The Catholic Record. London, Saturday, November 9, 1901.

A SUGGESTION.

The Sacred Heart Review advises our societies to abandon the absurd custom of inflicting high-cockalorum titles such as Grand and High and Excellent upon their officers. May we further suggest that they erase the banner and scarf items from their list of expenditures? The money that would be thus thrown away could be used as a nucleus for a library fund, for subscription to sound periodicals, for anything in fact that makes for better Catholic manhood.

TO OUR CRITICS AND OTHERS.

Now and then our sanctum is pervaded by the fragrance of letters penned by our critical brethren pointing us out the highway to journalistic perfection — for which we are duly thankful. Our well-meaning friends talk about our shortcomings, but we have a suspicion that they really do not know what they are, and that they accept them as their political tenets, as a matter of faith.

We do not, of course, claim immunity from imperfection, but we think that us with their ideas of culture and thoroughness.

stand any amount of it. If our mer-social line between broad-cloth and with a Bishop." chants will give us a share of their adverstising, and our friends their sub- is that we who talk about unity yet suf- not meet with that kind of a Bishop, scriptions, we may succeed in turning fer our poor triendless half-fed gamins and conducted themselves accordingly. out a newspaper good enough to satisfy to be unto us as Lazarus was to the rich as premiums for new subscribers. We tudes of some after-dinner speeches. have no doubt as to the legitimacy of And yet we have time and cash for to press it into service.

is venturesome to the verge of absurdity and abounding in a self-conceit that will induce him eventually to place and nothing is left but the noisome sight many histories of the Filipino upon the of self crawling off to hide itself. The many instories of the rinpino upon the market. At present there are some best of men want a touch of this kind, pire." characteristic of the sham and pretence of much modern education. In other heaven. days the wise man was proud to declare he knew nothing. In our days a stripling with a smattering of ologies wonders that his small head can carry all topic of the day is

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ratus SITION MITED. , ONT. "What is Uncle Sam going to do with the new 'white elephant'—the seven hundred school teachers recently sent out here—he so philanthropically or un-knowingly saddled upon himself. With-out the complicative privileges, their out the commissary privileges their slary of \$75 a month does not even keep them in food. They cannot speak Spanish and never will learn to under-The general impression ald be cheaper for Uncle spanish and Tagalo. The general impression stand Tagalo. The general impression is that it would be cheaper for Uncle Sam to transport all the Filipinos to the Sam to the

LONDON, ONTARIO, SATURDAY, NOVEMBER 9, 1901

OUR UNITY.

Now and then we hear sundry talk about our unity. We wish devoutly we could see for ourselves the glowing picture limned by post-prandial orators, but so far we confess it has not come within our line of vision. And because we happen to believe in the renability of our optic nerve we do not imagine it exists, save in perfervid imaginations. If we were united we should have more influential workers in all our organizations: more support accorded to objects and causes which are championed by comparatively few among us. A gentleman who had done much for a section of this community assures us that he has been ever hampered, not only by the apathy of his coreligionists, but by those who, though ready always with hostile criticism, never vouchsafed any aid towards remedying that at which they railed.

We do not expect that we ought to their pew rent, and lament betimes that manners and grace of a Chesterfield.

We have alluded to this before and thoughtless criticism will never imbue because it lies near to our heart and Money talks, however, and we can and have a contemptuous pity for the wou have never before had to deal

