

THE CATHOLIC RECORD.

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER XXII.

Hardman's shrewd remark as to Miss Burrum's way of not taking note of an offense immediately was true in the instance of Rachel's "excursion." Miss Burrum said not speak of it to her Charge during that Sunday, nor did she let it make any difference in Rachel's relations to the company. Rachel dined with the company as usual, and after dinner she was permitted to remain her usual time in the parlor, her heart heavy and her soul sick with a kind of foreboding suspense.

grounds told all about it, and some of the detachments of Miss Burrum's wandering tenants had been met and questioned, with the result that all Rentonville was informed how Miss Burrum owned the big double tenement-house in the city for which her Charge collected the rents, and how that same Charge had invited the people to have a picnic on Miss Burrum's grounds. Herriek rubbed his hands together with immense satisfaction; some of Miss Burrum's mysteries were coming to light, notably that of the monthly jaunt in the carriage to the city.

veritably angled in disguise, was exceedingly ludicrous. Both papers accompanied a letter from Mr. Torry. "My dear Mr. Torry," the letter said, "you will discount what is so popular a source of profit to you as to depart, is also a very public one. You must see the folly of your course. I am sure you will find it profitable to have a picnic on my grounds. Herriek rubbed his hands together with immense satisfaction; some of Miss Burrum's mysteries were coming to light, notably that of the monthly jaunt in the carriage to the city.

Miss Burrum promptly wrote: "MY DEAR TORRY: The profit source of the monthly jaunt in the carriage to the city is not a very public one. You must see the folly of your course. I am sure you will find it profitable to have a picnic on my grounds. Herriek rubbed his hands together with immense satisfaction; some of Miss Burrum's mysteries were coming to light, notably that of the monthly jaunt in the carriage to the city.

pend upon my identifying her brother. "I see him," I said, "He's a very good-looking brother." "Yes, he's beautiful," she said with artless delight, "and he's good, and he studies so hard. He has taken care of me ever since mamma died. He is not his name on the program, but he has an honor for the valedictorian, but he has an honor for all that."

HOW THE RELIGIOUS ORDERS ARE "HATED" BY THE PEOPLE OF FRANCE. The special correspondent of the Boston Evening Transcript writing from France in last Saturday's issue of that paper, devotes a great part of his letter to the festivities which marked the recent visit of Russian royalty to France; but towards the close he gives, in striking contrast, an instance of something which just at present is affecting France much more deeply and vitally than the hobnobbing of its republican rulers with the Tsar of all the Russias. Here is what he writes:

There is much real grief in many parts of France. The scenes at Solesmes, when the Benedictines, who, having refused to submit to the "iniquitous law" on the congregations, are leaving France, took farewell of the population amongst which they have lived so long and by which, for their unceasing acts of charity, they were worshipped, was one of more significance, certainly from the point of view of the history of the Third Republic, than the tedious festivities of Dunkirk and of Compiègne. Hundreds, ay, thousands, of poor people, old men and children, lined the road from the monastery to the station. As the monks passed and the Father Superior raised his hands in final blessing, the crowd knelt down. Many were sobbing. Men in anger cried out that the monks would soon be able to come back. The platform at the station was packed with kneeling forms. As the train moved forward the Father Superior was seen at the window of his carriage, with both hands aloft in final benediction. The indignation against the law and the government that imposed it is general in all parts of France, wherever religious societies have been dispersed.

Canada's Golden Heritage. Does not consist in mines alone. Father's Estate. No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Curing Pills in his possession, as change of water, cooling climate, etc., frequently bring on summer complaints. A SUCCESSFUL MEDICINE. Everyone wishes to be successful in any undertaking in which he may engage. Dr. J. D. Kellogg's Dysentery Curing Pills are the best medicine known to man for the cure of dysentery, cholera, and all other ailments of the bowels. It is a blessing to mankind, having been successful in curing thousands of cases. It is a blessing to mankind, having been successful in curing thousands of cases. It is a blessing to mankind, having been successful in curing thousands of cases.

