers publishes the following item : "Right Rev. Bishop P. A. Ludden administered a public rebuke to a well-known business man in a barber shop the other day. The man allowed his political ferver to get the best of him. and, his ordinary vocabulary not being sufficient for the occasion, resorted to protanity of a vivid type. Just as he uttered one of his most forcible expressions, the Bishop entered. He turned directly to the blasphemer and said sternly:

"'What kind of lauguage is that to use in a decent man's place of business? It is not fit for the street, much less a place of this kind. You ought to be shamed of yourself, sir.' "The offender stood for a moment as

if not sure whether he had heard aright Then catching the look on the faces of those in the shop, he grabbed his hat and departed without another word." If this incident is not true, it is well invented. Upon its face it does not look to be unlikely We can well im-agine that gravely indecorous language, used in the presence of a Bishop, would meet with this sort of rebuke. It would be well if the example were followed by all charistiang Perfaulty should be all Christians. Profanity should be a very offensive thing in the hearing of a man who respects his God and his religion. We Christians are not supposed to go around with a chip on our shoul-ders, but when offensive things are ders, but when offensive things are forced upon our sight or hearing, we owe it to our manhood to assert ourselves .- Catholic Citizen.

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### NUNS' NOBLE REVENGE.

The nuns who have been so vilely The nuns who have been so vitely treated by M. Combes and his govern-ment have a fashion of their own of taking their revenge, writes the Paris correspondent of The London Monitor and New Yor. On the meaning of the and New Era. On the occasion of the omen : outbreak of the bubonic plague at Marseilles, a couple of weeks ago, sanitary to be taken. The Ste. Marguerite hos-pital was transformed into a special plague hospital, and a number of nurses were ordered for service at that hos-pital. All the nurses of Marseilles reused to obey the order, and the authorities were in the end compelled to apply to the Bishop of Marseilles, Msgr. Andrieu, for nuns for service in the plague hospital. Msgr. Andrieu selected eighteen among a large num-ber who volunteered and placed them at the disposal of the prefect and of the adults and working boys and girls Catholics born and baptized, who have been neglected through one reason or another, and have never made a confession nor their First Communion. I told them that they could prepare such hospitals committee. In municipal order to appreciate the significance of better than their pastors, because they are ashamed to come to them, and feared to be put on the level of little the incident, one should know that a fortnight before the same municipal hospitals committee had voted the exchildren in a catechism class. My three apostles were workingwomen, and pulsion of nuns from the hospitals of the city. It will also be remembered, no doubt, that Msgr. Andrieu is one of after their hard day's work they spent lost sheep. It was a thickly populated parish and they had no trouble in find-ing them. They organized catechism those dangerous clerics whose stipend the Government has lately seen fit to confiscate !

### **REUNION AFTER 53 YEARS.**

BROTHER AND SISTER MEET AT LORETTO

BROTHER AND SISTER MEET AT LORETTO CONVENT, GUELPH. Toronto, Ont., Oct. 14.—After a separation of 53 years, during which each mourned the other as dead, Michael Brophy, of 430 Queen street east, Toronto, met his sister. In 1850 Catherine Brophy, then 19 years of age, accompanied by two other younger women. left her home in Kilk.

years of age, accompanied by two other younger women, left her home in Kilk-enny, Ireland, for America. No tidings of the absent one came to the Brophy home, but this was not an unusual ex-home, but this was not an unusual experience in those days to those left on the old homestead in Ireland.

nucces. They had only touched the reaping harvest for God. Who is the man or woman, priest or layman, who will organize the work of Lay Parish Missionaries? The laity can reach A year went by-two, three, and then Michael Brophy, four years youngthen Michael Brophy, but years your er than his sister, decided to join the army. He went to the Crimea, and fought through several engagements there. He received several modals. Michael then turned his face towards crowds of people a priest cannot pos-sibly reach; they can carry the gospel into places into which a priest could never find entrance; they could attract souls, bad Catholics and non-Catholies, Canada, and arrived in Toronto 33 years ago. He had long since given up his sister as dead.

In Toronto Mr. Brophy was enabled to establish a comfortablish nome. He married and raised a large family. Twelve years ago he secured a position as gardener at Loretto Abbey, Welling-ton Square. There he has since been to establish a comforta constantly engaged. A few months age these was illness in his family, and talking with one of the Sisters of the abbey she remarked that one of the members of the community was named Brophy. Thoughts of his long-lost sister came to Michael, but the half-century of silence drove out of his mind any idea that she was living still. A few days ago Mr. Brophy was pass-ing through the gardens of the abbey, ing through the gardens of the aboey, when from a group of Sisters who were conversing he heard the question, "Why don't you ask Michael ?" Michael was thereupon asked all about his home in Ireland, the names of his father and mother and the year his sis-ter Catherine left for America. The community files were then consulted, and revealed the fact that the family record of Catherine Brophy, who en-tered Loretto Convent Forty-Eight tered Loretto Convent Forty-Eight years ago and assumed the name of Sis-ter Borgia was identical with that of Michael Brophy. Sister Borgia, who had beer stationed in Circle to fail the stationed in Guelph for some time, was communi-cated with and her recollection and family history confirmed the belief that the tall gray-headed, soldierly-looking man whome she had of zen seen working in the abbey grounds at Toronto was none other than her brother. The reunion took place at Loretto Convent, Guelph on Monday.

THE MOST EXCELLENT PRAYER. Not long ago we had occasion to call attention to a prayer of wonderfully promised properties to all those who would comply with its requirements. We endeavored to show how these latter marked it as plainly spurious and reminded our readers to confine and reminded our readers to confin themselves to the recitation of those prayers found in approved prayer prayers found in approved prayer books. If these were said intelligently and with proper devotion there wil follow desired results. But do people pray after such fash

ion? In many cases we fear they do not. Take, for example, that most excellent of all prayers, the Our Father. Have you ever observed how you repeat it in private ? Have you noticed how it is answered aloud by congrega-tions? Have you noticed the distractions? Discovered the lips sounding the words while the heart and mind were set on other matters? Who can hope that praying after such fashion fulfills the law or is pleasing to God ?

Who should anticipate a response to such petition? And yet this is the greatest of all Greatest because God Himself pravers. is its author. The most excellent be-cause it contains all things essential to soul and body that we can ask from God. So concise and so plain that there are none so ignorant who cannot comprehend it. Yet withal it is so complete, for in it is contained all beis so lief, all hope, all love. It is the foun-dation stone of faith. From it must emanate all other prayers to possess

any property of virtue. Such being the case, all should have a perfect understanding of it. All should be familiar with the meaning of the petitions which it contain. In no other way can there be appreciation of its value. Moreover, it should be re-peated with attention and devotion. In this manner alone can we give glory to God by it and secure for ourselves the things for which we pray and hope to secure through its recitation. Church Progress.

### THE QUESTION-BOX ANSWERS.

BY BEV. BERTRAND L. CONWAY, C. S. P.

Catholic Book Exchange. Father Bertrand Conway has collected

from many sources the questions pro-posed by non-Catholics at the missions given by the enterprising Paulist Fathers to those earnest soekers after truth who are outside the true Fold of These questions cover Christ. entire field of religious truth, and deal not merely with dogmas as such, but with many points of history and of church discipline. The answers are, in cnurch discipline. The answers are, in the very large majority of cases com-plete and conclusive. It is no exagger-ation to say that every Catholic and every non-Catholic in the English-speaking world will find the book both interesting and instructive, and we interesting and instructive, and we trust that the leading members, both among clergy and laity, will spread the book generously and unsparingly.--Donohoe's Magazine. For sale at the CATHOLIC RECORD

### FOR CHRIST'S SAKE. A CATHOLIC SOCIAL CRUSADE.

# Father Cuthbert, O. S. F. C -London, Eng. Catholic Truth Society.

II. NTEMPERANCE-THE SECOND GREAT EVIL. Commercial selfishness, however, is but the primary sin of the age. In its wake have followed two other urgent evils, against which it becomes the duty of Catholics to bear witness. One of these evils is intemperance in drink ;

the other, the growing disregard for the sanctity of domestic life. Intemperance in drink is, unhappily, a growing evil. It has rightly been called the most glaring evil of the day. The demoralization of so large a part of the country, begun by greed of money, bids fair to be completed by intemper-ance. Men's lives are constantly wrecked; homes are broken up; and, indulgence and impatience of restraint worst of all, the craving for drink is transmitted from parent to child, mak-ing the child's life a perpetual misery from the almost irresistible temptation to which the child is exposed. Can we understand if so many men in early youth give up the struggle and suc-cumb to their parents sin? Amongst the poor, intemperance shows its worst effects. Badly fed, they more easily collapse before the temptation; and wherever they go they are beckoned onward and allured to their fate by the numberless public-houses that infest our cities and towns and villages. Cardinal Vaughan, in a paper he read at the Catholic Truth Society Conference see the Work of the Catholic Laity in England. C. T. S., 1d.) at Stockport in 1899, has well described the tempta tion to which the poor are exposed: "The houses of the trade are studded over the most squalid and poorest dis-tricts, and so many vampires suck the life-blood out of the bodies of the poor. . . They are traps baited to catch the poor man. They care not who comes in-a laborer with his wages, a wife or mother in anguish and dis-tress, a bright boy, a sickly girl, a little child-all are welcome, have they only a copper. The coppers roll up into silver, the silver into gold, and gigantic fortunes are rapidly made. The rich become richer and richer as they eat the flesh of the poor man and drink his blood, without even a thought to the ruin of his soul. Disease, crime, pauperism are perpetuated; sixty thousand persons a year perish through drink." And the Rev. Dr. Barry at the same Conference (see The Layman in the Church. C. T. S., 1d.) said : "In our modern English world the practical Christianity of our people de-pends on this, whether they let themselves down to be serfs and slaves of the public-house, or whether they keep away from it."

much praise cannot be given to those who heroically placed themselves under his banner. All, however, are not able to keep to total abstinence; but these can at least avoid taking alcoholic drink for the mere pleasure of taking it. The same rule should be applied to drink as is applied by all self-respecting men to food generally : not to eat outside of one's meals except in case of necessity; and even at one's meal to eat in moderation. A similar law should be imposed upon oneself in regard to alchodrink. The fatal habit of intemperance is more often than not acquired through the habit of drinking for pleathrough the name of an acquaintance or joins a party. If the nation could be induced to give up this custom, a long stride would have been taken to wards making England sober.

The English Bishops some years ago endeavored to institute the Temperance movement upon this wider basis. They asked those who could, to pledge them-selves to abstain from alcoholic drink altogether; those who did not feel themselves able to do this, they asked to abstain in certain circumstances: as, for example, to avoid taking drink out-

side meals or in public-houses. To Catholics the Temperance question is indeed one of deep concern since so many of our people belong to the class which is most exposed to temptation. Is it asking too much if we ap-peal to our poorer Catholies in par-ticular to set their neighbors good example by avoiding the public-house as the workingman's direct enemy? If they need their glass of beer, let them take it in their own house, in strict moderation; but let them, even at the cost of some personal inconvenience, avoid drinking in the public-house: and let them induce others to avoid the public-house likewise. In the avoidance of the drinking bar lies the salva-tion of the majority of the working-class. It is difficult for many to refuse the friendly invitation to enter public-house and have a glass of beer; and to many the difficulty arises from and to many the difficulty arises from the seeming churlishness or want of geniality of the refusal. But, as has been said before, all good works pre-sent some difficulty : in this case, how-ever, the chief difficulty will vanish when men recognize that the refusal comes from banest conviction and is acomes from honest conviction and is accompanied by no boastful self-conceit.