and as for time, we give hours towards securing an invitation to the canon they drafted, then any necessary for the current and answer the following questions: How answer the following questions: How they drafted, then any can their claim to have healed diseases towards securing an invitation to the canon they drafted, then any THE SCHOOL M'ARM AND THE a fashionable function. But for the acquiescence in the views of the lay are all baptized, and of the little ones their conscience and to their God. or before the court of our limit, except or are all baptized, and of the little ones their conscience and to their God. through the senses? And if we cannot There used to be a somewhat unanipous opinion as to the clusiveness of of identical interests, we have but into take off their borrowed vestment—to their conscience and to their conscience are conscience. There used to be a somewhat unammous opinion as to the elusiveness of of identical interests, we have but into take off their borrowed vestment—to the average Oriental. Men who so-difference. Moreover, we should try speak the truth and shame the devil. journed with them for years gleaned to understand that, as the scholar little knowledge of their real character: ly Bishop Hedley says, that the and a priest, as is said, who had grown love of God is demonstrated, and it old among them left in response to the were certified by kindness to men. For entreaties of his co-laborers who wished it is very easy for a man to deceive for a history of the Filipino, a large himself as to his real love of God unless book which unfortunately contained he translates his spiritual affections into deeds. What passes for real love of He was "glad to acknowledge the the Heavenly Father may easily be only noble part which the Catholic Church But the up-to-date citizen of this generation is not disposed to profit by the eration is not disposed to profit by the experiences of his brethren. He is willing to essay success where others apparently more qualified have failed. He is venturesome to the verge of absurdwhat the charity for our brethren does. our pride in that priceless heritage. Philippines endeavoring to place the natives on the avenue of civilization It says, Do something, or do not preduce the natives on the avenue of civilization It says, Do something, or do not preduce the native of through the medium of that monumental failure yelept the United States public good, or your piety is a sham. Open the blood tingle as that of the early failure yelept the United States public school system. These young men and your purse or do not flatter yourself pioneers, the big-hearted, chivalrous anxious to learn. That, by the way, is

WHAT ARE THEY GOING TO DO

ABOUT IT? If anything were wanting to convince not for him. But we know why they the Episcopal Bishops in the United braved the perils of the wilderness, and McLean, surgeon at the United States States that their position was merely to deepen and intensify that knowledge Hospital at Mutinlupa, the general states an honorary one, they have found it in we recommend the perusal of the lives vention at San Francisco. The Bishops, across the ocean the blessings of Christo their credit be it said, voted against tian civilization, leaving behind them the re-marriage of divorced persons. the narrowness and hatred, the political King Henry VIII., their illustrious and social wrongs with which it had befounder, would, had they lived in his come associated. Teach our children time, have given them short shrift for their history. It is one golden period the same. He piaced regarded address who masquering royal-made prelates who masqueriaded in mitre and crozier took care not to run counter to his opinions. But the Episcopal prelate of the twentieth century has forgotten all that; and at this hour regrets that his predecessors should have helped in the writing of the piaced and the self-seek in more and that the control of the many possible that the special care the control of the same of the sam wo weeks, and have raised more powwand disturbance than the whole
army did during the palmy days of the
insurrection. Since leaving the Unide
States about one hundred of them have
been married, and the remaining six
hundred are busying themselves day
and night to get into the matrimonial
band wagon, the wheels of which never
cease turning even in the Philippines."

We are indebted for the quotation to
the Catholic Standard and Times of
Philadelphia.

hour; regrets that his predecessors
should have helped in the writing of

defiance of their authority.

The lay delegates were consistent in the matter. They belong to a sect that owes its origin to the lustful propensities of an English ruler, and they father has already stigmatized its chief could not, without condemning him, acquiesce in the decision of the prelates. Moreover they are, according to their own principles, entitled to do just what they please. They do not want to give up the flesh-pots of the Reformation, and they are going to stand by Luther and King Henry, the Bishops to the contrary notwithstanding. But it does seem curious to an outsider that men who are rated a; spiritual chiefs should be flouted by their subjects, and have a canon, highly complimentary indeed to their good instand in serried lines behind everything tentions, relegated to obscurity. What that calls itself Catholic. But we think do those pretates think of St. Paul's that sympathy and support should come advice to Titus: "Teach and exhort from those who do nothing but pay and rebake with all authority: let no man despise thee." As for ourselves youths who have through indolent self- when we read the report of the Conishness been exposed to the influences vention we bethought of the great St. and dangers of the streets, have not the Basil who when threatened by Modestus with every species of punishment if he dared resist the imperial order, replied we make no apology for doing it again that "We ought to obey God rather than men." "Never before," said Modestus, concerns the interests of the Church. "has anyone addressed me in such We can bear with political differences terms." "Perhaps," answered St. Basil