CHAPTER XXIII. The closing reception of the Rentonville public school was to be held according to its summer custom on the third day of July, and as this was always the most important reception of the year, more expectation clustered about it. The Herriek twins were each to give recitations, a sort of compliment paid by their teacher to Mr. Herriek on account of his office, and the twins accordingly felt a corresponding degree of importance. At home this importance overawed their mother almost as much as their father's did, though in her weak, timid little soul she could not help feeling also something like a thrill of pride at being a mother of such clever daughters, and for the first time she was present at the reception. She was too well drilled in her position of drudge and in obedient acquiescence to the opinion of her husband and children that she was quite unsuited to any place except her own home, to breathe her wish aloud; but she fostered the hope to be a very great success. Rachel as usual took no interest in the proceedings; the teacher would not think for a moment of giving her any public part, and the child, being deprived of the consolation which Hardman's society afforded, had lost interest in everything except the hope that amounted to an assured conviction. In her utter loneliness and want of some companionship she had gathered pebbles from the beach amounting to the number of days which must elapse before Tom came, and every night she threw one of the pebbles away, and so faithfully counted the rest, as if she did not know the remaining number so well it seemed to be written upon her heart.

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Letter of Recommendation. UNIVERSITY OF OTTAWA.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with great interest.

EMMANUEL AN ARBITRATOR.

King Victor Emmanuel of Italy has been chosen as arbitrator to settle the dispute between Great Britain and Brazil in regard to the Guiana frontier question.

PORTUGAL AND GERMANY.

Portugal has a serious complaint against Germany, and anger has been expressed by the Portuguese press because, as is asserted, troops from German South-west Africa have crossed the frontier of the Portuguese territory of Angola.

THE CARDINALATE.

Archbishop Elder of Cincinnati is recently highly amused when a statement of a certain American daily paper was shown to him to the effect that there is a movement on foot to put him aside from the attainment of the high honor of the Cardinalate.

CROWMELL.

It has been announced that a Bishop McCabe who preached on a recent Sunday in Chicago eulogized Oliver Crowmell and abused the Boston City Council for changing the name of Crowmell street to St. Germain street.

respect for a Christian saint that for a Puritanical king-killer. It is surely unseemly that an American citizen, who we presume Bishop McCabe to be, should wish to honor a murderous and persecuting ruler of Great Britain, in contempt of the rights of other American citizens who are taxpayers, to have the business of the city of Boston carried on in accordance with their views of the fitness of things.

A THREATENED TARIFF WAR.

A tariff war between the United States and several of the European continental powers is seriously threatened, though it is also dreaded in Europe as being sure to bring on a commercial crisis in those countries which engage in it.

The persistent protectionist policy of the United States is the immediate cause of the present critical situation, and some months ago Russia opened the ball by actually adopting a retaliatory policy in reference to one or two articles which are largely imported into that country from America.

Now Germany, or at least the German Emperor, takes a very menacing attitude in regard to the matter. The German press are very indignant at the high duties which are kept up against German manufactures, and see no way of changing the situation unless by imposing equally high duties on articles from America.

CHARITY, FAITH, AND SCIENCE, IN COMBINATION.

The eminent Brazilian balloonist, Monsieur Santos-Dumont, has received from M. Deutch 25,000 francs as a special gift or prize for having accomplished the trip from St. Cloud around the Eiffel tower and return within 30 minutes.

M. Santos-Dumont at last accomplished this feat after having made several attempts which did not succeed owing to unfavorable circumstances of weather, and to accidents resulting therefrom, though even these failures demonstrated that he had built a dirigible balloon which is perfectly under control of the aeronaut, and had thus solved an important scientific problem.

It was precisely to encourage the discovery of the principles on which a dirigible balloon could be constructed that M. Deutch offered a prize of 100,000 francs to the first person who should fulfil the conditions laid down.

M. Santos-Dumont did more than was required, as he purposely went beyond the starting-point on his return, and returned thereto a second time, and by so doing exceeded the time allowed by 15 seconds. The Aero Club with whom the prize had been deposited maintain that the first arrival at the starting-point was not to be accounted in the balloonist's favor, as he did not descend then, and that his second return overshoot the time limit so as not to entitle him to the prize.