THE THIRD EVIL-THE DISHONORING OF MARRIAGE.

We come now to that other great danthe dishonoring of domestic life. The domestic circle is the cradie of the nation ; if that be degenerate, this must shortly totter to its ruin. Around the hearth the child's life is formed ; there, too, the most intimate and sacred qualities of a man's character are developed. Destroy the home, and you take away from the ordinary man the strongest inducement to self-sacrifice and to persistent energy: for in rhe home a man learns to forget himself in those he loves; in their presence he unfolds his simpler and nobler self. To most men a pure and happy home is the very gate of heaven, saving them from baser part of themselves; but the must be a pure and happy home, other wise it becomes a veritable hell upor

earth. Corruptio optimi pessima est. Now the secret of home life depends, in the first place, on conjugal fidelity, and, secondly, on filial devotion. In both these respects we cannot contem-plate our present world without grave misgiving. The marriage bond is be-coming looser; the moral tie botween children and parents is getting thin.

Filial reverence is no longer the power it was, but then neither is the marriage bond. With the desceration of marriage, home life is impossible. Every year, unfortunately, divorces and judicial separations increase, and separa tions of husband and wife by mutual consent are perhaps even more fre-quent. Marriage is becoming among many a mere by-word, and thus the very foundation of Christian society is threatened.

each around them a circle of acquaintto stem the tide of the evil; and too ances; but such friendships have not the sacramental character of the supreme devotion they owe each other, and, if need oe, must be sacrified to that supreme devotion. Moreover, they owe to each other a

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high reverence as partners in a great religious act and duty. This reverence implies a constant respect for the individual character of each other. As the Sarum Missal has it, husband and wife are "two souls in one body." Each must respect in the other their spiritual individuality, which can be subject to God alone. The wife's conscience is not under the control of the husband, nor the husband's under the control of

nave just the same interfectual tasks or qualities of character. Indeed, the true beauty of married life is in the narmony of two different characters conjoined in seeking one and the same high purpose in life. But such a harmony cannot exist only where there is unselfishness and self-denial. Marriage, like every other state in life, is glorified

To convince the modern world of the sanctity of marriage is in truth one of the most urgent tasks before the Church in this country. Young men and young women must be taught that marriage is a solemn duty and a religious act. They must be told that to prepare themselves to enter into this sacramental state they must endeavor to mental state they must endeavor to keep themselves pure from their youth; nor rush recklessly into marriage be-fore they are satisfied that they are fitted for its responsibilities. And parents, too, must be brought to think well of the responsibility they incur when endeavoring to arrange marriages for their children. How many a mother has sold her daughter into perpetual misery for the sake of social influence! And are we to wonder if the daughter after a while finds the bond unbearable and severs it? In such a case the mother has sinned rather than the daughter; and she has sinned doubly, against the descrated sacrament, and against the daughter whom she con-

Robert L. Tennis of Green Bay, a Catholie boy of that city, has won new laurels in a speed contest in shorthand at Chicago. Mr. Tennis won first place in the contest to establish the cham-pionship in the United States for re-porters under twenty-one years of age. established a new record of two hun-

Mr. Tennis represented Illinois as well as Wisconsin in this contest, in which nearly every state in the union was represented. A New York con-testant was second, writing one hundred and minute one words a minute and and ninety-one words a minute and Ohio and California finished next in order. J. A. Cline, manager of the Chicago Shortland association, writes, "The performances of your Green Bay marvel have never been equalled in the shorthand world."

### To Expel the Brothers.

The Church in France is threatened with another calamity. M. Beraud, with another calamity. Senator for Vancluse, will demand the withdrawal of authorization from the Brothers of Christian Schools. Should M. Combes consent, one million three hundred thousand cniidren will be deprived of religious education !



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demned to misery. TO BE CONTINUED.

Champion Shorthand Writer.

porters under twenty-one years of age. Mr. Tennis, besides winning the contest,

dred and twenty-two words a minute.

### NVERSION.

byterian minister, Rev. hurch, his Presbytery the matter, and in ac-aditional usage in such mally called to make an ropria persona, but Mr. ing present there was le was called at the imes, but there was was told that the Pres-idening his case ; still sidering his case ; still swer; and when he was e would be solemnly de-Ministry once more rty to do as they liked. with this account the who communicates it to ers tells the following

Doyle, a widow, who re-Doyle, a widow, who re-ory of her husband, re-osal of marriage. She grave and called aloud : shall I marry?" (No shall I marry ? (No a Doyle, shall I marry ?) "Tom Doyle, shall I gain no answer). 'Well, Doyle, 'silence gives the widow acted accord-Freeman's Journal.

ason why seme persons with is that they do not do not , for if they took to re-ald have to mend their

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havior towards Him. Remember, above all, that no priest is the Catholic Church, and you go to church not for the priest's sake, but to give worship to God and to do good for your own and zealous persons ready for the ask-

The Catholic Church to-day is the same in make-up as it was during the days of the Apostles; so the words ad-dressed by St. Paul to the congregatin of tions he organized, will apply most fittingly to the people of every parish much and show at the same time how he prized unity and harmony among

the parishioners : 1 "Now I beseech you, brethren by the name of our Lord, Jesus Christ, that you all speak the same thing and that there be no schisms among you. "Fulfill ye my joy, that you be of

one mind, having the same charity, being of one accord, agreeing in sentiment. " -Philip II. 2. 3. "Be ye of one mind in the Lord." --Philip, I. 2. 4. "Stand fast in one spirit, with

one mind laboring together, for the faith of the gospel."-Pailip. I. 27. And his prayer for a parish was: 5. "Now the God of patience and for an entry of the second second second

of comfort grant you to be of one mind, one towards another according to Jesus Christ, that with one mind and one mouth, you may glorify God.' Rom. xv. 5.

How well does this sound ? :

-I. Cor. 1. 10.

" All the multitude of believers had but one heart and soul."-Acts iv. 12; but how terrible this from St.

Paul: 7. "Now I beseech you, brethren 7. "Now I beseech you, brethren to mark them who make dissensions and avoid them."—Rom. xvi. 17. In all his utterances St. Paul was in-

spired by God, so his words show how God Himself must love and bless a peaceable congregation, but how He must abhor and keep His blessings from a disunited parish. — "Kind Words from your Pastor."

Duty without piety is meat without salt but piety without duty is salt with-out meat. Let pious gluttons look to it.

so great a harvest that I will pray every day till it be accomplished, and there are thousands of earnest, prudent

ing.

### A BERO PRIEST.

Last winter Father Thomas F. Marin of Pittsburg went among a number of people of his parish who were ill of small-pox, contracted the disease and died. A monument has just been raised to the young priest's memory, with ceremonies which were thus de-scribed in the Pittsburg Observer

" Beautiful and impressive was the well-deserved tribute tendered on Sun-day afternoon to the memory of Rev. Thomas F. Martin, the assistant priest of St. James' church, West End, who died a few months ago as the result of small-pox, contracted while ministering to the spiritual welfare of a member

the church. In the priest's lot in of the enurch. In the priests lot in St. Mary's cemetery there gathered fellow-workers of the dead priest, mem-bers of the congregation, little singing girls and host of friends—all of whom

participated in dedicating a monument to one who gave his life in the performance of his sacred duty. "About two months' ago there wa

an outburst of feeling on the part of the dead priest's friends that his last resting-place should be marked in such a manner as it deserves. There was no house to-house subscription gathering. hcuse-to-house subscription gathering. The idea was no sooner mentioned than \$800 was raised, sufficient to pay the expenses of erecting a suitable monu-ment. Several weeks ago the monu-ment, which is of white granite, sur-

mounted by a granite cross, was made, and last week it was removed to the cemetery and placed over the grave. "More than three thousand peop than three thousand people gathered about the priest's burial plot

in the cemetery, a large number of these being members of the church in which the young priest had officiated."

I beg of you to believe me when say there is no happiness in this world, no salvation in the next, without constant prayer.

Mass in the Open Air in France. "The religious whose chapels have been closed have begun in Paris to celbeen closed have begun in Faris to cer-ebrate Mass in the open air. The con-gregations have been very large, and, quite contrary to Catholic customs, have been applauding the sermons. Those have been stirring ones, perse-

cution having in this case given more freedom or more daring. The persons present at Mass are admitted by ticket, and it is noticed that the men are massed significantly around altar. -The Messenger.

away from it." Now, the evil of intemperance—so deeply ingrained in the national life— can only be dealt with by a general crusade. The Total Abstinence movement probagated by the Capuchin, Father Mathew, has already done much

coincident with an age of luxury, both material and intellectual. Individualism unchecked by the Gospel will naturally thow off all bonds, and liberty degenerates into licentiousness. degenerates into incentiousness. Alter-riage, according to the Gospel, is not an indulgence, but a responsibility. It imposes a restraint; it signifies a duty. It neither legalizes vice nor puts aside It neither legalizes vice for puts aside the virtue of chastity. It is a sacra-ment, symbolical of the union of God and the soul, of Christ and the world; a religious bond, therefore, demanding the utmost reverence and a stern purity. But this is not how marriage purity. But this is not how marriage is regarded by many in English society to-day. People rush into marriage heedless of its sanctity and responsi-bility; they are constrained by the im-pulse of the moment, or they buy and are bought, or they thirst for the ex-citement of a new vanious or they are citement of a new venture, or they are impatient "to be settled in life"; without serious thought as to whether they can together fulfil the life long respon sibility of the marriage state. When will people learn to prepare for mar-riage as for a great religious act? An act which for its highest fulfilment quires a clean life in the past as well as an honest purpose for the future. When will they learn that in getting married they take upon themselves one of the most solemn duties possible to man? While men and women enter reckless! into the marriage state, there will always be homes that are dens of

misery and vice. Even when marriage is entered into, as it should be, with a sense of its sanctity and responsibility, there will be required that always oral vigilance and self-restraint, and that single-eyed adherence to duty which alone guarantees the faithful discharge of a difficult vocation. Self-denial is of the very essence of conjugal devotion. Husband and wife from

the moment that they pronounce their vows, owe to each other a supreme devotion and affection such as they can give to no other creature. To deprive each other in any way of that supreme devotion is to derogate from their vow. They may have friendships and gather

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### THE CATHOLIC RECORD.

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. OLIC CHURCH.

