BER 3, 1903,

appearance, astings in the in (no scrap of the moulding, ing, and when akes a beautipoor castings, eat around the ct baker and a

t. John, N.B.

iction

18 x 24 inches.

itable for Framing.

rice, 50 cents,

free by mail.

f Mr. Kaufman's

ainting of the Holy

ather is an exa

ikeness, reprodu

surprisingly effect

ve process which

preserves all the

values of the orig

It will be an orna-

ment to every Ca-

tholic home.

HERS,

Pictures.

Artotypes for framing, Steel Engravings

rt of Jesus, rt of Jesus, rt of Mary, upper, the Rich Ruler, sing Little Children, ore Pilate, il San Sisto,

n.
n.
n.
nt Victim.
nt Victim.
hrist at Twelve Years.
dalen.
te Conception.
Night.
he Temple.
Calvary.
hrisu(Gethsemane)
di San Sisto I
the Shepherd
aling the Sick Child
king Leave of his Mother
di San Sisto

eaching by the Sea

the Fishermen Intry into Jerusalem ifixion

MAS COFFEY

0,000 during the ast month of the

ord Office, London, Canada

MARVELLOUS SALE

estion Box

t answers over 1000 ques-by Non-Catholics. It runs

ges. rice 20c., post paid. LIC RECORD OFFICE.

ev. Bertrand Conway.

st paid, -

Shepherd.

lethsemane. Night.

## The Catholic Record.

LONDON, SATURDAY, OCT. 10, 1903.

ESSENTIALS TO SUCCESS.

About two weeks ago we received a letter anent the difficulties of Catholics obtaining good positions. There may be on the planet some favored places where good jobs may be had for the asking, but they are not on our office

However, as our correspondent seems to have a grievance we reserve comment until furnished with some data. In the meantime, we have no hesitation in saying that some of our young men are responsible themselves for their slow progress. We know that lack of education has something to do with it, but, admitting this, we contend that dawdling over billiards, etc., fashion a great many of them into mere accidental which they come in contact. appendages to the body politic.

The young man who desires to push forward must pay the price. And the kindergarten stage. Anything in the price is work, despite weariness and shape of amusement suffices to keep difficulties. Most of us are aware of them content. They never get far this, but we have no grit nor per- away from the rattle of babyhood. sistence; in a word, we are willing to And so long as they have their precipass our years without ambition, reck- ous rattle in the form of cards, dances, any cause that may flatter our self-conceit and cowardice. This may not accord with the views of the "orator"

too much, because we are softening our parties and other diversions that make their rights. Naturalists who have

We cannot understand the fascination of card parties for a great many of us. It is of course a species of amusement, but that it is conducive to mental or spiritual growth is not discernible by us. Nor is the wisdom of having young people together to drivel over paste-boards for hours at a time apparthe young man an itching to try his is not an article of jewelry but the coin of the realm. It is an easy way to whether the cash gleaned therefrom outweighs the possible risk of deadening the mental and spiritual activities of the participants is an open question, at least so it seems to us. We are not presuming to give any advice, save to say that an occasional lecture might make us understand that we are born to grow, Anything in fact that would give us a realization of the worth and dignity of life would be welcome.

Every effort towards the upbuilding of our being gives us a freedom from that which tends to drag us downwards. To the man who knows his own value, who can look around him and be thrilled by the things which are his for the asking: who has not lost the faculty of being awed by the earth and the heavens-by the pictures of beauty and power that come daily from the brush of the Great Artist-will not have much time for recreation as we understand the term. For him the quickening of mind and will will be an abiding delight. The constant attempt to bring out in himself the Divine Image makes him stronger intellectually and gives him a more abundant vitality. With men who are pursuaded that power worthy of the name finds lodgment in the soul, and that ceaseless effort is the guarantee of its maintenance and deve-

lopment, one can go far. It is well to erect buildings and to point them out as testimonies to our generosity. But what profits it if we have not the right kind of men to fill them? One earnest Catholic who gives, day in and day out, evidence of the love and truth which he claims to possess is better proof of our progress than any specimen of architecture. Generosity towards ourselves is the thing that counts. Give to our being first and the Church and the community will

be the richer. Let a man, says Bishop Spalding, have a purpose, let him resolve to make of himself a good mechanic or merchant or farmer or lawyer or doctor or teacher or priest: but first of all let him have the will and the courage to make of himself a true man, for else there shall be no worth in him. On the miser, the drunkard, the liar, the lecher, the thief, no blessings can fall. Our value is measured by that of the things we believe, know, love and strenuously strive to accomplish.

OUR YOUNG MEN.

There is need of organized action. We believe in it. We have in previous ssues alluded to the success of move ments such as Ozanams, the Ransomers in England, the Catholic societies in Belgium and Germany. When the projectors of these organizations began their work they were confronted by apathy, but, nothing daunted, they persevered until they gripped the enthusiasm and intelligence that belong to every normal young man, and turned them into beneficent work-producers. All this is a proof of what can be done. It is a message of inspiration and hope to those among us who are striving to purify and direct the energy that is wasted on trifles to noble ends. But they who look for great things from our young men must have a courage that no failure can dampen, and a preternatural too much frequentation of club-rooms, patience to bear with the frivolity and aimlessness of many of the lives with

The fact is that many of our young

men seem to never advance beyond the

ing little at our influence, growing billiards, etc., they are the dearest daily more shadowy, and ascribing it to little "tootsie wootsie's" that anyone interested in this kind of animal would wish to see. Like all children, they delight in making noise. On the baseand "resoluter," but it is the plain ball field they imperil their vocal chords in admonishing the batter We are what we are because we talk "to put her" over the fence. Their favorite way, however, of disturbing brains with attendance at euchre the atmosphere is resoluting about failure comparatively easy. Here and studied them at this pastime tell us there are indications of something that their love for it is due to the better, but they are oases in a desert pleasure they seem to derive from hearing themselves talk. Just now these Naturalists are endeavoring to connect them in some way or other with the Bummeranians who flourished about the second century, and were renowned for their idleness and incompetency. But this is hypothetical. For our part we confess to no desire to sully the fame of our friends who are ent. It wastes time and mayhap gives ornamental, more or less, ever ready to make social small change, and always hand at a faster game where the prize happy and easily managed. Some of the people who own them are not so complimentary to them as we are, but make money, this card party, but they may be prejudiced or they may have taken away the rattle. But admitting they are not perfect, who would not love our young friends who are going to woo the strenuous life this winter? And more than this, they intend to combine to do it. No wonder some of them are bald. Actually and truly they mean to study the mysteries of pedro." Yes-it is perfectly true, for we have read a circular to this effect, and we have been wonder. ing ever since as to the future of the circulators. We can see them in Parliament, and in the front rank of the Commercial army. But our readers must do their own vision. Suffice it to say that pedro is just the thing to develop the brain tissue! The child who learns how to shake this rattle is destined for a career of usefulcess! Employers will invariably ask if applicants for positions are adepts at pedro! Happy the youth who becomes a member of the League. And the bright, particular genius who unloaded this new thing on Canadian nursuries should talk into a phonograph so that posterity may have the pleasure of hearing his dulcet and sapient utterances. Demonstrators will be at work in a few days, and our readers are invited to witness their performance. We might wax eloquent on the virtue of this brain and muscle specific, but we must content ourselves with saying that it is more nourishing than Grape Nuts and more soothing than paregoric. Dispeller of parental anxiety, quickener of ambition, dynamo of energy, forerunner of the millenium-pedro is "all it."

THE PROBLEM SOLVED.

It appears we have a domestic serrice problem and that our National Council of Women has solved it. The solution is simple—the establishment of training schools for working girls and the conferring upon satisfactory pupils the degree of Honourable Order of Home Helpers. Our future is certainly very promising. With the children master ing the mysteries of pie making in the schools, and the girls learning how to put their "white caps" on straight, the way of the householder is a very

going to be jubilant over the establish- of it. ment of the comic opera order of the

wages would be more to the point. domestic service problem. There is too much patronizing talk and too many disquisitions from meddlers who cannot mind their own business and who expect a domestic to have an unlimited capacity for work and a limited idea as to

H. O. H. H. A schedule of decent

how they ought to be remunerated for it. And the working girls are not clamoring for condescension. They can earn a living-which cannot be said of some of those who draft rules for them. Nor is there any pressing need of training schools for their benefit. What they desire is a respectable wage and humane and considerate employers.

#### NON-CATHOLIC MISSIONS.

The office of The Catholic Missionary Union is the clearing house for all kinds of information concerning the non-Catholic Mission movement, and our mail brings all kinds of interesting information from the field as well as requests for advice in relation to the best books to give people of various intellectual difficulties and of different

is needed to cope with the nowadays religious difficulties.

A non-Catholic from Boston writes: "I am led to write to you thinking you may assist, either directly or indirectly, in answering the request of a resident of the old historic town of Concord, Mass.: a lady, who desires to know how many converts have been added to the Catholic Church within a few years presumbly she means names of prominent persons. Many folks who are watching the trends of affairs are deeply interested in the stream of converts who are pouring into the old Church."

A STORY FROM MORMONDOM. A story comes from a priest who is a work in Idaho, and whose efforts among the Mormons have resulted in many the writes that "a rethe Mormons have restrict a re-conversions. He writes that "a re-markable event here last Tuesday. I will give you the particulars as they occurred. A young Mormon lady, Maggie Cranor, lived with her parents Mormon settlement fifty-one miles from here. An older sister was received by me into the Church two years ago. Lately Maggie fell sick, and before she was prostrated she made her way to this town, much against the wish of her who were fanatical Mormons. Every obstacle was placed in the way her coming here, but in spite of every In fady with whom she ledged asked her if she would like to have the Morman bishop come and annoint her. (The Morman Church prescribes that the bishop annoint all dying members.) She indignantly repudiated the services of the bishop and called for the Catholic priest. I immediately came at her request, instructed her as I could, baptized her and did what else I could do for her spiritual welfare. The night following she died praying the 'Hail Mary.' The friends gathered about her bed were greatly astonished, as no one could understand where she could have learned that prayer by heart. It was a remarkable case of God's special providence towards the case of God's special providence to make the old Church in the old Church that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical that it does not offer to so much good will an opportunity to do practical the sun; there is no heat, even that found in a tomb, but what comes from the sun; there is no heat, even that found in a tomb, but what comes from the sun; there is no the cont that it does not offer to so much good will an opportunity to do practical the sun; the clust the tound in a tomb, but what comes from the sun; the effort to detain her at home she came here, because, as she said, something

providence towards that select soul. This same priest is doing very efficacious non-Catholic mission work among the Mormans. He finds them a people easily led to the faith. Many of them are simple and have been brought to the Far West by attractive promises, and it does not take long to disillusionize. them with the pretended divine character of the revalations of the Latter-Day Saints. They readily turn to the Catholic Church and enter when the door is held open for them. He has now six under nstruction and counts his faithful con

verts by the scores.
A PROTESTANT MINISTER'S DIFFICULTY. The next letter in the pile that lies before us is one from a Protestant min-ister. He writes: "If some of your ister. He writes: readers will be so kind as to send me a Catholic prayer-book and Bible, and also some literature bearing upon the Catholic faith, I shall esteem it a very great favor. I myself am clergymen of Protestant persuasion, and have long felt that Protestantism is fast drifting away from its old moorings, and that ultimately the Catholic Church will absorb all branches of the Protestant communion. Having been reared and educated in the Protestant fold, it is hard to sever all connections with that body, but I feel led to renounce Pro testantism and unite with the Catholic Church. I am honest in my search for larger light and more perfect liberty."

se few words contain a revelation of the inner hungerings of an ardent soul for the truth. His heart can no longer be satisfied with the husks, and he wants guidance and the fullness of light. While our sympathies go out to souls that have to face this most serious problem of their lives, yet we know there is joy unbounded for them when they reach the goal of their desires.

Again, from Iowa comes this appeal "In reading over The Missionary I see But does the National Council of Women think that the girls who work

In reading over the Missionary 1 see the great success attending the missions given to non-Catholics. While we in this part of the Lord's vineyard have

for a living—who, so far as refinement, delicacy, and intelligence are concerned can compare not unfavorably with the such work, and I doubt if there is any women of the National Council-are other in the United States more in need of it. Our separated brethren are highly intelligent and seem to be posted on everything but God's Church. They will not come near us. For myself, I will say that in this town there are 2,-There is too much rot anent this 500 souls, and hardly one of these ever enters my church, although it is the most attractive one in the place. There are some other churches, and I believe a mission of one or two weeks to the non-Catholies would result in much good.

The same request comes from other quarters. Parish priests look out among the throngs that are as sheep without a shepherd, and they know that if the many earnest souls who are now wandering without any one to guide them could be brought to a knowledge of Catholic doctrine they would eternally bless the one who would teach them the truth. There can be no better evidence of the crying need of non-Catholic mission work than the demand that is made on the missionaries who are now engaged in the work. We often wonder at the con-versation that passes at times between the seminarians when they express desires to merely sit down in a parish and do ordinary work, when there is such choice work at their very hand to be had for the asking.

Turn again to the next letter. It is the story of a convert layman who is ready to be employed if the hide-bound traditions did not close the door on his attitudes of mind and heart towards the Church. A few quotations from these many letters will prove very interesting. They will serve also as a measure of the missionary activity that well, too, and the wisdom of the Crurch well, too, and the wisdom of the Crurch activities. There crops out on many activities. may still find a way to permit them. Lay catechists and lay readers could materially assist the diocesan clergy in the many details of the ministry, and the many details of the ministry, and could do it with a great deal less friction than is apparent among the sects, because there is never any danger of such laymen forgetting the distinctions such laymen forgetting the distinctions between themselves and priests. Holy Orders sets a priest apart in his own class, and devout Catholic laymen can never forget the reverence due to the office, and will never think of usurping the duties of the sacerdotal state.

The gentleman writes: "My wife, after many years of suffering died re-

the duties of the sacerdotal state.

The gentleman writes: "My wife, after many years of suffering, died recently. I am now free to devote myself to a special work that I have long wished to undertake. My extensive studies in social pathology, as well as in theological matters, have equipped me to talk to non-Catholics concerning the teachings of the Church. I am a the teachings of the Church. convert of many years, and I feel, now that the opportunity is offered me by being freed from family ties, it behooves me to labor for the Church that has given me the sweetest pleasures and consolations of my life. I have often thought that we converts should have a special organization to aid missionary work. We could do it very effectively if we but talk out of the many experi-ences of our life-time." One cannot but deplore the fact that the old Church

#### THE REAL PRESENCE.

Philadelphia Catholic Standard and Times, IV .- CONTINUED.

MORE THAN A COINCIDENCE.

It is more than a coincidence; it is the result of a well-defined purpose that the Eucharist should at every stage be identified with Christ's passion. In the words of promise Christ said: "The bread which I shall give you is My flesh for the life of the world; in the words of institution He said: "This is my body which shall be delivered for you. This is My blood delivered for you. This is My blood which shall be shed in the remission of sins;" and in the words concerning the use of this sacrament St. Paul accuses those who unworthily receive the Eucharist of being "guilty of the body and the blood of the Lord." No identification could be more complete than that which these three texts make of the Eucharistic elements with the real body and blood of Christ. Hence a sin against the Eucharist is a crime

against the very person of Christ.

It seems strange that Voltaire, the arch-priest, or rather arch fiend of in-fidelity, should have more fully realized that our dissenting brethren that the unworthy reception of the Eucharist is unworthy reception of the Eucharist is the same crime which Judas and the Jews committed in plotting to put Christ to death. When a young disci-ple said to him: "I have tried hard to adopt your teachings and to reject the the doctrines of the Catholic Church, but I cannot. In spite of all my efforts the instincts of the old faith and the habits of early piety assert themselves and I cannot find it in my heart to say 'I do not believe.' Voltaire said: "Go make a sacrilegious Communion, you will not thereafter be troubled with the old faith or the habits of piety it formed in you!" In other words ill up the measure of your iniquity as did Judas, by becoming guilty of the body and the blood of the Lord, then your rejection of your Saviour and His rejection of you will be complete!

is evident that Christ hidden in the Eucharist would be subjected to the same conditions that the Son of God in His sacred humanity was subjected to; it is evident that many would His sacred humanity was subjected to; it is evident that many would believe in His sacramental presence and prove themselves worthy of Him, while others would doubt, deny His presence and desecrate this sacrament and thus become guilty of His body and blood; it is evident that the faith which sup-ported the believers in His divinity when they saw Him mocked on the cross will also support believers in the Real Presence when they see this doctrine rejected and ridiculed.

As from the fact that "it will profit a man nothing if the gain the whole world and suffer the loss of his own soul" we can argue to the priceless soul we can argue to the processor value of the soul, so from the very enormity of the crime—guilty of the body and blood of the Lord—they commit who unworthily receive the Eucharist, we can argue to the reality of Christ's ce in this sacrament.

The body of Christian doctrines does The body of Christian doctrines does not more plainly show that they have been revealed to concentrate men's thoughts on the Real Presence than the architecture of our churches shows that they have been designed to centre men's affections on Him who dwells in the tabernacle. The music, the vest-ments, the ceremonies of the Church have all grown out of this doctrine and have all grown out of this doctrine and all have but one object, to turn men's thoughts to the tabernacle, to stir up devotion to the Blessed Sacrament. From the first genuflection on entering the Church to the last on leaving it every act impresses upon Catholics that "the Lord is in His holy temple."

This feet is we fully recognized that a

every act impresses upon Catnoles what
"the Lord is in His holy temple."
This fact is so fully recognized that a
writer in the Evening Telegraph says
that Catholic Churches when converted
to Protestant use no longer serve the
purpose for which they were erected.
In opposing the erection of a P. E.
Cathedral in Philadelphia, this writer
said: "As they (cathedrals) have always
been a part of the Roman Chatholic
Church system, let them remain so, and
let us not be like some of the characters
in Esop's fables. I opine that our divided schools \* \* \* could scarce
agree as to how the service should be
conducted in the chief Church of the
diocese. High Churchmen would insist
on celebrating Mass therein with candles, crosses, altars and other known
dles, crosses, altars and other known

dles, crosses, altars and other known Catholic services. \* \* \* Bishop Whitaker and other Broad Churchmen, and especially the Low Churchmen, would decidedly object to these here sies, and rightly so. What would a sies, and rightly so. What would a cathedral mean or look like if barren of cathedral mean or look like if barren of the religious grandeur which is really a part of it, as is lamentably the case in the magnificent basilicas and cathe-dral of England (formerly owned by Catholics) now occupied by the Church of England?"

LIKE THE EARTH WITHOUT THE SUN.
We can tell him what a Catholic Church devoted to Protestant worship looks like; it looks like what the earth without the sun would look like—a dark, desolate waste. What the sun is to the world the Real Presence is to the Church. In the world there is no light,

many, both in this country and in England, who believe in the validity of Anglican orders; who believe heis ministers are true priests and have the power to change, by the words of consecration, the bread and into the body and blood of Christ. Many Episcopal ministers and bishops who became Catholics have told of the consolation they felt on being disillusioned as to the validity of their orders, on learning for a certainty that during all priest they had the years they played priest the never changed the Eucharistic ele ments into the body and blood of Christ.

And why were they consoled on learning this? Because, if they had been real priests, if they had validly conse real priests, it they had valuely conse-crated they would have been guilty, thoughtlessly, of untold sacrileges through their neglect and desecration of the body and blood of Christ. Dr. Marshall, a minister and convert, tells us that it was no unusual thing after the celebration of the Lord's Supper in Episcopal Churches to throw the remnants of the consecrated bread through the sacristy window on to the grass in the churchyard; and to keep what was left of the consecrated wine in a dustcovered bottle in a cob-webbed closet. At a Methodist Convention in Balti-more a minister advocated individual communion cups, saying "the wine he gave at the Lord's Supper, after passing a few, could be called only slops."
As the disregard shown by Protestants
for the bread and wine of the Lord's Supper proves that they do not believe in the Real Presence, so the scrupulous care taken of the Eucharist elements by Catholics proves that they do believe it. Go to a Catholic Church and you will find it impossible to suggest a sin-gle act that could excite deeper rever-ence to the Eucharistic elements, a

single expense that could show greater

appreciation of them, a single precaution

From the words of St. Paul, then, it evident that Christ hidden in the ing sheets of purest linen preserve the elements from profanation with greater care than a lapidary takes of his gems; tabernacles which like the Holy of Holies only the priest can enter protect the sacred elements more securely than the coffers in which the miser hoard his gold.

hoard his gold.

In every rubric, in every ceremony, in every vestment, on every tabernacle and altar the doctrine of the Real Presence is as plainly seen as it is when read in our catechisms. Hence, from the precautions taken to preserve the sacred elements in a becoming manner, we can argue to the doctrine of the Real Presence.

of the Real Presence.

The one great object of religion has been to unite men in mind, in heart, in existence with God, so that they "may be made partakers of the divine nature"—divinae consortes naturae. This object is fully attained only through the worthy reception of the Blessed Sacrament, through which Christ says: "He that eateth My flesh and drinketh My blood hath everlasting life; and I will raise him up on the last day."

TO BE CONTINUED.

#### THE GROTESQUE DOCTRINE OF PAPAL INFAL LIBILITY.

In its issue of Aug. 15th the Transcript and a very sensible and satisfactory answer to a carping criticism of its course in reference to the universally interesting topics furnished by the death of Leo XIII. and the election of his successor, Pius X. But, after giving perfectly good reasons for its course, it seems to have felt called upon to make the following disclaimer: "We are not posing as defenders of the Roman Catholic Church ; but not accepting the grotesque doctrine of Papal infalli-bility, we can judge it as we can all other historic and potential institu-

We have great respect for the literary judgment and general good taste of our esteemed contemporary, the Tran-script, but with due deference and respect we beg to suggest to it that it might have chosen a more appropriate, as well as a more courteous, designation of the doctrine of Papal infallibility than that of "grotesque." In fact grotesque is about the last word that we should expect any intelligent person to select as a proper description of that great, fundamental, and altogether reasonable and necessary doctrine of the Certical Church Charles Charl Catholic Church.

Our contemporary speaks of the claim which the death of the spiritual head of 250,000,000 Christian people has upon the attention of mankind. We cannot help wondering why the fact that this doctrine is firmly held by 250,000,000 Catholics, many of whom 250,000,000 Catholics, many of whom are among the most learned and able theologians the world has ever pro-duced, should not, even in the mind of a rather prejudiced writer, have insured it exemption from the charge of gro-

What is that doctrine so loosely charged with being grotesque? It is simply that every organized body must have not only a head and centre of unity, but also a final court of appeal to decide disputes that are always arising in every organized community.

The State has its infallible tribunal

in the Supreme Court. Not, indeed, in the same sense that the Church is infallible; but its decisions are practically infallible because they are final. You cannot reject them; you cannot go behind, nor over, no around them—you have got to submit to them whether you like them or not. We do not hear those decisions spoken of as grotesque. Why should any intelligent man feel called upon to speak of the infallibility of the Pope in such a disparaging manner? The Pope is simply the supreme judge and tribunal of final resort Catholic Church. Of course he has his associate -his advisers. That tribunal is just as necessary in matters spiritual as the Supreme Court in the State is in temporals for the preservation of peace and good order. There must be unity in the Church as well as in the State. Our Lord being well aware of the necessity for the tribunal, did not fall to necessity for the tribunal. did not fail to provide for its existence and preservation in His Church. He organized the Church of the Apostles, and it was He, Himself, Who made Peter the head, and conferred upon him th the head, and conferred upon him the prerogative of infallibility. It was He Who gave to Peter the power of the keys; for him He prayed that his faith should never fail, upon him He imposed the duty of feeding His flock, and upon him as upon a rock, indicated by his name [petra, a rock]. He declared that He would build His Church and the gates of hell should never prevail

against it.
This doctrine has been held and firmly maintained from the beginning throughout all the past ages of the Church, and it is this doctrine that has preserved the unity of the Church and the integrity of the faith throughout its world wide bounds. If our friend had applied the term "grotesque" to the doctrine of those who separated from the Church and have since been divided into infinitesimal sects and contending parties, each with its infallible shibboleth, yet all involved in confusion worse confounded, it is our opinion that he would have been nearer the truth and we should not object. The idea of the infallibility of the Pope is not grotesque: It is logical, simple, necessary and most sensible.—Sacred Heart

There can be no surer sign of predestination than to carry one's cross patiently and lovingly for Christ's sake. to secure them greater safety against loss or desecration. No sentinel could warn, as does the undying lamp, all in St. Ignatius.

LONDON. ONT. ICESTION ERED BYK. D.C.

ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMMINGS,"

TANGLED PATHS," "M.
BROOKE," ETC., ETC., ETC. CHAPTER XIV. CONTINUED.

PAGAN GRIEF-ONCE MORE AT HOME A SENSATION.

This new phase of his child's misfor tune increased the poignancy of Neme-sius' grief, and filled his mind with sad misgivings of her future; but he to remedy it -as impotent, he selves, who had not made the least sign in answer to all the prayers and costly sacrifices that had been offered to propitiate their compassion and help.

The next day, mounted on Grillo, and accompanied by the Princess Vivi and Zilla, Claudia, in sweet content wandered with them through the beauti ful gardens, from one favorite spot to another; while the varied odors from spicy carnations, orange blossoms Damascus roses, and violets seemed to welcome her presence with their in-cense. Along the shaded alleys and avenues, where the golden sunlight drifted and flickered through tall, feathery pines, to the fountains, the grotto of Silenus, and the cascade, all steeped in the brightness of the Roman sky, they strolled and rested, and talled until Symphronius appeared to where the golden sunligh sky, they strolled and restar, talked, until Symphronius appeared to announce that the prandial-repast was

spread al fresco in the ilex grove.

The Princess, charmed by the lavish ness of beauty outspread around her was gracious, and as genial as comported with experiences as sad as hers had been; but the great city lying below somewhat awed her by its size and splendor—she had not dreamed of its tent-and the more distant view she had caught of the Alban hills, where her old gray villa nestled among groves, reminded her so vividly of her vineyards, her peasants, her chickens and olives, that for a few moments she homesick, but not enough so to impair her appetite, or make her in-different to the luxuries which invited While life at the villa that was like

a scrap out of the Golden Age, in the peace and beauty that filled it, the magnificent city below, standing out in its superb proportions, its lofty conceptions in marble, its temples, statues, capitol, and the stately palaces crown ing its seven hills, bathed in sunshine, and almost tempting the belief that the gods who presided over its destinies had built it, was agitated by rumors of strange things that had just taken place at the house of Hippolytus. The place seemedall at once to have become the scene of exciting and wonderful in cidents, which formed the topic of conversation on the street, at the baths, the Forum, the theatre, and other public resorts; while like a strain of weetest music it stole through dark galleries of the Catacombs, making glad the hearts of the dwellers therein In the great, sinful city above, me discussed what had happened with fury and dread; in the city of God, far down in the depths of the earth, it swelled into a holy song of triumph.