On the other hand, M. Santos-Dumont contends that he fulfilled all the conditions and is entitled to the full prize. The final decision will probably be settled by amicable arbitration, as it has been left to a committee of learned men to decide the matter. In the meantime, M. Deutch, the donor of the prize, to manifest his sincere admiration of M. Santos-Dumont's achievement, and his esteem for the balloonist personally, has voluntarily granted the supplementary prize of 25,000 francs to M. Santos-Dumont for having done what it was his actual desire to see accomplished.

This supplementary prize is given independently of the decision which may be reached by the arbitration committee on which it devolves to award finally the original greater prize.

M. Santos-Dumont has shown that he was not influenced by mercenary motives in accomplishing the task to be fulfilled in order to gain the prize, as he has given M. Deutch's gift to the poor of Paris.

M. Santos-Dumont is a fervent Catholic of strong faith; and it may be remembered by our readers that when on August 8 his effort to accomplish the task allotted to him was attended with a disaster which destroyed his balloon, and almost cost the brave aeronaut his life, he attributed his miraculous escape to the intercession of St. Benedict, a medal of whom he wears attached to a bracelet on his wrist. This medal had been presented to him by the Countess d'En on the occasion of a previous attempt made a few days before to accomplish the same task in which he at last succeeded.

On the occasion of his escape above referred to, when stating his conviction that St. Benedict had been his patron and guardian in his perilous undertaking, he reverently kissed the medal of the Saint.

From M. Santos-Dumont's scientific success, it may be inferred that the opinion of some non-Catholics, that Catholic faith is inimical to science, is decidedly a fallacy.

A SAD EXAMPLE.

A sad instance of the terrible effects arising out of the drinking habit has just occurred in the city of Toronto.

It is not necessary when inculcating the importance and necessity of temperance to have recourse to the realms of fiction to find illustrations of the horrors of intemperance, for hard and undeniable facts are quite common enough to afford all the examples needed for this purpose; and the present instance is only one out of the many which might be adduced in this connection.

On the 30th of Oct. Herbert Armstrong, a youth of sixteen years of age, the son of John Armstrong, a marble polisher residing on Defoo street, Toronto, was horrified at finding the body of his father hanging dead by a rope from the rafters in the cellar of his home. The boy cut down the corpse, and called in some neighbors and a doctor to assist in the emergency, but in vain; for it was at once discovered that the suicide had succeeded too well in his effort to destroy himself.

But the horror of the situation did not end here. On going into another room, it was found that Mrs. Armstrong, the boy's mother, was also lying dead on her bed. The husband was fifty-five and the wife fifty-four years of age.

Mrs. Armstrong was lying partly on her left side, and partly on her stomach, and her face was buried in her pillow. Some blood had oozed from the nostrils, but there was nothing to indicate that she had been murdered or that she had struggled for life against any assailant.

There were in the room an empty whiskey flask, an empty carbolic acid bottle, and some other bottles and vials which had contained sleeping draughts, and a poisonous lotion for external application. It is believed, however, that the drugs had nothing to do with Mrs. Armstrong's death, but that she had killed herself merely by excessive whiskey-drinking. She had suffered from a weak heart, and had been warned by the doctors not to indulge in liquor-drinking, and this fact of itself is sufficient to indicate the cause of her unhappy death.

John Armstrong was a skillful workman at his trade; but for the last three weeks he and his wife had given themselves up to a prolonged drinking spree. The husband used to go out for the liquor and bring it home, where both parties would indulge in it without stint, and the result was the suicide of the father of a family of three promising children ranging from sixteen to seven years of age, and the death of the mother by over-indulgence.

This is a suggestive object lesson to those who are accustomed to indulge their craving for strong drink, and we trust that our recording of the sad facts of the case will be a caution to our readers, boys and girls, men and women, not to give themselves up to this pernicious habit of intemperance.

THE EXECUTION OF CZOLGOSZ.

The Anarchist L. F. Czolgosz underwent on Tuesday, October 29, the capital punishment of electrocution on account of his awful crime of assassinating President William McKinley who was in the act of fulfilling his functions of the Presidency of the United States.