### BY A PROTESTANT THEOLOGIAN. CCLXXII.

eminence of the Apostolic See appears in the awful fervor with which he makes the Prince of the Apostles to denounce the simony and worldliness of the then reigning incumbent, declaring that "in the view of the Son of God, my place, A late Protestant writer, mentioned in the Tablet, glories in Dante as "that enemy of the Roman See." A very false and undiscriminating claim, as the Tablet rightly remarks. We might as well talk of Savonaroia as "that anticipative Protestant, " as it is so common to do, although, as I have pointed out before, Savonarola's doc-trine is remoter from Lutheranism than Tetzel's own. which is now held by an ursurper, vacant." Thereupon there comes over the heaven in which the Apostle speaks, and over the glorified visages surround-ing him, the dimness of an eclipse comparable to that which ensued when the

etzel's own. It is true, Dante is an enemy of the What extraordinary boldness, to make an enemy of the Papacy out of the man in whose apprehension it has so central a significance as to engage the Son of God Himself, and His first Temporal Power, but that is confes-sedly not a matter of religion. As a leading priest of Turin says, in correcsome careless statement of an Vicar, to punish its defilement, which troubles the peace of the highest heaven! To what blindness to the Englishman : The preparation for the Easter communions throughout Italy does not involve the slightest reference most obvious things, precommittal to a theory, developed out of a wish, will to the Temporal Power. Morever, we are always to bear in

mind that Dante's conception of the Empire is one which, could it have been carried out, might well have renbring a man! of Dante's profound reverence for the Papacy, in its spiritual aspect, appears in the Purgatorio. As we have seen, dered the temporal power of the Papacy wholly superfluous and have relieved the Italian priesthood of all in the Purgatorio. As we have seen, Dante holds Boniface for a mere intrud-er, who by craft and force has driven his immediate predecessor, Celestine V. into an invalid abdication. Boniface, whom the poet views as the chief agent of his own life-long exile, is hated by him as is only possible to him, who as some one well says, "loves and hates beyond all mortal men." At every occasion for diverging from its purely spiritual functions.

Dante's idea, partly expressed, and partly implied in current theory, is that of an Emperor, the lawful succes-sor of Cæsar, residing in Rome, and cuting, or supervising, all functions of temporal authority from Thule to Mount Atlas, and from Portugal to Conbeyond all mortal men." At every turn he is reproaching him with his simony, real or imputed, with his The Eastern Emperor stantinople. The Eastern Emperor, since the coronation of Charles the Great in St. Peter's, has been merely tolerated, and should yield his suprem-acy to his Roman superior. Of the Roman Emperor all Christian kings are simple vassals and vicars. The English claim of being wholly

spiritual vacant. Yet, because Benedetto Gaetani is exempt from imperial supremacy would not have met Dante's approbation at all. For him, temporally and spiritualactually discharging the functions of the Chief Pontificate, and is acknowl-edged by the Church, though not on sway of Rome is conterminous with Christendom. This Emperor at Rome is to be abso

edged by the Church, though the oh-high, Dante makes Hugh Capet to de-nounce with horror the violence done by his descendant, the fair but evil King, to Christ in His Viear. This is how he describes the outrage of Anlutely, unswervingly Catholic, "the Advocate and Bailiff of the Holy Roman Church.' agni

Dante can hardly be said to have had Alagna, and in his Vicar Christ made a party.

captive. I see Him mocked a second time; I see the vinegar and gall re-newed, and, between living thieves, " It shall be fair renown for thee, That thou hast made a party for thyself." Nevertheless, he venerates the mighty

Him put to death." Hohenstaufens, as incumbents of the imperial dignity. Of these we can not imagine him as failing to admire the And yet the poet who thus denounce violence done to "the great mantles" by whomsoever borne, is to figure as "an enemy of the Papacy!" There is great qualities of Frederick the Second, mind and character. Yet, for his no arguing with such people; it is enough to confute them with the facts. CHARLES C. STARBUCK. esies, he unhesitatingly consigns him to a sarcophagus of fire in the City Andover, Mass.

of Dis. The true Emperor, in Dante's The true Emperor, in Dance's thought, is to be virginally pure, in heart and speech, from all unrighteous-mess, and not less from all false doc-trine, untainted with any shadow of trine, untainted with any shadow of heresy or schism. Strictly reserving to himself all matters of purely temporal jurisdiction, at Rome as elsewhere, jurisdiction, at fouries the enforcing is to be wholly devoted to enforcing the spiritual authority of the Catholic Church and of the Holy See. Even King Manfred, although he loves and admires him, and stands politically with him, and censures the harshness with which the priesthood has pursued his remains, yet, because, though penitent at his end, ho still died "in contumacy of Holy Church," is condemned to stand outside the walls of Purgatory, shut out from its "salutary torments, thirty times as long as he remained ex-communicated in life. In this Dante goes much beyond Innocent III., who ws nothing of any such added infliction on a man dying excommunicate, /but penitent. Rome has allowed this poetic tancy to stand as harmless, but has given it no sanction of authority. It seems evident that in Dante's mind the spitted

face, you wait on the front stoop till he mind the spiritual supremacy over Christendom is as completely vested in the Pope as the temporal in the Emper-or. I have read the Dick. is going down to business. If he's like the average American, he'll relent when he sees that you're persistent, and, from chaffing, he'll soon come to terms. If he gets hot under the collar, the original times without number, why you lose nothing, for he won't forand in all manner of translations, Gerget you in a hurry, and in retailing your impertinence, he'll advertise your man and English, yet I can not call to mind the remotest suggestion out of line with the incommunicable and awful goods. And this sort of " push" makes trade pre-eminence of the Apostolic See. Inpre-eminence of the Apostonic See. In-deed, Gallicanism, for good or evil, seems almost a *lusus naturae* in an Italian Catholie, and in an Italian Catholic of Dante's time may be treatof all sorts lively. It isn't merely can-ned goods that you advertise. You advertise everything under the sun, literature and art and science and cul-Catholic of Dante's time may be treat-ed as quite inconctivable. Near the very beginning he makes all the superb history of the Roman En-pire to be a providential preparation for the Papacy. Though he slightly mentions Popes and Cardinals as being in hell, to which they, like all other ture and religion as well as shee black-ing and infant's food and underwear. It is the custom of the country and it "gees." It may not be refined, in fact it isn't refined, but it's successful, and though success is not the highest aim of those who aim high, it is at least, men, are liable, his reverence for the to put it mildly, not undesirable. Now any experienced advertiser will holy function which they have d'sred restrains him from bringing tell you that advertising is an art. You can't advertise all sort of goods in them into presence by name, except the near predecessor of Boniface VIII. the same way, nor can you advertise Even his reference to him " who made the great refusal," if it means Celesthe same goods in the same way among all classes, but that you can advertise tine, is so obscurely couched as to leave the form of him whom he deverything from a lampwick to metaphysics is undeniable. nounces as " neither profitable to God Such being the case, why on earth are we Catholics so indifferent to the powerful assistance which the press, nor to His enemies " shrouded in enig-matical uncertainty. If he does mean him, as he seems to do, it shows how which advertising, can giv which advertising, can give the utiling the work which we consider not only the best but also the most necessary for overwhelming his sense is of that great trust which, in his view, can not be demitted except under penalty of eterall of us to do? We are indifferent, however. We yawn when we hear of a nal loss. Purgatory, of Popes, he meets Catholic paper. We rage when In Pargatory, of ropes, he meets only Adrian V. whom, with very little known warrant of facts, he places in the circle of Avarice. He makes him declare that he had always been of a worldly mind, until the election to the have to pay out a cent for it. We are not merely not patrons of it, we are not ven honest debtors. even honest debtors. And yet if there was any one, who had the interest and the money to try it, he'd find that the printed word could be a more powerful auxiliary of God's work among us than anybody has Papacy itself, "the weight of the great mantle, " had brought about his con-version. Adrian, as an inmate of this circle, lies prostrate, unable to move or yet dreamed of. It isn't possible that our people can be well instructed. Our to look up. et, out of reverence for his are too dry and hard and we high dignity, throws himself on his knees beside him, but the suffering soul bids him stand up, and reminds him that in that world all earthly offices have fallen away. Here we see in Dente such a successful for the Den-The po can't reach them by preaching. The American advertiser can at least give us useful suggestions as to how we can bring what we have to say home to the minds of our American people.-Proviin Dante such a reverence for the Pon-tificate that it extends to every holy dence Visitor. soul which has once held it : and has to be restrained by a reminder that it is It is one of the precious mysteries of sorrow that it finds solace in unselfish thought. limited to earth.

FIVE-MINUTES SERMON. Twenty first Sunday After Pentecost.

of Peter the Spaniard,' whose brief papacy is quite overshadowed in the poet's mind by his much greater renown as a theologian, Dante meets only the first Pope himself. The profound sense which the mitter

which the writer has of the unique pre-

minence of the Apostolic See appea

Redeemer hung upon the Cross.

The completest expression, however,

worldliness, with his neglect of the

preme obligation of recovering the Holy

Land. Through Peter, the Son of God

Himself declares the sacred chair to be

I see the Fleur de-lis entering

THE WORLD'S WAY.

There is no sort of an enterprise,

Church, with his contempt of the

simony, real

FORGIVENESS AND FORGETFULNESS. Sometimes it seems, dear brethren that one of the most difficult virtues to acquire, and one of the hardest to practise, is that virtue spoken of in the Gospel of to-day-that of forgiveness of injuries. And yet it is a virtue to which we, as Christians, are most strictly bound. We have no choice whatever in the matter. If we would live in the grace of God, if we would acquire merit, if we would save our souls, if we would gain heaven at the -we must forgive those who offend last-Our Blessed Lord has spoken in us. Our Blessed Lota inguage : "It the plainest possible language : "It forgive men their offences, " your Heavenly Father will also says, forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins." "Judge not, and you shall not be judged ; con demn not, and you shall not be con demned. Forgive, and you shall be for

given.' Can words be clearer or more to the point than these ? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so. We cannot receive the one with-out doing the other. Yet, in spite of this imperative obligation, upon which directly hangs our happiness here and hereafter, how sadly frequent are the instances which come under our notice of revengeful dispositions and unfor giving hearts ! How terribly common are discords in families, strife and feuds in neighborhoods, quarrels among friends, black looks or averted eyes among those who worship in the same church—ay, perhaps among those (God have mercy on them !) who kneel to-gether at the same altar, and receive to those their own condemnation the Body and Blood of Christ !