What, then, were the events that stirred Rome with a new sensation? Stripped of the false and malign rumors which pagan superstition in them, the simple facts—in vested them, reality miraculous manifestations the Divine power—were as follows: miraculous manifestations of

One the day previous, when Laurence, the Christian deacon, was cas into the dangeons of Hippolytus, the first object, as before related, that, by the flare of a torch, met his eye, was the old blind beggar and his son, who had preceded him by a few hours into abodes of gloom. The sight of misery that it seemed impossible to connect with guilt, appealed instantly to the divine charity which inflamed his heart, and moved him to offer help and consolation not only to them, but violence and curses added to the horrors of the place; for nothing less than their conversion would satisfy his

His eyes presently grew accustomed His eyes presently grew accustomed to the dim light that, from a distant window in the corridor, stole faintly through a small iron grating high up in the wall, and made the inmates of the prison look,like dark, grotesque shadows. Approaching the blind beggar and his Approaching the blind beggar and his son, who still supported him on his breast. Laurence knelt upon the un even, rock-hewa floor beside them, and in compassionate tones inquired the cause of their sorrow. Accents of human kindness were new to them, but now, when despairing of all help, and only certain of a horrible death, those low thrilling tones of sympathy, those words expressive of pity, fell upon upon their ears like that strange music that sometimes visit the dreams of the wrotched, their means ceased, and they related the sad story with which we are already acquainted.

had not wherewith to appease their hunger; he could not give them freedom or life; but in burning he imparted to their benighted minds the knowledge of Jesus Christ and all that He had suffered for their salvation; and with such unction did he speak, that, enlightened by the

The slaves, attracted by the strange roice that rang through the darkness above the tumult they were making—that uttered words such as they had never heard before—grew silent, then gathered as near as their chains persuate the such as their memory the mitted, to listen. At this moment the hely deacon, thirsting for their salvahely deacon, thirsting for their salva-tion, raised his eyes and arms towards heaven, and, with faith nothing doubt-ing, asked God, in the holy name of His divine Son, to open the sightless eyes of the old beggar, that those pre-sent, beholding the miracle, might be-lieve in Him. Swiftly sand the presser lieve in Him. Swiftly sped the prayer, to be as swiftly answered. A cry of joy announced that the blind eyes were Swiftly sped the prayer, joy announced that the blind eyes were opened, and, rising up, his strength renewed like an eagle, the old man gave his testimony for Christ. His son also declared himself a Christian, and together they rejoiced; their bonds, the Hippolytus—knowing him so well as a lall unconscious of the hope which had so exalted him by its promise of fulfilment.

By and by, when they were alone together, she related how happily the hours had sped that day; told him of

sad fate that awaited them, and the niseries of the past, all swallowed up and forgotten in the light of the new faith, and the eternal hope that had risen upon them out of the darkness.

Then Laurence addressed the slaves, who, having witnessed the miracle, stood grouped around, awed and silent, hearing for the first time of the true God, Who had given His only-begotten Son to suffer unto death for their salva-tion, and of the eternal reward that awaited those who believed in Him. His words feil like refreshing rains on a thirsty land, which straightway yielded a miraculous harvest; faith and hope sprang up together in those hearts that had so long sat in darkness; they were Christians, who but an hour age were worshippers of devils under guise of gods-Christians, except that they were unbaptized.

There was no water; their prison allowance was drank up hours ago they would have no more until the morrow. Suddenly a trickling, rip-pling sound was heard: a miraculous fountain had gushed from the flinty, rugged floor, settling in the uneven places in limpid pools, then losing itself in the darkness through some natural outlet. Filled with joy, and giving outlet. Filled with joy, and giving thanks, Laurence baptized his converts, twenty-three in number, including the old beggar and his son; then, all unwearied, he continued to instruct there in the fundamental doctrines of Christianity, in language as simple as it was strong.

At sunset, the servants who came t bring food to the prisoners, instead of confused sounds of fury and malediction from these gloomy depths, which had before made them afraid to enter, heard now only sounds of rejoicing. They descended cautiously, and by the light of a torch borne by one of their number than behalf according to the control of t ber they beheld peaceful, smiling faces, instead of countenances distorted by rage and despair, and asked what had happened. The preaching of Laur ence, the blind man's sight restored, the miraculous spring, their conversion to Christianity, were all told with joy that could not be repressed. Some questioned the old beggar, whom they had long known blind; others gazed at the fountain flowing where water had never been before ; while some ran to inform Hippolytus of the wonderful things that had taken place.

Hippolytus, endowed by nature with nany fine qualities, and by education a pagan, instead of falling into a blind rage at the report, hastened with family to investigate the remarkable The result was that the truth events. entered his soul; grace completed the triumph, and, throwing himself at the feet of Laurence, he asked to be made a Christian, and was baptized with all his family. (Acts of St. Laurence.)

The morning after the events scribed had taken place, converting the dungeons of Hippolytus into the very gates of Heaven, Nemesius had gone early and been detained late at the camp of his legion, by some important details connected with the weapons of his soldiers, many of which he dis-covered were defective, and numbers of them useless for actual service This was, in his opinion, a matter suffic intly important to require his persona and immediate attention, war being im minent at any hour, when it would be too late to remedy the evils of defect ive and inefficient arms, however brave the men who bore them. Determine that his command should not be found unprepared in the least particular, instead of returning to the villa he rode out to the Nomentian Gate, to see and give orders to a skilful artificer of military weapons, whose work-shops were in that quarter.

Having satisfactorily transacted the

business that had brought him there, Nemesius remounted his horse, and was proceeding homeward, when a thunderstorm, which had been threatening all burst over the sultry afternoon, city with unusual violence. It dark, and he saw his way only by the vivid flashes of lightning that scored ckness with veins wind howled, and rain, mingled with hail, poured in floods from the riven clouds, when a broad white flash re-vealed just before him the massive arches of the Aqua Virgo, under one of which he immediately took shelter.

A few moments later, two men sought the same friendly refuge, and seated themselves on a block of travertine near where Nemesius stood leaning against his horse. Under these solid arches of stone the crashing sound of the thun-der was deadened, and heard only in dull reverberations, and the two strangers began to converse with each other. One of them was a soldier, as the glint of the lightning on his armor revealed; the other a civilian, whose voice and speech indicated a person of education. They were talking of what had taken place the day before in the dungeons of Hippolytus; the soldier, who was on guard there at the time, being evidently well acquainted with the facts, while the tenor of their con-versation declared them to be Chris-

When he related how the blind beggar had been restored to sight by th prayers of Laurence, Nemesius listened with keenest interest. Had he not seen him, and all the circumstances of arrest, on the previous day, heard his pitiable story, and himself pleaded for mysterious operation of divine grace, a mitigation of his punishment, before a mitigation of his punishment, before he was dragged away, and cast with his son into prison? Blind many years, and yet by the prayer of a Christian restored to sight! Then the other re-lated how a child born blind had received sight, by the power of Jesus Christ, through the prayer of the holy Pope Stephen, and that the only son of from the dead by the same miraculous intervention. Light flashed into the heart of Nemesius, and with it the thought: "He by Whose power such wonders are wrought must be in truth the Son of God. If He will give sight to my child, then will I too believe. But where shall I find this holy man Stanken?"

devout worshipper of the gods, and not the beautiful garlands they had woven backward in persecuting the Christians when it fell his in way,—that Hippoly-tus and his family should have been suddenly converted, among his imprisoned, refractory slaves, to the new prisoned, retractory slaves, to the new belief, by the influence and prayers of Laurence the Deacon, filled his mind with inexpressible amazement; but the miracle by which the blind beggar was estored to sight was what reached the nnermost recesses of his heart. And ad given sight to a child born blind, filled him with passionate longings, and made him willing to sacrifice earthly honors—riches, life, all, all—if he could obtain this coveted boon for his own Claudia.

The storm was subsiding; already faint glimpses of white moonlight shone through the cloud-rifts, and the mer arose to go, when Nemesius approaching them, said courteously:

" The storm drove us accidentally to the same shelter. I have, without in tending to do so, overheard what je have spoken of, and I would know how may get speech of the holy man tephen, of whom ye have related wonderful things."

They saw by the gleam of his armor and his military bearing that he was an officer of rank, and, knowing that a price was set on the Pope's head, they answered, reservedly: "We can not nswered, reservedly:

"And yet the words I have just heard disclose the fact that ye are both "We are, by the grace of God,

Christians," they answered, firmly.
"Can it be that ye fear evil at my hands for Pope Stephen, that ye refus

the information I ask?"
"Thou art a stranger to us, and we know there's a price set for his de struction." "Your mistrust is natural, but no

evil shall reach him through me. I have heard the wonderful things ye have related of him, and I seek him as suppliant, to obtain a small share of the favors he gives so freely to the poor and the unfortunate-favors which gold cannot buy, or I would have had my wish long ago, "answered Nemes-ius, with the quiet dignity of truth. The men hesitated, impressed by his manner and words, but felt it necessary

to exercise caution. They whispered apart for a few minutes, then said If thou wilt confide thy name to us,

we may get a message conveyed from thee to our Holy Father, Pope Stephen and find means by which his answer can reach thee. "I am Nemesius, commander of the

Imperial Legion, whose word once given is known to be held as sacred as he answered, proudly. t is what men say of thee. ly Father shall be informed

The Holy Father of thy wish, and his answer shall be conveyed to thee without unnecessary delay, replied the one

The communication can be sent to my villa on the Aventine. I a usually there morning and evening, said Nemesius.

"There shall be no failure. May the grace of God enlighten and bless thee! Farewell!"
"Farewell!" he responded, as

they passed out of the shadow of the arch, their receding forms quickly lost arch, their receding forms quickly lost sight of in a turn of the narrow street they had entered. "Aye! for the love of thee, my child, I will seek this Christian Pope, and at his feet, if need be, will implore him to give the sight. Thy innocence and thy misfortune will surely move him to pity."

Fall of the new hope that had dawned through him. Normains, gode, slowly ipon him, Nemesius rode slowly nomeward, while, like a low undertone,

as of the echo of the sea in a shell, the question kept sounding with impressive nsistence in the depths of his soul Whose power are these wonders wrought ? He heard, but could not answer; he

cared only for the accomplishment of his hope, let the power by which it was wrought be what it might. And when he reached home, and found Claudia waiting to welcome him, no pang shivered through his heart as he embraced her, and gazed into her blind eyes; his voice had a ring of gladness, and his countenance were such an unusual ex-pression of cheerfulness, that Zilla, who could read all its changes, thought, "He has heard good nows," and thanked the gods for the happiness it

diffused in their little circle that night. diffused in their little circle that hight.

The drill and equipment of his
legionaries continued to occupy the
attention of Nemesius, who was too
thorough a soldier to relegate to subordinates details on which the efficiency of his command in the field would largely depend; and he had no time to than a fleeting thought on his adventure at the Aqua Virgo, the conversation that had passed be-tween the two strangers and himself. But when, the day's duty over, he left the camp, and rode homeward through the quiet, beautiful suburban ways, all recurred to him-their words, the all recurred to him their possession of vivid hope that had taken possession of their promise, followed by his mind, their promise, followed by the sweet thought; "Perhaps their messenger awaits me, and the time is near at hand when my child will re-ceive her sight, and with her own eyes behold the faces she loves, and the indescribable beauties of nature. He who performs such wonders as those men related must be above the gods."

His first words to the porter at the bronze gates, as he rode through, were to ask if one had come with a message for him. The man informed him that

nor nim. The man informed him that no one except a grand lady from Rome had been there that day.

Nemesius felt a chill of disappointment, and passed on in silence towards the portice where Claudia waited, counting the hoof-beats of his horse on the grass-grown coath, and this in the grass-grown earth, and thinking that never had he come so slowly. Very tender and almost sad were his caresses and words when he reached her; he felt that she was defrauded by every hour's delay, although she was all unconscious of the hope which had

for the household gods; and how Grillo had terrified her doves by making that dreadful sound which Fabian had pretended was meant for a laugh; but it did not frighten her as it did the first time she heard it; she was only startled, then she laughed; for it seemed to do the beast so much good. And the shepherd had brought her a young lamb,—such a pretty, soft little thing, that had eaten out of her hand; and the golden pheasants had some downy young ones in her nests. And—on; she forgot—the Lady Laodice had paid them a visit, and the Princess said she

was very beautiful ; " but-What, my dear one? -she spoke almost in " Tell me

isper—" what death means?"
Who has spoken to thee of death? whisper-

he asked, softly smoothing her hair.

'No one spoke to me of death, my father. I heard the Lady Laodice telling my cousin, the Princess, of a beautiful boy who was torn to death yesterday by a panther in the Amphitheatre, to amuse the Emperor. What What is death

" Death is a riddle, little one, that none may solve, although it is the twin sister of life. " "I do not understand."

Why shouldst thou care, my child? What hast thou, in the morning of thy life, and crowned with its roses, to do with death? Come, my dear one, let us go out and listen to the nightingales, who are pouring out all the treasured sweetness of the day to the stars. Listen! they are calling thee, said Nemesius, leading her into the poonlit gardens, she well content to go whithersoever he would, and with sens-itive tast avoiding further question of which he seemed so unwilling

I shall hear to-morrow, " was the last thought that crossed the mind of Nemesius that night before he fell as-

eep.
But the morrow came and went without a sign. "They fear that I will be-tray them, and so this hope, like the rest, will be defeated, " was clusion of his dejected mind. was the con-

He did not reach home the following evening until late; meantime Fabian had come out to pend the afternoon, and say good bye. He was "going up among the Umbrian hills to hunt for a few " he said. It was not so much to hunt, however, as to try and rid himself, by exhilarating exercise in those wild solitudes, of his secret grief for Evaristus, whom he wished to ensurine in his memory like the statue of a good in a temple-niche—a form of sorrow more worthy of him than unavailing

regrets.
His visit was well-timed, for the Princess Vivia intended to leave next morning. She would have been glad to prolong her visit, but had a presentiment that everything at the Alban villa was going to destruction, which nothing but her return could avert.

Fabian not only wished to see Nemsius, to say farewell, but was anxious end to his reading a certain correspondence between the Emperor Trajan and Pliny Secundus, when the was Governor of Bithynia, in relation to the punishment of the Christians of that country, as offering a most favorable contrast to the violent measures of Valerian, and as an addendum to their recent conversation in the ilex grove. He devoted himself as usual to the entertainment of Claudia, and before he went away had the young and before he went away had the young peasant choristers brought together, led by Admetus, to serenade her. She called them "Fabian's birds," de-lighted their hearts by waving her carf and clapping her hands at every pause, and finally threw a handful of small silver coins among them, which they scrambled for with fun and laughjust as boys of the present time might do on a like occasion.

"Come back, soon, Fabian," said the sweet child, as he kissed her forehead. He promised gayly, said fare-well to the Princess Vivia, and rode

away to in the white moonlight.

It was past midnight when Nemesius arrived at the great bronze gates of arrived at the great bronze gates of the Villa. No message. Oh, how time was passing! This was the fourth day; surely those men had had time to fulfil their promise if they meant to keep faith with him, and every hour's delay meant a day; for he knew that, should the war begin, at any moment he might be ordered to march away with his command to the actual scene of hostili-

The next morning, when about halfway down the road, where it winds above the Tiber, the attention of Nemesius was attracted to a slender youth dark and beautiful, who stepped out from the shadow of the trees, and stood with a letter in his hand awaiting his approach. Halting, he glanced at the youth's face; then, taking the letter which he presented, proceeded to open and read it. It contained few words

but they were enough:
"He whom thou wouldst see will re-The bearer of this will ceive thee. conduct thee to-night.

Nemesius raised his eyes and saw the messenger still waiting. "What is thy he asked. " was the modest reply.

" Admetus, " was

"A Christian."
"I know thy voice—ah! I remember the choragus of the choral welcome. Who sent thee and for what?"
"One who knows. I am to be thy guide.

guide."
"Thou! At what hour?"
"When it grows dark. The moon
rises late to-night. I will await thee
here, "said Admetus, with manner
both graphs and saves." both gentle and reverent.

The courage of Nemesius was not of a sort to be restrained by suspicion, although his military training had taught him vigilance; be did not, therefore, waste time by further inquiry, but said simply, "I will remember," and rode on, undisturbed by doubts, and hopeful of results.

TO BE CONTINUED.

takes first to human milk; that failing, the mother turns at once to cow's milk as the best substitute. Barden's Eagle Brand Condensed Milk is a cow's milk acientifically adapted to the human infant. Stood first for forty-five

IMPRESSIONS IN A STORM.

By the Rev. P. A. Sheehan, D. D., in The

We had a terrific magnetic storm last night. Wise people who understand the eternal laws of Nature, and the marvelous interdependence of suns and planets, foresaw it. For there were, all this year, spots in the sun, great rents in the photosphere here and there, into whose horrible jaws you might fling thousands of pebbles, such as this little earth of ours, without the chance of satisting them. So I told my little children in the convent schools here. They received the information with a smile of pitying incredulity. there were some magnificent A up there in hyperborean regions-great plumes of light cast up from an unseen cauldron in the blazing heavens, and stretched out in a great fan of colors, frail and iridescent as a rainbow's. So we said to ourselves: Something is coming. This is but the stage scenery When will the performance com Sure enough, yesterday afternoon there were some deep grumblings in that half bronze, half copper sky, which always holds in its hollows untold terrors. These were the prelude to the mighty nocturnal oratorio of the heavens. commenced, as oratorios do, ever so softly and gently, mere susurrus echoed down along the bases of the black mountains and fading away to invisible distances. But every two seconds the sky was a sheet of blue flame, fitful and flickering, and yet broad and deep and permanent enough to show every outline—leaf, and bough, and trunk, of the belt of forest trees opposite my window, and every ripple the river beneath. There sleeping now. I arose. So did every one in the village except the little children in their innocence, who slept right through the storm; and a tramp, who was drunk. I lighted my candle, and tried to read. It was useless. Those broad, blue flashes, flickering lik swallows' wings across my windo forbade it. There was nothing for it but to witness in awe and with strained erves the explosion in fire and fury of the elements of heaven. Then it struck me that my stables

were in danger. I passed out into the yard to examine them; and so powerful is the force of imagination, I distinctly saw fire flickering across the ridges of some thatched roofs outside my garden walls. Next day, I was surprised to find that these cottages were not burned to the ground. I returned, and sat patiently watching the play of the elec tric fluid across the heaven and athwart the landscape. Hitherto, no rain had fallen; but about 2 a.m. the flashes became more frequent, as if the whole heavens were a tremendous battery, belching out blue flame at every mo ment. And the deep diapason of thunder came nearer, and broke in deeper and longer volleys reverberat-ing across the valley and shattered against the black mountains far away. The strain became severe; and I praye for one drop of rain to certify that na-ture was melting away in its own terrific anger. But not a drop, only the swift wings of light beating across sky and earth, and the deep growl of the thunder coming nearer and nearer. Up o this the town was as still as deathstill with the silence underwhich all souls are hushed in terror, as if there were no escape, and nothing remained but to wait and pray. About three o'clock, nowever, as the storm deepened in intensity, a poor half-demented creature rushed wildly into the streets and cried The town is on fire! the town is on It was ghastly, that lonely cry fire." in the stillness and dread. It was so like the cry of the angels

who abandoned Jerusalem in the crisis of its fate: Let us go hence! us go hence! But a more start-ling sound struck the ears of the trembling people. Two poor jennets, who had been out feeting on the highways in deflance of the law, tore madly across the bridge and into the streets, screaming madly in terror; and women, despairing and stricken, that it seemed for a moment as if the whole town had gone mad from fright and rushed like maniacs abroad. At last, about 4 a.m., a few drops of rain fell and I said, thank God! But the storm was reaching its climax. The blue flashes, broad and gleaming, gave way before the terrific artillery broke right above our heads; and great blood-red and forked javelins of fire stabbed here and there through the inky blackness. It was horrible-those fire missles flung at us we know not from where, and running zigzag now in the heavens above, now on the earth beneath; and every flash such a crash of thunder that one could well believe that the end of all things had come; that the fountains of the great deep were broken up; and that Earth and Heaven were rushing together pell-mell into chaos. And the one hope was that the rain was now pouring in a deluge from the skies; and the plash from roof and housetop and gully was almost equal in horror to the music in the heavens. At last, about 4.30 a.m., there was a flash of blinding light, as if hell had opened and shut, then a moment's pause; and then such a snarl of sound overhead, such a malignant fiendish growl as of a thousand maddened beasts, that I involuntarily put my fingers in my ears and mur-mured: Eleison! It was the last bar in the great oratorio of the heavens. The sounds rumbled and died far down on the head of the horizon; the skies cleared; and nought was heard, only the unseen cataracts pouring down their floods from the broken reservoirs of Heaven. A few days later I read, with sur-

prize, that this frightful cataclysm was limited to a narrow belt of atmosphere, not half a mile in depth. Beyond and above, the eternal stars shone peacefully.

About six o'clock the evening before the storm, a tramp came into my garden, where I was reading. My servant said: A gentleman wanted to see me! So I said: Send him up! We are so polite in Ireland that everyone is a gentleman or a lady, when they are not noblemen. I saw at a glance at his boots that he

was a tramp. Now, I like tramps, just dering. It is because I am such a precisian, that I could not sit down to dinner if a picture was hung awry, or a book misplaced on a shelf, that I love irregularities in others. A torn paper on my carpet will give me a fit of epilepsy; but I can tranquilly contemplate the awful chaos of another's study, and even congratulate him on his splendid nerves. So tramps, comets. variable stars, wandering

philosophy, stars of the outer darkness no sam and jetsam of heaven and earth —I have a curious sympathy with them all, as fate or fortune blows them about in eccentric orbits. This wayfarer told me he was from my native town (which was a lie); that he was a tradesman on of employment (which was another); that he was hungry and thirsty (which was half-and-half). I gave hi pence, which he instantly transmuted into whiskey. Then he lay down under an open archway; and slept all through that terrific storm. I have no doubt but that the electric fluid shot through that open arch again and again during the night; but the Eudaemon, who presides over drunken people, warded off the bolts. He woke next morning, stiff, but sound and whole; and was utterly amazed at the universal consternation. And there are people in the world still who say that drink is an unmitigated evil!

#### A TRUE STORY.

ST. LOUIS PRIEST VIVIDLY PORTRAYS TEMPERANCE WORK.

From the Western Watchman "How well Maurice -- looks," said a young man to a prominent St. Louis clergyman with whom he was conversing on Olive street the other day, speaking about a mutual friend who passed them by with a friendly nod to d a respectful salutation to "He looks ten years younger the one and a the other. than he did a year ago, and his prosperity is evidenced by his appearance. He's evidently in luck."

"Yes, you are right; he is in luck, great luck," replied the priest. "You know, for years Maurice went the pace that destroys and kills. He drank hard. He couldn't hold a position. He became a bar-room loafer. He was, figuraively speaking, in the gutter. of his former friends pitied him; others passed him by in silent contempt. He was declared a failure, and it was prophesied that his last resting place would be potter's field.

'His father, who had been so proud of him when he was developing into manhood, bowed his head in shame his once promising son a miserable victim in the shambles of drink. As you know, he is a man of great dignity of character and much family pride, and he cared not to meet his frie quaintances because of their somet er-zealous sympathy at the downfall

of his boy.
"And his poor old mother! Her heart was broken. If she lives a thousand years, Maurice can never repay her with a wealth of the most tender affection and deep filial love for all the pain he caused her in his wild days. He will never know of the many nights of anguish she spent when he with his drinking companions; he will never know that her hair whitened prematurely as a result of his unhappy conduct; he will never know of the scalding tears that coursed their way down her cheeks as she prayed nightly at her bedside that God in His goodness would turn her wayward footsteps back to the narrow path; he the Stations of the Cross that his man hood might be restored; he will never know how many times she requested her pastor to remember him in the Solemn Sacrifice. No, Maurice will never realize until he, too, becomes a parent how much pain and sorrow may be occasioned by a child that is traveling the downward road.

"But God in His mercy did listen to that broken-hearted mother's prayers and supplications. A year ago was induced to make one more brace up and be a man. One of his oldtime friends, one who never failed to give him the grasp of friendship in his most forlorn and wretched days, sought him out and implored him to turn over a new leaf. This friend was an active worker in the Knights of Father Mathew. After prolonged insistance he persuaded Maurice to permit his name to be offered for membership in the society. It seemed as if it were God's way of answering his mother's

"From the moment he consented to become a member of the Knights of Father Mathew Maurice made a most heroic effort to resist the demon temp-tation of drink. He went to his pastor, who was overjoyed to see him, and told him of his resolution and asked his aid in his hour of trial. He was counseled that his only and permanent strength would lay in Divine assistance.

"However, to be brief, Maurice went to confession and communion and be-came a member of the Knights of Fathhr Mathew, a stalwart member, too, as his brethren in Council No. — know. Dozens and hundreds of hands were mmediately cutstretched to help him along the happy and smiling avenue of temperance. He now has a fine posi-tion, enjoys the confidence of his employer and, as you said, is in luck, great luck indeed. His father's head is no longer bowed, and smiles are in his

mother's eyes.

"God bless the Knights of Father
Mathew," said the priest as he bade
his friend good-day: " may they grow
not be a supported by the same of the sa stronger and stronger until their influence in behalf of temperance is felt in the highest councils of the nation

#### In Time of Temptation.

There seems to be a general consent amongst spiritual writers that an aspir-ation said in time of temptation makes deliberate consent morally impossible and with good reason. Temptations, however strong, vivid, naturally seductive, or persistent, are not acts of the will, and if not allowed to pass on to such, cannot be sins.—Rev. N. Walsh, OCTOBER THE

WHAT BECOMES C PREME I Father Coppin's

The following ! The Living Chur Protestant Episc country: To the Editor of

My attention article printed your esteemed w query. "What h bishop of Pittsb question we do spirit—we show answer from our ren to satisfy ou on the subject. Perhaps a suff given by aski the United Stat

asked in a capti

But

it directly. As are no Catholic that is, Cathol the Church of how in Cathol difficulty in the The difficult Bishop arises f ot Catholic do Pope), revert lapse into the nto the body Cardinals repr these things. something ma fluid, it would out it is not n need not be i place to place supernatural exists in wh then it can no subject is ag This matter is

ashamed of ha

plaining; stil

sks the ques

Again he w Rome is one recognize his Supreme Her and Vicar of thing." This ception of the teaches that such, is the Head of the Already in A of Rome as 'Peter, the p unity of Corn. 55, 14 on the subje to ascertain defines it ex one says tha of Christ ou Divine righ unbroken l papacy over the Roman of blessed F let him be a In Cathol

is no difficu

resides the

macy in the

Bishop of B

but as soon Vicar of C! person bee ceiving the its plenitue imself has a successo comes Bish the Cardin chief cler Though th nations, t priests ar Bishops o

> may refer ary, in the The Bi ity from senting t into an Christ c the powers, who to be the there ar pares th

States, is the s has des preside George cumben so, and to be is from and th fore fr is to

was fo to proheads source

like tramps, just anetary and wanse I am such a not sit down to hung awry, or a shelf, that I love et will give me a can tranquilly haos of another's tulate him on his tramps, co

heaven and earth pathy with them blows them about his wayfarer told ative town (which s a tradesm h was another); nd thirsty (which I gave him six-antly transmuted te lay down under slept all thr I have no doubt fluid shot through and again during people, warded ke next morning, hole; and was utuniversal consterare people in the hat drink is an un-

STORY.

IVIDLY PORTRAYS

n Watchman ce —— looks," said rominent St. Louis n he was conversing other day, speaking end who had just

a friendly nod to ctful salutation to s ten years younger ago, and his pros-by his appearance. ck." ght; he is in luck, the priest. "You urice went the pace lls. He drank hard.

a position. He be-fer. He was, figurathe gutter. Some s pitied him; others lent contempt. He are, and it was prolast resting place field. had been so proud

vas developing into his head in shame son a miserable vic-s of drink. As you of great dignity of th family pride, and et his friends and ace of their sometimes thy at the downfall

old mother! Her If she lives a thouse can nover repay of the most tender p filial love for all her in his wild days.

v of the many nights
ent when he was off companions; he will er hair whitened presult of his unhappy never know of the as she prayed nightly at God in His goodher wayward the narrow path ; he how often she made e Cross that his mantored; he will never times she requested

member him in the No, Maurice will il he, too, becomes a ain and sorrow may be bild that is traveling

is mercy did listen to ced mother's prayers A year ago Maurice ke one more effort to man. One of his oldwho never failed to up of friendship in his wretched days, sought ored him to turn over friend was an active Knights of Father prolonged insistance aurice to permit his ed for membership in seemed as if it were as wering his mother's

ment he consented to or of the Knights of Maurice made a most esist the demon temp-He went to his pastor, ed to see him, and told tion and asked his aid al. He was counseled d permanent strength ine assistance. be brief, Maurice went

nd communion and be-f the Knights of Fathhr art member, too, as his Council No. — know. adreds of hands were stretched to help him and smiling avenue of now has a fine posiconfidence of his em-ou said, is in luck, great is father's head is no and smiles are in his

he Knights of Father the priest as he bade day: "may they grow tronger until their inf of temperance is felt ouncils of the nation.

o be a general consent al writers that an aspir-ne of temptation makes nt morally impossiblereason. Temptations, vivid, naturally seducted, are not acts of the allowed to pass on to sins.—Rev. N. Walsh,

THE PAPACY.