The delegates at San Francisco did

our own conscience. But what troubles man of old. A fact like that—and it is consequently look complacently, for us most in the journalistic field is the an undeniable one—constrains us to three years to come at least, upon an necessity of competing with contempor- have a suspicion that our unity is some- evil that is abominated by all thoughtaries that offer gold watches and money thing that lives only in the pious platiful men. And the saddest part of the gone over to the forces that make for this method of securing business, but to other things. We grudge not money the disruption and degradation of every us it smacks of the "Sheeny," and we for the purpose of making a brave Protestant home in the United States. are glad that but one editor has seen fit show before some passing celebrity, Surely its prelates are in a

A POINTER.

We request our readers to note for purposes of quotation the words of the Duke of Cornwall to the address from Laval University.

signal service to Canada and the em-

We ourselves have need to quicken tend you love God! Try to do some but none, we ween, so quick to make interest in human trouble and suffering, through the unknown—the dauntless could not understand him. How could he when the supernatural was body it was on is a real material body, and not a mere idea existence in some mind. You cannot use the testimony

submit as gracefully as they can to this half of their King and his empire. If defiance of their authority.

Does not this indicate that the Episcopal Bishop is the veriest puppet and the Episcopal Bishop is the v was ever pulled hither and thither by the strings of lay interference and dictaty and devotion into the minds of those to whom it ministers."

We appreciate the kindly words of the Duke, but it does seem strange that while he extols the Church his royal doctrines as superstitious and idolatrous. He has reviewed the South African veterans who gave of their best study and prayer and struggle, a vision for him and his; he has seen and spoken to some broken by the toil and exposure on the veldt, and in his innermost soul he must abhor the lying and malignant insult to them that the and malignant insult to them that the law places on the lips of the monarch. And that oath that would disgrace any statute book in the world is not only an insult to Catholics, but to every Englishman irrespective of creed. It may have pleased departed bigots and perchance be not looked at askance by some of their descendants: but it must grate harshly on the ears of those who have been broadened by time and experience and who know that it embodies a despicable calumny.

CHRISTIAN SCIENCE.

N. Y. Freeman's Journal.

Though we have concluded our c ments on Mr. McCrackan's article, there yet remains a point for the con-sideration of the Christian Scientist, and to which we call his attention:

(1) They teach that the material uman body, such as that eaten by cancer or tortured by pain, has no real existence outside the mind, and that as existing in the mind it is a delusion, a hantom lie told by the mortal mind to

(2) They teach that the testimony of the five senses, which bears witness to the reality of our material bodies and the material universe about us, is not good testimony, for it has to be con-

(3) They at the same time claim—in proof of their doctrines—that they have

effected many cures.

Now these three positions make it necessary for the Christian Scientists to before the court of our mind, except

detusions? In discrediting the senses do they not discredit the very witnesses they must rely on to prove their claims? What is a claim worth that rests on confinal to the confined to the co fessedly false witnesses? A short dialessemy raise witnesses: A short dia-logue will illustrate the situation: Christian Scientist—We have cured

many diseases.

Christian—Give us a case in proof. Christian Scientist—Well, there is the case of John Doe, who had a cancer on his cheek. You see, it is now entirely healed. Nothing but a sear re-

to prove your cancer cure they are equally reliable when they tell me that the cancer was a real one and that the body it was on is a real material body, of the senses to prove your claimed cures, and reject it when it disproves

cures, and reject it when it disproves your doctrine. It is good in either case, or it is good in neither.