We must look at this very seriously, my brethren. We must forgive others fully and freely if we hope to be for-given ourselves. The same kind of for-giveness and the same amount of for-giveness which we look for from God, dinals, Archbishops and Bishops on de-votion to the Rosary seem still to ring e must extend to those who have of How often we hear that detestable

in our ears. The storm which raged when he uttered them has not abated its fury. The bitter enemies of Jesus and of His Spouse the Church are still rumerous and malignant. With demon hatred they blaspheme and rage against expression used (and used, too, with the most sanctimonious and self-righteous air imaginable) : "I will forgive, but I can't forget." What utter and wicked nonsense ! That is the same thing as His Sacred Nan e, and would blot out His religion from the face of the earth. saying that you have not forgiven, and do not mean to forgive. If a real Christ-like spirit of pardon had filled His consecrated spouses are robbed of their homes acquired often by many your hearts, there would be no room for any remembrance of past injury-which hard years' labor, and are driven pen any remembering sights and after all. Remembering slights and wrongs and misunderstandings means nile world. taught by word and example the doc-trine of their Spouse. A venal Masonic press has no word of pity for persecuted brooding over them, nursing and coddling them, magnifying them, talking to all the neighborhood about them. If helpless women driven from their peaceful homes in the hallowed name of libyou stop thinking about them you will be surprised to find how extremely erty. Where is now the chivalry of France? What blight has fallen on the petty and insignificant they will look land of a St. Louis and a Godfrey de after a while : and if you are to really forgive at all you must stop thinking Bouillon ?

good, bad or indifferent in this country, that doesn't believe in the efficacy of the press, except, apparently, the about them. Suppose God said to us : "I will forthe press, except, apparently, the Catholic Church. There are millions of dollars a year spent by advertisers in bringing their goods to the know-lades of the unblie. Nothing can exgive you, of course, because I have promised; but I can never forget your wicked conduct. You are duly sorry them material aid we can at least succ them with our prayers. The storm which Leo foresaw, whose first rumbl-ings he heard, has burst over unhappy wicked conduct. You are duly sorr, for your sins, and therefore I am oblige ledge of the public. Nothing can ex-ceed the ingenuity of these clever purveyors to the tastes of the masses. to admit you into heaven ; but I shall remember those sins against you for all But the God of Israel lives and is omnieternity." It sounds blasphemous, al There are pictures to catch the eye potent, and Mary lives to make inter most, to make such a supposition ; but there are rhymes to captivate the ear there are reminders everywhere and o that is precisely what many of you say to those who may have offended you; The great Leo has pointed out to us the all sorts that something which you need and if you received your just deserts, that is just what God ought to say to is to penied of somebody that you know,

for a song. And ver will hear business-men say that the secret of success consists in knowing how to "push" your goods. souls, especially during this month of October. The words of the Pope of the How do you ask God to forgive you Is it not an absolute, unmodified re-quest: there is a very important condi-tion attached: "Forgive us our tre-Rosary are as follows : "The anniversaries of very great and You do not wait for a nice and fasti-dious customer to find you out. You find him out first, and by "push" you manifold favors obtained by Christian passes," you say; but how? " as we forgive those who trespass against us." Europe, through the devotion of the take him. If he throws you out of the Rosary, are now at hand. It is our desire that the whole Catholic world should, with the greatest earnestness, again offer the same devotion to the Blessed Virgin that, by her intercession, her Divine Son may be appeased, and You ask God to forgive you as you fordoor, you come back by the window, and if he slams the window in your give your fellow-sinners, and other way. And if you do not forgive God to forgive you? What a ghastly mockery the "Our Father" becomes under circumstances like these ! But Almighty God is not deceived. Be sure of that. "For with the same measure that you shall measure it shall be measured to you again. What things a man shall sow, those also shall he reap.' So then let the words of this morning's Gospel be a warning to you. The wicked servant had been freed from a heavy debt; and yet he refused to show a like favor to a fellow-servant who owed him a beggarly trifle. "And his lord being angry, delivered him to the debt. So also shall my Heavenly Father do to you, if you forgive not every one his brother from your hearts."

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MONTH OF THE ROSARY.

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n our ears. The storm which raged

to seek shelter from a heartless . Their crime was because they

The enemies of Christ rejoice

cession for us with her adorable Son.

means we are to employ to gain her in-tercession. Oh, let us make use of this

neans with all the earnestness of our

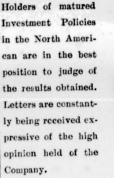
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devoted to their beads. Among these

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the beads, apart from over three hun-dred and thirty thousand days for say-

ing the Rosary. On the first Sunday of October all the faithful may gain, on the usual conditions, a Plenary Indul-

gence for each visit made to any church

where the Rosary is established. The members of the Rosary share in all the

Masses and good works of their fellow-members and in all the Masses, etc., of

whole Dominican Order.

faithful dying members of the Rosary

Confraternity share also in these Masses

It has, moreover, lucid explanations adapted even to the most simple. This Out in Chicago Catholics are engaged is the book to buy in quantities and in a strenuous battle with the saloon evil. The New World of that city tells give away to the hundreds who ca evil. afford to possess high-priced Prayer about it as follows :--"A movement is now in progress in Books Price 10c. or 3 for 25c., post-paid.

the thirty-fourth ward, this city, which the New World is glad to see. For a number of years, in nearly twenty cities of the Union, we have noticed a tendency on the part of the saloon to place itself as close as possible to a Catholic church. Incidently, many Are we in America to remain indiffothers have noticed this tendency and erent to the sufferings of our fellow-Catholics? If we are not able to give have not been slow to charge that ' the

saloon follows the church' "Now, we are certain that the church does not desire this nearness of the saloon. It is not in partnership with it, and does not need its presence. In the ward referred to we observe that several highly esteemed clergymen are taking trouble to let the saloon know that its presence is not desired. A rumor to the effect that one is planned to be set up at the corner of 43rd and Madison has caused the reverend clergy of St. Mel's and St. Barnabas' churches, aided by the laity of those parishes, to secure over 1,600 signatures to a re montrance, which will be laid befor the mayor as soon as the saloon planned

"Such action is timely, and we hope it may be successful. The saloon, most emphatically, is not needed at the front door of the church. Neither is it needed at the back door or just across the street. There are too many instances of the kind in our city now. There are too many the country over. If the saloon must exist let it locate some-where else. There is no reason whatever why it should be spread near the church like a spider's web for the trapping of the weak and unwary, and to the scandal of Christianity. Drive it away from the church door for the sake and cause of Christ!" Drawing Near to Judgment. Life is a series of steps, each one bringing us nearer to the awful moment when we shall kneel at our Lord's feet, and look up inquiringly into His eyes. BABY'S FIRST TOOTH. Every mother knows how much baby suffers while cutting teeth. Swollen tender gums cause a feverish, fretful condition, sometimes seriously affecting baby's health. This can be overcome, and the teething process made easy by the use of Baby's Own Tablets. Proof of this is given by Mrs. J. Peckover, New Liskeard, Ont., who says: "I am the mother of six children, and I can truthfully say that Baby's Own Tablets is better than any other medicine I have ever used for the ills of little ones. I paid. can especially recommend them for teething children, and would advise all mothers to use them." The Tablets cure all the minor ills from which infants and young children suffer, and are guaranteed to contain no opiate or harmful drug. Sold by all medicine dealers or by mail at 25 cents a box by writing direct to the Dr. Wil-liams' Medicine Co., Brockville, Ont.

### Standard and Times. ABATE THE CHURCH-DOOR

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3

In Paradise, besides " the holy light

### What our Neighbor is.

press, n doing

What our neighbor really is we may never know, but we may be pretty cer-tain that he is not what we have imagined, and that nearly things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle, studied selfish-ness get the name of self-sacrifice; and silent, heroic souls are condemned for want of humanity.-Ian Maclaren.



A. McTAGGART, M. D., C. M. 73 Yonge Street, Toronto. References as to Dr. McTaggart's profession-standing and personal integrity permitted

by: Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. Premier of Outario. Rev. John Potts, D. D., Victoria College Rev. William Caven, D. D., Knox College. Rev. Father Teety, President of St. Michaelt College. Richt Rev. A Sweatman, Bishop of Toronto, Right Rev. A Sweatman, Bishop of Toronto, Hon. Thomas Coffey, Senator, CATHOLIC RECORD, London.

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the evils which afflict us may be less-ened. 'We have therefore resolved, venerable brethren, to send these letters to you that, being informed of our designs, your zeal and your authority may incite the devotion of your people to receive them. \* \* "Venerable Brethren, you have before

your eyes the severe trials to which the Church is daily exposed. Christian piety, public morality, nay, even faith itself, our highest good and the foundation of all other virtues, are threatened with the greatest perils. You are not only aware of the difficulty of our position and of cur various griefs, but by sympathy and communion your charity makes you feel with us. It is indeed, a most afflicting and painful sight to wit-

ness so many souls, who have been re-deemed by the blood of Christ, carried away, as it were, by the whirlwind of error and hurled headlong into evil and error and mired heating into even and eternal ruin. Our need of divine help is not less to-day than when the great Dominic preached the Rosary of Mary, as a remedy to heal the wounds of Christendom. **D**ivinely enlightened. he saw that no remedy could be better adapted to the evils of his time than that men should, by frequent meditathat men should, by reducine mental tion on the salvation obtained for us by Christ, return to Him Who is the 'Way, the Truth and the Life.' \* \* \* '' Venerable brethren, the more you have at heart the honor of Mary and the

welfare of human society, so much the more apply yourselves to nourish the devotion of the people towards the holy Virgin, and to increase their confidence in her. We believe it to be in the de in her. signs of Providence that, in these times of trial for the Church, the ancient devo-tion to the august Virgin should live

tion to the august Virgin should live and flourish. "My the Christian people, excited by our exhortations and inflamed by your appeals, now seek the protection of Mary with an ardor growing greater day by day. Let them betake them-selves more and more to the protection of Mary, and trust in her. Let them cling more and more to the practice of the Rosary, to which our ancestors had proof of Christian faith and devotion." Year after year the venerated Pontiff

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### OCTOBER 24, 1903.

CHATS WITH YOUNG MEN.

ghosts of blackness and gloom-all thoughts which have worried and For all men all life is a series of testhaunted you-have gone out of sight. They can not bear the light. Light, joy, gladness and harmony are your best protectors; discord, darkness and ings; every day is a judgment day. The daily decisions of life test and attest us. Here is some call to duty; shall we accept it or decline it? Pain comes to us; shall we fret and chafe under it or bear it because and chafe sickness can not exist where they are. One of the brightest and most cheerunder it or bear it bravely and try to see its deeper meaning? Some rich-ness of life is ours, knowledge, position, ful persons I ever knew told me that she was prone to fits of depression or "blues," but that she learned to conability, money. Shall we clutch these things for ourselves or hold them in trust for the enriching of another life? quer them by forcing herself to sing a bright, joyous song, or to play a lively air on the piano, wherever she felt an "attack" coming on. Everything which depresses or No man can escape these questions, and upon his answer depends his value of

the social order. Jewels for the Mind.

arouses violent passions is a waster of mental force. Every time a wrong mental force. Every time a wrong thought is indulged there is a waste of Longfellow once said to Mary Ander-on ; "see some good picture-in nature son; "see some good preus-if possible, or on canvas—hear a page of the best music, or read a great poem daily. You will always find a free half daily. mental energy, of achievement-power. All wrong thinking is negative, and the mind can only create when it is positive and affirmative. Until we can control our moods and hour for one or the other, and at the end of the year your mind will shine

with such an accumulation of jewels as will astonish even yourself."