WHAT BECOMES OF IT WHEN THE SUP-Father Coppin's letter in the "Living

The following letter was published in The Living Church, the organ of the Protestant Episcopal Church in this

To the Editor of the Living Church :

To the Editor of the Living Church:

My attention has been called to an article printed in a late number of your esteemed weekly, headed with the query. "What has Become of the Papacy?" and written by the Anglican bishop of Pittsburg. He says; "This question we do not ask in a captious spirit—we should like to have an enemer from our Roman Catholic brethanswer from our Roman Catholic brethren to satisfy our very natural curiosity

on the subject."

Perhaps a sufficient answer might be given by asking another question;
"What became of the presidency of
the United States when McKinley was
shot?" But as the questions But as the question is not shot? But as the question is not asked in a captious spirit, I will snawer it directly. As a Catholic (and I may be allowed to remark here that there are no Catholics but Roman Catholics, that is, Catholics in communion with Charge of Rome). I will explain

that is, Catholies in communion with the Church of Rome ), I will explain how in Catholie teaching there is no difficulty in the matter. The difficulties suggested by the Bishop arises from his misconceptions of Catholic doctrines. He first asks: "Does the Papacy (at the death of a "Does the Papacy (at the death of a Pope), revert to heaven, or does it lapse into the College of Cardinals, or into the body of the Church, which the Cardinals represent?" It does none of these things. If the Papal power were something material, like a bird or a fluid, it would need a local habitation; but it is not material, and therefore it fluid, it would need a local habitation, but it is not material, and therefore it need not be imagined as moving from place to place. It is a spiritual and supernatural power. When no subject supernatural power. When no subject exists in which that power resides, exists in which that power resuces, then it can not be exercised till such a subject is again provided, which is done by the election of a new Pope. This matter is so clear that I am almost ashamed of having thought it worth explaining; still, when such a dignitary asks the question, it may be answered.

Again he writes: "To be Bishop of some thing in which we gladly recognize his historic position; to be Supreme Head of the Catholic Church and Vicar of Christ is quite another thing." This again is a total miscon-ception of the Catholic doctrine, which teaches that the Bishop of Rome, as such, is the successor of St. Peter, the Head of the Church, the Vicar of Christ, Already in A. D. 260, St Cyprian spoke of Rome as "Peter's place, the chair of Peter, the principal Church, the source of unity of the priesthood" (Ep. ad. Corn. 55, 14.) The Catholic doctrine on the subject is not vague, nor hard to ascertain; for the Vatican council defines it explicitly, saying: "If any defines it explicitly, saying: "If any one says that it is not by the institution of Christ our Lord Himself, that is by Divine right, that blessed Peter has an unbroken line of successors in the papacy over the whole Church, or that the Roman Pontiff is not the successor of blessed Peter in the same primacy,

let him be anathema." In Catholic doctrine, therefore, there is no difficulty as to the subject in whom resides the power of Peter or the pri-macy in the Church. It resides in the macy in the Church. It resides in the Bishop of Rome. As long as there is no Bishop of Rome, it can not be exercised; but as soon as such a dignitary exists again, he is the successor of Peter, the

again, he is the successor of Peter, the Vicar of Christ on earth.

Now it is time to ask, how does a person become Bishop of Rome? He becomes a Bishop by consecration, receiving the sacrament of holy orders in its plenitude from another Bishop who himself has been validly consecrated by a successor of the Apostles. He becomes Bishop of Rome by the election of the Cardinals, who are the Cardinal, or the Cardinals, who are the Cardinal, or chief clergy, of the Roman province. Though these are of various races and nations, they do not vote in the connations, they do not told the clave as representatives of different, ecclesiastical provinces, but as Bishops, priests and deacons of certain Roman priests and deacons deacons deacons deacons deacons deacons deacons deacons deacons d churches and districts, to which offices they were appointed by preceding Bishops of Rome. If any non-Catholic wishes to study this matter in detail, I may refer him to the Catholic Dictionary, in the article on "Cardinals."

The Bishop is then mistaken when he writes that the Pope holds his authority from "seventy ecclesiastical gentleity from "seventy ecclesiastical gentle-men assembled in conclave, who, repre-senting the whole body of the Roman communion, elect a certain other ecclesiastical gentleman, elevate him into an office which they themselves have created but do not hold," etc.

have created but do not hold," etc. Christ created the office, and vested the power of St. Peter in his successors, whom history and authority prove to be the Bishops of Rome. In fact, there are no other claimants.

The Protestant Bishop himself compares the succession of the Popes to that of the President of the United States, and says: "President Roosevelt is the successor of George Washington: is the successor of George Washington: but no grace from George Washington has descended through the long line of has descended through the long line of presidents, nor in any other way, from George Washington to the present incumbent, entitling him to rule." Just so, and yet every one elected lawfully to be president has the same power as George Washington. How does he get it? The electors do not confer it on him: all they do is to vote for their candidate. The power of the president is from the constitution of the country; and the power of the Pope is from the and the power of the Pope is from the constitution of the Church, and therefore from Christ who gave the Church that constitution. All the cardinals do is to elect the man to the office: and they had their come come of these they hold their own power of thus electing from the preceding Pontiff. It was for Christ, in founding His Church, to provide for the to provide for the permanency of the headship which he intended to be the source and strength of its unity. That the person in whom this primacy was to reside should be manifested each time by a miracle, as the bishop says, is an expedient too unscientific to deserve consideration. But Scripture and tradition unite in pointing to St. Peter and his successors, the Roman Pontiffs,

as the provision made by the Lord for

this purpose.

For actailed proofs of these doctrines I need only to refer the reader to any Catholic work on the matter; for instance, to Father Hunter's "Outlines of Dogmatic Theology," Volume I., treatise V., "On the Roman Pontiff."

The same matter is treated with great learning and ability by Mr. Spencer learning and ability by Mr. Spencer Jones in his late work. "England and the Holy See" (ch. III., "St. Peter."

Since Mr. Jones is an Anglican, his book will be most acceptable to the Anglican Bishop and his followers. CHARLES COPPENS, S. J. Creighton University, Omaha, Neb. Aug. 17, 1903.

THE HOLY ROSARY.

THE MONTH OF OCTOBER IS DEDICATED

TO IT. The holy rosary occupies among the devotions of the Church a remarkable place. It unites the two great forms of prayer, mental and vocal. The entire rosary consists of fifteen mysteries, five joyful, five sorrowful and five glorious. The joyful mysteries refer to the infancy of our blessed Saviour, and are as foilows:

The Annunciation.

1. 2. 3. The Visitation of St. Elizabeth. The Nativity of our Blessed Lord. The Presentation of the Child

Jesus in the Temple.

5. The Finding of the Child Jesus 5. The Finding of the Child Jesus in the Temple. The five sorrowful mysteries present Him to us as the Man of Sorrows, taking upon Himself the redemption of the

human race. They are:

1. The Agony in the Garden.

2. The scourging of our Lord at the Pillar.

Jesus Crowned with thorns. Jesus Carrying His Cross. The Crucifixion and Death of our

Lord.

The five glorious mysteries treat of the victory of our blessed Lord over death, the descent of the Holy Ghost and the glory of the Blessed Virgin.

They are:
1. The Resurrection.

The Ascension.
The Descent of the Holy Ghost. Assumption of our Blessed The

Lady into Heaven. The Coronation of our Blessed

Lady in Heaven.
Whilst meditating on each of these mysteries, we recite the Our Father once, the Hail Mary ten times, and Glory be the Father. In an entire rosary we pender over the chief events in the life of our Divine Lord and His blessed Mother. The rosary intertwines these two lives. In the Gospel history these two lives. In the Gospel history
the Son is never separated from the
Mother—where Jesus is, there is Mary
—and where Mary is known and loved,
there devotion to Jesus is also found.

Pope Leo XIII., of glorious memory,
dedicated the month of October to the

rosary. He recommended to all his children the practice of this devotion and he "reminded them of certain very and he "reminded them of certain very valuable advantages flowing from the devotion and wonderfully appropriate to the present condition of men and things, for we are thoroughly persuad-ed," says the Holy Father, "that from the recitation of the holy rosary, prac-ticed in a way to produce its full effects, will follow, not only for individuals in particular but for the whole Christian particular but for the whole Christian republic, the most valuable advan-

Three evils afflict modern society ac Three evils afflict modern society according to the late Supreme Pontiff:
(1) Aversion to an humble and laborious life; (2) horror of all that causes suffering; (3) forgetfulness of future happiness. Meditation on the mysteries of the rosary is an excellent remedy for these evils.

these evils.

The joyful mysteries teach us contentment with our lot, even in poverty.
Meditation on the sorrowful mysteries
removes the horror of suffering which is

And the glorious mysteries remind us of our immortal destiny and remove the danger of being entirely absorbed in worldly pleasures.

The holy rosary reminds us that there will be a time when God will wipe all tears from our eyes, when there will be no more mourning nor any sorrow, when we shall be forever with the Lord, like to God because we shall see Him as He is, inebriated with the torrent of His delights, fellow-citizens of the saints and consequently of the Blessed Virgin, our Mother. How should not a soul nourished with such thoughts feel itself bear with a bell fame and are well such that the bear with a bell fame and are well such that the bear with a bell fame and are well such that the bear with a bell fame and are well such that the bear with a bell fame and are well such that the bear with a bell fame and are well such that the bear with the bear well are well as the same and are well as the same and are well as the same are well as th nourisned with said thoughts teet lesen burn with a holy flame and cry out with a great saint: "How vile the earth seems to me when I look up to Heaven."

THE REV. WILLIAM DOLLARD.

Boston Pilot, Sept. 20, Rev. Wm. Dollard was yesterday appointed by Bishop Casey to the important parish of Johnville, said the Daily Telegraph of St. John, N. B., on Sept 17. The reverend gentleman's many friends in St. John and St. Stephen will heartily congratulate the Catholies of Johnville on their good fortune. Johnville on their good fortune.

Father Dollard is well-known in New Father Dollard is well-known in New Brunswick and the eastern states as a brilliant writer and an eloquent preacher and lecturer. The handsome church and house he built during his residence in St. Stephen, and his record residence in St. Stephen, and his record as professor of rhetoric, lecturer and preacher in the university chapel during his connection with St. Joseph's College, Memramcook, have demon-strated his standing as an able and scholarly priest. The hosts of friends he possesses in this diocese among all creeds and classes and conditions testi-fy to his magnetic personality and his ereeds and classes and conditions testi-fy to his magnetic personality and his kindly and gentlemanly character. It may be said without exaggertion that Father Dollard has fallen heir to

that Father Dollard has fallen heir to the respect and affection still cherished by the Catholics of the diocese towards his saintly grand-uncle, the first Bishop of New Brunswick, the Right Rev. Wm. Dollard. The late Revs. James and Edward China, where Wm. Dollard. The late Revs. James and Edmond Quinn, whose memories are still fresh and green in the hearts of the older generation were his uncles on his mother's side, and the Rev. J. B. Dollard "Sleive-na-mon" of the Archdiocese of Toronto, whose name is a household word in every Irish home, is a symposy brother.

COMING TO THE FRONT.

SERMON UPON "TRAFFICKING FOR ETERNAL LIFE," BY REV. D. S. PHILAN, L. L. D.

On a recent Sunday the Rev. D. S. On a recent Sunday the Rev. D. S.
Phelan, L.L. D., of St. Louis, delivered
a most powerful and highly instructive
sermon upon "Trafficking for Eternal
Life." In the course of it, after showing the natural desire of each one for a ing the natural desire of each one for a home on earth, and also the desire each should have for a home in heaven, the learned preacher made use of the following graphic language, in conveying a great truth : This unjust steward said, "To dig

This unjust steward said, "To dig I am unable; to beg I am ashamed." This is the characteristic of all the enemies of God. They go down. This is the fate of all foes of the Catholic Church. They come to the ground. They deteriorate physically. They are sometimes beitered up by a deviliable. sometimes boistered up by a devilish pride, and are unwilling to submit to the conditions of our common lot.

They degenerate physically and cannot They degenerate physically and cannot work; and they deteriorate morally, and are ashamed to perform the duties of a life. Herein lies a great principle. People wonder why it is the duties of a life. Herein lies a great principle. People wonder why it is that Catholics are always coming to the front. You cannot keep them back. It is not because of their numbers; it is not because of their education; it is not because of anything the world can puderstand. But in spite of adverse not because of anything the world can understand. But in spite of adverse conditions Catholics are coming to the front everywhere. Catholics are advancing in power and influence in Protestant countries. Catholics are ruling England to-day. Catholics are ruling the German Empire. Catholics in this country have the upper hand. All the best offices, all the most far-reaching influence, is exercised by Catholics in influence, is exercised by Catholics in influence, is exercised by Catholics in the world to-day, even in the Protest-ant world. And people wonder, and say, Wby, we thought we were rid of those Catholics. We provided that they could not get an education; we legislated against their schools; we legislated against their prosperity; we

legislated against their schools; we legislated against their prosperity; we robbed them of their earthly goods; we devoted them to poverty and ignorance: and still, in spite of everything, they are coming to the front in everything, all the time, and everywhere.

"Well, brethren, it is this way. Men rise to prominence just as the waves rise out of the sea. They lift up their heads, make a little noise, a little froth, and disappear. And the history of the world is the history of the rise and fall of great names. Now, the of the world is the history of the rise and fall of great names. Now, the world has the waves; but the Church has the sea. Men inspired by ambition, men desirous of making a name for men desirous of making a name for themselves, rise as the waves, make a little noise and disappear; but beneath them all is the great, rolling sea of humanity, and this the Church pos-sesses. The multitude are with the Church; the poor are with the Church; the great mass of humanity is with the the great mass of humanity is with the Church. Therefore, when these waves drep out of sight, the great sea remains; and ever and anon from its bosom rise up new billows to challenge the attention of the world; and if there were no other law, this mere fact would guar-antee to the Church the future."

There is something truly sublime in the consolation and encouragement that such thoughts and such sentiments impart. We need not dread decay, nor failure, nor poverty, nor reverses; after all they are bearing us on the bayen where they are bearing us on the haven where stands awaiting us. Our health God stands awarding us.

may give out, our money come to an end, our prospects vanish. Our years pass away; but still are we drifting Godward, and still have we the great consolation that Faith alone can impart. We have often good reason to feel sad, often great cause for worry; but our sadness should only be when we have lost opportunities of salvation, and our worry should only be for our own souls.

#### THE MIRACULOUS CONCEPTION AND THE MIRACULOUS BIRTH.

There is a great confusion in the minds of these outside the Church, as well as of some ill-instructed Catholics, as to the Immaculate Conception of the as to the Immaculate Conception of the Blessed Virgin Mary and the miraculous birth of our Lord. For instance, a person recently said to a Catholic friend of ours: "I can not believe in your doctrine of the Immaculate Conception; it seems to me that the Virgin Mary must have had a father." Of course our friend surprised the objector by telling him that the Blessed Virgin did have a father, and that he the objector, had entirely misthat he, the objector, had entirely mis-taken the meaning of the Catholic doc-trine. The Catholic Church teaches trine. The Catholic Church teaches that the Blessed Virgin was conceived and born like the rest of mankind except that, by a special favor and grace of Almighty God, she was preserved from the stain of original sin in which all the other descendants of Adam were born. John the Baptist was sanctified in his mother's womb after his conception. But Mary was sancti-fied at the very moment of conception,

ned at the very moment of conception, so that no stain of original sin could possibly adhere to her.

The object of this wonderful gift was to prepare the Blessed Virgin to be the Mother of the Lord Lord Christ the Mother of our Lord Jesus Christ, the Second Person of the Blessed Trinity, Second Person of the Biessed Trinty, true God and true Man. He was born of her in a miraculous manner. He having no earthly father, but was conceived in her immaculate womb by the Holy Ghost, as is clearly and unmis-

takably described in the Gospel.

The Immaculate Conception of the Blessed Virgin Mary is one thing; the miraculous birth of our Saviour Jesus Christ is another thing—both separate and distinct, very simple and easily understood by those who have been properly instructed, and very reasonable when properly understood.—Sacred Heart Review.

Let us serve God in the sunshine while He makes the sun shine. We shall then serve Him all the better in the dark when He sends the darkness. It is sure to come. Only let our light be God's light and our darkness God's darkness, and we shall be safe at home when the great nightfall comes.

LIFE EVERLASTING.

In the twelfth and last article of the Creed, "And Life Everlasting. Amen,"
we make profession of the end for which
we were created, namely, life eternal.
In it is enunciated the doctrine of a future existence after death. stated, by this is meant that all who die in the state of grace enter into the never-ending enjoyment of God, while those who die in mortal sin must live forever in the torments of hell.

Man's last end is the enjoyment of God. It was for this end that we were all created, and those who fail to attain it must charge the failure to their own willful transgression of God's law. To every man God grants sufficient grace to reach this end. Only by failing to correspond with this grace can man be deprived of eternal happiness.

But an increasing school of modern thought enters protest. It says no to such doctrine. Some of its scholars

Some of its scholars such doctrine. Some of its scholars admit the truth of eternal reward, but deny that of eternal reward, but deny that of eternal punishment. Others scoff at existence beyond the grave. The first would have us believe God to be too merciful to impose such a penalty. But they fail to see that they are denying to Supreme Perthat they are denying to Supreme Perfect Being the attribute of justice. Aside from this fact, we have God's own word against their contention. Does Our Saviour not tell us on the Last Day He will say to the wicked "Depart from Me, ye cursed, into everlasting fire?" There are also many other proofs conally forceful. other proofs equally forceful.

As to the second class, it is difficult to believe them sincere in their denial. It is certainly a most degrading thought that man, the haveted was to be the second class of the second control of the second class, it is difficult to be second class. It is certainly a most degrading thought that man, the boasted master of things created, should sink to the level of the brute in death. A thousand things, however, teach him this cannot be true. In his very nature rests an element which rebels against the thought. It is the desire for perfect happiness never attained in this life. Man is composed attained in this life. Man is composed of spirit and matter, soul and body. He has been fashioned after the image of his Creator. But that which is spirit cannot be subject to death, the general law of nature. The two are contradictions. Hence there must be for it another existence. Further proofs are found in abundance in divine proofs are found in abundance in divine

revelation.

Finally, by the word, Amen, with which the Creed closes, and which means "So be it," we not only profess our belief, but give full confession to all the doctrines therein contained. These were the doctrines tought by Our Lord, promulgated by His Apostles and handed down to us by the one, holy, Catholic, Apostolic Church, Christ's earthly spouse, whose mouthpiece is Pope Pius X.—Church Progress.

EXPERIENCE OF 1500 YEARS.

These are strong words, deserving study. We now direct our readers attention to the reason given for the Papacy's continual success in regaining the temporal power. "If we seek a reason for for the recurring success of the Papacy in recovering a modicum of temporal power, we shall find it in the indisputable fact that throughout a harge part of Christendom public opin-ion sees in the Catholic Church a bene-ficent agency, and accepts the plea that for an effective exercise of his functions the Pope neeps political independence. It may be said that sel-dom, if ever, have the spiritual functions of the Papacy been more efficiently discharged than they were by Leo XIII., although he, like his predecessor, called himself a prisoner in the Vatican. The truth, of course, is that he never was a prisoner in any odious sense of the word; but his freedom from physical and moral sections and the section of the secti restraint was due to no lack of power on the part of the Quirinal, but to the sagacious self-control exhibited by its three successive occupants, and to th excessive vigilance and deference with which the currents of opinion in Catholic Europe were watched and heeded by Victor Emmanuel II., by Humbert I., and by the present ruler. What guarantee does the inmate of the Vati-can possess that the successor of Victor Emmanuel III. will not be an infidel or a degenerate? What assurance has he that an outburst of spite or violence on the part of the civil power in Italy might not be coincident with such a state of disturbance in Europe as would preclude the hope of succor from any Catholic or friendly power? To say that the exercise of the Papal functions does not require political independence seems from the view-point of pious Catholics to be unreasonable, because it contradicts the experience of fifteer hundred years, to which no real excep-tion is presented by the wariness and self-repression temporarily evinced by the House of Savoy, which itself is in a precarious condition."—Sacred Heart Review.

CHRIST'S OWN WORDS.

The Catholic doctrine of the Real Presence cannot be more fully stated nor more accurately described than in these words by which Christ instituted the Sacrament of the Eucharist. This doctrine cannot be stated in fewer, in plainer, in stronger, in more unmistakable words than these words of Jesus Christ: "This is My Body. This is My Blood." To believe the doctrine of the Real Presence we have only to believe the words of Christ; as Cardinal believe the words of Christ; as Cardinar Wiseman says, we have only to say: "Amen," to say: "Yea, yea," to what Jesus Christ says; to say: Because Thou, O Lord! declarest it to be Thy Body, we believe it to be Thy Blood, we believe it to be Thy Blood we believe it to be Thy Blood we believe it to be Thy Blood." No argument can make the testimony words clearer. The true me an of these words clearer. The true maining of these words shines forth in their own simplicity, their own clearness, their own light. To try to make their meaning plainer through any light which argument might reflect on them would be just as idle to take a candle on the brightest noonday in order to prove by its light that the sun shines.

The animosities are [mortal, but the humanities live forever.

It Nourishes Infants.

No other baby food is as nourishing

Nestlé's Food

Sample (sufficient for eight meals) free. LEEMING, MILES & CO., MONTREAL

For Ireland's Sake.

From the Catholic Press.

His Grace Archbishop Kelly gave some wholesome advice at the opening of a new school at Drummoyne, Australia, when he said: "Let Irishmen tralia, when he said: "Let Irishmen stand to the honor of their country, and give no countenance to those me who are fond of drink and spend their time in public houses. There are Irish-men who said they would lay down their lives for Ireland, and here he would borrow the words of a Bishop who said:
'Give me the man who will lay down his glass for Ireland, and he will do more for her at home and abroad than the man who would go shouting and say, "I will give my blood." That man would have a happy home, be happy himself and he would love his children, his wife and his family, and they would his wife and his family, and they would have him as their ideal on earth. No have him as their ideal on earth. No matter what befell that man outside, he would have a happy home and a happy eternity. Those poor fellows who did not practice their religion and who were Catholics might be compared to a sore on a man's face which was very ugly and prevented him from going into society, but it did not endanger life."

The Incense of Prayers.

At a solemn Mass the priest incenses the altar immediately on ascending. the altar immediately on ascending.
No prayer accompanies this ceremony.
From the Apocalypse we learn that
burning incense is a figure of prayer.
"And when he has opened the book,
the four living creatures, and four and
twenty ancients fell down before the
Lamb, having everyone of them harps
and golden vials full of odors which are
the prayers of the saints." the prayers of the saints."

The priest standing before the altar offers to God the prayers of the faithful and begs that his sacrifice and theirs may ascend as the odor of incense. He first incenses the cross and then the altar. After this, the censer is passed to the deacon, who incenses the cele

IMITATION OF CHRIST.

ASKING THEE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING GRACE.

And without doubt it is more expedient for thee and for the rest of My ervants that you be exercised by adersities, than that you should have all chings according to your inclination. I know thy secret thoughts; I know that it is very expedient for thy soul that thou shouldst sometimes be left without consolation, lest thou shouldst be puffed up with good success and shouldst take a complaisance in thy-self, imagining thyself to be what thou

What I have given I can justly take away and restore it again when

When I give it, it is still mine; when I take it away again, I take not anything that is thine; for every best gift and every perfect gift is mine.

(James i. 17).
If I send thee afflictions or any ad versities, repine not, neither let thy heart be cast down.

In their struggle with the forces of nature the ability to labor was the richest patrimony of the colonist.

# SCOTT'S **EMULSION**

Scott's 'Emulsion is the means of life and of the enjoyment of life of thousands of men, women and children.

To the men Scott's Emulsion gives the flesh and strength so necessary for the cure of consumption and the repairing of body losses from any wasting disease.

For women Scott's Emulsion does this and more. It is a most sustaining food and tonic for the special trials that women have to bear. To children Scott's Emul-

sion gives food and strength for growth of flesh and bone and blood. For pale girls, for thin and sickly boys Scott's Emulsion is a great help. Bend for free sample.

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

Do Not Delay,—When, through debilitated digestive organs, poison finds its way into the blood, the prime consideration is to get the poison out as rapidly and as thoroughly as possible. Delay may mean disaster. Parmelee's Vegetable Pills will be found a most valuable and effective medicine to assail the intruder with. They never fail. They go atonce to the seat of the trouble and work a permanent cure.

seat of the trouble and work a permanent cure.

A WIDE SPHERE OF USEFULNESS.—The consumption of Dr. Thomas' Eclectric Oil has grown to great proportions. Notwithstanding the fact that it has now been on the market for over twenty one years, its prosperity is as great as ever and the demand for it in that period has very greatly increased. It is beneficial in all countries, and wherever introduced fresh supplies are constantly asked for.

Concational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

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

Our graduates in every department are today filing the best positions.

Write for catalogue. Address

J. FRITH JEFFERS, M. A.
Address: Belleville. Oat. PRINCIPAL

Untario Business College BELLEVILLE. 35th Year.

Most Widely Attended in America. 27 Years under Present Principals. Send for the College Catalogue. Address Rebinson & Johnson, F.C.A.

ASSUMPTION + COLLEGE SARDWICH, ONT.

THE STUDIES EMBRACE THE CLASSIC THE COLDING THE STUDIES EMBRACE THE CLASSIC THROUGH AND THE STUDIES OF THE STUD

For an education that is practical, useful and up to date attend the

Susmess Hage

OWEN SOUND, ONT., Best courses of study in Business, Subjects, Shorthand and Typewriting. Best Methods. The most thoroughly quipped College in the Dominion. Students may enter at any time. Full particulars sent free to any address, Address C. A. FLEMING, Principal.

BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAME

Cor Bagot and Johnston Street KINGSTON, ONT.

Pupils prepared for Commercial Diplomas and Departmental Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting.

For terms, Etc., apply to MOTHER SUPERIOR

GET THE BEST-IT PAYS. Cousiness College.

Best place in Canada for securing a thorough business education or a superior shorthand training. Graduates always successful in get ing positions. Write for catalogue.

W. J. ELLIOTT, Principal. ST. JEROME'S COLLEGE BERLIN, ONT. CANADA. (G.T.R.)

Commercial Course with Business College features.

High School or Academic Course — Preparation for Professional Studies.

College or Arts Course — Preparation for Degrees and Seminaries.

Board and Tuitien per Anaum, \$140.00.

For Catalogue Address — REV. 10HN FEHRENBACH, C. R., Pros.

ST. MICHAEL'S COLLEGE TORONTO, CANADA.