The Christian Scientist is forced to the alternative of admitting the reliability and validity of the senses as witnesses, or ceasing to appeal to claimed eures in proof of their doctrines. And if they admit the reliability of the if they admit the reliability senses, those senses prove their doctrine of the non-existence of bodies to be

Leo Extolls the Orders.

PRESBYTERIAN M NISTER JOINS THE CHURCH.

The announcement that the Rev. John Charleson has left the Church of Scotland and resigned the pastorate of the Thornliebank parish church, Paisley, in order to become a Catholic, has caused quite a sensation in Scotland. The reverend gentleman addressed his congregation for the last time on Sunday, when there was a large attendance. It was, he said, his duty to say the most painful word that could ever fall to his lot to say to them, his people, who were dearer to him than life itself—the word farewell. After long and deliberate study and prayer and struggle, a vision of God had come to him, and he could not but obey the Heavenly call. Perhaps he did do wrong in confessing ho hard had been the conflict of his soul and raised, as it were, out of his heart's life; but that was a smaller matter compared with the saying of farewell to those who had lovingly deyoutly assisted him and joined with him in that house in worshipping the Eternal Fyther. How dear and helpful and comforting they had all been to each other or eather than they had all been to each other, or rather they had been to him, especially during the last few years, especially during the last few years, words could not express. That pulpit was not a proper place for his expressing the research for his withdrawal from ing the reasons for his withdrawal from the Church, and, no doubt, they would the Church, and, no doubt, they won-have an opportunity of learning them later on. His prayers would never cease to be offered up for them, that they might be led into the way of truth. After this statement Mr. Charleson completely broke down, and many of the ladies of the congregation were moved to tears. The benediction was solemnly pronounced, and for a minute or two afterwards Mr. Charleson stood engaged in silent prayer.

The congregation rational of prayer. The congregation retained their seats until he had entered the vestry, and

LEAGUE OF THE SACRED HEART.

Ohristian Mercy.

GENERAL INTENTION FOR NOVEMBER,

American Messenger of the Sacred Heart.

It is not enough to give the material or spiritual relief the needy may require: to be truly merciful one must feel their need as if it were one's own. "When thou shalt see one naked, cover him; and despise not thine own flesh," is the advice of Isaias. "My son shed tears over the dead, and begin to lament as if thou hadst suffered some great who may be not truly christian only when it pities and pardons and strives to redeem the sinner whom Christ came to save. can know that the cancer has been healed. Now, as you say they deceive me, I cannot say on their testimony, that I know anything about the cure which you speak of. Therefore, until you admit that my senses are creditable. which you speak of. Therefore, until you admit that my senses are creditable witnesses, I cannot admit any of your in the dealings of sinner with sinner, of the one in misery of any kind with his

elaimed cures.

Christian Scientist—But I can bring many other cases.

Christian—But the same difficulty remains as in the cancer case. Before must admit that my senses are reliable witnesses, and if they be reliable enough to prove your cancer cure they are equally reliable when they tell me that nowadays with the blasphemy that pro nowadays with the biaspnemy that piro-nounces God severe and even unjust because He punishes sin, cruel because He lets us suffer the evil consequences of the sin of our first parents and our own even after they have been for-given. We may not repeat of enter-tain it for a moment in our hearts, but we may, nevertheless by heeding it at all, lose sight of the real nature of God's mercy. Now without a clear and God severe and even unjust Now without a clear and God's mercy. Now without a clear and God's mercy. Now without a clear and firm conception of God's mercy, we sh'll necessarily question His justice. Unless we have some idea of the greatness of His kind mercies, as they are terned so often in Holy Scripture, of the greatness of termed so often in Holy Scripture, of their multitude, their eternity, their pre-eminence above all His other works, we shall not know how to defend His justice, or understand why He requires in us a spirit of mercy towards our

the shrewdness or dishonesty by which they out-wit or defraud their fellow-men they out-wit or defraud their fellow-men than in the pity or sympathy they show to the needy or afflicted. The cruel phrases "survival of the fittest," "en-jightened selfishness," "every man for himself," are adopted as maxims, or rather as pretexts for the heartless treatment of men and women whose condition or circumstances compel them condition or circumstances compel them to submit to every form of oppression, byword as well among those who perse-