Advice is Hard to Get. On this subject of advice, every sen sible man desires it and sceks it—but the trouble is advice that is worth anything is hard to get. Go to a man for advice and you will get it, if at all, off hand, not considered and therefore obably worse than none. A lawyer will give it considerately because he is paid for it. So will a family physician -and a clergyman, in things spiritual. But who has a friend that will take his perplexities or alternatives under thoughtful study, make account of his personal qualifications and resources, and of the obstacles and difficulties to

be encountered, and give his best conclusions in advice ? Words of Cheer. Few people realize how much happi-

ness may be promoted by a few words of cheer spoken in moments of despondof cheer spoken in moments of despond-ency, by words of encouragement in scasons of difficulty, by words of com-mendation when obstacles have been overcome by effort and perseverance. Words fitly spoken often sink so deep into the mind and heart of the person to mhom they are addressed that they into the mind and heart of the person to whom they are addressed that they remain a fixed, precious and oft-recur-ring memory—a continuous sunshine, lighting up years, perhaps, after the lips that have uttered them are sealed lips that have attered them are search in death. A whole life has been changed, exalted, expanded and illum-ined by a single expression of approval falling timely upon a sensitive and ambitious nature. Words of cheer cost

nothing to the speaker. On the con-trary, they are to him, as well as to the hearer, a source of great happiness to be had for the mere effort of uttering them. The habit of speaking such words at appropriate times is easily ac-quired, while at the same time it is of is of much importance that it should be

sedulously cultivated by all. Success and Failure. Success in the affairs of this world

depends upon certain virtues and quali-fications as well as favorable circum-stances and a kind Providence. The success referred to is that associated with an honorable, upright life, not marred by conduct or action unbecoming a gentleman and Christian.

Men who have attained distinction in their respective vocations, or accumu-lated wealth, or placed themselves by their own honest efforts in a state of independence, or who are influential in the commercial or political field, or who earn an income in proportion to their necessary expenses, are considered suc-

But the biographer or student of philosophy is oftentimes puzzled to understand how one man prospered whilst his confrere, with equal abilities and similar classifier of the state of the cessful men. and similar circumstances was unsuccessful. Why some became opulent, whilst others with like opportunities

### THE CATHOLIC FECORD.

us, or you'll make us all hate you. "Hate me!" repeated Loveit, wit

terror; no, surely you won't all hate me " and he mechanically stretched out

begged his companions to desist and re-

dow, and each retired, as softly as pos-

Loveit slept in the room with Hardy,

whom he had left fast asleep, and whom he

now was extremely afraid of wakening. The room door was apt to creak, but it

was opened with such precaution, that no noise could be heard, and Loveit found his friend as fast asleep as when

The reproaches of Lovet's conscience,

for though at first only a small party had been in the secret, by degrees it was divulged to the whole school : and

was necessary to secure secrecy by

Every one was astonished that Hardy had not yet discovered their proceed-ings; but Loveit could not help

suspecting that he was not so ignorant

sible, to his own apartment.

leeping too."

sharing the booty.

with

with terror, he immediately threw down the basket he had brought with he felt not the slightest inclination to laugh. "Why, I don't know you, I de-clare I don't know you to day," said Tarlton. "You used to be the best him, and betook himself to fight, "Help me! help me! I can't get through the hedge, "cried Loveit in a lamentable tone, whilst the dog growled natured lad in the world, and would do anything one asked you; but you're quite altered of late. Come, do, man, pluck up a little spirit, and be one of us, or you'll make us all hate you''

turned back to held him. At last, torn and terrified, he got through the the rever had the power to do right. Hedge and ran house, depresent the next me " and he mechanically stretched out his hand, which Tarlton shock violent-ly, saying, " Ay, now that's right!" Ay, now that's wrong !" whispered Loveit's conscience : but his con-science was of no use to him, for it was always overpowered by the voice of numbers; and though he had the wish, he never had the power to do right. "I would not have turned back for the "I would not have turned back for the "And you, Tarlton ? Tarlton ; "had not whole world." "I?" said

he never had the power to do right. The league being thus formed, Tarl-ton assumed all the airs of a command. er, and laid the plan of attack upon the poor old man's apple-tree. It was the only one he had in the world. We shall not dwell upon their consultation, for the amusement of contriving such expeditions is often the chief thing which induces idle boys to engage in them. There was a small window at the end of the back stair case, through which, between 9 and 10 o'clock at night, Tarlton, accompanied by Loveit and another boy, crept out. It was a moon-light night, and, after crossing the field, and climbing the gate, directed by Loveit, they proceeded down the lane with rash, yet fearful steps. At a distance, Loveit saw the whitewashed cortage, and the apple-tree beside it; they quickened their pace, and with core quickened their pace, and with tore source and with tore you, and would do anything in the tore you, and would do anything in the tore source and the apple tree beside it; they quickened their pace, and with tore you, and would do anything in the tore source and with tore you, and would do anything in the tore source and with tore you, and would do anything in the tore source and the apple tree beside the part the part of the source of distance, Loveit saw the whitewashed cottage, and the apple-tree beside it; they quickened their pace, and with some difficulty scrambled through the hedge which fenced the garden. Every-thing was silent. Yet, now and then, at every rustling of the leaves they started, and their hearts beat violent-ly. Once, as Loveit was elimbing the apple-tree, he thought he heard a door

"How strange it is," thought he, that I should set such value upon the love of those I despise! When I'm once out of this scrape, I'll have no more to do with them.

After school in the evening, as he was standing silently beside Hardy, who was ruling a sheet of paper for him, Tarlton, in his brutal manner, came up, and, seizing him by the arm, cried, "Come along with me, Loveit; I have something to say to you." "I can't something to say to you." "I can't come now," said Loveit, drawing away his arm. "Ah! do come now," said Tarlton, in a voice of persuasion. "Well, I'll come presently." "Nay, wit do preve thoras a good follow but do, pray; there's a good fellow, come now, because I've something to say to you." "What is it you've got to say to me? I wish you'd let me alone," said Loveit; yet, at the same time, he suffered himself to be led awav

Tarlton took particular pains to humor him and bring him into temper again; and even, though he was not very apt to part with his playthings, went so far as to say, "Loveit, the other day you wanted a top; I'll give you mino if you desire it." Loveit thanked him, and was overjoyed at the thanked him, and was overjoyed at the thought of possessing this top. "But what did you want to say to me just now?" "You know the dog that frightened us last night?" "Yes." "It will never frighten us again." "Won't it? how so?" "Look here," said Tarlton, drawing from his pocket

something wrapped in a blue handker-chief. "What's that?" Tarlton opened it. "Raw meat!" exclaimed Loveit; "how came you by it?" "Tom, the servant boy. Tom got it for anaemia, neuralgia, indigestion, head-aches, backaches, kidney troubles, and the ailments that make the lives of so many women a source of almost con-"Never bark again! What do you mean? Is it poison ?" exclaimed Loveit, starting back with horror. "Only poison for a dog," said Tarlton, confused; "you could not look more shocked if it was poison for a Chris-tian." Loveit stood for nearly a minute in performed silence. "Tarlton," said tian." Loveit stood for nearly a minute in profound silence. "Tarlton," said he at last, in a changed tone and altered manner, "I did not know you; I will have no more to do with you." "Nay, but stay," said Tarlton, catching hold of his arm, "stay; I was only joking." "Let go my arm; you were in earnest." "But then that was before I knew "But then that was before I knew there was any harm. If you there's was any harm—" "If," said Loveit. "Why, you know I might not know; for Tom told me it's a thing that's often done; ask Tom." "I'll ask nobody ! Surely, we know better what's body : Surely, we know better what s right and wrong than Tom does." "But only just ask him, to hear what he'll say." "I don't want to hear what he'll say," cried Loveit, vehe-mently. "The dog will die in agonies mently. "The dog will die in agonies --in horrid agonies, there was a dog poisoned at my father's--I saw him in the yard-poor creature ! he lay and howled and writhed himself !" " Poor creature ! well, there's no harm done now," cried Tarlton, in a hypocritical tone. But though he thought fit to dissemble with Loveit, he was thoroughly determined in his purpose. Poor Loveit, in haste to get away, returned to his friend Hardy : but his mind was in such agitation, that he neither talked nor moved like himself; and two or three times his heart was so full that he was ready to burst into



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### IMITATION OF CHRIST.

DISREGARDING ALL THINGS CREATED, THAT SO WE MAY FIND THE CREATOR. Lord, I stand much in need of a grace yet greater, if I must arrive so far that it may not be in the power of any man nor any thing created to hinder

For, as long as any thing holds me. I For, as long as any tring holds me, I cannot freely fly to Thee. He was desirous to fly freely to Thee Who said, Who will give me wings like a dove? and I will fly away and be at rest. (Ps. liv. 7.)

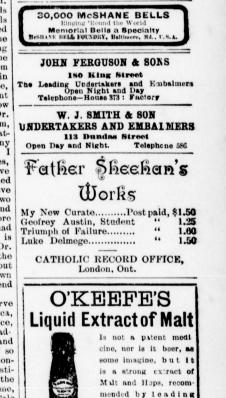
What can be more at rest than a simple eye? And what can be more free than he

who desireth nothing upon earth? A man ought therefore to pass and ascend above every thing created, and perfectly to forsake himself, and in estacy of mind to stand and see that no creatures can be compared with thee, who infinitely transcendest then with all.

### A CURE FOR RHEUMATISM.

EVEN THE MOST STUBBORN CASES OF THI PAINFUL MALADY CAN BE CURED.

Rheumatism is caused by acid in the blood. That is an undisputed medical truth. Liniments, outward applications and alleged electric treatapplications and alleged electric treat-ment can never cure what is rooted in the blood. A blood disease like rheum-atism must be cured through the blood. That is why rheumatism always yields the mediate De Williemed Bird. like magic to Dr. Williams' Pink Pills -they actually make new, rich, red blood. This new blood conquers the painful poison, sweeps out the aching acid, soothes the nerves, loosens the muscles and banishes rheumatism from the system. Proof of this is found in the case of Mr. Charles Leatherdale, a popular young druggist's assistant of Tilbury Ont. He says: "I know from personal experience that Dr. Williams' Pink Pills cure rheumatism, Williams' Pink Pills cure rheumatism, because they cured me of a severe at-tack that for months caused me many sleepless nights and painful days. I had tried a number of other medicines, but they failed. Then I decided to give the pills a trial. Before I had finished the second box the pains began to leave me, and by the time I had taken two more boxes the pains were all gone, and I felt like a new man. That is more than six months ago and I have not had a twinge of rheumatism since. It is a twinge of rheumatism since. It is my belief that a fair course of Dr. Williams' Pink Pills will drive the most stubborn case of rheumatism out of the system and as a result of my own experience I cheerfully recommend them for this trouble." The pills cure all blood and nerve troubles such as rheumatism, sciatica, partial paralysis, St. Vitus' dance, nearming neuropia indigation head.