Established 1852, in affiliation with Toronto University, and conducted by the Basilian Fathers. Tuition and Board \$160.00. No extras. Send for calendar. Address

REV. DR. TEEFY ST. MICHAEL'S COLLEGE, TORONTO.



BUSINESS EDUCATION! A Full and Practical Course by Mail in

BOOK-KEEPING. ARITHMETIC, PENMANSHIP, COMMERCIAL LAW, BUSINESS CORRESPON-DENCE, ETC., ETC.

A Purely Canadian College Address—40-46 King St. W. TORONTO. 12

LEARN MORE — EARN MORE What we teach we teach well. This ac-counts for the success of our graduates when they compete with these of other colleges. Write for particulars about our course,

FOREST CITY Business College LONDON, ONT.

J. W. WESTERVELT,

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street. T.J. O'Moars, Pres-ident; P. F. Boyle, Secretary.

of Temptation.

OCTOBER 10, 1903

## The Catholic Record.

Published Weekly at 484 and 486 Richn Price of subscription-\$2.00 per annum. EDITORS:

Author of "Mistakes of Modern Infide TROMAS COFFEY. Publisher and Proprietor, Thomas Coffey,

Messrs. Luke King John Nigh and P. J. Swyen are fully authorized to receive subscriptors and transact all other business for THE CATHOLIC RECORD.

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

Rates of Advertising—Ten cents per line each assertion, agate measurement.
Approved and recommended by the Archibashops of Toronto, Kingston, Ottawa and Bi-Roniface, the Bishops of Hamilton, Peter-Bersugh, and Ogdensburg, N. Y., and the Stargy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must seach London not later than Tuesday morning.
When subscribers change their residence it is important that the old as well as the new address be sent us.
Agentor collectors have no authority to stop year paper unless the amount due is pald.
Matter intended for publication should be mailed in time to reach London not later than Toesday morning. Please do not send us poectry.

LETTER OF RECOMMENDATION.

University of Ottawa.
Ottawa, Canada, March 7th, 1900.
To the Editor of The Cartholic Record,
London, Ont:
Dear Bir: For some time past I have read
your estimable paper, The Cartholic Record,
said congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a
youy Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the faithful.
Blessing you, and wishing you success. UNIVERSITY OF OTTAWA.

aithful.
ing you, and wishing you success.
elieve me, to remain,
Yours faithfully in Jesus Christ,
† D. Falconio, Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, OCT. 10, 1903.

SIR WILFRED IN IRELAND.

The following appreciation of Sir Wilfred Laurier's speech at the Mor- the School, of the clergy, as the case treal banquet to the Delegates of the may be. Mercantile Congress in July last will be read with interest by all classes of Canadians. Nor will the parallel drawa as between the propositions referred to by Sir Wilfred and a somewhat similar proposition made to the Irish (Gratton's) Parliament be found without its point. The Dublin Freeman's Journal says in a recent issue: "Sir Wilfred Laurier's powerful and magnificent declaration that for no commercial advantages that Great Britain could offer would Canada, 'even for the maintenance of the British Empire,' consent to the surrender of 'any of her political rights' or part with any of her 'legislative independence' must revive in the recollections of Irishmen the noble action of the Irish Parliament, in the main instigated by the patriotism and genius of Gratton, in rejecting Pitt's proposal 1785, embodied in the series of resolutions known as 'Ordis Commercial Propositions' whereby there was to be a complete 'fiscal anion ' between Great Britain and Ireland, on the condition that when the gross hereditary revenue of Ireland should rise above a fixed sum the surplus should be appropriated towards the support of the naval force of the Empire, and that whatever Navigation laws were then or should thereafter be enacted by the Legislature of Great Britain should also be enacted by the Legislature of Ireland. These proposals were quickly perceived by the patriotic party in the House of Commons and by the Opposition in the English House of School rates, even where they send and Burke, to be an insidious encroachment on the great Charter of Irish Legislative Independence won after so severe a struggle only three years previously. The expressions of the leading Statesmen on both sides of the Channel are, after the lapse of a century and a quarter, well worthy of reproduction. 'We are to agree,' said Grattan, 'to subscribe whatever laws the Parliament of Great Britain shall prescribe respecting pavigation, we are to have no legislative power. Here is an end of your free Constitution! This is a Union, an incipient and creeping Union, establishing one will in the general concerns of commerce, and reposing that will in the Parliament of Great Britain."

Fox, in the British House of Commons, was as strong in his denunciation of the fraudulent trick. 'I will not.' he said, 'barter English commerce for frish slavery. This is not the price would pay, nor is this the thing I would purchase.' Sheridan's illustration of the proposed 'fiscal union' was very from which permanent poisoning of the striking. 'Ireland,' he exclaimed, bewly escaped from harsh treatment and severe discipline, is treated like a high-mettled horse hard to catch, and the Irish Government is to return to the field soothing him and caressing him with a sieve of provender in one hand, but with a bridle in the other, ready to alip over his head while he is snuffling at the food. But this political jockeying will not succeed. Ireland will spura at any offer to which such a condition is attached."

But Pitt and Castlereagh never lost sight of their "quarry"-of the adrantages to be gained by a "fiscal union" with Ireland. Their scheme tailed for the time, but corruption at length succeeded where cajolery had spirits is declared to be that these are failed; the "Rebellion of '98" was

-and the Union (?) of Great Britain and Ireland was accomplished - the Union of the Lion and the Lamb!

THE PAROCHIAL SCHOOLS OF THE UNITED STATES.

In New York and in some cities of the Vest the question has been recently eriously discussed whether the Catholic Parochial Schools should not be placed on the same level with Public or Common Schools in regard to the receiving of State aid. The matter was discussed at the last

eeting of the American Federation of Catholic Societies, and it was held by the delegates that Parochial Schools should receive State aid. Two plans which are in substance nearly the same, but which differ in the mode of application, were suggested. The first plan, as Bishop Messner explained it, was that Parochial Schools should be made similar to the Public Schools in all essential particulars, by subjecting them to the same tests of excellence of work, and by having the teachers undergo the same examinations as Public School teachers, so as to be awarded certificates of qualification attesting their degrees of proficiency according to the standard laid down for Public School teachers. The Parochial Schools would under this arrangement, be subject to Government inspection in the same way as the Public Schools, and would receive similar aid from the State for their secular work only, leaving the religious or doctrinal work entirely to the control of the local authorities of

The second plan proposed is simply to exempt from State taxation the parents of children who attend the Parochial Schools. The money thus saved by the taxpayers could then be applied to the maintenance of the Parochial Schools.

It would appear to us that unless it ere made sure that the money saved under the second plan were made secure to the Parochial Schools, the plan would not be effective. The first plan is substantially that which rules in Ontario and Onebec, and it is found to work very well. It is true that at first sight it might appear that the second plan is that followed in Ontario, as, in fact the supporters of Separate (Catholic) Schools are by law exempt from all Public School taxes; but this provision is modified by the fact that the taxpayers thus exempted are bound to pay the tax levied by the Catholic School Board, in the same way as they would have been obliged to pay the Public School tax, if they had remained Public School supporters.

We believe that Catholics who are interesting themselves in the matter of claiming State aid for the Catholic Schools of the United States might learn something useful on the subject by studying closely the Separate School system of our Province.

The magnitude of the grievance under which the Catholics of the United States labor in having to pay a double tax by being obliged to pay the Public their children to and maintain Paro chial Schools, may be conceived from the fact that about a million Catholic children attend the Parochial Schools of the whole country, the cost of their education being over twenty-five million dollars. This amount is paid freely for Catholic education by the Catholics of the United States, though they have at the same time to support the Public Schools to which they do not send any children. This burden ought, certainly to be taken off their shoulders; but to the present date the Protestant, or rather the non-Catholic portion of the population have not manifested any disposition to remove it.

#### ALCOHOLISM.

The general administration of Paris has issued an official poster, over the signatures of the director of the administration of the city and the Prefect of the Department of Seine, warning the workingmen engaged in exhausting labors against the habitual use of alcoholic beverages, human system results even when such use does not produce actual drunken-

The poster declares on the authority of the best physicians in the land that it is a mistake to suppose that alcohol is necessary for workingmen, or that it gives them any strength to work or repairs waste. On the contrary, it causes an artificial excitement which is followed immediately by nervous depression and loss of strength. The habit of drinking spirits leads rapidly to permanent alcoholic poisoning."

The drinks which are specially supposed to be healthful, such as wine, cider and beer, contain alcohol, and the only difference between these and somewhat less harmful merely because Acced on Emmett and the other leaders the amount of alcohol in them is less Church of England had taken on during ing upon the helpless infant and the

which are said to be appetizers, such as absinthe, vermouth, bitters, and aromatic liqueurs, are the most dangerous and mischievous because, besides alcohol, they contain essences which are vielent poisons.

It is pointed out that the use of alcohol produces the most varied and fatal illnesses, paralysis, insanity, stomach and liver complaints and dropsy, and is one of the most frequent causes of consumption. Further, at tacks of typhoid fever, pneumonia, erysipelas which a sober man would soon be rid of, and which would not do him any permanent injury, would soon kill those workingmen who use

The habitual use of alcohol by parents is sure to have a most injurious effect upon their children who either will not survive beyond a few months after birth or if they do, will be liable to be afflicted with idiocy or epilepsy, or they will be carried off later on by tubercular meningitis or phthisis. The poster concludes with the warning that "for the health of the individual, the existence of the family, and the future of the country, alcoholism is one of the most terrible of scourges."

As our municipal authorities would never think of issuing such a warning as this to the public, this method of educating the people to the evil effects of alcohol may strike our readers as something very novel, but it is none the less beneficial, and though the information given was directly intended for people of another climate and nationality than ourselves, our own workingmen will be wise to profit by it. There is no doubt it is founded upon careful investigation made by the most eminent medical men of France.

THOUGHTS ON SOME CURRENT TOPICS.

There is no more alert paper in our Dominion than the Montreal Daily Witness in getting from prominent ecclesiastical personages of Great Britain their views upon politicoecclesiastical subjects which are of special interest at any particular moment, and when such personages are visiting Montreal, we are sure to find that the untiring representative of the Witness has succeeded in obtaining an interview with him in regard to highly interesting events which are being briskly discussed in the old world, and which usually bear upon the relations between Church and State.

The Venerable Archdeacon Madden of the Anglican diocese of Liverpool is visiting Montreal, and the active representative of the Witness has had, as tion Bills. We have already shown by usual, an interesting chat with him on the narrative of what has occurred on several subjects the general nature of occasion of this passive resistance as it which we have indicated.

The Archdeacon states that Liverool has improved to a wonderful degree during the last few years in the matters | it in similar terms. To the objection of Temperance and social virtue. This is a consoling piece of news in view of the fact which he also states, that Liverpool was before that time the worst city in England for immoral solicitation on the streets and as he implies, though he does not make the the party in power without a special statement so directly, for intemperance likewise.

This change for the better has been effected, according to Archdeacon Madden, through the vigilance of an extra-official committee which bas for several years looked after the enforcement of the law. As a conseuence of the vigor with which this committee carried on its operations, the number of the public houses in Liverpool was reduced by three hundred, the number of persons arrested for drunkenness was brought down from fifteen thousand to five thousand, and the police force was reduced by one hundred men; and all this was done in the face of a constantly increasing population. And how was it done? The Archdeacon says: by unceasing effort. by stimulating the bench of licensing magistrates, by enlisting good men on the side of reform; by inspiring the indifferent. "

In fact, so effectual do the operations of the vigilance committee appear to have been in so great a city that we would be glad to see similar committees of prudent men instituted in this country for a like purpose. We have no doubt our laws restricting the use of alcoholic beverages would thus be made

more effective also. The Archdeacon is an "Evangelical" or Low-Churchman : yet he makes the strange admission that the Evangelical movement in the Church of England began only at the close of the eighteenth century.

Could anything damage more the Evangelical cause than this admission? If Sir William Vernon Harcourt, the late Canon Farrer, John Kensit, and the whole tribe of the Kensitites had any excuse for the violence of their attacks upon Ritualism it was that they wished to maintain the Evangelical or ultra-Protestant character which the

great. On the other hand, the drinks the reigns of Edward VI. and Queen Elizabeth. But now we are assured by one who ought to knowthat this was a fictitious plea, and that Evangelicalism, and not High-Churchism is the modern article.

In addition to all this, the Archdeacon admits that the term " ritualism signifies a revival of sestheticism, which means not alone the ornamenta tion of the Church, music, and surpliced choirs, but even the wall paper in one room-taste in all departments of life, the languor of the lily, decorative effects on the wall, and the life of the people.

We must say we cannot understand how the Archdeacon, while holding such views, can enroll himself in the ranks of the Evangelicals who oppose with ostentations violence a ritualism which s admitted to arise out of that natural onging for what is beautiful which God Himself has implanted in the human soul, and which contributes so much to man's happiness on earth.

God made man æsthetic, and under the old law He ordained that His worship should be carried out with the surroundings of glory and beauty, as in Ex. xxviii. 2.40.

"And thou shalt make a holy vesture for Aaron thy brother, for glory and for beauty.
"Moreover for the sons of Aaron

thou shalt prepare linen tunics, and girdles, and mitres for glory and

eauty.
"And with all these things thou shalt vest Aaron thy brotter, and his sons with him. And thou shalt consecrate the hands of them all, and shalt sanctify them, that they may do the office of the priesthood unto me."

Thus God Who reads unmistakably the nearts of men, desires that they shall render Him homage by a worship which makes use of what is beautiful; and in the New Testament, when Christ manifests Himself to St. John in the Apocalypic vision, He appears in the midst of seven golden candlesticks clothed with a long white garment which is encircled with a golden girdle. His person is described as radiantly beautiful: in His right hand are seven stars, His countenance shines as the sun shineth in full strength.

All this is declared to be a mystery of symbolism, and we must infer that worship by symbolism is and has always been in accordance with the will of God. The Catholic Church for this reason uses symbolism and beauty in her ceremonial, and the Ritualists of the Church of England are to some extent imitators of the Catholic Church in a matter which is both lawful and laud-

Archdeacon Madden speaks also of the passive resistance offered by the English Nonconformists to the Educawas shown in the court rooms, that it amounted to a cheap way of enduring martyrdom. The Archdeacon describes offered by some Nonconformists that Parliament had no mandate to pass these bills, he answers:

"Well, when had you a mandate? You might have a mandate on the Home Rule question, on the fiscal question many measures were mandate?'

The Parliament knew well from the general support given by the people to the voluntary schools, or those which taught religion, that it was their will that these schools should be properly maintained, and that was mandate enough. We cannot regard the non-Conformist opposition to these schools as arising from any other motive than a desire to force their own ideas of a purely secular system of education upon the majority of the people whose settled convictions differ from theirs as regards the basis on which a system of education should rest. The new education law establishes freedom for both parties to educate the children on the plan the parents deem best, and we be lieve this to be the true solution to the problem, on general principles at least; and even if there are defects in some details, taken as a whole, it secures just treatment to all classes.

Archdeacon Madden states that he does not take the passive resistance theory seriously. We also believe that the good sense of the people of England will soon prevail to convince the passive resisters that they are vainly endeavoring to inflict a serious injustice on those who wish to give their children a proper religious training, and who constitute a great majority of the people.

MOCKERS OF CHRISTIANITY.

A couple of weeks ago, on a Sunday afternoon at Coney Island, an infant of three weeks old was christened in a den of twenty-seven lions, by a Protestant clergyman before an immense throng of spectators who laughed and chatted, cheered and yelled and hooted while the ceremony was going on.

The cries of the child and the noise of the audience so enraged the lions that they were on the point of spring-

sacrilegious clergyman who performed the ceremony, but the keepers after much trouble, and by the use of hot irons and whips succeeded in controlling and cowing the animals, and the ceremony was made complete.

We have had occasion before now to condemn a practice which has been in vogue from time to time for some years, the making of a show of the same kind of the marriage rite.

Marriages have been performed as an attraction at picnics, in the windows of furniture dealers, and more recently in lion's dens. This is certainly a prostitution of a divinely instituted rite to which are annexed religious obligations. Marriage, according to Catholic belief, is a sacrament, and most Protestants admit in theory, at least, that it is a sacred rite, even though they do not call it one of the sacraments of the Christian religion. There is no other reason than its sacred character which can justify the clergy in claiming to be the proper officers to celebrate marriages, as all Protestant ministers do.

Scripture confirms the sacredness of marriage. It was originally a blessing conferred by Almighty God upon the human race, for "God blessed Adam and Eve saying, Increase and multip'y and fill the earth." Marriage was a religious rite under the old law, and under the new law, Christ said: "What God hath joined together, let not man put asunder. " In Ephesians ▼, 32 St Paul declares "This marriage is a great sacrament: but I speak in Christ and in the Church. " The Protestant Authorized Version translates by the word musteru instead of sucrament but this is the word which is used in Scripture for the most sacred rites and teachings of religion, as is evident from S. Matt. xiii. 11: 1 Cor. iv. 1. etc. We hold that the turning of the rite into a means of show or of amusement or profit is a profanation, as is shown by St. Peter's rebuke to Simon the magician.

Simon attempted for money to obtain the power exercised by the Apostles of Christ, to bring the Holy Ghost upon those on whom they imposed hands but Peter said to him, " May thy money persist with thee; because thou hast esteemed the gift of God to be purchased with money. Thou hast no part nor lot in this matter; for thy heart is not right in the sight of God. Do penance, therefore from this thy wickedness.

These public exhibitions of which we speak, are undoubtedly got up for ' filthy lucre's sake, " and fall under the condemnation of the Apostle whether they are exhibitions of marriage or bantism. We hold, however, that even if these were not intended for lucre's sake, there would be a like profanation if it were merely for the amusement of the public, or for show. It would be the "casting of pearls before swine" which is forbidden by Christ in His great sermon on the mount.

"Give not that which is holy to dogs: neither cast ye your pearls be-fore swine, lest they trample them under their feet, and turning upon you tear you.

Among these sacrilegious exhibitions there was one at the Pan-American ex- for the unlawful abduction and seduc position similar to that we have de- tion of young girls, and for their deserscribed as having occurred at Coney tion after marriage, but the mere fact Island, but it was a marriage, not a that they were married after reaching baptism. Of the two, we consider this the shores of America, having met each latest specimen of Simon Magianism or other for the first time while crossing Simony as worse than anything of the kind we have ever heard of.

Marriage is a sacred institution, as we have already said : but there are some people who are not aware of its sacred character. They have been ed- laws lay down very safe conditions ucated in the notion that it is a mere temporary contract between a man and They are not granted to minors withwoman to live together for so long a time as they can agree to lead a life in ommunity of interests, but no longer. This is really the theory which Protestantism has always favored in practice, notwithstanding that protests against it have been uttered by individual ministers or even certain local synods.

Luther and his leading co-reformers of the sixteenth century signed the document by which Philip, Landgrave of Hesse, was allowed two wives at the same time. Every one knows that the Church of England was established for the express purpose of sanctioning the divorces and remarriages of Henry VIII. as often as he might need the kind offices of the new Church to this end: and at the present day ministers of every sect are ready at any moment to re-marry those who have been divorced by the enforced against transgressors guilty of civil courts.

Under the teaching which these facts imply, it is not to be wondered at that all respect for the sanctity of marriage should have disappeared among Protestants, and after this the descent is easy to the regarding of marriage as a state in life which has no serious granted, and as this happens frequently obligations attached to it, or is a mere farce which may be enacted wherever it will produce most amusement to the farcically inclined public and most gain to the managers of the show.

But it is a sign of still deeper degra dation and of the decay of faith when | not throw stones.

the rite of Baptism is made the object of ridicule. Baptism is purely a religious rite, even in the estimation of those who profane it, and the public profana. tion of it could only take place where respect for the Christian religion has been utterly destroyed in the minds of the profaners. From this we infer that though there may have been a few who took part in the disgraceful Coney Island parody on religion, without thought of the utter indecency of the act, certainly those who had any share in the act itself, and those who encouraged it by their plaudits, were guilty of a desecration of God's ordinances, without any palliation, unless gross ignorance of God and of man's duties to God be considered as some degree of palliation. We can scarcely think that the ministers of religion who took part in these ceremonies could allege that this excuse was applicable to them, unless they could assert that

Protestantism cannot shake off the responsibility for such proceedings, which are the direct result of the teaching of the system, which is to the effect that every man is authorized to draw his religion from the Bible as he himself understands it, without his being subjected to any higher authority, and also because it has inculcated a total disregard for the traditions of Christianity, even though they may have been handed down from the Apostolic age, and from the Apostles themselves.

of Devotion.'

Common sense should show that at least in those cases where the Bible is silent in regard to details, the meaning and intention of Christ and His Apostles can be ascertained only by Traditions, which, to say the least, must frequently have come from the Apostles, and are therefore properly interpretative of the meaning of their teaching. If the ministers had followed Apostolic Tradition, they would never have taken part in the disgraceful scenes we have described.

OUR MARRIAGE LAWS.

A despatch sent from London, Eng., by the Canadian Associated Press states that the London Leader says that the ease with which marriage licenses can be procured in Canada is one of the pitfalls awaiting the unwary girl emigrants from England to Canada. This expression of opinion is given in connection with the statement that a young couple met on the voyage out to this country, and romantically fell in love with each other. They were presumably married on their arrival in Canada.

It is very true that marriages are often hastily contracted in Canada as well as elsewhere, and frequently the parties thus marrying in haste have leisure afterward to repent their rashness. But in the present instance it is not asserted that any disaster followed. An honorable marriage contracted between two parties, even though they met each other only aboard ship for the first time is not necessarily to be condemned.

We may well reserve our indignation the Atlantic, does not seem to be a matter unreservedly condemnable.

We are not aware either that marriage licenses are, as a rule, too easily obtained in Canada. The Canadian under which licenses are granted. out the consent of their parents, and some precautions are taken to prevent parties who are already married from being married anew. The laws seem to us to be very effective as a rule in preventing marriages from taking place wrongfully, though they do not throw serious obstacles into the way of parties desirous of entering into honorable marriage. As a matter of course, if certain persons have determined to defraud the law by contracting marriage when they should not do so, they may by cunning deceive the officials into granting the license. It is not clear, however, that

frauds of this kind could be absolutely prevented by any legal restriction which might be passed. There are penalties, however, which can be such misdemeanors. On the whole, the sacredness of mar-

riage is as well enforced in Canada as in almost any country in the world, and the London Leader may assure itself that whereas in Canada we scarcely ever hear of a divorce being legally under the English divorce laws, we have every reason to believe that the sacredness of the marriage tie is at least as well if not much better recognized in Canada than it is in Great Britain.

Those who live in glass houses should

On August 31 there be vers a series of articles the early life of Pius the early life of the has personally visited there are many still lipersonally Joseph Sarto ian, curate, parish prieriarch and Cardinal. these articles appear i writer saw and heard Riese, the birthplace Father. We have a picture o the one-story house in was born. The rooms ture are of the most mo principal room, corres without a carpet or e ture. Everything is when the boy Sarto be that has led him to th position that mortal ma In describing the roo X. was born the write says: "It was the fat John Baptist Sarto, v picture of the Holy Fa in their case "Ignorance is the mother bove the bed when he housekeeping. It was the Pope, Margaret Sa

on the opposite wall the of Assisi. The niece of of Assisi. The niece of ring to the latter, so nonna era francescan mother belonged to th St. Francis'). Joseph was the fir Baptist Sarto and M The parents possessed world's goods. They plot of ground. Each make both ends m held a small municip which he derived a m the mother eked out t by doing sewing. It battle that John Bap make to support his fa dren. His poverty m: to grant permission now Pius X., to begi

priesthood. To L'Univers article : John Baptist Sarto ver his consent to Joseph studies, not that the fully appreciate the priestly vocation, bu oldest of his children supporting the family Doubtless John Bap paternal solicitude. said to himself that would be ended befo dren would be old e to make sure that hildren should be in which later on would for what he himself e But the mother ple

born should be perm

the Church. Her ple the end, and Joseph

of eleven, began his

was two or three Riese. The poverty lute necessity. Little did not wear his sho Castelfranco. To ke ing out too quickly his hand until he was where he went to so them on. A piece in a small bag, con "During his Castelfranco school, who furnishes these Finnazzi, who was a way of paying for t old, gave lessons i grammar and arithm of his host. Ma sister of the Holy I

Later on, when student attended erty. Thanks to he succeeded in obtable to get along. breakfast consisted ter was being form When the fathe eldest of the family

Anne, the young stout-hearted mot efforts to win brea As the daughters The cup of Wid was filled to ove Joseph, who had be

e was appointed never receive any the Church, as she That his mother y an incident wh in the L'Univers readily understar Pius X. entertain the profoundest was created Car was confined to he her son went in

As a mark of redelicacy of whice by those who kneed Cardinal, he house the magnifi upstairs to his wished that she much should see

These details reason that they idea of the char

Christendom. Hife. From the chad to confront mount them. S

the object

y a relig-

or of those

o profana.

ke place

ristian re-

destroyed

there may

art in the

ody on re-

e utter in-

those who

, and those

udits, were od's ordin-

on, unless

d of man's

d as some

an scarcely

eligion who onies could

applicable

assert that

the mother

ake off the

roceedings,

of the teach-

to the effect

ed to draw

ible as he

without his

ny higher

because it

sregard for

anity, even

een handed

ge, and from

how that at

the Bible is

the meaning

t and His

ned only by

the least.

ne from the

ore properly

ing of their

ers had fol-

tion, they

rt in the dis-

ondon, Eng.,

ciated Press

Leader says

ich marriage

in Canada is

g the unwary

nd to Canada

n is given in

tement that

on the voy-

and roman.

each other.

rried on their

marriages are

in Canada as

requently the

n haste have

nt their rash-

instance it is

ster followed.

ontracted be-

though they

d ship for the

ily to be con-

ir indignation

on and seduc

or their deser-

the mere fact

after reaching

aving met each

while crossing

seem to be a

her that mar-

rule, too easily

The Canadian

fe conditions

are granted.

minors with-

parents, and

ken to prevent

married from

The laws seem.

e as a rule in

from taking

h they do not

into the way of

ing into honor-

tter of course,

determined to

racting marri-

ot do so, they

ve the officials

license. It

owever, that

d could be

y any legal re

passed. There

which can be

essors guilty of

redness of mar-

ed in Canada as

the world, and

y assure itself la we scarcely

being legally pens frequently

ce laws, we have

that the sacred-

ie is at least as

r recognized in

s houses shoul d

at Britain.

lemnable.

scribed.

LAWS.

#### A NOBLE LIFE.

On August 31 there began in L' Uni-On August 31 there began in L' Univers a series of articles descriptive of the early life of Pius X. The writer has personally visited places where there are many still living who knew personally Joseph Sarto as boy seminarian, curate, parish priest, bishop, Patriarch and Cardinal. The latest of these articles appear in L'Univers of September 14. It describes what the riter saw and heard on a visit to lese, the birthplace of the Holy Father.

We have a picture of the interior of We have a picture of the interior of the one-story house in which Pius X. was born. The rooms and the furniture are of the most modest sort. The principal room, corresponding to what might be called the sitting room, is without a carpet or expensive furniture. Everything is just as it was when the boy Sarto began the career that has led him to the most exalted position that mortal man can occur. position that mortal man can occupy.

In describing the room in which Pius X, was born the writer in L'Univers says: "It was the father of Pius X, and the says of the says of

says: "It was the father of Pius A., John Baptist Sarto, who placed that picture of the Holy Family on the wall above the bed when he began his modest above the bed when he was not have the says that the same than the same tha housekeeping. It was the mother of the Pope, Margaret Sanson, who placed on the opposite wall that of St. Francis of Assisi. The niece of Pius X., referon the opposite wait that of St. Fantiss of Assisi. The niece of Pius X., refer-ring to the latter, said to me, 'La nonna era francescana' ('our grand-mother belonged to the Third Order of St. Francis').