It is true that certain forms of pity and philanthrophy are well practised and advertised in our day, and we boast of them as if the world had never known them before. But pity and philanthrophy are not mercy; nay, as we know them, they are but too com-monly a subterfuge from the practice of mercy. It is not mercy that builds poorhouses and hospitals just because it is painful to have the poor with us always and annoying to meet their im-portunities, or to witness the sufferportunities, or to ings of the sick and run the risk of contagion from their presence. It is very consoling to see the number of asylums for the poor, the aged, the in-firm, the waif, the outcast, multiplied and improved in every way for the comfort of those who refuge in them, and it is well to remem-ber that, whatever the motive be which inspires such charity, it is the result of the Christian civilization which supplanted a paganism in which any system of relief for those in misery was unknown. Far from depreciating, there-fore, the merit of modern philanthropy we should bless God for what is good in we should bless God for what is good in it, and try by our example as well as by our prayers to infuse anew into it the Christian spirit of mercy from which it took its origin; but we should not be content with it as a substitute for this

There is a true spirit of mercy in the world, and it is admirably described in the chapters of "Disowned" printed in this number of the Messenger. The poor are housed and fed, the aged and infirm are tenderly cared for, the sick are visited and nursed back to health, the dead are mourned and buried with Christian rites. There is no form of bodily suffering for which this mercy fails to previde, with a sympathy which We all remember the parable of Our Lord about the merciless servant who had his fellow prisoner thrown into prison for a debt of an hundred pence, just aften his master had forgiven him a prison for a debt of an hundred pence, just after his master had forgiven him a debt of ten thousand talents. It describes very exactly our own lack of mercy to our fellow-men, much as we throw ourselves on the mercy of God.

Marcy moves the heart to pity and to Mercy moves the heart to pity and to the cold charity of salaried attendants Mercy moves the heart to pity and to compassion over another's misery so effectually that we do all in our power to relieve it. When Christ was moved at the sight of the hungry multitudes the sight of the hungry multitudes purpose of the exclusive purpose of exercising works of mercy relieve their wants purpose of the purpose of exercising works of mercy relieve their wants purpose of the permit communities the conductive that the conductive the permit communities the purpose of exercising works of mercy relieve their wants purpose of the permit communities the permit at the sight of the hungry multitudes following Him into the desert He at once performed a miracle to feed them. When He took pity on the sick and the leprous He straightway healed and cleansed them. Besides the external act by which He came to their assistance, there was also the internal act on His part, by which He felt their misery to some extent as if it were His own.

It is not enough to give the material souls berefit of a sense of right and wrong, than they behold daily with

gin to increase the miseries of poverty, when the month consecrated to the souls in purgatory makes us more attentive to their cry: Have pity on me, have pity on me, at least ye O my friends!

CATHOLIC CITIZENS AND FED-ERATION.

T. B Minaban in November Donahoe's.

As a result of the preparatory meetings held in New York City and at Long Branch, National Federation of the Catholic societies of the country may now be taken as a fact. The question of such Federation has during the past two or three years avakened general in two or three years awakened general interest. It has been widely discussed. The only real objection ever raised—danger in a political way—has been fully and satisfactorily answered. The trend of opinion among Catholic citizens is now strongly in favor of respond-ing to the call for a National Convention. From every section of the country reports already promise a very full and representative gathering on the 10th of December at Cincinnati. There is nothing surprising in the success of this effort towards a National Union of the various societies of Catholic laymen. With the urgent necessity for such action on the part of Catholic citizens, with the inviting results possible to be realized thereby, the wonder is that such a Federation has been so long de-layed after those already formed by citizens of all other denominations. Separated, even though very numerous, societies of Catholic citizens remained a cypher in national life; united, these same societies will necessarily a power to be reckoned with. ticipated results of Federation are quite fully and thoughtfully summarized in the circular letter sent out by the temporary organization recently effected at Long Branch.