were wretched. Men, may be, as Shakespeare wrote, "Masters of the fate." But the fault is "not in our stars, but in ourselves that we are underlings." Success, in the server in the server is the fault is "not in our stars, but in ourselves that we are underlings." Success, in the server is the server that we are underlings." Success, in some instances, may not be due to what I've seen," cried he, panting for breath. "What?" cried everybody, breath. breath. "What?" cried everybody, eagerly. "Why, just at the turn of the corner, at the end of the lane—" pant-ing. "Well," said Tarlton, impatient-ly, "do go on." "Let me just take breath first." "Pugh! never mind your breath." "Well, then, just at the turn of the corner, at the end of the lane as Lwas looking about for the superior knowledge and ability, but to tact, energy and enterprise. Misfortact, energy and enterprise. Misfor-tune may be caused by the habit of procrastination, which restrains ability. "There is a time, yea a moment, when success was a sure prospect, but let that moment be lost, and the oppor-tunity is group." This comment is let that moment be lost, and the oppor-tunity is gone." This comment is beautifully expressed in these lines of Shakespeare: "There is a tide in the affairs of men, which, taken in the the lane, as I was looking about for the shuttlecock, I heard a great rustling somewhere near me, and so I looked where it could come from; and I saw in a nice little garden, on the opposite side of the way, a boy, about as big as adding of men, which, taken in the flood, leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries. In some cases, success in business was promoted by Tarlton, sitting in a great tree, shaking the branches; and at every shake, down promoted by a courteous, prepossessing there came such a shower of fine large rosy apples, they made my mouth water. demeanor. A generous nature and politeness have a magnetic or hypnotic So I called to the boy, to beg one; but effect upon our fellow-creatures, where he said he could not give me one, for that they were his grandfather's; and just at that minute, from behind a as, apathy and rudeness may repel-them. Thus it is that some men often hide their talents and mar their usefuljust at that minute, from behind a gooseberry-bush, up popped the uncle-the grandfather poked his head out of the window; so I ran off as fast as my legs would carry me, though I heard him bawling after me all the way." ness by uncouth manners or rough ex-terior.--Church Progress. Conquering Moods. If you are morose, moody, or despond-ent; if you have a habit of worrying or fretting about things, or any other fault which hinders your growth or progress, think persistently of the opposite virtue and practice it until it is yours by force of habit. When you feel unhappy and out of sorts with all the world, nothing is more certain than that nursing such feelings aggravates them. Hold just the opposite thought from that which If you are morose, moody, or despond-ent; if you have a habit of worrying or more certain than that nursing such feelings aggravates them. Hold just the opposite thought from that which elf, "as Hardy told me, I had better not have come back !" Regardless of this confusion, Tarlton depresses you, and you will naturally reverse the mood. The imagination has great power to change an unpleasontinued, "But before I say any more I hope we have no spies amongst us. If there is any one of you afraid to be flogged, let him march off this instant!" ant thought or experience. When you are the victim of vicious moods, just are the victim of vicious moods, just say to yourself, "This is all unreal; it has nothing to do with my higher and better self, for the Creator never in-tended me to be dominated by such dark pictures." Persistently recall the most delightful experiences, the hanniert descent mere life. Look on happiest days of your life. Look on some beautiful object in art or in nature, or read a passage in some help-ful, uplifting book. Hold persistently in the mid such things as you have en-joyed; drive out the failure-thoughts by thinking of the successful things you have accomplished. Call Hope to your aid, and picture a bright success-ful future. Surround yourself with happy thoughts for a few minutes, and

day; if he must look at his mental ther-moneter, when he rises, to see whether his courage is rising or falling; if he says to himself, "I can do a good day's work to-day if the 'blues' don't strike me, if some unfortunate phase of busi. ness does not come up and disturb my equilibrium, or if I can only manage to keep my temper " he is a slave; he can not be successful or happy.—O. S. Marden in Success. Men of Self-Control. How different is the outlook of a man who feels confident every morning that he is going to do a man's work, the very best that he is capable of, during

the day! How superbly he carries himself who knows that he can work out the Creator's design each day, and has no fear, or doubt, or anxiety as to what he can accomplish! He feels that he is master of himself, and knows to a apple-tree, he thought he heard a door certainty that no moods or conditions in the cottage open, and earnestly have power to hinder him. He has come into his dominion. tarn home. This, however, he could by turn home. This, however, he could by no means persuade them to do, until they had filled their pockets with apples; then, to his great joy, they re-turned, crept in at the staircase win-

you will be surprised to see how all the

Amid the feverish rush and turmoil of modern life, the fierce competition, and the nerve-exhausting struggle for existence in which the majority are en-gaged, we see here and there serene souls who impress us with a sense of power, and of calm, unhesitating assurance, and who travel toward their goal with the rhythmic majesty of the stars. They have learned how to think correctly; they have mastered the secret of successful living. It is true that this supreme self-con-

trol, which enables a man to rise to his highest power, is one of the ultimate lessons of culture; but it is the first

he left him. "Ah!" said he to himself, "how quietly he sleeps! I wish I had been step to great achievement and is pos-sible to all. Some time we shall all learn better The reproaches of Lover's conscience, however, served no other purpose but to torment him; he had not sufficient strength of mind to be good. The very next night, in spite of all his fears, and all his penitence, and all his resolutions, by a little fresh ridicule and persuasion, he was induced to ac-company the same party on a similar than to harbor, even for an instant, any suicidal thought or emotion. We shall no more dream of entertaining thoughts no more dream of entertaining thoughts of fear, envy, or jealousy, or worry-ing, fretful, or anxious thoughts than we would of entertaining thieves or murderers in our homes. The time will come when intelligent people will no company the same party on a similar expedition. We must observe, that the necessity for continuing their depreda-tions became stronger the third day ;

more indulge in fits of anger, will no more indulge in uncharitable thoughts, feelings of hatred or ill will or gloomy, depressing, downward-tending thoughts than they would take poison into the system.-O. S. Marden in Success.

OUR BOYS AND GIRLS. TARLTON.

"Come, Loveit, lad, you're in for it : stand by me, and I'll stand by you." "Indeed, Tarlton," expostulated he, "I do wish you'd give up this scheme." "I do wish you'd give up this scheme." "What scheme, man? you haven't heard it yet; you may as well know your text before you begin preaching." The corners of Loveit's mouth could not refuse a smile, though in his beart instant barking with iccreasek fury. "He'll break his chain aud tear us to pieces, "cried Tarlton; and, struck

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petually on the point of betraying him-self ; then recollecting his engagement. he blushed, stammered, bungled ; and upon Hardy's asking what he meant, would answer with a silly, guilty conntenance, that he did not know, or abruptly break off, saying, "O, noth-ing 1 nothing at all !" It was in vain that he urged Tarlton to membri him to accord the follow

to permit him to consult his friend; but he always returned a peremptory refusal, accompanied with some taunting expression.

the meantime, the visits to the apple-tree had been too frequent to remain concealed from the old man who lived in the cottage. He used to exam-ine his only tree very frequently, and missing numbers of rosy apples which he had watched ripening, he, though not much prone to suspicion, began to think that there was something going

wrong. The old man was not at all inclined to give pain to any living creature, much less to children, of whom he was particularly fond. Nor was he in the least avaricious, for, though he was not rich, he had enough to live upon, be-

cause he had been very industrious in his youth; and he was always very ready to part with the little he had; nor was he a cross old man. If any-thing would have made him angry it would have been the seeing his favorite would have been the seeing in statutes tree robbed, as he had promised him-self the pleasure of giving his red apples to his grandchildren on his birthday. However, he looked up at the tree in sorrow rather than in anger,

and, leaning upon his staff, he began to consider what he had best do.

'If I complain to their master, said he to himself, "they will certainly be flogged, and that I should certainly Loveit colored, bit his lips, wished to go, but had not courage to move first. He waited to see what everybody else would do; nobody stirred; so Loveit stood still. "Well, then," cried Tarlton, giving his hand to the boy next him, then to

tears. TO BE CONTINUED.

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many women a source of almost con-stant misery. Imitations and substi-tutes are sometimes offered, and the buyer should see that the full name, "Dr. Williams' Pink Pills for Pale People," is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pill; will be mailed at 50 cents a box or six boxes for \$2.50.

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medicine convenient. THEY ARE CAREFULLY PREPARED-Pills which dissipate themselves in the stomach can not be expected to have much effect upon the intertines, and to overcome contiveness the medicine administered must influence the ac-tion of these canals. Parmelee's Vegetable Pills are so made under the supervision of ex-ports, that the substance in them intended to operate on the intestines are retarded in action until they pass through the stomach to the bowels.



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Itee and white FINE FIRER II the following townships, berths and Areas, namely : IN THE DISTRICT OF NIPISSING-the Townships of HUTTON, CREELMAN, PARKIN, AYLMER, MACKELCAN, MCJAHTHY, MERKICK, MULOCK (part of), FIENCH (bart of) STEWART, LOCKHART, (pert of) GARROW (part of), OS NORNE (part of), HAMMELL, and PHELPS (part

IN THE DISTRICT OF ALGOMA-Berths

<sup>10</sup> IN THE DISTRICT OF ALGOMA-Berths Nes. 195 and 201, the Townsbins of KITCHENER and ROBERTS and Block." W" near Oaaping Lake. IN THE RAINY RIVER DISTRICT-Berths G19, G21, C23, G29 and G38, and the foi-lowing Berths with the right to cut shaft e move the pine. spruce, tamarack cedar and poplar 1-G4, G6 G17, G18, G24, G25, G26 G27, G28, G33, G35, G36, G37, G39, G40, G41, G42, G43, Berths Nos 81, S2, S3, and S4 will be offered for sale by Public Auction at the Par-liament Buildings, in the City of Toronto. on Wednesday, the NINTH day of DECEMBER, 1963, at the hour of ONE o'clock in the atter-noon.

and convalescent. If you are run down a faw bottles will do you good. Price, 25c per bottle. Refuse all substitutes said to be just as good. W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO, Life of Our Lord WRITTEN FOR LITTLE ONES. BY MOTHER MARY SALOME, of Bar Convent, York. With frontispiece. Price \$1.25 post free CATHOLIC RECORD OFFICE LONDON, ONT. The London Mutual Fire

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THE CATHOLIC ECORD.

### THE D'YOUVILLE READING CIRCLE.

DEATH OF ARCHBISHOP KAIN.

DEATH OF ARCHBISHOF ARX. Archbishop John Joseph Kain of St. Louis, Mo., died at St. Arnes Sanitarium, Baltimore. on Tuesdey, Oct. 13. Sitzer an illness of nearly six months. The Philadciphia Standard and Times thus refers to the late Archbishop: "He death will be felt as a great blow in St. Louis diocese- all the more so in that it was so premature, so to speak, and so unlocked for only a few weeks ago. It is a proof that the priestly or the episcopial state. In this country at least, is not a bcd of roses, but one of ardin-tus a possible toll and unintermitting care. In this it proves the purity of its drivation and cheerfulness and the Father Who knows what is best for those who serve Him in sin-cerity and a pure heart. In His peace may the beloved Archbishop now taken away rest secure for ever!"

NEW BOOK.