St. Francis')."

Joseph was the first born of John
Baptist Sarto and Margaret Sanson.
The parents possessed very little of this
world's goods. They owned the little
house in which they lived and a small
plot of ground. Each had to work hard
to make both ends meet. The father make both ends meet. The father held a small municipal position from which he derived a mere pittance, and the mother eked out this petty income by doing sewing. It was a hard, uphill battle that John Baptist Sarto had to make to support his family of eight children. His poverty made him very loath to grant permission to his eldest son, now Pius X., to begin his studies for the priesthood. To quote from the L'Univers article: "It appears that JohnBaptist Sarto very reluctantly gave his consent to Joseph commencing his studies, not that the good man did not fully appreciate the sacredness of the priestly vocation, but Joseph was the oldest of his children and the burden of supporting the family was a heavy one. Doubtless John Baptist Sarto, in his paternal solicitude, must have often said to himself that his earthly career would be ended before all of his chil-dren would be old enough to support themselves. Was it not, then, his duty to make sure that the mother of his children should be in receipt of a sum which later on would be a substitute for what he himself earned?"

But the mother pleaded that her first-But the mother pleaded that her historn should be permitted to study for the Church. Her pleadings prevailed in the end, and Joseph in 1846, at the age of eleven, began his daily journeyings to the school in Castlefranco, which was two or three miles distant from Piece. The proverty of the Sartofamily Riese. The poverty of the Sarto family made the most rigid economy an abso-lute necessity. Little Joseph, therefore, did not wear his shoes in his tramp to Castelfranco. To keep them from wearing out too quickly he carried them in his hand until he was near the village where he went to school, when he put them on. A piece of bread and some Indian corn porridge, which he carried in a small bag, constituted his modest meal. "During his last two years at the Castelfranco school," to quote the writer who furnishes these details, "he every the statement of the buryon of a Mr. day got a meal at the house of a Mr. Finnazzi, who was a school teacher. By way of paying for this meal the little ow, who was then only thirteen years old, gave lessons in reading, writing, grammar and arithmetic to the children of his host. Madame Parolin, the sister of the Holy Father, told me this

Later on, when the young divinity student attended the seminary at Padua, he still felt the pinch of pov-erty. Thanks to a scholarship which he succeeded in obtaining, he was just able to get along. In those days his breakfast consisted of an apple and a piece of bread. Such was the hard school in which young Sarto's charac-

ter was being formed. When the father died Joseph, the Anne, the youngest, was two. The stout-hearted mother redoubled her efforts to win bread for her little ones. As the daughters grew up they helped her in her trade of dressmaker. Later on she gave lessons in sewing to young girls and soon had a little shop of her

The cup of Widow Sarto's happiness was filled to overflowing when her Joseph, who had been ordained, became a curate at Tombolo. Afterwards, when he was appointed parish priest of Sulzano, she earnestly hoped that he would never receive any higher preferment in the Church, as she realized the nature

of the great responsibility that rests upon members of the Hierarchy.

That his mother always held the first place in his heart of Pius X. is shown by an incident which is thus described in the L'Univers article: "One can in the L'Univers article: "One can readily understand that His Holiness Pius X. entertained for such a mother the profoundest veneration. When he was created Cardinal Madame Sarto was confined to her room by the infirmi-ties of old age. After the consistory her son went immediately to Riese. As a mark of respect, the exquisite delicacy of which will be appreciated by those who knew the modesty of the new Cardinal, he put on in his father's house the magnificent robes of a prince of the Church, and thus dressed he went upstairs to his mother's room. He wished that she to whom he owed so much should see with her own eyes how

it was with her son. "
These details are interesting for the reason that they enable us to form an idea of the character of the Father of Christendom. His has been no easy life. From the dawn of boyhood he has had to confront difficulties and surmount them. Such a training leaves its impress on those who have been victims in life's struggle. We know humanities live forever.

how Lincoln and many another distin-guished Americans battled for the success that crowned their efforts. Pius X. went through similar experience with the added advantage that he was encouraged and sustained by religious motives of the most exalted nature. As student, priest, Bishop, patriarch and Cardinal he showed qualities of the rarest kind. To day, as paster of the Universal Church, he is in a position to benefit all. He has the widest possible scope in which to exercise these qualities .- N. Y. Freeman's Journal.

#### CHARITY AND CONSISTENCY.

We are in receipt of a letter from a very estimable lady who takes exception to statements in our editorial of last week touching the new St. Ann's Foundling Asylum. We are charged with condensity outside charities in with condemning outside charities in championing the cause of this most de-serving institution. In this it is urged we do the poor missions a serious injustice, and the hope is expressed that by another article we might retract the

harm done them.
As the charge, however, is without foundation, there is neither harm done nor necessity for correction. On num-erous occasions we have warmly urged support of our foreign missions. The Society for the Propagation of the Faith will attest our loyalty in this particular. Future utterances of like character when occasion requires will

character when occasion requires will not find us wanting.

But inconsistency in the distribution of aid is excusable on no grounds whatever. On the contrary, all well-directed, intelligent charity must be consistent. And that is just what we argued for when we said that hundreds of dollars are sent annually from this city to support outside, institutions. city to support outside institutions, to build churches in foreign lands, to support missionaries in heathen countries and to rescue children from Chinese brutality. Where the consistency in such action when similar work at home is neglected and like in-stitutions are languishing for proper

Is it intelligent action or intelligent charity to aid in the liquidation of debts of outside institutions when those at home are crumbling under like weight? Is it intelligent action or intelligent charity to be sending alms abroad for the erection of churches when the pastors of our own are tottering under graver financial burdens? Is it in compliance with the fifth precept of the Church to support foreign missionaries and deny proper tithes to our own pastors? Is it consistent to extend aid to rescue Chinese children when we do not give enough to care for those abandoned in our own streets? Charity is a duty, not a whim or a pleasure. Where it begins is a matter of axiom. Where it ends is not the

point we raised.

Our correspondent, a benefactor of St. Ann's Asylum, asks the question, "Is it not an injustice to build such a magnificent palace for foundlings? Our own homes cannot commence to compare with it. \* \* \* The money is needed far more for our intended 'Boys' Industrial School,' where souls can be saved. The poor boys of our city need a home and an education far more than babies need a mansion." St. Ann's Asylum, asks the question,

more than babies need a mansion."

This is both idcorrect, inconsistent and begging the question. Bare floors, bare walls and a scant larderare not the trappings of a "magnificent ralace." It is to such sentiments that the ace." It is to such sentiments that the lamentable condition of all our local institutions of charity may be justly attributable. Whether the home for foundlings or industrial school for boys is the greater need is a matter of opinion. But if the latter, then why not begin to build it with the charity sent abroad? Are those engaged in sending the funds away from home not in some measure responsible for the souls that are lost because it is not in existence? But this and kindred institutions of priceaccording to our correspondent, remain things unaccomplished in order that foreign charities

might prosper.

We urgently commend every charity that comes within that term. We are generously committed to the widest extension of the work of the Church and all the institutions which she fosters. We glory to see them blossom in every land, but we shall continue to be unalterably opposed to their prosper-ing at the expense of those at our own donrs. The Church herself does not donrs. The Church herself expect it.—Church Progress.

#### FRENCH SISTERS STARVING.

Anna Seaton Schmidt in Ostober Donahoe's. It is not so much the closing of the schools that has aroused the people's indignation, as the insults and petty persecutions to which these noble women are subjected. Each day the papers recount some act of injustice perpetrated against them by the government officials in the small towns of France. In one case the daughter of a postman, who had been driven from her convent, returned to her father's home. was immediately informed that he uld lose his place if he harbored a would lose his place if he harbored a could not see his other children starve, and so was obliged to turn this daugh-ter from his door. A baker taking pity on a poor Sister, who had no nor any means of support, hired her to deliver his bread. The officials declared that he had engaged her to teach his children. In spite of his protestations he was arrested and compelled to dismiss her. Four Sisters were engaged as domestics by a wealthy lady. She was notified that secularized religious were not permitted to live together as they thus formed a congregation. Being rich she was able to carry the matter to rich she was able to carry the matter to a higher court, where it is still pending. The Duchess d'Uzés is engaged in a similar law-suit. When the King of England was in Paris she was invited to dine with him, but was obliged to decline, as she had been summoned to court to answer to the griavous charge. court to answer to the grievous charge of harboring the Sisters who had been turned out of their home in the small

The animosities are mortal, but the

.

village of Epernay.

er progress in the future.

These were truly notable achieve-

ments; but they were only expressions of that spirit of sacrifice in the cause of

the Church which had been sedulously

cultivated for more than one hundred

years, and which had its roots in that far-off time when Catholicity was first

must remain for ages as master-pieces

would be at the same time monuments

animated to the full by their spirit.

The story of Newfoundland Catholicism, from the earlier years of the

eighteenth century to the middle of the

nineteenth century, was a record of constant effort and constant success.

The success of the pioneer missioners was not as apparent in their own time

as now. But their unwavering faith and self-sacrificing devotion prepared the way for the greater results of later

days. Their fidelity and the responsiveness of the scattered flock, to which they ministered, stimulated Catholic

enterprise and made possible those schools and halls, convents and colleges,

cathedrals and parish churches, which stand to-day in this country. Nearly every harbor and bay along the coast

line has its traditions of work done for

the church, and each succeeding year

It would indeed be a gratifying task to give even a faint sketch of the persevering zeal of those priests whose labors

live and whose names are enshrined in a people's memory. Gladly would we write the incidents of their missions

and pay tribute of praise to their apostolic works, their pastoral vigil-ance, and their devotion—even unto

death—in the service of the Master. But to do so is impossible in the course

of a review so brief as this. We must

then be content to make notice summary

of the lives of a few of our missionaries

without attempting the larger task of giving detailed accounts of each and

following priests given as being the first Irish missioners to the country:

Fathers Cain, Lonrigan, Daily, Bourke,

but intensely interesting biographical

his Breviary and vestment portmanteau.

Also, he was supposed to have had the

Pyx for the Blessed Sacrament with

him at the time. He was interred in

the old Catholic graveyard at Harbor

Grace, and a monument was erected commemorative of his Apostolic zeal

and noble pastoral qualities.

It is not long since that the fate of

Father Whelan was brought to memory

-one hundred years after his death-by the loss of Rev. Dr. O'Regan, of

Codroy, who with a crew of five men also died in a sea storm. Separated as

these two priests were by the breadth

them, deserve whatsoever tribute we

Walker dedicates his poetic gifts to the service of Faith and Fatherland and the verses to which I refer have true

dramatic force. In 1810 Rev. Andrew V. Cleary came

to Newfoundland, and was stationed at

Placentia until his death in 1829. He is interred there in Mount Carmel Cemetery. He was uncle of the late Dean Cleary of Southern Shore. Rev. Fr. Devereaux, about the same time,

was stationed at Burin, where also he

died. Father Hearn, Curate of Father

Cleary, succeeded him as parish priest of Placentia. Father Hearn performed

extraordinary missionary journeys, by land and sea, in the southern and west-

land and sea, in the southern and western parts of the country. An old man of Argentia, in Little Placentia district, used to relate, concerning Father Hearn's travels, many incidents which

he knew from having gone with him to show the way and help to bring his vestments. Often when overtaken by

night in the heart of the country the

priest and his guide would have to im-

Cleary.

Whelan, Hearn and Andrew Cleary In the same learned work we find brief

notes of these priests.

Father Cain of Wexford, was

tells its tale of progress.

BOAST CONCERNING OUR YOUNG By Rev. J. : A. O'Reilly, D D.

By Rev. J. A. O'Reilly, D. D.

The completion of the Cathedral, and the opening of St. Bonaventure's College by Bishop Mullock, may not inaptly be regarded as the beginning of the modern history of Catholicism in Newfoundland. These two events whilden to run about the streets at children to run about the streets at night and indulge in the practice of courting before they have reached the of the Cathedral had aroused Catholic of the Cathedral had aroused Catholic spirit to the highest degree, whilst the opening of the College was the remote preparation for that advancement in education which has, in our days, reached such a point as to augur great-

courting before they have reached the proper age. He says:

"After twenty years' experience in the confessional I have come to some certain opinions on the question of dancing and courting among the young people. I know that the practice of keeping company as they call it according eping company, as they call it among children below eighteen, promotes immorality and leads to intimacy that ought not to exist. Boys should be by selves and girls also. I am intrusted as much with the spiritual as the mental welfare of the children, and I am taking the action that I consider

"I believe that if the testimony of teachers in other schools was taken they would coincide with me, and, lastly, there is another practice which I condemn strongly, and it is that of school children running the streets after dark. They ought to be home at that time, and it is on the streets that many of them learn the things which result in their moral downfall.

result in their moral downfall."

Father Lochman has hit at the very root of nearly all the sins of which young people are guilty. The absurd notion of American liberty which pervades this country has removed all supervision from our youth. In fact, it is a common boast that the spirit of American independence, makes the American independence makes the young people of the United States amply able to take care of themselves. Our boys, almost as soon as they don the bifurcated garment of the stronger the bifurcated garment of the stronger sex, are permitted to roam about the streets and choose their own companions irrespective of any supervision by their parents. When they get into their teens they soon become wise (in the ways of the world, and long be wise (? fore they reach their majority the devil finds he can a rest and allow the world and the flesh to continue the work.

The idea of a chaperon for our girls has been relegated in many places to the attic for old fogy notions. Our girls are American, forsooth! and know how to get through the world without a guardian. Foreigners are horrified at the license with which American young ladies go about unattended. assure them, with our breasts swelling in pride, that our girls are different from the common human clay, and that they are able to take care of them-selves. "But if they are," the foreigner might ask, "how is it that foreigner might ask, "how is it that there is so many scandals in your papers every day of the year? Why do you have so many rescue homes? Why are your large cities troubled so much with the social vice? Why so many divorces?

Why so many wrecked homes?"

It is about time for the people of this country to wake to a realization of the fact that they are made of the same clay as the average human being the world over; that they have the same passions as other nations, and that there is nothing in the atmosphere of the United States that conduces to a higher morality than exists in other places that morality flourishes just as well in one country as another as far as the kind of government is concerned, and that religious and not civil principles are the bases of morality.

#### OFFICIALLY DETERMINED.

Your Lordship-Since the death of Leo XIII. I have been asked more than once whether the prayers prescribed by him to be said after Low Mass were to be continued or not. Though in each particular case I have answered in the affirmative, yet in order to remove any doubt, I thought it better to apply for a decision to the Sacred Congregation of Propaganda. His Eminence Cardinal Gotti, Prefect of the said Sacred Congregation, by a letter of the 7th inst., No. 6,691, has been pleased to answer

as follows : As a universal law is binding not only during the life of the legislator as long as said law is not revoked, thus the recitation of said prayers prescribed by Leo XIII. must be continued.

With sentiments of highest esteem and profound respect, I beg leave to remain, your obedient servant Christ, D. FALCONIO.

Archbishop of Larissa, Apostolic Delegate.

#### NOTED CONVERTS.

Among some of the noted converts who have been received lately may be mentioned the Countess Canaverro. Some years ago, when some of the Swamis who came here for the Parlia-ment of Religions at the World's Fair were going about the country lectur-ing, the attractive exposition of the doctrines of Buddha awakened in the countess of Buddha awakened in the countess a deep religious sentiment, and she made public profession of Buddhism. It did not take her long to realize that "all that glistened was not gold." She made a renunciation of the Oriental shrine-worship and came into the Catholic Church, where alone she found the truth. She entered a Catholic convent at Benares with the intention of devoting her life to the mission in India. Her husband, who now is dead, was a representative of Portugal at the Hawaiian Islands, and was related to the royal family of Portugal.—The Missionary.

Everything is possible; but without labor and failure nothing is achieved .-George MacDonald.

sion. Many changes have occurred since then. The dark brown slab which covers their grave has grown discolored with age; the time in which they lived seems to us of to-day interminably distant-but their memories are still

acredly cherished. In 1784 the Catholic Church of Newfoundland took shape as a regular organized body under the headship of Right Rev. Dr. O'Donnell. After his Episcopal Consecration in Quebec—1796—Bishop O'Donnell made an extensive visitation of Placentia and surrounding district. One hundred and seven years before, 1689, when Placentia was possessed by 1689, when Placentia was possessed by the French, the Bishop of Quebec came there on an Episcopal visit, so that Catholicity was organized in Placentia nearly two hundred and forty years ago, and though the flag of England has re-placed that of France, the banner of Catholicity has not passed from the old town, but waves there still trium-phantly. At present an elegantly depreached to the race. It has been well said, that "after the Catacombs came the Basilicas." After the trials and difficulties of the early Catholic Church she covered Europe with those marvelous time-defying shrines which signed Church of the Sacred Heart, a spacious Convent with schools attached, a large Star of the Sea Hall, and a fine Presbytery, affords evidence of the zeal of pastors and people. One of the chief works of Bishop O'Donnell in St. John's works of Bishop O Donnell in St. John s was the building of what has been remembered for a half century as the "Old Chapel." In his time, also, arose the Benevolent Irish Society—a body which, for closing a century, has in the world of art.

The same is, in a measure, true of our Island church. After laboriously propagating the faith along our shores she addressed herself to the work of raising these visible institutions, which been doing yeoman service in the cause of charity and education. Many of our and temples—monuments to the all-conquering zeal of the pastors and people by whom they were built, and temples of religion and education for those who came after them and who are

best citizens have come from that ancient Society—Sheas, Littles, Kents, Fenelons and scores of others.

Here, too, we may mention that other noble Society, which was organized in the interest of Temperance and inculated the sweating of Total Abstinence. cates the practice of Total Abstinence, viz —The St. John's Total Abstinence viz —The St. John's Total Abstinence and Benefit Society. This Society was inaugurated at a later date in the last century. We associate with its rise and progress the distinguished and venerable name of Father Kyran Walsh. This clergyman was a typical Name and St. St. Newfoundland missioner. In St. John's, St. Mary's, Holyrood and Harbor Main, he labored unceasingly for the unbuilding of the Church. The the upbuilding of the Church. The structures which he planned and exe-cuted remain as models of taste and finish, and the Temperance movement which he helped to inaugurate still to exercise its influence continues broad and deep on the city and country.

Right Rev. Dr. O'Donnell, our first Bishop, took in his day an active part in forwarding the general interests of the Colony. Wise, conservative, and the Colony. Wise, conservative, and zealous, he was looked upon as a "Master in Israel." Ably was he seconded in his efforts by the small band of clergy who shared his labors, and by none more zealously than by his Vicar-General, Your Part Thomas Ever Pastor for Very Rev. Thomas Ewer, Pastor seventeen years of Ferryland, and then of Harbor Grace. Father Ewer was a man of many gifts — a polished scholar, an active administrator, a church builder, and an organizer of the highest capacity. He died at Harbor Grace in 1833, in the forty-fourth year of his missionary labors in Newfoundland and in the eight-fourth year of his life. As an ecclesiastic Father Ewer was scarce-ly second to the Rev. Dr. O'Donnell every one. Looking back to the earliest times we find in Bishop Howley's Ecclesiastical History the names of the in his influence on our church and in the fortitude and firmness with which he grappled with the difficulties the period — difficulties of which we of to day can form but an idea. One we of to day can form but an idea. One of Father Ewer's letters is quoted by the Bishop in his Church History. The letter, though brief, bears the unmistakable impress of a gentleman and a Father Cain of Wexford, was at Placentia as Pastor for six years, dating from 1770. Father Edmund Burke, of Tipperary, came in 1786 and ministered at Placentia, building there the old Presbytery and Chapel. His mission included all Placentia Bay—and westward as for as Rasin, He was treally

along that route, which, less than an century ago, had to be supervised by seven or eight. The beginning was weak in point of numbers, but strong in the determined zeal with which the pioneers entered on the work. It in-volved labor of no ordinary description to visit the sick, to administer the last Sacraments to the dying, and generally to exercise Church ministrations along so extended a seaboard. As we look back on the perils and fatigues of these standard bearers of our faith; as we remember them out on the storm-tossed bay, or in the depths of the trackless forest or on the still more trackless of a century, yet, in the circumstances of their death and in priestly zeal, they were not divided. Both lived and died barrens; as we think of them facing the ice and fog-covered seas in spring, the binding snow blizzard in winter and the weary foot journey in summer, going fifty or, perhaps, one hundred miles to bring the last consolations of religion for the flock; and both they and the ever faithful fishermen, who died with bring the last consolations of religion even to one soul, we must say that such them, deserve whatsoever tribute we can pay their memory. I have lately seen some very sympathetic lines from the gifted pen of Father Walker, of Brigus, written in memory of Father Whelan and Dr. O'Regan. Father men were well fitted to be the founders and fathers of our Catholicity.

The Episcopates of the Right Rev. Prelates—Lambert and Scallan—were fruitful of good to the Church, and after them the reins of ecclesiastical government were taken by Bishop Fleming, who proved a tower of strength to Catholicity.

One of Bishop Fleming's first works was to augment the priestly staff, and so divide the great labors and responsi-bilities of the Mission. This was necessary, partly because of the numbers of the Catholics and partly because of the extent of the field—Newfoundland being then one diocese—comprehending congrega-tions separated by hundreds of miles. Bishop Fleming was a missioner of the most active type. He travelled all over the Newfoundland coast—a work f no ordinary magnitude in the then imperfect state of communication. There was no railway or steamer to speed the missioner on his voyages. The sole dependence was the sail boat, and by its means Bishop Fieming per-formed his coastal journey from Avalon to the Straits of Belle Isle.

"ABLE TO TAKE CARE OF THEMSELVES."

PRIESTS AND PRELATES OF THE
Placentia graveyard. It is nearly
seventy-five years ago since they
labored together on the Placentia Mislabored together on the Placentia Misl of the day ministering at St. John's, Merasheen, Torbay and Portugal Cove, and everywhere performing Apostolic labors. In physical and mental energy he had few equals in all the stirring and strenuous history of our Island Church. His every faculty was devoted to the progress of the Church—and as to re-sults achieved by this marvel-working man, we may say, that on his day and generation he helped to stamp that sturdy individuality — that uncompromising firmness — which is the essence of the Catholic spirit.

Another venerable pastor of earlier time was Rev. Pelagius Nolan, who ministered in Placentia Bay. He was forty years on the Newfoundland Mission, and eighty years old when he died. It is now over thirty years since Father Nolan passed a way but his Father Nolan passed away, but his name is as familiar as a household word amongst the faithful people of Placen-tia district. He was the pastor of the type that Longfellow would have drawn in his tale of Acadia—zealous, kindly and self-sacrificing; even in his sternest moods the people only saw the paternal old priest. He is interred in the old graveyard at Argentia, and his grave marked by a monument raised by the people to whom he so faithfully ministered, whilst the quaint wit and homely anecdotes of this pious pastor have often been quoted by those who knew him. He won not merely the respect of the people, but their undying affection. In later times Placentia and Cape

Shore were administered by Father Condon, who is interred with his predecessors in the graveyard of Placentia.

Over the district administered by Father Nolan and Father Condon there are now four or five pastors. The pastoral enterprize of Father Condon are still remembered with appreciation by the people of his parish. Dean Cleary shail iong be remembered as the "Grand Old Man" of the Southern Shore. Zealous and progressive he helped to lay the foundation of the work that, in our days, has been carried on so successfully by Father Nicholas Roche and by the late lamented Father O'Driscoll. Dean Cleary was a strong advocate for road construction. It was his aim to have the set-tlements of his extensive parish joined by good carriage roads. This was necin order to make it easy for the people to get to the churches, and for the priest to make his pastoral visita-

There was also on the Southern Shore, in those days, another most apostolic clergyman named Father Murphy. This venerable pastor ad-ministered several settlements, and ministered several settlements, and made long and difficult journeys in carrying the aids of religion to the various parts of his parish.

#### A WARNING FROM WITHOUT.

In a recent non-Catholic mission given in a fairly large and aristocratic Southern-town we have the rare joy of talk-ing to a parlor full of intensely interested non-Catholics from 9 o'clock on our closing night till the stroke of 12. Is any joy comparable to it? Noble and God-fearing souls pouring out their questions, difficulties, misunderstand-ings, to have the light of God's truth shed upon them! What a sacerdotal joy those priests have missed in whose life there is no similar scene!

But what we wish especially to bring out is a remark dropped at the close of our three-hour rapid-fire engagement by the most intelligent gentleman present. "Father," said he, "there would be no end to your converts but for two reasons. In the first place, Catholics hide themselves and bury their The missions of the priests who aided Bishop O'Donnell lay in Placentia, Bishop O'Donnell lay in Placentia, Gatholics hide themselves and out ferryland, St. John's and Harbor Grace. Along the coasts intervening between these places, as also to the West and North, they had to travel mostly by hoat, or, with still greater difficulty, on hoat, or, with still greater difficulty, on hoat or with the still greater difficulty and to wards us, but not zeal. And dispersion of the priests who aided to catholics hide themselves and out the catholics hide themselves and out of the coasts intervening between these places, as also to the West and North, they had to travel mostly by the priests of the Church of the coasts intervening between these places, as also to the West and North, they had to travel mostly by the priests of the Church of the Churc the second reason is, that Catholics are in some places numerously connected with the rum traffic.' While non-Cath-olics of the best class see Catholics sinful, it will never come into their minds to imagine that the religion of

those people is divine."

Let us laugh at the reasoning of these remarks as we will; but they state facts which it behooves us speedily to recognize: "Catholics hide themselves" "Catholics are so numerously connected with the rum-traffic., And the coming of the Kingdom of God is hindered and delayed and frustrated because we have too little zeal and are not sufficiently active enemies of drink! Wherever there is a movement for morality, for social betterment, for charity, it is well for Catholics to lead. We have learnfor Catholics to lead. We have learning with which to commend ourselves, and a self-sacrificing vocation with which to compel respect. It is good to make use of these and all other natural and supernatural advantages to make the Church a public force; to show Protestants that with us are the best gifts of God, and that we want all men to share those gifts. And, furthermore, we declare it a positive duty-and every day of missionary experience burns that word Duty deeper,—a duty to immortal souls outside the Church, as well as within, to declare a relentless war of aggression on the abuse of intoxicating drink. Zeal for conversions is spreading. The laity, men and women, as well as priests, are entering heart and soul into the non-Catholic Apostolate. But it is well to know and never doubt it, not for an instant, that to win the best class of converts a moral attack on the fortress of Rum is almost as necessary as a doctrinal assault on the citadel o Error. This is no new lesson; we had long ago learned it; but coming to us this time from the mouth of a Protestant, it is good to ponder it more deeply than ever. This little mission brought six to baptism, and left more than that number convinced of the Church's truth.—The Missionary.

provise a camp unless they reached some stationary tilt left by other travelellers. Father Hearn and Father aided Bishop Fleming, we recognize Sincerity and pure truth, in what age soever, find their opportunity and advantage.—Montaigne.

BY A PROTESTANT THEOLOGIAN. CCLXX.

On page 166 Dr. Foster surprises by giving Calvin's doctrine of Eucharist as the original Lutheran doc-He gives Luther's doctrine as this, "that the body of Christ is really, though spiritually, present in the sacrament!" Now this is Calvin's distinctive teaching as opposed to

In truth, there were there original Protestant doctrines of the Eucharist.

The Zwinglians taught that the Supper is simply a sign of the Lord's Passion. The Calvinists taught that in the Eucharist Christ is efficaciously though not corporally, present. The Lutherans taught that He is corporally present, but together with the still subsisting substances of the elements. And here Foster substitutes Calvin's doctrine outright for Luther's Really, before he undertakes to expound Roman Catholic doctrine, he will do well to give a little distincter proof of his knowledge of original Protestant doctrine. True, Luther allowed that Christ is present incomprehensibly, but he none the less maintained that He is present corporally.