Catholic Citizen. The first week's series of lectures to

non-Catholies at St. John's cathedral, mission explana

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AN ORIGINAL GIRL.

grounds told all about it, and some of

the detachments of Miss Burram's wandering tenants had been met and

to have a picnic on Miss Burram's grounds. Herrick rubbed his hands to-

ther with immense satisfaction; some

ing to light, notably that of the monthly

jaunt in the carriage to the city. In the home of the Geddings, while the

various accounts afforded intense amus

ent, they also increased almost to ever heat Rose Gedding's interest in nd desire to know Miss Burram's

Charge. Even one of the little local papers which had only begun its

existence, had nearly a column about the event, and in school, to which Rachel was not driven any more, Sarah

attending her always, she found herself an object of unpleasant interest and

notice. On one occasion, while Rachel waited at the school-gate for Sarah,

who was usually tardy, the Herrick

twins seemed purposely to linger also, and to draw about them their tardier classmates; in a moment the object was

apparent in a copy of the local paper being shown by Mabel Herrick, accom-

"Pa says that it's awful to have such

oings-on; that Miss Burram's Charge s enough to upset a whole community;

says he's going to say something

All was spoken loud enough to make

about it in his speech at our reception the week after next."

Rachel's cheeks tingle. But Mabel Herrick had one other listener of whom

she was not aware, till she found the

paper snatched from her hand, torn into

bits, and herself sharply reprimanded by Rose Gedding, who with her insep-

parable companion, Hattie Fairfax, passing through the school-yard was at-

racted by the loud tones and stole up

"You tell your father," went on

Rose with a kind of passionate indigna-

tion and quite unaware that the object

she was defending was listening to her,

Charge, whose nobleness of character he isn't capable of understanding."

Mabel and most of her companion

well; they being only little girls, and

Rose a tall young lady, and a very angry-looking young lady, but Alida

Herrick had an unexpected supply of

ily, "that my father is a school trustee, and you'd better be careful what you

its utter loneliness and homesickness

to Rachel about what they had both

vell to lay before her mistress all that

father. Sarah's willingness to give news

Of course Sarah had heard all of the

recent gossip, even to the piece in the paper, on which she could not forbear

Sarah turned upon him:
"Jeem Hardman, I'll just put it to

roman, have done the same thing

The coachman felt constrained to ans-

I nailed him there—if I could only

That speech of Sarah's to Hardman

er intention of finding out whether her

or Miss Burram's Charge, Sarah had a

fine opportunity, and she told the whole story, even to the fact that some one

ram in the paper. Miss Burram immediately sent Sarah for a copy of that

and the " impidence

' to put Miss Bur

had only taken place the day before and it had somewhat distracted her from

had said about her

sav about him.'

rere confounded and dumfounded as

were so deeply absorbed, not one

them noticed the approach.

behind

Mabel; Mabel's companions

Miss Burram's mysteries were com-

with the result that all

Hy Christine Faber.

CHAPTER XXII.

questioned, with the result that all Rentonville was informed how Miss Burram owned the big double tene-ment-house in the city for which her Charge collected the rents, and how that same Charge had invited the people Hardman's shrewd remark as to Miss Burram's way of not taking note of an offense immediately was true in the in-stance of Rachel's "excursion." Miss Burram did not speak of it to her Charge during that Sunday, nor did she let it make any difference in Rachel' relations to the company. Rachel dined usual, and after with the company as 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.