Rev. C. A. Campbell, in "Mary Queen of Scots in History." gives us a chr ming blogre-phical sketch of the beautiful but ill faled Mary Slewart. Her life story is bit dy told in a simple but fascinating manner which cannet fail-as the autoor hopes it will-to commend itseif even to busy readers. We heartly re-commend Farber Campbell's book to our sub-scribers Published by D. & J. Sadiler & Co., Montreal.

scribers Montreal,

### MARKET REPORTS. LONDON

LONDON. London, Oct. 22.-Dairy Produce-Regs per lozen, wholesaic, 18 to 189c; do. retail, 19 to 20c.; nutter, best roll, 20 to 21c; butter best crocks, 19 to 20c.; butter, creamers, 21 to 250.; honey, trained, per 1b. 9; honey, in comb, 10c. to 184c.

10 200.; builter, creamery, 21 to 230.; honey, strained, per 1b. 9; honey, in comb, 10c. to 124c.
 124

ton, \$5,00. TORONTO. Toronto, Oct, 22. - Whosi-Deliveries light and the market firmer at 77,6 east, for No. 2 red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and white, 75c, east; goole at 65c for No. 2, red and the fore at 55c for No. 1 and 74c, for strong backers, ongs in buyers big stato to 20e higher; Manitoba flour 1s firm at \$1.50 for ears of Hungarian paients; \$1.50 for strong bakers, ongs included, on the track Toronto. Milifeed is steady at \$17 to \$17.50 for cars of shorts, and \$13 tor bran. In buik east or middle freighte: Manitoba mill-freighte, Barley is quiet at 41 for No. 2, and 43 for No. 3 extra, east or middle freighte, Rye-The market is steady at 51c for No. 2 east. or middle freights. Corn and No. 2 yellow, at 56c in cars No. 1 white quoted at 315c at 326 for is steady; American No. 3 mixed 56c intos, on the track. Toronto Oats are steady No. 1 white, new are quott at 226 middle freights, New York, and at 300 red freights, New York, and at 300 No 2, east, and 63c middle freighte freights. Toronto No 2, east, and 63c middle freighte, and story barrels, in car lots, on the track, Tor-No 2, barrels, in car lots, on the track, Tor-No 2, barrels, in car lots, on the track, Tor-

### MONTREAL.

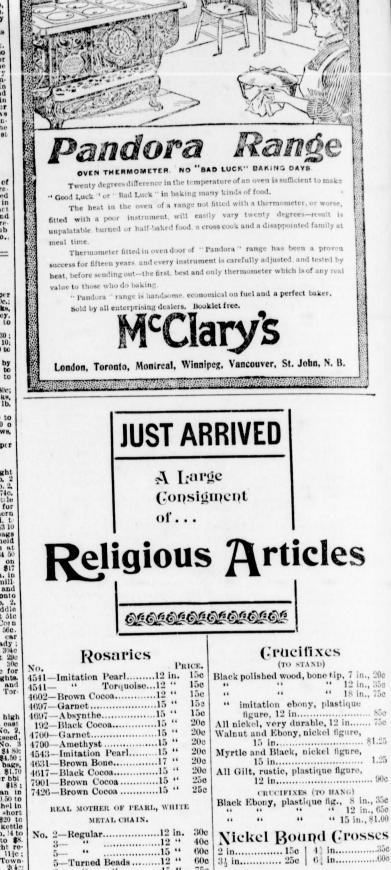
NONTREAL MONTREAL Montreal, Oct. 22. – Grain – Peas, 63c high freights. 72/sc. to 73s effoat here; rye, 53c. east 545 afloat here; buckwbat, 52c; oats, No. 2, 55 in store, 38/sc to 31c effoat; flaxseed, 51 15 on track here; feed barley, 50c; No. 3 barley, 62/sc. Flour – Manitoba patents, \$18 80; acconds, \$4.50; storag bakers, \$12.50 to \$4.60; 51.95 on straight rollers. \$3 90 to \$4; in bake, 51.05 on straight rollers. \$3 90 to \$4; in bake, 51.05 on straight rollers. \$15 to \$4.60; cxtra, \$1.70; Feed. - Manitoba bran, \$17 to \$18; shorts, \$20, bugs included; fOntario bran in balk \$15.00 to \$15 50; shorts in balk, \$20.50 to \$21.50; beans, choice primes, \$1.70 per bushel in cut pork, \$50, bugs included; fOntario bran, in balk \$15.00 to \$15 50; shorts in balk, \$20.50 to \$21.50; beans, choice primes, \$1.70 per bushel in cut pork, \$50, bugs included; fontario bran, in balk \$15.00 to \$15; 50; shorts in balk, \$20.50 to \$21.50; beans, choice primes, \$1.70 per bushel in cut pork, \$50, 50 to \$21; 10 to \$12; 50 fos, Ferder, Bulled abstitoir bogs, \$775 to \$8; Exgs, Candled, selected, 19c, Bauter-Town, 14 to 15; tresh killed abstitoir bogs, \$775 to \$8; Exgs, Candled, selected, 19c, Butter-Town, 14 to towashep, 11c; Quebec, 10 2; Butter-Town, Weater to alary, 18c.

### Live Stock Markets.

EAST BUFFAL

Live Stock Markets. TORONTO. Toronto, Oct. 22.- A light run of cattle took place at the market of the Union Stock Yards Co's t.c.day, the receipts being three cars. carrying 53 cattle. For the week the total arrivals were 69 cars-1.400 cattle, 359 sheep, 203 hogs, 6 calves, and 2 horses. Crawford and Hunnisett sold a load of ex-porters. 1.301 bs, at \$4.50, and a load of ex-keeps, 1.301 bs, at \$1.70 per cwt. Exat BUFFALO. No. 8-Brown Cocoa (oval) 15 in.





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# VOLUME

The Cath LONDON, SATUR

> A DEPLOE A short time :

clared that "Forty years age

with an income needs, but I found alone. Those wh the same measure content. They y and more power. are engaged in co and often in spe know a single w seeking rest with and devoting the uncommercial character simply tion.

The gentleman knows, and, allo his estimate of assumed to be no there is feverish riches ; that the in those who hav it, remains unsla and syndicates h the methods for are facts which question. These many an indign many a lover of but they remain remain, until as Truth clad in he out, or, as we ho have made them

But at prese sign of better da Trust is never both consumer power is many influence in qua are altogether r It stretches its tures and hypn condoning or co get rich quick.

It is discoura of liberty, and look with disda ages, are either or dependents upon coal or o may dilate c feudalism, but who were every robber thralled than t our mind, the titled to respe lionaire. He-

let and plunde said no more a neved to Jeru back to seek The robber m on his way of pious platitud school and e sheltering of fi spoliation is may be seen

### DIOCESE OF LONDON. THE BISHOP AT ST ALPHONSUS, WINDSOR. Windsor Record, Oct. 12, 1903,

OPEN 7 TO 9 EVERY SATURDAY MIGHT.

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THE BISHOP AT ST ALPHONSUS, WINDSOR. Windsor Record, Oct. 12, 1963, Xesterday at S\*. Alphonesus Church Right Rev. Hishop McEvsy administered the sacra-ment of confirmation to a class of two hundred and eleven persons, one hundred and ninely-nine children and twelve adults. Four of the latter were converts to the Cathelic faith. The Right Rev. Bishop said Mass at S a m., at which conditates for the sacrament of con-firmation received Holy Communica. At the load mass the Right Rev. Bishop in full pontif-tical accupied his seat on the throne, assisted by Rev. Father Meunier as deacon. Ray Father Fume, C. S. H., was the celebrand of the same Rev. Father Downcy was master of coremonies with the children, who entered the church in procession and occupied the pows on both sides of the centre alsie, he owners of the pew having gradiouly yielded the irrights for the day to the little once, who were the guess of nonor of the whole congregation. The little grow ho the sittle once, who were the guess of hone of the whole oblick suits with how of the day to the little once, who were the guess of both sides of the centre alsie, he owners of the pew having gradiouly yielded the irrights for mong — white dresses, with vells and wreak-cer-while the boys wore black suits with bow of the sanctuary railing and black may the re-fliabol in cope, milter and creating the same the children on the extraministic were about the children on the extrament was long at durk as ear-ment to the leas. The same may have the same the used cost of the same the same the same the same than the same the same approached the children on the schemenony was long at durk was wineesed by a crist pace within the nave over white same the same mony was long at durks. The same the construction were same same and Mra.

firmation were Michael Twomey and Mrs. After confirmation the children again sang an anthem of praise and rejoicing. The Right Reverend Biskop administered to the class the pickge to refrain from all intexicating drink until the age of twenty-one years. He then admonished the parents to give good taxample to he little ones at home. He concluded his iromarks by complimenting Rev. Father Meun-isbor in the parish of Windsor In church had spriesthood in the parish. The diocese was meanly different of Windsor In church had spriesthood in the parish. The diocese was meanly different of Windsor In church had spriesthood in the parish. The diocese was meanly different with a superb who during the Offertory rendered Wirksord's "Ave Marie." In a superb manner: Miss Effic Money, Miss Alma Rondot, Albert Ouellette was the director of the choir. MALKENVILLE. At 2 p. m. the Windser Cathele Order of

The director of the choir. AT WALKERVILLE. At 2 p. m. the Windser Cathelie Order of Foresiers. St Alphonsus Court, Branch No. 1, C M B. A of Windser, representatives of the Catholie Order of Foresters, Detroit, In all four hundred and righty men, headed by the list Regiment, Essex Fusiliers, bard, marched in procession from Windsor to Walkerville to marched in the ceremony of blessing and isying the corner-stone of the new Sunday school and Catholie hall attached to the Church of Our Ledy of Lake St. Clair. The Right Rev. Bishop McEvay officiated at the impressive ceremony of blessing the corner stone, which reset d near the sanctuary within the church, from whence the stone was carried in solemn procession to the place where it was laid upon the cavity filled with the usual record of the proceedings, the loosi papers and various coins of the realm. The Mishor was assisted throughtu: the ceremony by Rev Father Me-Brady. Prevident of Astmition College, Sandwich ; Father Andrieux P. P., of Beile River; Father Van Antwerp, P. P., of Mess Holy Rosary Church, Windsor; Father Wat-ters. Our Ledy of Help Church, Detroit; Father Beaudry, St. Mary's Chur

wille. Ine Right Rev. Bishop addressed the as-sembled congrugation with words of praise for their great work under the guidance of their able pastor. Rev. Father Beaudoin. The Bishop also touched on educational matters and complimented the appearance of the large assembly of school children present.

The Bishop's address was fo lowed by Rev.

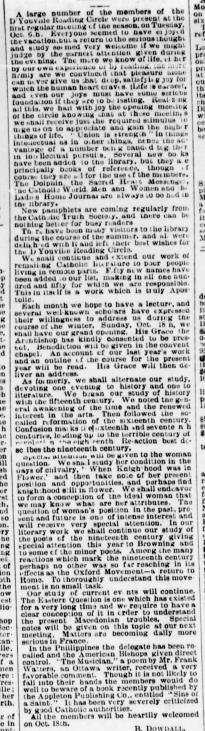
ARCHDIOCESE OF KINGSTON. THE ARCHBISHOP AT ST. ANN'S CHURCE. Merrickville Star. Oct. 15, 1903.