The crime was aggravated by the fact that like the betrayal of Christ by Judas, it was committed under the guise of friendship and affection. The particulars are already well known to our readers and need not be repeated here; but it will suffice to say that the awful deed was perpetrated at the Pan-American Exposition while the President and the people were in the act of extending to each other friendly greetings. Czolgosz was among those in line who passed onward toward the

President. The latter offered his hand to the intending murderer, who at the moment presented at his unsuspecting victim the revolver with which the crime was accomplished.

During the assassin's imprisonment, the Rev. Father Hyacinth Fudzinski of the Corpus Christi (Polish) Catholic Church, called several times at the Auburn prison to ascertain whether the condemned man would repent of his crime and receive the ministrations of the Catholic Church. Father Fudzinski had in fact two interviews with Czolgosz, and it was reported that the latter was repentant, and would express sorrow for his crime; but it appeared afterward that these reports were incorrect, as he subsequently entirely refused to see the zealous priest, and declared his contempt for all religion.

Father Fudzinski, however, expressed his hope that the criminal would become penitent before his execution; but this hope was not realized.

Czolgosz was not permitted to make an anarchistic address before his death, but at 5:30 on the morning of the execution, when Superintendent Collins entered his cell he said: "I want to make a statement before you kill me. I want to make it when there are a lot of people present. I want them to hear me." "Well, you cannot," answered the Superintendent. Instructions had been given by the authorities that there should be no sensationalism allowed, nor any opportunity given to Czolgosz to pose as a hero or a martyr. The Superintendent's answer was in accordance with these instructions, and Czolgosz answered sulkily: "Then I won't talk at all."

At 7:11 o'clock he was brought into the death chamber, and at the moment when he was being placed in the fatal chair that the current of electricity should be sent through his body, he faced the witnesses to his execution, who were limited to twenty-six and said:

"I shot the President because I thought it would benefit the good working people and rid all nations of the abominations of presidents and governments. I am not sorry for my crime. I am heartily sorry I didn't see my father."

His words were heard distinctly by all the witnesses, but he was prevented from making a further speech by the completion of the preparations for his execution, the fatal electric current being turned on at 7:12. Then 1700 volts of electricity were sent through his body. The current was kept on 45 seconds, and the impenitent criminal appeared to be dead. Nevertheless, he was turned on a second time, and was finally turned off at 7:15, after which he was declared officially by the warden of the prison to be dead.

The body was afterward taken to the prison cemetery and was interred with quicklime and sulphuric acid that it might be quickly disintegrated. The clothing and personal effects of the prisoner were burned to ensure that portions of them should not be taken away as relics to subserve the morbid appetite frequently manifested by the public for memorials of notorious criminals. The wisdom of these precautions is self-evident, as it would be shocking to the sensibilities of all refined persons to be forced to gaze at such mementoes exhibited in the dime museums.

It is a somewhat strange circumstance that Czolgosz denied that the hand which fired the revolver was enveloped in a handkerchief, which covered and concealed the weapon. It has been consistently and constantly stated by those who stood by when the deed was committed that his hand was so wrapped up, and this was most probably the truth, as the handkerchief was even produced at the trial, burned by the ignited explosive.

It is stated that when the matter of preparing himself for death by accepting the ministrations of a priest was mentioned to Czolgosz, he seemed to be influenced by a diabolical hatred whereby he was roused from his usual lethargy, and violently denounced the Church and the clergy, and asked from the relatives who visited him a promise that there should be no religious service for him living and dead. This desire that he should die like a brute beast and not as a Christian is evidently the result of his having been reared without religious instruction either at home or in the schools to which he was sent for what little education he received in his youth. He was, indeed, baptized as a Catholic, but this appears to have been all the religion which was ever taught him. He was not educated in the Catholic parochial schools as some papers asserted immediately after the assassination, but all his schooling was in the secularized public schools of Michigan. His terrible death should be a warning to parents to "bring up their children in the way they should go," according to the counsel of the inspired prophet, so that "when they grow old they may not depart from it."