His language is as coarsely clear as possible, although horrifying to Catholic piety. Says he: "In the sacrament, at least in the reception, the Lord is given to be chewed with our teeth." I believe that he afterwards recoiled from this cannibalistic phraseology, and so far reaccepted the Catholic teaching, namely, that although the Saviour is corporally present in the Supper, He is present as glorified, and therefore no longer subject to the affections of humanity, no longer liable longer subject to the to be bitten, or broken, or bruised, or divided in any way, or to remain with after the processes of disintegration

Has Foster ever heard of the Lutheran doctrine of Ubiquity? The Calvinists urged that Christ's humanity is essentially circumscribed in space, though widely present in power. The Catholics, allowing this of His ascended Presence, distinguished from this His sacramental locality. The Lutherans devised, perhaps revived, the doctrine the "communication of properties communicatio idiomatum — where the glorified humanity of the Lord par takes of all the divine attributes, in-

cluding the divine omnipresence.

Of course, this theory makes no dis tinction between sacramental presence and universal presence, and renders the words of consecration unmeaning. Nevertheless, for generations the Lutherans, or their prevailing schools, lought fiercely for it, and denounced the Calvinists as no Christians at all, because they would not receive it. The Calvinists retorted on them, though not quite so ferociously. Even the mild and moderate Hocker, while allowing that Catholies after the Reformation can not be saved, contends that at least they are not quite so far from the substance of the gospel as the Lutherans. Down beyond 1700 Lutheran language Down beyond 1700 Lutheran language about Calvinists, even in public catechisms, was often not less outrageous than that of the early Wesleyans towards the Whitefieldians. Why should Dr. Foster attempt to disguise the Babel of strife that long raged within early Protestantism?

Foster says that very few now hold Luther's original doctrine, apparently not knowing what that doctrine is. Even this is not true. The Missourians, and a great many more High Lutherans, still hold Consubstantiation pure and simple, although they do not receive this convenient term. Of course any in a refined way.

As to the rest of the modern Lutherans, they seem to have virtually slid into Calvin's doctrine, that Christ is efficaciously, though only virtually, in the Eucharist. I do not believe that one Lutheran in twenty would, as Foster seems to suppose, admit that the Supper is merely a sign.

the other hand, he might have good reason to say, that most modern Calvists and Arminians, at least of English speech, have reverted to Zwinglianism, and hold the Supper to be merely a representation, and in no way specifically a vehicle of the fruits of the Passion. They would probably assent to the contemptuous language of an American elergyman, who says:
"I reject totally the Real Presence,
whether in the form of Transubstantia." tion, Consubstantiation, or vague Mysti

The three original differences, therelore, still subsist, and so far as I can see as irreconcilably as ever, though more courteously expressed. Especially is there still a gulf not easy to bridge between those who sympathize with the contemptuous language quoted above, who believe in no gospel but one digested into formulas as easily apprehensible as the nine digits, and those who be-lieve that God and Christ convey themselves to the soul in a great many more ways than the smart self - conceited acuteness of the every-day Yankee ununderstanding condescends to allow.

I have already remarked that on this

very page Dr. Foster speaks of the claim to "immediate inspiration" as one made by the Roman Church, in one made by the Roman Church, in spite of the express, I might even say vehement language of the Pastor acternus, reprobating utterly the doctrine that anything can ever be defined as of faith on the ground of any revelation made since the Apostles. The possibility of such later revelations is not deed, but they are emphatically disowned as a ground of dogma. Yet Foster act-ually compares the Church of Rome on this side only-to Mormonism, which receives a fresh revelation whenever its

leaders have occasion for one. Foster highly resents the inclusion of Mormonism among Protestant sects. Here he is right. Yet we cannot deny founders were vagabond Protestants, living among Protestants only, and that its proselytes are drawn wholly

mpassable barrier to the advance of

this evil thing.
On page 170 Dr. Foster declares that the whole elaborate system of Rome will pass away as Luther's doctrine of Justification by Faith is better understood in the Catholic world. It seems that after four centuries of consideration the Catholies don't understand it yet. I suspect the question is, whether Foster himself understands it. Let us I am not much of a metaphysician, but like Beatrice of Messina I can see church by daylight.

a church by daylight.

Professor Foster explains Luther's
doctrine as lying in "the conception that salvation is to be sought within the soul itself, consisting in what a man by grace is.'

An excellent doctrine. The trouble with it is, that it is the doctrine of Rome, and exactly opposite to Luther. Luther's teaching is: God, in Christ, forgives my sins, and justification re-silts as soon as I say this to myself, and abides a long as I say this to myself, Faith, therefore, means, confidence of justification, and nothing that does not destroy confidence can destroy justification. Therefore, says he, if adultery and murder throw a man out of grace. as they commonly do, it is only be cause they disturb his conscience so much as to overthrow his confidence Intrinsically they would do him no harm in God's sight. And, says he, unchastity, or anything else, that leaves a man's confidence of justification unshaken, leaves his justification unshaken.

For instance, says he, if a priest values his salvation, he must respect other men's wives. Such a sin would shock his conscience so much as to overthrow his assurance of salvation. Yet, says he, if he takes a concubine, or two concubines, or three concubines, all his life, this need not disturb his Only, if he gives up his justification. Only, if he gives up paramours and takes a lawful wife the Pope's leave, then he is damned. Here, we see, Justification is a pure-

ly external thing, having nothing what ever to do with the state of the soul, implying no rejection of sins, except the most heinous. "Faith," says he, "justifies before love and without love." He jeers at Melanchthon because he is oncerned about sin in his soul, and abjures him the rather to exercise his faith by sinning still, and "sinning bravely." He is to leave Sanctification alone until the Resurrection, ex-

cept, of course, so far as it is a spontaneous fruit of thanksgiving.

And as Luther began, so Lutheranism went on. A century later, George Calixtus reluctantly owns, that while Lutheranism highly commends love and good works, it does not absolutely insist upon them, "in life or death," as indispensable to Justification.

I fully agree with Professor Foster that the prevalence over these abom-

the faith which justifies is the Faith that is made operative by Love is infinitely to be desired.

CHARLES C. STARBUCK. Andover, Mass.

TRAGIC DEATH OF A FRENCH PREFECT.

STRICKEN AT BANQUET TABLE AFTER HAVING OFFICIATED AT EXPULSION OF GOOD SHEPHERD NUNS.

On the 4th of August, early in the morning, the nuns of the Good Shep-herd were expelled from their convent n Pau amidst the universal sorrow of the Catholic population and of the poor and miserable whose home and refuge that convent had been. Of the two men who had shown particular zeal in carry ing out this hateful order of the persecuting government, whose slave they had become, one was M. Franciere, Prefect of the Basses-Pyrenees. Pau that day was stunned by t all seemed to return to their homes from the scene of departure as if from a funeral. That day, towards 5 o'olock word came to Pau that M. Franciere had also been expelled from his palatial dwelling, but by an awful hand, for Death had seized him suddenly and terribly. Apparently in health whilst his victims were performing their paintal improvement of their resumment of their resumment. fel journey, one of their youngest members being so sick that she had to be carried on a stretcher, M. Franciere that same day was glorifying at a ban-quet of lay teachers the awful havor of which he was the willing instrument. But before the banquet was finished the hand of death was upon him, and he was hurriedly taken to the city of Bayonne Doctors were brought to him, but the science of this world was of no avail and within a few moments he fell

In the hour of awful need, when the In the nour of awith need, when the body of the Prefect lay at Bayonne, it was not lay folks who were called to preform the services which the occasion demanded. Nuns—those poor presecuted nuns whose home close by was doomed--were immediately sent for and came to watch beside and improve mercy for their oppressor. Next night the body was borne back to the home in Pau where other nuns were waiting to resume the task of watching and praying. On arriving at Pau the body of the deceased Prefect followed the same roads where the day before had been taken where the day before had been taken by his victims. When preceeding to the station the indignant population had insisted on going out of their direct route to protest in front of the well guarded prefecture. Fair has been the promises held out to this poor servant of a passing power, who had hoped and had held intend he would shortly attain believed he would shortly attain the grand promotion he had in view. But all had reckoned without the only One in Whose hands are the end of the earth. In reply to the hope and designs the answer which came was: "Give an account of thy stewardship: for now thou canst be steward no longer."—London Catholic Times.

B. Willing to Suffer.

To save society, we must revive the spirit of sacrifice. If we were saints, we would ask of God to crucify us still more—to annihilate us, in fact, so that His glory alone should be made manifrom Protestant countries. Catholic-His glory alone should be made ism, anywhere and everywhere, is an fest, and His grace only exalted.

FIVE-MINUTES SERMON. Nineteenth Sunday After Pentecost.

THE ROBE OF JUSTICE.

My dear Brethren: The Gospel of this Sunday is a parable intended to impress upon our minds the great truth that God has called each and every one of us to the marriage feast of His of us to the marriage feast of His eternal Son, our Lord Jesus Christ. The bride is the Church He established on earth. Each one of us is called to be present at this feast. Each one of us has accepted that call. Hosts of others who remain outside of His Church have failed to accept that call and invitation. Of these the Gospel declares they are unworthy. Of ourselves what does it say? "The wedding was filled with guests." After they had gathered together both bad and good, "The king went in to see the guests, and he saw there a man who had not on a wedding garment."

We are then present at the feast. We form a part of the great crowd of good and bad who are there. The king is at hand, Almighty God the Eternal Father, Whose all-seeing eye penetrates even the inmost thoughts of every heart. From Him nothing is concealed. He comes. He is here. That all-reaching eye is penetrating in-to the deaths of our souls. He wants to find out if all is ready for the pres ence of His Son before He will permit Him to enter and be present in our midst. Are we adorned properly to meet that Son? Has each one of us been careful to come clothed in the wedding-garment? If so, then we are all ready for His approval, to rejoice with Him in this time of His eternal union and marriage with His Church, His spotless Bride. But is each one of us clothed in that

vedding-garment? Each one is baptized and has received upon his soul the character of our Lord Jesus Christ, whereby we were made sons of God and have secured a right to an invitation to this wedding-feast. But this is not all. This wedding-gar ment must not only be of God's making,

but it must at least be clean, white and spotless. It must also be shining with the glory of the virtues of Faith, Hope and Charity, be perfumed with the odors of sanctifying grace. The soul of him who wears it must be unstained by mortal sin. How many of us can say we are now ready for the approach of the King's Son, and clothed in a manner to all that is required to be present at His marriage?

Again, at this marriage we are ex-pected to rejoice with the bridegroom. Can any one rejoice with a bridegroo inless he is a friend and in sympathy with him? unless he have the same spirit within him which the occasion requires? It is simply impossible if our feelings are not one with his on such an ecasion. Have we, then, that spirit? If we

have, we are filled and moved by the Spirit of God at this moment. His Holy Spirit is in our hearts, uniting us to Him as our Eternal Father and claiming for us the rights of His chilclaiming for us the rights of His children. The seven gitts of the Holy Ghost are ours, and all virtues of heavenly beings are present within us at least in some degree. Then we have the spirit of the bride also, His Church. She is also the most cherished object of our affections. Her spirit is also our spirit, and with her we love most deotedly her Bridegroom and all wh He loves. We serve, obey her, and fol-low her least directions. We are anxious even to anticipate her wishes and oppose all who oppose her, even to death for her sake.

But if we have not this spirit there is but one other to possess our mindsthe spirit of the seven capital sins, of pride, covetousness, lust, anger, gluttony, envy, and sloth. If our souls are by this spirit our weddinggarment has been thrown off and we are worse off than was the man who had none, for the garment made by God and given to us in order that we might be suitably adorned for the marriage of His Son has been soiled and bedraggled with the mire of sin, and in that costume

with the mire of sin, and in that costume we have come to the marriage.

To many of us, my dear brethren, the call to go to God, to be present at the eternal rejoicing of His Son in heaven, will be as sudden, and more so, than the questions that have been exhed than the questions that have been asked to-day. It will then be too late to If, then, we have on the glorious wedding-garment, we shall rejoice for ever with the King's Son. If not, we shall then be cast out where there shall be only wailing and gnashing of teeth for ever.

Say the Kind Words Now

A young man buried his face by the bedside of a dying mother, crying out:
"O, mother, I cannot give you up;

love you so!"
"My boy," whispered the dying woman, "you never told me that before."
Wo take it for granted that people know how we appreciate them. How often we speak the critical word. How rarely the complimentary one! We know very well how we feel when others tell us how our work and our talents are appreciated, but we are prone to forget that our neighbors, our friends and our fellow-workers are the kind of people with the same kind of

hearts. Most of us would rather have a little more "taffy" while we are living and a little less "epitaphy" when we are dead; a few flowers on the desk and less on the grave. Speak the good word, and speak it in good season.

## LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M.
75 Yonge Street, Toronto.
References as to Dr. McTaggart's professionstanding and personal integrity permitted

al standing and personal integrity permitted by:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross. Premier of Ontario.
Rev. John Potts, D. D. Victoria College Rev. William Caven, D. D., Knox College. Rev. Father Teefy. President of St. Michael's College, Toronto.
Right Rev. A Sweatman, Bishop of Toronto.
Hon. Thomas Coffey, Senator, Catholic RECORD, London.

Dr. McTaggart's vegetable remedies for the ilquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections; no publicity; no lose of time from business, and a cortainty of curs. Consultation or correspondence in vited.



#### Start Right To-day

and you will find the world very much brighter to-morrow. A good complexion—the bloom of perfect health—bright eyes, clear brain these are within the reach of all who take care of their digestive organs. Take a teaspoonful of

# Abbey's Effervescent

in a glass of water every morning and you will find that blotches and eruptions will give place to clear clean skin. Throw away the powder puff and rouge-pot—they are counterfeits of nature. Abbey's will cure constipation, the enemy of a clear At all Druggists 25c. and 6oc.

AT THE VATICAN.

TOUCHING MEETING-THE GREGORIAN CHANT, AND THE JUBILEE OF THE IMMACULATE CONCEPTION.

Rome Sept. 9 .- Last Monday evening a very touching meeting took place in the Vatican between the Holy Father and his three unmarried sisters. The have lived with him for nearly thirty years-while he was parish bishop, patriarch and cardinal and shortly after his coronation as Pope Pius X. sent his private secretary, Mgr. Bressau, to Venice to accompany them to Rome. Like His Holiness himself their style of living has hardly changed at all since they were humble village girls of Venice, and they were naturally confused when they were met at the railroad station in Rome by group of distinguished prelates and other notabilities. A modest apart-ment had been already taken for them near the Palace of the Popes. Here they rested for a few hours after their journey. It was another Venetian Pope who, when raised to the papacy from the lowliest position, refused to receive his mother until she laid aside her gorgeous dress and donned again the peas-ants' attire—but Pius X. had no need to repeat such a hard lesson to his sisters. They were dressed with the utmost simplicity, and when they appeared in the presence of His Holiness all three of them threw themselves at his feet—only to be immediately raised up by their brother: "You must never ferget," he said, with tears in his eyes, that I am always your Beppo "—the affectionate abbreviation of Joseph, by which he was known as a boy among his family. After half an hour's private conversation and administering the Apostolic blessing the Holy Father parted from his sisters with the injunction that they were to come often to see him. Hitherto it has been the custom to confer titles of nobility on the immediate relative of a Pope sprung

the rule.

Little by little the salient features of the new pontificate are growing more clearly defined. In a few simple words addressed to the editors of the Rassegna Gregoriana, the Holy Father has called the attention of the Catholic world to the reform of the Church music—a reform which he describes as "neces sary." His Holiness has always been sary. enthusiastic advocate of the gorian chant, especially in the rich, pure form to which it has been reored by the labors of the Benedictine Monks of Solesmes. Pius X's short brief to the Rassegna Gregoriana may therefore be taken to be the first step toward the extirpation of the florid and senseless music which now prevails in so many parts of the world in church services. The Holy Father declares that he knows from long experience what great influence is exercised on what great influence is exercised on the piety and devotion of the faithful by the pure harmonies of the Church— and the increase of piety and devotion is likely to occupy his best energies while he occupies the chair of Peter.

The Patriarch of Venice was always

from the people, but it is stated that Pius X, has decided to derogate from

noted for his devotion to the mother of God. It was impossible that he should have changed in this respect when he became Pius X. Writing to the Bishop of Tarbes, in whose diocese the famous of Tarbes, in Whose dicese the standards shrine of Our Lady of Lourdes is situated, he said the other day: "Although I have never been able to satisfy my own ardent desire to go to Lourdes, I can, now that I am here in the Vatican, can, now that I am least make my pilgrimage every day to the copy of the Sacred Grotto, which has been set up in the Vatican gardens."
Then again he has cordially encouraged the movement for the celebration of the Fiftieth Anniversary of the Proclamation of the Immaculate Conception clamation of the Immaculate Conception and has promised himself to crown the picture of Mary Immaculate in St. Peter's on December 8, 1904. The crown is to consist of twelve large Alamonds like the twelve stars: "I liamonds like the twelve stars: saw a woman clothed with the sun and with the moon at her feet, and a crown of twelve stars on her head."—Vox. URBIS in N. Y. Freeman's Journal.

Sincerity and pure truth, in what age soever, find their opportunity and advantage.



Canadian financial institutions are notable examples of what is well produced in Canada. "SOLID AS THE CONTINENT" is the standard set by one of the best-known Canadian Insurance Companies, whose rapid growth and splendid financial position commend it as a most progressive and absolutely safe company.

The North American Life is best judged on its own record. The results under its matured investment policies have proved highly satisfactory. A better selection cannot possibly be made by anyone desiring sound insurance, and a profitable investment.

See an agent, who will explain the various plans of the Company, or write to the Head Office for particulars.

## NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT. J. L. BLAIKIE, L. GOLDMAN, Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

CORRECT AND INCORRECT.

It is the correct thing-To stand while being incensed at To stand while being incensed at Solemn High Mass.

To remember that the vestibule of the Church is not a reception room for the interchange of friendly greetings

and current gossip.

To remember that for each day of the week there is a special devotion:

Sunday—The Holy Trinity.

Monday—The Souls in Purgatory.
Tuesday—The Guardian Augels.

Wednesday—St. Joseph.
Thursday—The Blessed Sacrament.
Friday—The Sacred Heart and the

Saturday—The Blessed Virgin. For ladies occupying the end seats to move up when others enter the pew.

For gentlemen occupying the end seats to move up or rise and let ladies was in before the

pass in before them. It is not the correct thing—
To march up the aisle to a front pe f one enters the church after Mass has begun, especially during the sermon. For men and boys to loiter around the

entrance staring at passersby.

To leave the church as if exhausted and glad to get out.

To stalk hurriedly and noisely up the To ignore the holy-water font at the

To give a little bobbing courtesy instead of the proper genuflection before entering the pew.

For persons occupying end seats to force others holding seats in the same pew to climb over them.

To make a rush for the doors before

the priest has even descended the altar begin the concluding prayers. Church Progress.

#### Then We shall know.

One day, when the conflict will cease and angels will minister to you, and God will crown His servant, you will per-ceive and understand that the sufferings of this present time are not worthy to b with the glory that awaits those who, in their deepest misery, dare still to await their God.

#### MERRY, HAPPY BABIES.

There is no greater treasure of than a healthy, happy, merry baby. Anything therefore that will keep the little one in this condition is a priceless boon to mothers. Mrs. Wm. Bull, Maple Creek, N. W. T., tells how she accomplished this end : she says : am happy to say that Baby's Own Tablets have done my baby girl a world of good. She was badly troubled with constipation and very cross and peevish, but since using the Tablets he is all right. I gave her the Tablets such a merry, happy little thing that there can be no doubt Baby Own Tablets are just the thing for little

Here is a lesson for other mothers who want a safe and certain medicine for the ailments from which their little ones suffer from time to time. These Tablets are sold under a guarantee to contain no opiate or harmful drug, and they are good for all children from the new born babe to the well grown child. Sold at 25 cts a box or sent by mail by writing direct to the Dr. Williams Medicine Co., Brockville, Ont.

There is nothing equal to Mother Graves Worm Exterminator for destroying worms N. article of its kind has given such satisfac

tion. Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a done of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

#### Father Damen's · Lectures >

The Private Interpretation of the Bible.
The Catholic Church the Only True

Church of God. Confession.
The Real Presence. Answers to Popular Objections Against the Catholic Church.

Price 15c. or \$1.10 per doz., post paid Special discount on lots of one hun-dred or more.

CATHOLIC RECORD OFFICE London, Ont.

#### Deart of tesus of Dagareth.

MEDITATIONS ON THE HIDDEN LIFE.

By the author of "The Voice of the Sacred Heart. Price 75 cts. post paid.

THE CATHOLIC RECORD OFFICE, LONDON, ONT.

## The Mass-Book

WITH PRAYERS USEFUL IN CATHOLIC DEVOTION AND EXPLANATIONS OF CATHO-LIC DOCTRINES-64 PAGES, FLEXIBLE COVER.

This is a Prayer Book for the million. has, moreover, lucid explanations dapted even to the most simple. This is the book to buy in quantities and give away to the hundreds who cannet afford to possess high - priced Prayer Books.

Price 10c. or 3 for 25c., post-paid. CATHOLIC RECORD OFFICE,

LONDON, ONT.

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.

STATUKS FOR SALE Statues of the Sacred Heart, the Blesset Virgin, St. Anthony, (colored) 12 inches high. Very artistically made, Suitable for bedrood or parlor, Price one dollar each (Cash to se-company order). Address, Thomas Color, Carriollo Record, London, Ontario.

#### Pope Pius X. AGENTS: Any Boy or from \$2 to \$5 per day selling our magnificent pi

new Pope at 25 cents. Size 16 x 2 any rich and beautiful colors. Most Protestants and all Catholics buy on sight THE BRADLEY-GARRETSON CO.

#### FOR THE CLERGY

THE EPISTLES AND **GOSPELS** FOR PULPIT USE

Second Revised and **Enlarged Edition** Very Large Print Bound in Leather Price, post paid, 75c

CATHOLIC RECORD OFFICE

IT HAS REACHED ITS

Eighth Thousand in less than a year. Extraordinary demand for

Father Essiott's

Life of Christ Profusely illustrated, 800 pages in cloth for

One Pollar

CATHOLIC RECORD OFFICE, LONDON, ONT. Sole Agents for Canada.

the royal stamp on the smallest nal Gibbons. Faithfulness many a successity, ability and that may be gi one's efforts, daunted faithfu

OCTOBER 1

CHATS WITH

moment by mome God calls you to strength to do it. morning, "How si

day? I have suc

and persons to s strength for it."

for you do not no as you need it, the

v do not look

nstances may i

Bear Your Be

Every man mus

ing to do it ma cross bravely, si in a way which in has taken for his

of all Sufferers.

actions with an ting in view God'

ests of truth, ju

action, how ind nobled and sanct

tention. As t gives a value to

tal, so does ar

An Upri We should tr

what you expect. what you expect.
be borne throug
right thing "on
not worry yours
take each thing q

> in the very f indrance and conquers. Th veloped by de smallest unde Therein is four To say with gentleman, in bially, so far highest encomi No epithet add contrary, it is cause it impl highest qualit among men. brave gentlem

are pleonastic sions, pleonas gentleman in

qualities, vulg a gentleman w

to recognize t

Are 1

The story graceful loun a graveyard i inside? Don one?" ought on the part unburied de among the q their persiste tions of life have ceased is-those who lic places at other unquie peding of the There are the miration for ing you're w a stupid qued anyth should conf quality of whipped wh

and don't

can partiall

without the

ment, withou

annoyance.

There are think that graduated, diploma, yo book write teachers, a cribable qu found in s is an inta sonal magn tract suce

careers.

Every y

well in the in the pr mitted to something Many a grounded lacks a ce yers who their pro

work to r families s taught b

his class. would no BER 10, 1903.

I institutions are what is well pro-"SOLID AS THE he standard set by wn Canadian Insurhose rapid growth al position commend sive and absolutely

rican Life is best ecord. The results investment policies ly satisfactory. A annot possibly be esiring sound insur-

ole investment. ho will explain the Company, or write for particulars.

# LIFE

, ONT. BLAIKIE, . Secretary.

art cf Dazareth.

TATIONS HDDEN LIFE. f "The Voice of the d Heart." cts. post paid.

C RECORD OFFICE, OON, ONT.

ass-Book ERS USEFUL IN DEVOTION AND

IONS OF CATHO-NES-64 PAGES, COVER. er Book for the million. er, lucid explanations

the most simple. This buy in quantities and hundreds who cannet ss high - priced Prayer 3 for 25c., post-paid.

RECORD OFFICE, NDON, ONT.

Our Lord FOR LITTLE ONES. ER MARY SALOME, Convent, York. e. Price \$1.25 post free

RECORD OFFICE

KS FOP SALE Sacred Heart, the Bleesed by, (colored) 12 inches high, made, Suitable for bedroom as dollar each (Cash to mo-Address, Thomas Codes, D. London, Ontario.

e Pius X.

S: Any Boy or to \$5 per day 25 cents. d beautiful colors.

s buy on sight

CENTS.

DLEY-GARRETSON CO.

LD., BRANTFORD, ONT.

## HE CLERGY

THE ISTLES AND GOSPELS PULPIT USE

nd Revised and arged Edition Large Print d in Leather

e, post paid, 75c

C RECORD OFFICE emand still keeps up AS REACHED ITS ghth Thousand in

ry demand for der Essiott's

of Christ

LIC RECORD OFFICE, LONDON, ONT. for Canada.

CHATS WITH YOUNG MEN.

Remember that your work comes only Remember that your work comes only mement by moment, and as surely as God calls you to work He gives the strength to do it. Do not think in the morning, "How shall I go through this morning, "How shall I go through this day? I have such and such work to do day? I have such and such work to do and persons to see and I have not strength for it." No, you have not, for you do not need it. Each moment as you need it, the strength will come, only do not look forward an hour; cirenly do not look forward an nour; circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing "on eagles' wings." Do not worry yourself with misgivings; take each thing quietly.

Bear Your Burdens Like a Man. Every man must bear his own burden, and it is a fine thing to see anyone try-ing to do it manfully; carrying his cross bravely, silently, patiently, and in a way which makes you hope that he has taken for his pattern the greatest

An Upright Intention.

We should try to perform all our actions with an upright intention, having in view God's honor and the interests of truth, justice and charity. An interpretable properties and charity. ests of traction, how indifferent soever, is en-action, how indifferent soever, is en-nobled and sanctified by a religious intention. As the government stamp gives a value to a coin of the basest etal, so does an upright intention affix the royal stamp of divine approbation on the smallest deliberate act.—Cardinal Gibbons.

Faithfulness.

Faithfulness is the explanation of many a successful career. Opportunity, ability and the friendly assistance that may be given all tend to further one's efforts, but the persistent, undaunted faithfulness to labor in hand, in the very face of opposition and in the very face of opposition and hindrance and obstacles, is that which conquers. The character that is deconquers. The character that is developed by devotion to duty, in life's smallest undertakings, is being equipped for glorious achievements. Therein is found the secret of success. A Gentleman.

To say with emphasis that a man is a gentleman, in our language is prover-bially, so far as this world goes, the highest encomium that he can receive. No epithet adds anything to it; on the contrary, it is reduced by epithets, because it implies contrary, it is reduced by epithets, be-cause it implies in our usage all the highest qualities that a man can have among men. A truthful gentleman, a brave gentleman, a reliable gentleman are pleonastic and even vulgar expres-sions, pleonastic because the word sions, pleonastic because the word gentleman implies all these other qualities, vulgar because no one who is a gentleman would be capable of failing to recognize this fact.