Managing Director.

IAMES MASON,

THE ARCHEISHOP AT ST. ANN'S CHURCH. Merrickville Star. Oct. 15, 1903. St. Anc's congregation was honored on Sun-day by the presence of His Grace Archbishop Gauthier of Kingston, who came here to pay his first visit to the new church completed more time ago by the congregation. In Sept 1901, arrangements were first made for the erection of a new place of worship for the congregation, the church then in use being altogether inade quate to accommodate the large numbers who a standed worship there. Archbishop Gauthier was present at the meet-ing, and sitor ascertaining the feelings of the erection of a large the workmen started to take down the vestry of the old church, and on the following Sunday. April 6, the last Mass was said in the church. On the Monday morn in fellowing the tearing down of the church comtractors had commenced taking out the erection gave that on Sunday. May 4th, the Archbishop Gauthier, who was the constructors had commenced taking out the event for the found the first of that month the constructors had commenced taking out the arch for the found started and divanced with the cohlation of the new structure. Work was rushed ahead, and by the 29 h ito magnet work had started and divanced with the cohlation of the received with struct speed that on Sunday. May 4th, the Archbishop was present and laid the corner-sione with due ceremony. On December lifth church by the collection of funds and other wise, blessed the church and explicition. The ground the started rand shid the former-wise bandonneed clifter. The church which cost § is a credit to the pastor and the constant is a credit to the pastor and the constant is food is a credit to the pastor and the constant is a credit to the pastor and the summer with an elevent and energition. The ground is to ward the corporation was hying granolitic walks on St. Lawrence street, heigh as labels foom the street in to both church and presbytery, adding granition in how the congregation can be be to ond in the doi-ores. Finday last His Grace Arcobish

The congregation can basic to be out in the dior cese. On Friday last His Grace Arobbishop Gauthier, Kingzion, accombanied by his Sec-retary, Father Hanley, arrived on the after-noon train, where he was met by Rev Al: Xan-der Carson, parish priest of Morrickville. They were driven to the church where prayers of visitation were said in the presence of a large congregation. Among the clergymen who were present from a distance were: Very Rev. Vicar-General Masterson, Pres-cott; Very Rev. Dean Murray. Brockville; Rev. Father Kelly, Smith's Falls; Rev. Father Meagher. Toledo: Rev. Father Davis, Perth. and Rev. Father O'Connor, Kemptville. On Saturday the children to the number of twenty-five, were examined by His Grace in the Catechism. The questions were all prompt-ly answered, and the Archbishop expressed his pleasure at finding the candidates so well pre-hard. Seidom, even in the larger parishes, had he found candidates for first Communion who were so prompt in answering and who had their nearing the candidates for seited the set of the parishes for the or the parishes.



B. DOWDALL.

### CRAIG. GROSJEAN.

CRAIG-GROSJEAN. At 1 o'clock, Wednesday, "St. Michael's church was the scene of a very pretty wed-ding, when Mr. Nicholas Grojean was united in marriage to one of Cobourg's most popular young lacies. Miss Mary Florence F. Craig. The bride, who was given away by her brother. Mr. Emmett Craig, wore a gowinof cream silk uil over taffecta with garniture of alik insert-ion and embroidered chiffon. Her tulle veli was fastened with a spray of apple blossoms, and she carried an yern full of cream roses and maiden hair fern. Her only ornsment was a beauting hearl creacent, the gift of the groom. The protty little maid of honor, Miss Made-leine Craig, sister of the bride, was danitily at-ired in white organdie, with embroidered yoks and bertha. She wore a hat of white lace and chiffon and carried pink carnations. The groom was attended by Master Allan Craig, the bride's youngest brother. After the creamony, luncheon was served at the refi-dence CMr. R. Craig. George street, only the immediate relatives of the bride and groom being present. The house was tastefully de-corated with palms, ferns and cut flowers. Mr. and Mrs. Grojean left at 3 o'clock for the west. They will spend a short itme at Chicago.

Mr. and Mrs. Grosjean left at 3 o'clock for the west, They will spend a short i line at Chicago. and with Mr. Leo Craig who is attending the Noire Dame University at South Bend. before scing to Denver, Col., where Mr. Grosjean will complete his course for dentistry at the University there. The bride was the recipient of many beautiful and valuable presents. The groom's gift to the maid of honor was a preity uu quois ring. Their many friends in town and surrounding country join in wishing them a long life of happiness and prosperity.— Cobourg World Oct. 9, 1903.

MARRIAGE.

The Value of the second second

### FROM SANDWICH.

FROM SANDWICH. Wednesday, Oct. 14th, was a joyous day for bratioe was in honor of the President, Very Rev. R. MacBrady. It began Tuesday even-ing with a nextly prepared enteristismert. In dress from the suidents was read to the key. Superior. Besides ex ending their fellcitations been brought about mainly by the zeal and energy of Father MacBrady. The Superior, respondent to the address, honor by suidents was read to the sub-scen brought about mainly by the zeal and energy of Father MacBrady. Wednesday, and took occasion to give show thy press from Michigan, Ohio, and of the for the suident was superior to the forenoon bout styp press from Michigan, Ohio, and of the or an avery of the charter of the de-was presided over by Right Rev. F. P. Me over the sub-served to the guers, which was presided over by Right Rev. F. P. Me over the the the ord of the barout his of Derini, At the end of the barout his of Derini, the the ord of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, the end end by the College was presided over by Right Rev. F. P. Me of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his of Derini, At the end of the barout his de-barout a showing tribule to Father Me of Derini, At the end of the barout de barout as and of Derini his bishop MacErsay shows at semi of

Bishop Foley, who also expressed riminates estimatis. Early in the afternoon a meeting of the old students was called to form an alumit. The idea met with universal approbation and soon the ballots showed, Rev F. J. VanAntwerp, of Detroit. President; Very Rev. J. P. Mc-Manus ef Port Huror. Vice President; Rev. P. O'Cannel of Cleveland Secretary; and Rev. T. F. O'Rarke of Monroo Mich. Treasurer. The day was one of the most happily spent in the College, and one which be long remem-bed the how singulates and their older brothers of the Alumous.

### of the Alumnus.

Nothing is so indicative of deepest culture as a tender consideration of the ignorant.

Experience is a jewel, and it hath need to be so, for it is often purchased at an infinite rate.

8T. BASIL'S HYMNAL—Fifth edition with appendix, containing music and Vespors for all the Sundays and festival of the year. Three Masses and over 200 hymns, together with litanies, cally prayers, prayers at Mass, preparation and prayers for confersion and Commun-ion, and the office and rules of the Sodslities of the Blessed Virgin Mary, Compiled from approved sources. Price The same book without the music..... For sale at the CATHOLIC RECORD Office.

If answered, and the Archbishop expressed his pleasure at finding the candidates so well prepared. Seldom, even in the larger parishes, had he found candidates for first Communion who were so prompt in answering and who had their questions so thoroughly learned. On Sunday moreing Masses were celebrated at 7 and 8 o'clock in the presence of an immense congregation, the services of dedicating the larger version of the presence of an immense of the services of dedicating the larger version of the presence of the presence

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From Kenilworth. Rev. D. F. Kehoe, on Sunday, the 20th ult, gave a lecture on Temp-rance, and asked those who were willing to take a solemn obli gation to abstain from infoxicating liquors till January and 1904, to come forward. With the exception of eight men the male portion of the congregation came forward and pledged them-selves as the Rev. Father outlined. Father kchoe is a well known worker in the ranks of Temperance, and is doing excellent work, wel-worthy of imitation by all pastors having the welfare of their spiritual charge uppermost. On the same day be told his congregation that he gave Inspector Macdonald the information which resulted in the conviction of an hotel-keeper of Kenliworth, recently, for breach of the License Act. Servers as the Rev. Father outling d. Father the ranks of Temperance, and is doing excellent work, well-work of the Last Ride of Gray Wolf by David Selden.
 Some Notable Events of the Year 19:2-19:3- A family of the Cartholic Record Office Leares Act.
 God is the Father and Lord of all. Is it not proper for the scrant to respect his Master, to respect the Master, and the all possible fidelity?
 God is the Father and Lord of all. Selten, the scale of Office, at their hall, on Allow at the Turned Street. T. J. O'Mears, Previous of Street. T. J. O'Mears, Prev

# a long life of happiness and prosperity.— independence of the church whenever pos- ible. He also complimented the parishioners on the obsuit ful edited the parishioners on the obsuit ful edited the parishioners on the obsuit ful edited the parish operator of the kindly relations existing between him and his peoid for the purpose of creecing the Stations of the kindly relations existing between him and his peoid for the purpose of receing the Stations of the Cores. B fore this ceremony was performed His drace made as few remarks on the mean ne of this scored performance. It is the great means of the Church to let us known of the peoid had the ides that the pictures or inserved have a photograph of a parent of friend in the solution of the contents: The stations recalled to our mind what we might have a photograph of a parent of friend in the of low of St. Peter's and St. Peter's Palace. Sketch of the life of Leo XIII., (beautifully illustrated). The stations recalled to our mind what we might have a photograph of a parent of the cross. The stations recalled to our mind what we might have a photograph of a parent of the or the sisting origing the aufferings on the cross. The stations recalled to our mind what we might he doining the aver more of our Lords student the porney of the stations of the briss and origins. The Vergen and deach. Finelly a hill the preved the grate of the form and size of the stations of the cross was the preved the station of the cross was the preved the stations of the cross was hear of the stations of the cross was the preved the stations of the cross was hear of the stations of the cross was heare do the station ast few remarks we may be theared by doal w

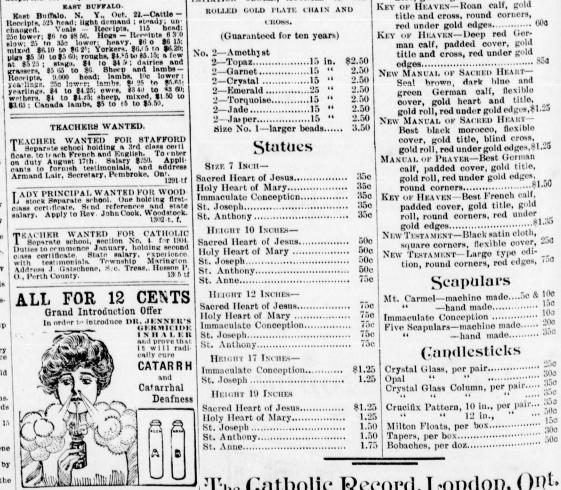
The Last Lesson. The Most Wonderful of Parks-illustrations. The Sculptor adapted by Mary Richards Gray (illustration.)

Changes in the American Hierarchy : with 15

The Professor's Embassy (illustration). The Indian Missions (illustrated) by Eugene Unbrich.

In the Lonely House, a story (illustrated) by Katharine Tynan Hinkson.

Full page illustration : When the Toil of the Day is Ended.



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