The magnitude of the danger which is sure to arise out of an irreligious or

non-religious education is further exemplified by the disgusting fact cabled from London, England, to the effect that the Anarchist clubs of that city on the 29th ult. celebrated the so-called "noble death of Czolgosz" by dances in honor of the assassin. This celebration was kept up till 4 o'clock on the morning of the 30th, revolutionary songs, such as the Carmagnole being sung. All mention of Czolgosz's name was cheered vociferously, and his portrait draped with black and red was put in the place of honor. This celebration was followed by noisy singing, dancing and shouting on the streets at that unreasonable hour, the chief cries being "Czolgosz the brave." Some of these groups were dispersed by the police.

RELIGIOUS EDUCATION.

Two sermons preached on education on the same day, Oct. 29, in two of the Anglican Churches of Toronto, have deservedly attracted considerable notice from the public, inasmuch as the teaching therein inculcated is in line with that which has always been the teaching of the Catholic Church, which has been constantly maintained in our columns. We heartily congratulate the preachers of these two sermons, the Rev. Dr. Langtry and Rev. E. C. Cayley on the rational and Christian view they have taken on this matter, and we would be equally gratified if on other points they could also see their way towards accepting unreservedly the Catholic truth.

The Rev. Dr. Langtry selected for his text Rom. vi, 17, "But thanks be to God, that whereas ye were servants to God, that whereas ye were servants of sin, ye became obedient from the heart to that form of doctrine whereunto ye were delivered." The reading of the Catholic version is identical in meaning, though the language is slightly different.

The Rev. doctor explained that the teaching or form of doctrine here referred to is the doctrine of the Christian religion, which is the mould for shaping the lives and characters of men to be a reproduction of the life and character of Christ. It is the will of God that we should accept the whole truth which He has revealed, and it is said, therefore, in one of the creeds (the Athanasian) which the Church of England has received and accepted from the Catholic Church: "Before all things it is necessary that he (who wishes to be saved) hold the Catholic faith."

Dr. Langtry declares rightly that we have in this province an excellent educational system which produces fairly satisfactory results within the sphere to which it is limited:

"That is to say a good secular education is given thereby, but he points out a lamentable defect in the system, which is the result of what he himself calls 'our accursed sectarianism,' that where the teachers are permitted, nay, are required to teach all the truths of literature, and history, and science, they are not perfect in the Christian religion, and no attempt has been made by our Legislature to get over this great slur upon this Christian land. . . The great fault of our educational system, both in the public schools and the universities, is that it has no ideal, no pattern, and no mould. It is aiming at nothing. Its advocates talk a great deal about the forfeiture to get over this great slur upon this Christian land. . . The great fault of our educational system, both in the public schools and the universities, is that it has no ideal, no pattern, and no mould. It is aiming at nothing. 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COLUMBUS AND COLUMBIA.

The following masterly tribute to the immortal Discoverer of the New World...

Rev. Fathers, Officers, and Brother Knights: If there is one reason above others...

The Church of the rich and the poor, of the high and low, of the Apostles, Saints...

The Church at whose baptismal font and in the name of whose Trine God...

Honor to whom honor is due. Gratitude to whom gratitude belongs; and to Columbus, among men, is due the greatest share...

In emphasizing the name of Columbus, and in keeping his deeds before the world, we will be doing a benefit to science and religion...

In recalling the deeds of Columbus we will be telling the world facts which many in it have never known, or, if they do, are inclined to forget...

As loving and loyal children of the Church and country, let us not be content to tell what others have done, but ever ready to do our duty, cost what it may...

German Emperor Honors a Catholic. Berlin, October 18.—For several weeks there has been a sharp controversy in the German press over the appointment of Dr. Sphan to the chair of history in the University of Strasbourg...

Commenting upon the despatch, the Vossische Zeitung says: "Never before had the crown made such a public demonstration when confirming the nomination of a professor, however eminent."

MISSIONARY REMINISCENCES

Bishop Grandin's Interesting Experiences Among the Indians of the North-west Territory.

Edmonton, Alberta, N. W. T., September 21.

One day the present Bishop Grandin, then Father Grandin, arrived at an Indian camp named Salt River. It was Bethlehem-like in its poverty. The candles used were made of grease, and two pieces of wood with holes bored in them served for candlesticks.

The first missionaries had to contend with all forms of suffering. On one occasion provisions became scarce. The priest ate but twice a day, and frequently the people with whom he stayed had but one meal a day for him.