Are You a Dead One ?

The story of that gentleman whose graceful lounge against the outside of a graveyard fence was interrupted by a friend with, "Why ain't you on the inside? Don't you know you're a dead one?" ought to set a good many people one?" ought to set a good many people to thinking. There is no disposition on the part of the living to criticise or in the least to complain of those "unburied dead" who go quietly about among the quick and disturb one by among the quick and disturb one by their persistence in keeping up the mo-tions of life long after those motions have ceased to signify life. No, it is with the uponiet deed that the with the unquiet dead that the quarrel is—those who take their stand in public places and by their boisterous actions assemble about them crowds of other unquiet "dead ones" to the imof the public business and to the distraction of the public mind. There are those who have a certain admiration for the quality of "not knowing you're whipped." It is, of course, a stupid quality and never yet produced anything but disaster—no one should confuse it with the admirable should confuse it] with the admirable quality of not imagining one is whipped when one isn't. But can a single admirer among the living be found for the quality of being "dead and don't know it?" Any one who cares to know whether he is alive or not—there be those in honest doubt—can partially test the matter by noting whether he has read this paragraph desert to morrow.' It is due proportion, and proved the handiwork of a true artist in cooking.

"As you understand so well how to prepare this homely dish,' he said, at the close of many compliments, as he close of many compliments, as he took leave, 'I am sure your delicate taste must be equally faultless at conganity that then and there she would promise him never to touch a frying-pan any more.

"You've the that,' responded the aunt. 'You've to keep their promise, and insisted that then and there she would promise him the thim."

"Nonsense, child; don't take on like that,' responded the aunt. 'You've to keep their promise, and insisted that then and there she would promise him never to touch a frying-pan any more.

"Then Pura understood why the sprites had bid her invite the cripples got through it all so far. Do as I bid you, and it will all come right in the close of many compliments, as he took leave, 'I am sure your delicate taste must be equally faultless at conganity to heave the matter than the thin and there she would promise him never to touch a frying-pan any more.

"Then Pura understood why the sprites had bid her invite the cripples got through it will all come right in the close of many compliments, as he took leave, 'I am sure your delicate taste must be equally faultless at conganity to heave the matter than the thin and there she would promise him proved the handiwork of a true artist in cooking.

"As you understand so well how to he she sobbed harder than ever.

"You've had a stream thin prove to touch a frying-pan any more.

"Then Pura understood why the sprites had bid her invite the cripples were a stream thim proved the handiwork of a true whether he has read this paragraph without the slightest feeling of resent-ment, without the faintest twinge of

Something Lacking.

There are a great many things that success depends upon which are not taught in schools or colleges. Don't think that, because you have been graduated, and have a school or college diplome, you are necessarily compand graduated, and have a school of codlege diploma, you are necessarily equipped for a successful career, for many of the secrets of achievement elude textbook writers, escape the attention of teachers, and are never mentioned in There are certain indescribable qualities of personal attraction, manner, and subtlety which inhere in tact and common-sense that are not found in schools or colleges, but upon them all great work depends. There is an intangible something called personal magnetism. sonal magnetism, a power to surround oneself with success qualities and at-tract success elements, which eludes photographers and biographers, and yet is most potent in masterful

careers. Every year a great many graduates go forth from our law schools who stood well in their classes, are well grounded in the principles of law, and are ad-mitted to the bar without conditions. and yet they fail as lawyers simply be-cause they had not that indescribable something which would enable them to do just the right thing at the right

Many a man fails as a lawyer simply because he is not, first of all, an all-round man. He knows books, and is grounded in the theory of law, but he lacks a certain nameless instinct which makes men successful. We know lawyers who are remarkably well-posted in their profession, and yet they have hard work to make a decent living for their

families simply because they were never taught business principles. They are all at sea outside of theory.

The writer had a classmate in the law school state and a classmate in the law school state. school who was graduated well up in his class. He worked hard for years to get a start, but somehow clients would not come to him. He lacked an

know how to handle it because it did not fit his theories. He lacked a fine not it his theories. He lacked a line sense of the fitness of things. His tact and common sense were not developed. He had a good office, was a thorough student, and had good address, but lacked ability to get and keep clients. He was finally starved out, and is now the sixty of the start o

trying to get a living at something else.
We know physicians who stood well in their medical schools, are well posted in medical laws, and familar with the up-to-date principles of medicine, but they lack these indescribable somethings which make a man successful, if he has them, no matter what else he may lack, but which are not found in text-books or taught in schools. in text-books or taught in schools.

Many musical students who are grad-uated from conservatories with honors, and understand the technique of music and the laws of harmony, may be total failures as musicians or teachers. They are wanting in the power of expression. or lack ability to grasp and seize the opportune moment.—Success.

#### OUR BOYS AND GIRLS. WHAT ANNA SAW IN THE SUN-

" Pura's tears fell fast on the beautiful market spoil, on which Aunt Trinidad stood feasting her gaze. Never had such a provision of generous diet stood within sight of her hearth! But Pura only reflected on her incapacity to deal with such choice materials, and she knew there was no help to be got from her aunt, to whose cuisine even a piece of bacon and a rare delicacy.

"Pura went to bed that night as sad as the night before, for she kept saying to herself, Suppose the gentleman should think it is I who have been deceiving him!'

" But the sprites did not forget her, Lolita. Very early in the morning—very early!—they came in on the sunbeam, as bright and as beautiful as before; and in a trice they had laid the fire in the stove, and blown the charcoal into a fine red glow; then, while the chart coal into a fine red glow; then, while one took down the large pots from the shelf, and filled them with water at the well, one was busy plucking the fowls, and another washing and preparing the vegetables. The vegetables were soon put on in one way with the bases and vegetables. The vegetables were soon put on in one pot with the bacen; and then the fowls, the ham, the sausages, the tripe, the pigs-fry, the rolls of lean meat nicely larded and stuffed, all set to stew in another, and all seasoned with the greatest care and delicacy. The whole morning Pura watched the sprites. And though Aunt Trinidad sprites. And though Aunt Trinidad saw nothing but the sunbeam playing about the kitchen, Pura saw them, as they carefully skimmed the pots, added to the liquor or the flavoring, made up or slackened the fire; then an hour before dinner-time the contents of two pots were mingled with care, and once more set on to simmer, while with herbs, and bread crumbs, and garlic, primento, and parsley, certain force-meat were being made ready, and fried in sparkling oil to a fine golden hue, ready to drop into the pot the moment

efore serving up.
"The traveller came faithful to his appointment, and the delicious odors of the porridge met him directly he entered the garden-gate over-powering the perfume of the carnations on the window-sills. Proudly Aunt Trinidad bore in the lordly dish, for she knew that never in the palace was a more perfect stew served. The traveller dined with undisguised satisfaction; the confessed it was the ne plus ultra of cooking. Nothing was wanting, of nothing was there too much, everything was in its due proportion, and proved the handiwork of a true artist is cooking.

by means of which to explain how little part she had in the performances he had been led to ascribe to her; but while she was yet thinking, her ad-mirer had already plucked a carnation for her hair, and raising his hand in affectionate farewell, had taken his de-

"Aunt Trinidad busied herself with putting by the remains of the abundant meal; there was meat enough to last her frugal needs a week, and more, and some to spare for a poor neighbor be-

While she schemed and portioned, Pura, torn by conflicting thoughts, stood still, with the carnation in her hand, gazing after the form of the stranger as he disappeared among the trees, and wondering why she had not courage to run after him and explain

"She stood thus leaning against the "She stood thus leaning against the window-pane, and still gazing, perplexed, hours afterwards, when the same messenger who had visited her on the two evenings before, again appeared with a load of almonds and filberts, pine-kernels and walnuts, honey and eggs. Pura took the things from him with a heavy heart, for she was much too humble and simple to expect that the sprites could be so kind as to help her again: so she went to bed in as great toe humble and simple to expect that the sprites could be so kind as to help her again; so she went to bed in as great distress as on the preceding nights. Nevertheless, early in the morning—very early, very soon after sunrise, that is as soon as the sun was up high enough for his beams to get in at her window—in came the three sprites, and without saying a word, set to work, just as they had the day before; then began such a wonderful bruising, and pounding and mixing, that Pura soon lost all fear of the work not being performed as perfectly as on the two former occasions. They had not yet half finished their mixing, when all of a sudden she noticed a soft buzeing sound, like the humming of bees, but all in beautiful melody; and then she saw the sunbeam I fall of sprites of every hue like living would not come to him. He lacked an full of sprites of every hue like living indefinable drawing quality; practical flowers. They were the genii of the

talent was wanting in him. He could sit in his office and split hairs on the fine points of law, but, somehow, when he got an actual case, he would not know how to handle it because it did nectar into the confection, giving it a flavor such as no confection, of earth, at least, ever possessed before. "'We have done all these things for

you,' said the sprites, when they had completed their handiwork; 'now, we want you to do one thing for us.'
'' Oh, whatever you like! only tell me anything I can do!' answered Pura,

me anything I can do!' answered Pura, with a ready grace.
"'Well, it is this. We know three poor girls, very poor and very sick; they are all terribly deformed cripples. They are so deformed and ugly that they live in the hospital, and never get asked anywhere. It would be such a pleasure to them to come to your wedding-fete. They will be no ornament to it, I know; but still, will you let them come?'

let them come? ""Oh, yes; to be sure, poor things;" answered Pura, with grateful and charitable alacrity; 'that is, whenever I get married. But who would marry a poor penniless orphan-girl, who can do nothing? More likely I shall have to go to the hospital too, when aunt dies." "Oh, no; you're going to be married very soon, to that traveller who has been here so often." "What! to that kind, handsome gentleman! cried Pura, in raptures. But a moment after, a cloud stole over her joyous countenance; and hiding her

But a moment after, a cloud stole the her joyous countenance; and hiding her her joyous countenance; and hiding her her joyous countenance; and hiding her face in her hands, she said, sadly 'No; that can never be. I dread even to meet him again, because we have been deceiving him. Oh, it was very wrong: I would not have done it for the world if I had had time to speak. If he wants to marry me, it's because he thinks I'm so clever; and when he finds I can do nothing he will turn his back, and that is not the worst. When he finds he is deceived, and I can do nothing, oh, how he will despise me !' And she sobbed

again. "' No, it is not because you clever, answered the sprites; it is because you are good. If you have not learned more, it is because you had not the opportunity. You have always been industrious at doing what you did understand; and as to deceiving him, that has never been your will and in-tention. So cheer up! we will make it all right. Only don't forget to invite the three poor girls from the hospital to the feast.' And the sprites floated away on the sunbeam.

"Be sure I shall not forget them,

poor things!' cried Pura after them.
"The next day the stranger came again; and having tasted the exquisite dessert, which seemed indeed to have been perfumed by no ordinary taste, he told Aunt Trinidad he hoped she would let him marry her niece at once.

"There was nothing the old lady desired more; for she had inquired about him meantime, and found he was a worthy man, as well as abundantly supplied with this world's goods; so all was speedily arranged.
"To her surprise, when she came to

"To her surprise, when she came to announce her good fortune to her niece, and to arrange preliminaries with her, she found she was anything but pleased, and only burst into tears." Why, child! what ever is the matter with you? she exclaimed. 'You don't mean you don't like him? I'm sure he has spoken kindly and fondly enough to you. And what is more he enough to you. And what is more, he has spoken kindly and fondly enough behind your back, too; which shows his esteem is genuine, and no mere flat-

tery.' That's it. That's just what makes me so wretched, sobbed Pura.

man loves you?

"'No, aunt, no; but to think that he is so good and kind, and we have been deceiving him. When he finds I can do none of the things he has fancied I am so clever at, what will he think of me? With what face can I meet him?

"Para, used to obey, and trusting in mise. desert to-morrow."

"Pura, used to obey, and trusting in great measure also to the promises of the sunbeam sprites, prepared to do her by means of which to explain how little by means of which to explain how little and the promises here. great measure also to the promises of the sunbeam sprites, prepared to do her mixed feelings.

mixed feelings.

"When the wedding-day was fixed, and all preparations made, Para did not forget to go out early into the garden, and ask the sprites of the sunbeam how she should find their protégés, the three cripples of the hospital. Leave that to us, said the sprites. You have done your part in remembering have done your part in remembering them. We will take care they have the invitation; only give us the token by which they may be sure of being ad-

A red and white carnation will

suffice,' answered Pura; and a cloud overshadowed the sunbeam.
"The wedding came, and the fetes, and the cripples. A pitiable sight they were, indeed. They were still young; but their distorted forms only made their youth a motive for greater com-passion. The back of one was curled over so that her chin touched her waist, and her arms were so short they were no longer than the fins of a fish Those of the second were so swollen that each was the size of her whole body, and you could scarcely tell which was which; and on her forehead was a great swelling like the horn of a rhino eros. The skin of the third was all shrivelled and seamed with scars, and her eyes were red all round, and stood out from her head worse than those of a

" Pura! exclaimed the bridgegroom, as they made their approach how on earth did these three scare crows get in ? they are almost enough to cast a evil eye on our happiness.

cast a evil eye on our nappiness.

"'Say not so, beloved,' replied;
Pura; 'they are three poor girls who might have been as happy as you and I, but that misfortune overtook them. Their life is sad enough; shall we not try to make them glad for once, on our own happy day?' wn happy day?'

" Sweet child, you are right, and I " Some one who was very kind to I n unsuccessful effort?

too, and asked me to invite them, that they might have one bright day at

" Then, if that is the case, they

rhen, it that is the case, they have my heartiest welcome; I had rather see them here than if they were the highest duchesses of the land."

"And with that he sent the friend who attended to marshalling the guests, to put them in the best places, nearest to the bride and himself.

to the bride and fixself.

"Nevertheless, he could not get over his curiosity, to know why they were formed in such an extraordinary manner; and when the conversation began to get sufficiently general and familar, he went up to the first, and after an exchange of ordinary compliments, and feeling his way by little and little, at last allowed himself to say in the polit-

est tone—
" May I ask, dear friend, how it is your back comes to be so bent, and your arms so very short?'
"And while he waited in great per

turbation, lest he should have offended or hurt the poor thing, she answered,

or hurt the poor thing, she answered, cheerfully enough—
"By all means; I am not at all ashamed of it. I used to be a famous hand at making lace, and my step-mother, finding she could make a lot of money out of my work, kept me at it so hard that from bending over it so much my back never came straight again; and my arms, from continually twisting the helphins, got quite worn away and the bobbins, got quite worn away and screwed like into the sockets, and never would come out any more.'

"'Indeed!' exclaimed the bride groom, almost abruptly, for his alarm got the better of his courtesy; and with that he sprang to the side of his bride, and exacted from her a precise that she would never, never make any

lace from that day forward.
"Pura gave the promise willingly enough; and his composure somewhat restored, her husband before long found his curiosity lead him to the side of the second 'scarecrow' guest, to ask her why her arms were so very thick, and why she had such a bump on her fore-

head.
""Because, she answered, in a tone
"Because, she was pleased which seemed to show she was pleased to have the opportunity of explaining the circumstance, 'because I used to be a rare hand at making sweetmeats of every kind, and from continually pounding, pounding at the almonds and nuts, my arms grew as thick as you see; and as I often knocked my forehead with the big pestle we used, I got this

with the big poster we described and ugily bump."
"With greater trepidation than before, he darted, at hearing this, to Pura's side, and taking her hand in his, and taking her hand in his, to her bumping him with the required her to promise him with the greatest solemnity that she would

never touch any confectionary again.

"Encouraged by the good natured reception his curiosity had met with in the two former cases, he soon found himself by the side of the third cripple, asking her why her eyes were so red and goggled, and her skin so scarred. ""Because I was a famous cook." was

the answer. 'I was married very young, and my husband was very par-ticular about his dinner. I never could be away from the cooking-stove, there was always something to be got ready; was always something to be got ready; and that injured my eyes. And worse than that, one day I had a frying-pan in my hand, full of boiling oil, and I was just going to drop in the chops, when bang went a pane of glass. Some one had frightened the cat, and in he had bounded through the window, scattering the glass right and left. The noise gave me such a start that I upset the frying-pan over the heated stove, the oil flared up in my face, and burnt the oil flared up in my face, and burnt

me all over as you see me."
"Without retaining sufficient selfcommand to say the few words of sympathy and consolation which would not have failed him at another time, he hastened back to Pura, and insisted

ing into the sunbeam.'

#### THE INDESTRUCTIBLE PAPACY.

The writer then goes on to prove by history the marvellous power existing in the Church that buoys her up in all and the Church that buoys her up in all dangers, and everywhere preserves and restores her temporal power. The testimony is the more noticeable because contained in a periodical bearing the name of a publishing house once very inimical to Catholics. The tribute runs as follows:—

as follows :"If we except the unique record of Pharaonic rule in Egypt, which itself was repeatedly interrupted by the intrusion of foreign dynasties, the Papacy has proved the most indestructible of the control of the human institutions. . . . To one familiar with the extraordinary history

of the Papacy, as every Cardinal must be, there is nothing appalling or even be, there is nothing appalling or even formidable in the existing ascendency of the civil power in Italy. The Bishop of Rome has less to fear from Victor Emmanuel III. than he had from Theodoric, from the Lombards, from the German Emperors, or from Napoleon I. There is, in the nature of things, no reason to suppose that the head of the Hones of Savoy will succeed where House of Savoy will succeed where greater men have failed. How can he hope to prove an exception to a rule that has held good fifteen hundred years the rule, namely, that every att the expense of the Papal system is doomed to evanescence and futility."—

Sacred Heart Review.

Pleased by our Perseverance,

Is there, then, no such thing as pleas ing God by tending to a perfection not yet attained? Are struggle, and patience, and failure, and ever recurring failure, not pleasing to Him? Does He not seem often to leave a thing in our hearts in order that we may please Him was hasty, answered the bridegroom; by our perseverance in what seems a but how did you come to know them?' by our perseverance in what seems a ruitless fight, and our self-humiliation



#### SKIMMING THE CREAM

Somebody quotes a quaint old grandmother as saying, "If you're going to give me a pan of milk, don't skim it first." Most of us would be indignant if accused of such smallness; but a re-cent writer shows that very much the same thing goes on in ordinary family intercourse. "Another errand? I can intercourse. "Another errand? I can never go down town without half a dozen commissions!" complains Joe, when his sister asks him to bring a bottle of Holy Water from the Church. He never refuses to oblige his mother or sister; he does not really count it an inconvenience, the only takes the cream inconvenience; he only takes the crean

inconvenience; he only takes the cream off his kindness.

"Those gloves ripped again!" exclaims Emma, when Fred wants her to take a few stitches. "It seems to me they always need mending when I am in a hurry to get to Mass." She would be shocked at his going shabby to Church, and distressed if anyone thought her providing to render such thought her unwilling to render such offices; but she makes it a little unpleas-

ant to ask the favor.

The children follow the fashion.
Tommy shuts the door at Mary's request, but he grumbles at having to leave his play. Agnes goes to the door when she is sent, but she departs with a protest that "it is Anthony's turn."

a protest that "it is Anthony's turn.

Thus all day long, people who love one another, and who at heart are glad to serve one another, skim the sweetness from every service they render.

#### WEAK AND NERVOUS.

THOUSANDS OF LIVES MADE MISERABLE BY A TROUBLE EASILY OVERCOME.

Thousands of people throughout this country suffer continually from nervous-ness—their blood is poor and watery, their nerves unstrung and jaded. They are pale, weak, often troubled with headaches and dizziness, are exhausted with the slightest exertion, and often feel as though life were a burden. There is only one absolutely certain way to get new health and strength, and that is through the use of Dr. Williams' Pink Pills for Pale People. These pills make new, rich, red blood, strengthen the nerves, and bring health, strength and happiness bring health, strength and happiness to those who uses them. Mr. D. W. Daley, Crystal City, Manitoba, proves the trath of this. He says: "I have used Dr. Williams' Pink Pills with wonderful results. Before using them I was weak and nervous; my blood was poor. I was pale and suffaced from was poor; I was pale and suffered from pains in the region of the heart. Now after the use of eight boxes of the pills my nerves are strong; my blood is pure and rich; I have a good color and my heart action is regular. I think there is no medicine can equal Dr. Wil-

liams' Pink Pills for these troubles."

This is the verdict of all people who have given the pills a fair trial, and those who are sick can obtain new health and strength through the use of this medicine. Do not waste money and further endanger your health by taking any substitute. See that the full name Dr. Williams Pink Pills for Pale People is printed on the wrapper around every box. If you cannot get the pills from your dealer they will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing to the Dr. Williams' Medicine Co., Brockville, Ont.

PREVENT DISORDER—At the first symptoms of internal disorder. Parmelee's Vegetable Pills should be resorted to immediately. Two or three of these salutary pellets, taken before going to bed, followed by doses of one or two pills for two or three nights in succession will serve as a preventive of attacks of oppepais and all the discomforts which follow in the train of that fell disorder. The means are simple when the way is known.

simple when the way is known.

Severe colde are easily cured by the use of Buckle's Anti-Consumptive Syrup, a medicine of extraordinary penetrating and healing properties. It is acknowledged by those who have used it as being the best medicine sold for cough, colds, inflammation of the lungs, and all affections of the throat and chest. Its agreeableness to the taste makes it a favorite with ladies and children.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

## SOUR

AUCTION SALE OF TIMBER BERTHS.

PUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the
Red and White PINK TIMBER in the following Red and White Fine Times in the infollowing jownships, borths and areas, namely; inc. In THE DISTRICT OF NIPISING—the Fownships of HUTTON, CREELMAN, PARKIN, ATLMER, MACKELCAN, MCCARTIN, MERRICK, MULLOCK (part of), FRENCH (part of) STEWART, LOCKHART, (pert of) GARROW (part of, Os BORNE (part of), HAMMBLL, and PHELIS (part

1993, at the dute of Order Cooke.

Sheets containing terms and conditions of Sale and information as to Areas and Lois and Concessions comprised in each Barth will be furnished on application, either personal or by letter, to the Department of Crown Landa, Toronto, or the Crown Timber Agencies at OTTAWA, SAULT STE MARKE PORT ARTHUR, RAT PORTAGE and FOIR FRANCES.

E. J. DAVIS, Commissioner Crown Lands.

Commissioner Crown Lands.

DEPARTMENT OF CROWN LANDS.

TORONTO, July 29, 1993.

N.B.—No unauthorized nublication of this advertisement will be paid for. 1295-18

"The Ale that's always Good."



Bells 10,000 lbs. to McShane's

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Completes

DR. CLAUDE BROWN, DENTIST, HONOS Graduaus Toronte University, Graduate, Philadelphia Dental College, 189 Dundas &

DR. STEVENSON, 391 DUNDAS ST. London. Specialty—Anaesthetics and Ray Work. Phone 510.

DR. WAUGH, 537 TALBOT ST., LONDOW Ont. Specialty-Nervous Diseases.

JOHN FERGUSON & SONE 180 King Street
The Leading Undertakers and Embaidances
Open Night and Day
Telephone—Hexas 373: Factory

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street
Open Day and Night. Telephone 566

## The London Mutual Fire INSURANCE CO. OF CANADA.

TORONTO, ONTARRO FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization, \$3,250,000.5 Business in Force, 66,000 000.00 Assetts, President Vice-Pres.
H. WADDINGTON, Sec. and Managing Director L. LEITCH, D. WEISMILLER, JOHN KILLER, Inspectors

#### Father Sheehan's Works

My New Curate.......Post paid, \$1.50 Geofrey Austin, Student " 1.25 Triumph of Failure..... " 1.60 Luke Delmege..... " 1.50

CATHOLIC RECORD OFFICE,

#### O'KEEFE'S Liquid Extract of Malt Is not a patent medi-



cine, nor is it beer, as some imagine, but it is a strong extract of mended by leading medical men all over Canada, for the weak

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO IT'S TOO BAD ...

that your Plumbing is not working right. Telephone us at once and have us put it in first-class order.

F. G. HUNT PLUMBER. Phone 1918 821 Richmond St.,

#### JESUS the all - Beautiful.

A Devotional Treatise on the Character and Actions of Our Lord. By the author of "The Voice of the Sacred Heart." Edited by Rev. J. G. Macleod, S. J. Second edition. Price \$1.50, post paid.

THE CATHOLIC RECORD OFFICE LONDON, ONT.

A DAUGHTER OF NEW FRANCE. BY MARY CATHERINE CROWLEY.

An intensely interesting and romantic novel—thoroughly Catholic in tone—following closely the historical and blographical records of the early makers of Canadian history, with an account of the gallant Sleur Cadillac and b colony on the Detroit. Beautifully illustrated by Clyde O. De Land. Price \$1.50.

fusely illustrated, pages in cloth for e Dollar



78 CHURCH STREET, TORONTO. IN BUSINESS AS A SAVINGS BANK AND LOAN CO., SINCE 1854

"THE HOME BANK OF CANADA." Assets, - \$3,000,000.00.

Interest Allowed on Deposits from Twenty Cents Upwards. WITHDRAWABLE BY CHEQUES.

OFFICE HOURS:-9 a.m. to 4 p.m. SATURDAY 9 a.m. to 1 p.m. OPEN 7 TO 9 EVERY SATURDAY MIGHT.

IAMES MASON. Managing Director.

#### DIOCESE OF LONDON. ST. PATRICK'S CHURCH, RALEIGH.

ST. PATRICK'S CHURCH, RALEIGH.

On Thursday, Sept. 17, the new church at Raleigh was dedicated with great selemnity. The Morlin Mirror of Sept. 25 gives a pleasing account of the selemn ceremonies.

A great day was expected snot in was the greatest event in the history of the barish. The people were well organized for the ocasion and every one stood faithfully to their posts to carry out the programme. Beliance of London were present: Rev. E. Thers Konsyne, Detroit: Boubst. Ridacto West. St. Thomas; Albert J. Boubst. Ridacto West. St. Thomas; Albert J. St. Mary's Sh. Columban; Peter J. McKeon J. St. Mary's Church London; L'Heur Windsor; Beaudoin, Walkerville; McCabe. La Salette; Langlois, Tilbury; Parent, Mecabe. La Salette; Langlois, Tilbury; Parent, Mecape. La Martin, Staples and Mugan, parish prices.

The procession was headed by the children.

Lorne: Ladouceur, St. Feter e, Breiman, Conunna: Martin, Stapies, and Mugan, patish
priest.
The procession was headed by the children
for confirmation, twenty-eight boys and thirtysix girls, who were prepared and decorated for
the occasion by Miss Helena Lahey and Miss
Nellie Phelan, promoters of the League of the
Sacred Heart. Miss Anna Flynn and Miss Colestine McDonald, teachers of Raleigh and
Fletcher. The boys were in black suits with
badges and large white eachers; the girls in
white, with badges and large green asshes,
bearing beautiful large banners in silk, green,
white, pink, purple and red with satin cords
and trimmings.

nd trimmings.
Following were the acolytes in red and clack casecks and white surplices; the priests in robes of office and the Bishop in following were the acolytes in red and black casaccks and white surplices; the priests in robes of office and the Bishop in Episcopal robes.

At 10.30 a, m. the procession issued from the front doors of the new church and solemnly and slowly moved are und the exterior of the church chanting the Peslims and verses of the dedication ceremony, the Bishop apprickling and blessing the outside walls of the church. The local branch of the C. M. B. A. with visiting branches in uniform stood in semi-circle around in front of the church as a guard of honor to the procession while the assembled multitude stood in holy admiration. After making the circuit of the church, the procession re entered and filed to their different places; the clergy to the senetuary singing the litanies led by Father Boubat; the children to the front sears; the societies in rank to the front and both sides of the church, followed by the multitude: and soon the church was filled. When the Litanies were completed the clergy and the Bishop proceeded around the Interior of the church sing and pronouncing the Solemn Bandetcious.