Before the evangelization of the Indians the most cruel customs were in vogue among them. The manner of riding themselves of their aged parents was frightful. When they fell sick they were taken to a lonely island and abandoned.

The old couple remained a long time with Father Grandin, but the old woman showed no signs of dying. The provisions were running low and the priest advised the old man to return home lest they might starve.

One day Father Grandin was preaching a retreat to a tribe of the Montagnais, when suddenly the rumor leaked out that the "Son of God" had appeared at a Montagnais camp and promised to save them.

As loving and loyal children of the Church and country, let us not be content to tell what others have done, but ever ready to do our duty, cost what it may, for both Church and country, launch out into the broad ocean of life's opportunities, and, putting our trust in God, as Columbus did, we will meet and conquer every difficulty, and in God's own time reach the real San Salvador of the eternal Western shore.

heard the conversation of the messenger of the "Son of God," hastened to Father Grandin's tent and begged him not to go, for they intended to kill him. The priest did not know what to do. If he went he would expose his life; if he did not go it would be looked upon as fear on his part.

He had no sword, he had no gun, he had no armor, he had no protection of any kind. He had only his faith and his courage. He had only the love of his fellow-men and the love of his God.

REV. A. JAN, O. M. I.

THE WORKINGMAN'S UTOPIA.

Trades Unionism Compared With Its Precursor, the Guild of the Middle Ages.

The half-educated social reformer, like the man of the world with no knowledge of the philosophy of his retrospective in the vacuities of his retrospective.

The Middle Ages, if these re-creators of the world but knew it, were the halcyon times of the workingman. Want and poverty were scarcely known under the feudal system. There was no such amassing of money as there is to-day.

An interesting picture of life in the Middle Ages is drawn by a writer in the Monitor. "Dismiss from the mind," he says, "railways, palatial shops, large factories, machinery, steam power companies, masses of workmen, for a town had no existence; and picture a town with two to fifty thousand people, with narrow crooked streets, small houses narrow crooked streets, with scarcely a vehicle, and the goods conveyed on men's shoulders or in panniers across the back of a horse.

At the expiration of his term an apprentice set up for himself or worked as a journeyman for some master who required an extra hand. His homelessness required an extra hand. His homelessness required an extra hand.

These guilds formed a prominent feature in town life from early times. Before the organization of the trades unions, the guilds were the only organizations in town life from early times. Before the organization of the trades unions, the guilds were the only organizations in town life from early times.

ility in constitution that runs throughout the whole of them, facilitates a fair estimate of their general character. The guild was placed under the patronage of a saint, whose festival became its gala day; candles were kept burning before his statue and Masses were offered in his honor. Once, and sometimes four times a year, every brother and sister, clad in the guild livery and with lighted taper in the hand, was bound to assist at Mass, after which they met to discuss the affairs of the guild, and adjourned to feast together for the nourishing of brotherly love.

This organization of the townspeople speaks for itself; the influence of the Church is conspicuous. Not many towns in those days contained more than 1,000 inhabitants, and the effect of several of these religious guilds on the comparatively small number of people cannot be mistaken. They linked all classes together in a honeyed familiarity by bonds of religion, charity, social intercourse and mutual help.

The month of November is a most wonderful month, in that it brings into extraordinarily clear view the connection between the Church on earth, heaven and in purgatory, making us realize how we are all one. The golden gates seem to open, and let us catch great glimpses of the glory, and our ears seem to hear the immortal song swelling around the throne of God.

Then the scene changes, and we are with our quiet, patient dead who are waiting in purgatory for their perfect cleansing and release. We know, for a saint has told us, that while they suffer in heaven and are glad to see one with us in the heart of Jesus Christ.

How near the unseen world is to us in November. The Church on earth always joins daily, in her holy Sacrifice of the Mass, with the "Sanctus! Sanctus! Sanctus!" of the blessed, and re-enters daily the faithful dead; but in this month, which opens with the feasts of All Saints and of All Souls, and its warning of the future and its judgment, more than ever our hearts must be bound into close union with each other and with all those who are past and gone.

Do we ever think, though what they would say to us? If, down from those heavenly heights towards which we heavenly help us, up from that place of waiting whither we send our sighs,—the faint and holy souls could speak, and we could hear their voices,—what would they say? That they do think of us, help us to the best and highest, we feel assured. But do we ever stop to feel assured, carefully and minutely, what that message from beyond the gates of this life would be for you, and you and me?

When we do think, we find the consolation in our very heart of hearts that, would be left now in the present, no weak confessions, and wishes for our future worldly advancements, "God alone would stand absolutely first with them,

and their one, all-consuming wish would be that he should be first in all our aims and work and through all our life. And this we should realize then with startling force,—the marvelous motherliness of her whom indeed we call our Holy Mother, the Catholic Church, but too seldom realize what we mean in saying it. For that motherliness is something most beautiful, true and tender, most like to our own mother's love; or, rather, it is itself the exquisite reality of which the love of all human mothers is but a sweet type and gentle shadow.

Thus the ages of faith, the days when the Church held sway over the people, were the days when the work was favored and artisans contented, the impostor, and what he valued more, Wages were unchallenged, strikes were needless, excessive toil was restricted, brotherhood was established, homes were decent, accidents were provided for, old age was not feared, few were unemployed and destitution was rare.

When the Church had a free hand, and oppression had been mitigated, her attitude to the workman had been to encourage the union of classes, to consolidate good feeling amongst the workers, to bind all together in sympathy and charity, in forbearance and respect, to hasten anxiety from their hearts, and foster content; and this she secured by applying the principles of Christianity, which she has been commissioned to teach.

THE MESSAGE FROM THE UNSEEN WORLD.

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WHY THE JESUITS ARE PERSECUTED.

The address of Rev. Father Scully, S. J., published in this paper has attracted much attention. The truth of the matter is the enemies of the Jesuits do not love the Church of God nor His Vicar on one knows that better than the illustrious Pontiff Leo XIII., who has time and again declared his affection for the Society and his grateful memory of what he personally owes to it.

If any reliance is to be placed on the word of God and the promises of Jesus Christ, there must and ever will be a complete unity of doctrine on the part of the Pope and his most obedient children of the great Society of Jesus. It is quite natural that the enemies of the Church should "gnash their teeth and plot vain things," that "might is right," and the doctrine that "might is right," and they forget the awful words of our Blessed Saviour, "Whosoever shall speak a word against the Son of Man, it shall be forgiven him, but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."

BISHOP ELECT CONATY.

High Honors for Rector of Catholic University.

Pope Leo XIII. has shown his deep interest in the Catholic University of America, and his appreciation of the work of the rector by conferring upon him the honorary appointment of titular Bishop of Samos, a famous port in the Ionian Archipelago in the Grecian Sea and under the jurisdiction of the Archbishop of Rhodes.

The Church's Great Things.

An eminent Episcopalian clergyman, named Rev. Dr. Huntington, recently said: "Great fear is expressed of the Roman Catholic Church, a host of great praise upon the Roman Catholic Church. I believe it has done great things in this country."

It has done great things in every country. It is the beacon-light of faith in the divinity of Jesus Christ; the teacher of Christian morality; the divinely-gifted interpreter of the Bible; the guardian of the family; the enemy of divorce, impurity and anarchy; the vindicator of Christian education; and the performer of all sorts of works of charity.

OUR BOYS AND GIRLS.

Mother's Birthday.

It was a frosty morning in November when Paul Ellis unceremoniously entered the home of his friend, John Markham.

"Hello Jack!" he cried, "may I ask what it is you are concealing from view, sir? Been into mixing small boys whose mothers are gone."

"Do you always do this sort of thing?" asked Paul, as Jack fell to whistling and whistling together.

"What sort of thing—making shelves?" inquired Jack, with a laugh.

"No, I mean giving presents to your mother, and—things like that."

"Why, I always try to make her birthday different from other days. Seems to me I'd feel real sneaking mean not to notice it at all."

"Paul's face flushed crimson at the unconscious rebuke those words contained."

"Never in his life had he given his mother anything, or taken any notice of her birthday. Indeed, he was not quite sure when the day came, though he thought it was some time during that same month."

"Some years I can't get my mind, but this time I have something really nice. I think. Come and see it," and, showing his trunk, he disclosed to view a very pretty little clock.