The Solemn High Mass was then commenced with Rev Father Petry, was known as the Commenced West, cross-boster, Rev. Father Litanies, and Rev. Father Ronayne assistants at the Koiscopal throne.

The musto of the Mass and solos were well-rendered by the parish choir, with Miss Clarisse Briseon at the organ.

During the Mass the children received Holy Communion.

At the cenclusion of the Mass, Rev. Father Muzay, Lastor of the church search.

Brisen at the organ.

During the Mass the children received Holy Communion.

During the Mass the children received Holy Communion.

During the Mass Rev. Fasher Mass, Rev. Fasher Magan, paster of the church, came forward and addressed the Bishop, priest and popule. He expressed the Joy of himself and his people. He expressed the Joy of himself and his people. He expressed the Joy of himself and his people. He expressed the Joy of himself and his people. He expressed the Joy of himself and his people has expressed by so large a number body effect and the paster of the country of the fact an assembly of their friends and benefactors. He begged leave in this surpress moment of their expression of the extra the head of the surrounding country for their kind encourable of the surrounding country for their kind encourable he head developed the surrounding country for their kind encourable head of the surrounding country for their kind encourable head of the surrounding country for their kind encourable head of the builders for their skillful, and agreeably in all the departments, and encourable the builders for their skillful, and agreeably in all the departments, and encourable the builders for their skillful, solid and artistic workmashelp in all its departments, and encourable the builders for their skillful, solid and artistic workmashelp in all its departments, and encourable the surrounding country for their kind encourable the proposed of the surrounding country for their kind encourable the proposed the surrounding country for their kind encourable the proposed the surrounding country for their kind encourable the proposed the surrounding country for their kind encourable the proposed the surrounding country for their kind encourable the proposed the surrounding co

the day ended with many bleesings and thanks giving.

The new church is a model of beauty and architectural design and handsomely finished with all up to date conveniences. It is of red brick with tower in centre, belfry, dome lantern and gold leaf cross reaching 108 ft. high. It was designed by Mesers, Moore & Henry, Architects, of London, and built and furnished throughout by the Blonde Brothers, Building and Manufacturing Co. of Chatham. The figured stained windows were made by Mr. H. S.t. George, the gifted artist of the Western Decorative Art Glass Works of London, and are pethape the greatest array of figured at in beautiful cotors he has yet produced.

#### MARRIAGES.

HOLLIS GALVIN. HOLLIS-GALVIN.

A very pretty wedding took place on Monday morning as 90 clock in St. John's church, when Mr. Thomas Hollis, of Brantford, was united in matrimony to Miss Lena Galvin, eldess daughter of Mr. and Mrs. John Galvin, of Arthur, The marriage ceremony was; e formed by the Rev. Fisher Doherty. The danuy bride, accompanied by her father, entered the church to the strains of the Wedding March (played by Miss Cullen, organist.) Ste was becomingly gowned in a beautiful dress of white embroid-

ored silk, trimmed with applique and chiffon and wore a wreath of white roses and carnations. Her ornaments were a gold bangle pin and bracelet, the gift of the groom. The bridal bouquet was of white roses and lily of the valley in shower design. The bridesmaid, Miss Mary Galvin, sister of the bride, was attired in a preity dress of white organdie with transparent yoke and trimmings of baby ribbon. She wore a wreath of white roses and carried a bouquet of sweet peas and phlox. The groom was ably assisted by his brother, Mr. Joseph Hollis, of Damascus, A reception was held at the home of the bride after the ceremony, where a very pleasant afternoon was spent in music. Guests were present from Toronto, Sesforth, Damascus and many other points. The many beautiful presents received show the esteem in which they were held. After congratulations had been received dinner was served in the dining room, which was prettily decorated with purple and yellow asters. The bride's going-away gown was of navy blue basket weave, with three quarter length coat and white silk blouse. A white bayer hat completed the charming ocatume. The bride and groom departed for Muskows and other points, amid a torrent of flower petals and good wishes. The Enterprise extends congranulations to Mr. Hollis and wish he and Mrs. Hollis a bon voyago on life's matrimonial sea.—The Enterprise.

BLUNDY-ROBERTS.

he and Mrs. Hollis a bon voyage on life's matri
monial sea.—The Enterprise.

BLUDY-ROBBETS.

At the Sacred Heartchurch, Parkhill, a very
pretty wedding took place on Sept. 23, at 10
a. m., when Mr. J. J. Blundy, oldest son of Paul
Blundy was married to Miss Mary Kathien
Roberts, daughter of the late Denis Roberts
of Mount Carmel.

Long before the appointed time the people
were gathered to witness the nuptial ceremony. Rev. Father Mckies pronouncing the
words that made the yould be produced in front
of our Blessed Lady's alax—the bride being a
devoted and respected. Sarnia—immediately
after which Righ Mass was colebiated.
Sharply at the hour named, the bride, to the
strains of the wedding march, rendered by
Miss Madeliene Quarry, entered the church
leaning on the of the Tongone time, was
gowned in white silk crepe de chene, on the
corsage was a barthe of rare point lace and
applique, the tulle voil was prettily arranged
with a cronet of orange biossoms and the
shower bouquet was white asters. Miss
Angola Helen, sister of the bride, who performed the duties of bridesmaid, wore pink
organite trimmed with silk ace and applique,
and a black picture hat, also carried pink
cornel to forange brossoms and the
shower bouquet was white asters. Miss
Angola Helen, sister of the bride, who performed the duties of bridesmaid, wore pink
organite trimmed with silk ace and applique,
and a black picture hat, also carried pink
query than the sister of the proom.

After the ceromony the bridal party drove
to the home of the bride's mother where a
sumptuous repast was partaken of, Only the
relatives of the contracting parties were present
owing to the death of the groom. The
house was lavishly decorated with palms and
pink and white saters. The numerous costly
gifts showed the esteem in which the
morning telegrams of congratulations were
received from Detroit, Port suron and Sarnis.

After the reception and dejenner, Mr, and
Nisgara Falls. The going away gown was
navy blue cheviot and a chie toque to match.

On their return th

MR. DONALD KENNEDY, CALEBONIA.

We regret very much to record the death of one of our most valued subscriber—one who always took great pleasure in the CATHOLIC RECORD—namely, Donald Kennedy of Caledonia, which took place on the 23rd ult. Mr. Kennedy was born in Glengarry seventy one years ago. It is mother was Janet McDonnell, a relative of Bishop McDonall who settled in Gengarry, and his father was Janet McDonnell, a relative of Bishop McDonall who settled in Ground and the Catholic Church where a wife and five children to mourn the leaves a wife and five children to mourn the leaves a wife and five children to mourn the leave a wife and five children to mourn the loss of a tuly Christian husband and father.

The funeral left his late residence on Friday, September 55th, at 10 a. m., for the Catholic Church, where High Mass was celebrated; thence to the Catholic cematery, where the interment took place. A large number of friends and acquaintances were in attendance.

May his soulrest in peace!

May his soul rest in peace!

May his soul rest in peace!

JOHN SUTTON, MONCTON, N. B.

On Sept. 28rd, 1903. at his home in Moncton, N. B. Mr. John Sutton, Chief Accountant of the mechanical department of the L. C. R. departed this life in the seventy-second year of his ago, having worthly received the consolations of the holy Catholic Church.

Mr. Sutton had a wide circle of friends among the clergy of N. B. and neighboring Provinces. He was well and favorably known throughout Moncton and the province generally, and was held in the highest respect and esteem by all who knew him. Mrs. Sutton and six children survive him.

The funeral took place from the family residence to St. Bernard's church where the solemn funeral services were conducted by

Ray. H. A. Meahan. The funeral was very largely attended. A number of friends including many railway men. followed the remains to the I. C. R. depot.

The body was taken to Richibueto, N. B. in I. C. R. Chief Superintendent's private car and was accompanied by the members of the family, Rev. H. A. Meahan and other friends. Many messages expressing condelence to the bereaved family were received, among which were telegrams from Senator McSweny, Ottawa; M. D. Pottinger, Ottawa; M. E. Triffin Ottawa; M. Geo. E. Fuche, Montreal; Mr. Geo. V. McInerney, St. John, and a large number of letters and messages from other friends of deceased.

May he rest in peace!

friends of deceased.

May he rost in peace!

Miss Lizzie O'Brien, Brockville. Ont.
Died at St. Vincent de Paul Hospital,
Brockville, Sept 2, 19-3, Miss Lizzie O'Brien,
daughter of Mr. P. O'Brien, Dungoven. county
Waterford, Ireland, and sister of Rev. John
O Brien, now a member of the Oblate Fathere,
Lowell, Mass, and formerly assistant to His
Grace Archbishop Gauthier, when parish
priest of Brockville. She graduated with honors
at the Holy Faith Convent, where she won the
love and esteem of teachers and people. To
know her was to love her. About three years
ago she came to this country to reside with her
brother, then parish priest of Stanleyville,
Ont. When a short time in this country her
health failing, she was brought to St.
Vincent de Paul Hospital where in
spit of the mest skilful nursing and
loving care of the kind sisters she passed away
aged nineteen years and nine months. The
funcral took place from St. Vincent de Paul
Hospital to St. Francis Xavler Church where
a R. quiem Mass was celebrated by Rev. James
Doyle, an esteemed friend of her family. The
remains were interred in the Brockville cometery. The sympathy of the Community is extended to her sorrow stricken father, brothers
and sisters who ave left to mourn her loss.

May she rest in peace!

MR. Frank Laflante, Orillia.

MR. FRANK LAPLANTE, ORILLIA.

MR. FRANK LAFLANTE, ORILLIA.

From the Orlilia News Letter of Wednesday, Sept. 30, we learn that after an illness of twenty-one months of cancer, Mr. Frank Lydente, well and favorably known in Orlilia and the northern country, passed away at his home on Mississaga street at 11 o clock on Thursday morning. A year axo last January Mr. Laylante contracted the dreaded disease cancer. He sought severy available means to get relief from his trouble and spent fourteen weeks in St. Michael's hospital, Toronto, prior to last September, when he returned home with no chance for recovery to comfort him. The last few months of his illness were months of suitering which he endured with admirable patience.

The last few mounts of sufering which he endured with admirable patience.

The late Mr. Laplante was born near Mortreal, Que. in 1856. He followed the lumbering business all his life, being for twenty five years book keeper and culier for some of the principal lumbering firms in Ontario. He was married in 1874, and is survived by his widow and a family of four children three girls and one boy; Miss Teressa, of Paris, Ont. Minnie, of Perth; Beatrice, of Orillis; and Charles of Bowanville The funeral took place from the family residence on Saturday morning to the church of the Angels' Gusrdian and from thence to the Catholic cemetery. The pailbearers were: Messrs. N. J. Frawley, R. M. Donnelly, John Regan, R. A. Lynch, Wm. Kean, James Madden.

May his soul rest in peace!

#### ST. PAUL'S CHURCH BLESSED.

ST. PAUL'S CHURCH BLESSED.

Sunday morning last, with the sun shining in all its glory, this fine new building was formally opened for worship. It was a gratifying sight to the sator, Rev. P. P. Guerin, and his pleasant our team ce showed that he felt that nis monthe of labor had not been wasted. The church with its shining cupola looked fine and was made more attractive by the plentiful use of flage of a temporary avenue of trees. Over the front door Welcome and God Bless. Over the front door Welcome and God Bless of the congregation was probably the largest ever seen in Saskatoon, all denominations being represented. From an early hour all the trials leading to its were alive with rigs bringing foik in from many a mile away. The inside of the church at 9 o'clock and was met at the entrance by the elersy and an address of welcome was read by Mishop Pascal, D. D. O. M. I. He arrived at 9 o'clock and was met at the entrance by the clerky and an address of welcome was read by Mr. James Sherlock and a beautiful bouquet of flowers was presented by Hittle Miss braithwaite. After returning thanks for both and expressing his pleasure at seeing such a fine building and complimenting the lay brothers. Burnof & Duclos who buils it and many other churches throughout the discess, not for worldly pay, but for God, the ceremony of blessing the united of the church, which he then entered repeating the litanies of the saints, the people following. High Mass was then celebrated, then the serming the harding that from the cradle to the grave the church, which he then entered repeating the litanies of the saints, the people following. High Mass was then celebrated, then the serming the harding and complimenting the lay brothers, Burnof & Duclos who buils it and many other churchs through distant from the cradle to the grave the church was a necessity first baptism, then confirmation, martimony and the lasts drites. Brother Lee Orix sang the solo of the Mass. He has a spiendid full toned yoice. However, we have a subject to a firs Saskatoon Phenix, Sept. 25, 

#### ADDRESS AND PRESENTATION.

Trenton Courier, Oct. 1. The Rev. Father McCarthy, who has been paster of Frankford and Stirling for the past four years, has been appointed paster of Morrisburg. On the eve of his departure the people of Stirling presented him with a well filled purse and the following address:

of Stirling presented him with a well filled purse and the following address:

Reverend and dear Father McCarthy—It was with feelings of joy and sorrow that we learned of our beloved Archbishop's decision to take you from amengst us, and send you to the important parish of Morribourg—joy for your sake in thus having your priestly labors rewarded, but deep sorrow for our own, since we are to be deprived of your very successful administration of our parish. We may well say successful administration, for such it was in the temporal and the spiritual.

You leave us with a church beautifully equipped and free of debt, and in spiritual matters we will truly miss your fatherly care, both for the young and the old. The young especially will miss you, for to them you devoted your time most assiduously, and laboured continually to impact to their young minds a true knowledge of their religion and so prepared them to be worthy members of our Hely Church.

In your elequent sermon you lucidly pointed on the true Catholic life and the means where.

so prepared them to be worthy members of our Holy Church.

In your elequent sermon you lucidly pointed out the true Catholic life and the means whereby we could live it, and if there should be any in the parish who have not lived up to it, they may blame their own perversity "having ears they would not hear" and not any want of proper instructions.

In token of our appreciation of your labors amonged us, and of your priestly character, we beg you to accept this purse, which is only a slight token of our feelings of love and esteem towards you, and pray that the good God Whom you served so faithfully while here, may guide and protect you in your new field fabor.

Signed on behalf of Stirling congregation.



# Pandora Range

Has been under construction for more than a year-six months were

spent in testing and perfecting the range before it was offered for sale. Is built on entirely new and modern principles from entirely new

designs-no old patterns were used to hamper the good working qualities of the new features. Possesses labor and fuel-saving devices which are entirely new—triple, triangular grates, enameled steel reservoir and special flue

construction, are not used in any other make of range. The fire-box, hot-air flues, body and oven linings, dampers, etc., are improved over old styles and all combine to make a perfect baking oven.

Bold, rich carving extra highly-polished nickeling, heavy leg base and sheet-steel warming closet give the "Pandora" a rich, elegant appearance not seen in old style ranges.

Sold by all enterprising dealers. Booklet free to any address.

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B.

At the regular meeting of Branch 77, held pt. 22nd, the following resolution was

S.pl. 72nd, the following resonance adopted:
Moved by Bro. W. F. O Boyle, seconded by Bro. M. O'Halloran, that the branch has with deep reret learned of the death of Elward Phales, father of our Reverend Brother, Father Phalen, father of our reversion of Phalen,
Resolved that we, the members of Branch 77,
convey to Father Phalen our sincere as impathy
and condolence.
Resolved that a copy of this be sent to Rev.
Father Phalen and to the Catholic Record
and The Canadian for publication.
LEWIS A. PRIMEAU, Sec.

A Deserved Promotion.

The Rev. Father Hauck, who for the past seven and a half years has been paster of the churches of Markdale, Gleneig and Durnam, has been promoted by his Bishop to St. Joseph's church in the city of Hamilton. His many friends will be tlered to learn that he will be rector of one of the finest churches in the Diocess of Hamilton. Father Hauch will leave for Hamilton about the middle of November. Miss Hauck, his genial niece, will accompany him. She will certainly be missed by her many friends. Father Hauck's intense genial spirit and superior executive abilities renders him a most desirable citizen, and Markdale regrets very much to lose him, though all agree that it is a well merited promotion.—Markdale Standard.

MY GUARDIAN ANGEL

Blest spirit from a world beyond my ken What is't that woo's thee from thy happy what ist that woo's thee from thy happy sphere.
Where all is light and peace: What hast thou here.
Wherein I wonder over darksome fen—
Tais battle ground where spirits war with men?

men?
Not any gift of mine, Oh Angel dear,
But thine own love that bringeth thee anear
To guide my footsteps safely home again.

Then while these bright October days remain Will I renew my earnest love for thee.
And join thee in-that glorious refrain
That ever rises in sweet harmony
Lost in the thought that Jesus love could send
So mure a spirit for my earthly frien.

-BROTHER REMIGIUS, C. S. C.

25 Cents.

25 Cents.
We are now prepared to supply this interesting Annual to our readers.
The frontispiece is a beautiful half tone cut of His Holineas Pius X.
The following are the contents:

The following are the contents:

Sketch of Our Holy Father's life.

View of St. Peter's and St. Peter's Palace.
Sketch of the life of Loo XIII., (beautifully illustrated).

The Constancy of Michael Connors, a story by Marion Ames Taggart.

Full page half-tone illustration of "In the Sheep Cote."

The commemoration of the Louisiana Purchase—illustrated.

Time's Revenges—a story by Rose Halley Clarke. Clarke. Illustration: "When all the World is

Young. The Venerable Mademoiselle Le Gras (illus trated.)
A Friend, by Frances Maitland.
Illustrations: "A Little Picnic;" "Just up Illustrations: "A Little Pienic;" " Just up has Road, Sir!" Wireless Telegraphy, A Little Journey into Youghal and the story of Our Lady of Grace (illustrated) by Grace

Keon.
Full page illustration of The Christ-Child

and 3, 30nn.
The Last L'sson.
The Most Wonderful of Parks—illustrations.
The Soutpor adapted by Mary Richards
Gray (illustration.)
Changes in the American Hierarchy: with 15

The Professor's Embassy (illustration).
The Indian Missions (illustrated) by Eugene
Uhlrich.
In the Lonely House, a story (illustrated) by
Katharine Tynan Hiakson.
Full page illustration: When the Toil of the
Day is Eaded.
The Last Ride of Gray Wolf by David Selden
illustrated. (illustrated).

Some Notable Events of the Year 1932-1903—
At Home.

For sale at the CATHOLIC RECORD Office (Cash to accompany order).

#### MARKET REPORTS.

LONDON London.
London, Oct. 8.—Grain, per cental—Wheat.new. \$1.30 to \$1.32; do. old, per cental, \$1.30 to \$1.32; onterest of the central, \$1.30 to \$1.32; onterest old, per cental \$8 to \$9; do. new, per cental, \$2 to \$7c; orn. \$1.00 to \$1.10; barley, \$5 to \$0; neas, \$1.00 to \$1.50; rye, 90 to \$5:1.0 to \$1.50; rye, 90 to \$5:1.0 to \$0.00; peak, \$0.00 to \$1.50.

Meat—Pork, per owt., \$7.75 to \$80; pork, by the lb, 9 to 10c; beef, by the quarter \$4.00 to \$6.00; veal. \$7 to \$8; lamb, per pound, \$8 to 10c; mutton, \$5 to \$7.

Poultry—Spring chickens, per pair, 60 to 80c; live chickens, per pair, 45 to 60; spring ducks, per pair, 75c to \$1.00.

Live Stock — Live hogs, per 100 lbs. \$5.50f; pigs pair. \$5.00 to \$7.50; fat cattle \$3.90 to \$1.10; stags per cwt. \$2.00 to \$2.12i; sows, \$3.50 to \$37.5.

Farm Produce.—Hay, \$7 to \$8.50; straw, per tr., \$4.50 to \$5.00; by \$1.00; by \$1.00

oreamery 22 to 23 honey, strained, per lb. 9 to 10c.; honey, in comb, 11c. to 12jc.

cononto.

Toronto, Oct. 8 — Wheat — Deliveries are fair and the market is steady at 75c for No. 2 red and white, east or middle freights; local exporters quote 71c, outside; goose is nominals at 80c for 60c No. 2, east, spring wheat, at 73c, for No. 1 and 73c, for No. 2, east, Maniroby new is easier at 89c, for No. 1 hard, 80c for No. 1 northern and 82c for No. 2 northern at Georgian Bay ports, and 66 more g it. Flour—Market is easier, buyers bidding \$3 for care of 90 per cent, patents, in buyers' bags east or middle freights; choice brands are held 15c to 20c, higher; Manitoba flour is firm at \$4.80 for care of Hungarian patents; \$4.50 for econd patents, and \$3 for strong bakers, bags included, on the track Toronto. Millfeed is steady at \$17 to \$17.50 for care of shorts, and \$18 for bran, in bulk east or middle freights. And \$10 for care of shorts and \$17, for bran, sacks included. Toronto freights. Batley is steady at 45c for No. 2, and 43 for No. 3 extra, east or middle freights. Ryc—The market is steady at 5c for No. 2 east, or middle freights. Comis easter; American No. 3 mixed 50c, and No. 2 yellow, at 57 cit of the patents of the patents of the freights. Ryc—The market is steady; No, 1 white quoted at 31c and No. 2, at 30c east; No. 2 white, new are quoted at 29c high freights, north and west, and at 30c middle freights. Pace—The and No. 2, at 30c east; No. 2 white, new are quoted at 29c high freights, north and west, and at 30c middle freights. Rest Buffalo. N. Y. Oct. 8.—Cattle—

66c for No 2, east, and 65c middle freights.

EAST BUFFALO.

St.65: shipping, \$1.50 to \$5: butchers, \$5.25 to \$3.99;
bulls, \$2.50 to \$1; stockers and feeders, \$2.50 to \$3.99.

Veals — Receipts, 95 head; \$6.25 to \$3.90;
heavy, \$6.35 to \$6.90; pigs \$6.30 to \$6.40;
roughs, \$5.25 to \$6.60; pigs \$6.30 to \$6.40;
roughs, \$5.25 to \$5.85; staga, \$4.25 ro
\$4.75; darries and grasers, \$6.10 to \$5.50.

Sheep and lambs—Receipts, 5.809 head;
opened steady: lambs closing easier;
lambs, \$5.50 to \$7; weithers, \$1.50 \$4.50;
ewes, \$6.51 to \$5.75; weithers, \$1.50 to \$4.50;
ewes, \$5.51 to \$5.75; weithers, \$1.50 \$4.50;
sheep, mixed, \$1.50 to \$1; chanda lambs, \$5.10

THE CATHOLIC HOME ANNUAL
FOR 1904.

25 Cents.

AGENTS — MAGNIFICENT LARGE RE
A production of Oil Painting Plus X.
Solls like wild-fire Low price. Big profit
Symple only 15 cis. Order quick. McDermid
& Logan, London.

WANTED - RELIABLE MEN TO SELL W for the Fonthill Nurseries, largest and best ascortment of stock, Liberal terms to workers, pay weekly, outfit free, exclusive territory. Stone & Wellington Toronto. TEACHERS WANTED

TEACHER WANTED FOR STAFFORD Separate school holding a 3rd class certificate, to teach French and Eaglish. To enter on duty August 17th. Salary \$259. Applicants to furnish testimonials, and address Armand Lair, Secretary, Pembroke, On. 1291-14

TEACHER WANTED FOR R. C. SEPAR-ate School No. 1, Hilbert, holding a 2nd class certificate. Please state salary and ex-perience. Address Joseph Murphy, Sec. S. Columbian P. O., Ont.

Columbiane, O., Ont.

LADY PRINCIPAL WANTED FOR WOODstock Separate school. One holding firstclass certificate. Send references and state
salary. Apply to Rev. John Cook, Woodstock.

1302 t. f.

ALL FOR 12 CENTS Grand Introduction Offer Iu order to introduce DR JENNER'S
GERMICIDE
IN HA LER
And prove that
it will radically cure



w- win man one; part to any acdress DK.
JENNER'S INHALER, together with two
bottles of medicine for only 12 cents (stamps)
on or before Oct. 25. We do this to make
known the wonderful merits of this noble
remedy. You inhale (see above out) clouds of
healing Carbolated Pine Vapor, etc., into every
air passage of the Nose, Throat and Bronchial
Tubos, healing the Membrane and curing the
disease. Cures a cold in a day—cures Catarrh
in a few weeks. For Remedy on above liberal
terms, address Anglo-American Chemical Corporation 32 Church St., Toronto, Can.

Sacred Heart of Jesus, Sacred Heart of Mary, The Last Supper, Christ and the Rich Ruler, Christ Beseing Little Children, Carlst Before Pilate, Madonna di San Sisto,

Carist Settors Firste.
Madonna di San Sisto,
St. Joseph.
The Good Shepherd.
Madonna.
Head of Christ,
Madonna.
Christ in Gethsemane.
The Holy Night.
He is Risen.
He is Risen.
He is Risen.
An Innocent Victim.
Head of Christ at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ on Calvary.
Head of Christ Gethsemane)
Madonna di San Sistot.
Arrival of the Shepherd

Madonna di San Sisto i
Arrival of the Shepherd
Christ Healing the Sick Child
Christ Healing the Sick Child
Christ Taking Leave of his Mother
Madonna
Christ Preaching by the Sea
The Ascension
The Holy Night,
The Soul's Awakening,
Madonna di Foligna.
Sp. Paul.

Madonna di Foligna.

St. Paul.
Madonna and Child.
Christ and the Fishermen
Christ's Entry into Jerusalem
The Crucifixion
Daniel
Christ Healing the Sick Child.
Christ's Entry into Jerusalem.
Christ's Entry into Jerusalem.

PLEASE ORDER BY NUMBER THOMAS COFFEY Catholic Record Office, London, Canada

A MOST MARVELLOUS SALE 30,000 during the past month of the

Question Box

By Rev. Bertrand Conway. The Book answers over 1000 questions asked by Non-Catholics. It runs

Price 20c., post paid. CATHOLIC RECORD OFFICE, LONDON, ONT.

IS CAUSED BY INDIGESTION.

IS CAUSED BY INDIGESTION.

K. D. C. PIlls are guaranteed to CURE
this trouble or money refunded. New Glaskow,
Free Samples. N.S., & Boston, Mass

## BEESWAX CANDLES!

ALTAR

PURISSIMA Made from absolutely pure beeswax without the slightest adulteration.

A high grade Beeswax Candle STANDARD White Wax. These Draws have stood the test of fifty years, and, to-day, are the only candles used where quality, not price, is the consideration.

This oil is brought by us direct to Canpla from Europe, thus saving the
United States duty. In Canada we
give the Imperial measure. No charge

The Will & Baumer Co. THE CANDLE MANUFACTURERS SYRACUSE, N. Y.

SOUR STOMACH, FLATU-AND ALL OTHER FORMS OF DYSPEPSIA Fromgity and K.D.C. THE MIGHTY CURER

VOLUM The Cal

A FAMILI

The man wh railties of his he art of for brother who is is a white-livere the strictness something stro Perchance our not they will re ing description of all, it is, acc board." It sa believes it. it too because animal has ing up its trac acteristic is a supposed to hatred, howe then disappea that crawls a treats, now

and always c the role of sp deftness all 1 nies. But its is a tenacion others. It r in the past a Why yes," always a bad know, and un

and usefuln this reques have writte issues of the might refer but the ave to the hab fyle. Ther us to stop that a fami

> portune ju a family make ind Autumn slow, and pick up a tion from are to b when so family bil handled s

We ar in the U all seller This fac lady's shrewda amazing the acl when v when in week. that he readers devoted because Shining no tho their la For in her fr brow : the ma and, w

evil of How bestov vocab kind! ances due to disgru skies cours

are le