"Cost \$1.50," said he, proudly; "I've been saving the money for ever so long. You see the clock we have is about worn out, and mother needs one badly."

"I'm going to get up a clock for the wall to-night, faster than she's asleep, and put the shelf on it. My, how surprised she'll be, when she sees it in the morning!"

"Do what, Paul?" asked his sister Madge, who was just entering the room.

"Oh, that will be splendid!" she cried. "Why didn't we ever think of something like that before?"

"I've a strong suspicion, sis, that its because we've been so busy thinking about ourselves that we haven't had much time for any one else."

"Well, mother has been teaching you to cook lately, and you do first-rate. How would it do to get her off some where in the forenoon, and you have dinner ready when she comes back?"

"That will do, if I can manage it. I believe I can get Mrs. Jones down to the corner to make a birthday cake."

CHATS WITH YOUNG MEN.

Try always to succeed in whatever you undertake.

Do not be discouraged by obstacles. Endeavor to overcome or remove them. Your intentions may be all right, but you must make your acts correspond with them.

Struggle, the Rule of Life.

Struggle is the rule of life. Were it otherwise it would seem as though we might all of us have been put upon the planet in conditions of luxury and ease.

Resolution.

Every young man going out into the world should have a given object in life. They should, of all things, be practical.

The First Duty.

Some young men are so modest that they are afraid of being criticized if they exhibit too many signs of piety.

Increase your Capacity to Enjoy Life.

Nothing contributes more to the highest success than the formation of a habit of enjoying things.

Rev. Father Quinn's Opinion.

To whom it may concern: The good points of Mr. Dixon's new discovery for the cure of the liquor habit, in my opinion, are the following:

The Boon of Work.

Half of the people in the world are busy trying to evade work. Well for them that they cannot wholly succeed!

THE CATHOLIC RECORD.

True Course.

Colonel Higginson, when asked to name the incident of the Civil War that he considered the most remarkable for bravery, said that there was in his regiment a man whom everyone liked—a man who was brave and noble, who was pure in his daily life, absolutely free from the dissipations in which most of the other men indulged.

Results.

We quote with pleasure from Our Young People this article on "Results," well pleased to find it in a periodical devoted to the rising generation.

Unexperienced youth going out into the world.

One of the first results will be the loss of that integrity which he left the parental roof-tree. Losing that gem—and he will pay it for his first "spree"—he will find himself so much less free, so much less his own master, and will sensibly sink in his own respect as well as in the esteem of others.

There are instances where young men have reformed after a few years of intemperance.

Step after step in the slippery path is taken, until the brilliant, promising boy is only an outcast, scarcely a shadow of the lad who started on the road to perdition.

A Lesson to Young Men.

The members of the Euclid Avenue Baptist Church are celebrating the Golden Jubilee of that organization.

President Eliot and His Defenders.

Last July the President of Harvard contributed to the Independent an article entitled "The Voluntary Church in a Democracy," in which he stated that "the uniform teaching of the Church down to the French Revolution"

ALCOHOLISM CAN BE CURED.

Rev. Father Quinn's Opinion. To whom it may concern: The good points of Mr. Dixon's new discovery for the cure of the liquor habit, in my opinion, are the following:

An English Author Wrote:

"No shade, no shine, no fruit, no flowers, no leaves, no November, no American winter, and no FREE DOM FROM CATARRH which is so aggravated during this month."

LABOR IS ESSENTIAL.

To Adam and Eve in the Garden of Eden God gave the work of tilling and dressing the garden, because labor was essential to happiness and progress.

LABOR IS ESSENTIAL.

God, according to the Catholic Church of today, does not appoint for a people any particular form of government; nor does He select the particular men who are to rule.

LABOR IS ESSENTIAL.

The great demand for a pleasant, safe and reliable medicine for all affections of the throat and lungs is fully met with Dr. Williams' Catarrh Cure.

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AFTER SHAVING

RODNEY'S EXTRACT COOL'S, COMFORTS AND HEALS THE SKIN. ENLARGES THE PORES. BRINGS THE MOST TENDER FACE TO ENJOY CLOSE SHAVE WITHOUT UNPLEASANT RESULTS.

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