The pompous Mr. Burleigh was not quite at his wonted ease; he had hardly recovered from the shock given him by that unexpected sight of Miss Burram's tenants, and he wondered if that lady knew of their proximity. He could not broach the subject unless to her private ear, and for that there would be no opportunity till the rest of the com-

pany had retired.

To his well-nigh speechless amazement, after Rachel's departure Miss Burram said with unusual deliberate-

ness and emphasis:
"My tenants came out here this morning on an excursion; they had it for a while, on my grounds."

Burleigh gasped: "I met them going toward the station as we were coming here; but I don't understand—your grounds—were they

'I believe they were,'' answered Miss

Burram with provoking slowness.

Mr. Toussel put in:

What an opportunity to give them An excellent one," said Miss Burram without a change in her voice, "if only we had been prepared for their coming." And then she changed the conversation to Burleigh's burning disappointment; he actually quivered to know how, where, by whom, and when Miss Burram's tenants were invited, but he knew the lady too well to at-

tempt another question.

Sarah had told her wonderful tale to Hardman not without a very strong feel-ing that he knew all about it since s Rachel was in the middle of as she said, but she thought it better not to say anything about her private suspicions, for two reasons: one, that the knowledge of such suspicion might make Hardman more disposed to censure her for telling her Mistress, and the other, that her suspicions were like a reflection upon him, neither of which ends were desired by Sarah, since she till expected an answer to her letter. Her curiosity, however, to know who and what the crowd were was at white heat, and when Hardman simply listened without so much as betraying in a single feature of his face anything further than her disappointment was sickening; and when at the end of her statement he actually left the kitchen without so much as answering, she turned upon Mrs. McElvain:

wasn't for the letter that he hasn't the manners to answer, I'd give hasn't the manners to above the him a piece of my mind, for it's my firm belief that he knows all about them dirty people that were here to-day. Hardman had not answered Sarah for the reason that he did not want to en-

lighten her, and because he felt the use lessness of any reproach. He had determined to seek an interview with Miss Burram as early on the next day as possible, but chance threw the interview in his way that same Sunday afternoon Miss Burram required his services for her private sitting-room; it had slipped its fastening, and finding when he had finished his work that she was still in the room, he summoned sudden courage to ask her to listen while he explained

"It was all my fault," he said simply: you used to drive Miss Burram the first from his "I encouraged Miss Rachel, and I of every month, and afterwards where planned it all, and I got the people here, and all the blame and the punishment ought to be mine. And I make bold, Miss Burram, seeing it's all my fault, to ask as a favor that you won't punish

Miss Burram betrayed neither surprise nor indignation; she was not sur-prised at Harman's part in the "excurprised at Harman's part in the "excursion," for in the very moment of her own discovery she was certain her Charge had not and could not have acted without his help; but she was somewhat surprised at his frank avowal.

"Then according to your own show-

Then, according to your own show-

"you have aided my Charge to this de-flance of my wishes and regulations."
"Don't put it that way, Miss Bur-ram; it wasn't no deflance—it wasn't on them lines at all; it was on the lines of charity to the poor; to give them a little of the pure air they can't get in

his own bold earnestness.

"Who first thought of asking these people out here to my grounds?" she asked with a slightly indignant emphasised with a slightly indignant emphasise.

"I nailed him there—if I could only nail him so as he'd give me an answer to that letter." s on the "my."
Hardman was too honest to lie, though

he would have given much to be able to say it was he; he answered at once: "Miss Rachel thought of it first be-

part of her nature always to think of the poor, and no more would have come of it if I hadn't encouraged her, and planned it all as I told you."
"Well, Jim, for the future, Miss Rachel and you must have no intercourse; her visits to the carriage-house or to see you anywhere, must stop. I all so instruct my Charge."
"Very well, ma'am," Jim replied,

despite the sinking of h conscious, despite the siming of the heart, of a sort of relief, since he had not been dismissed from Miss Burram's service; he had almost expected that, service; he had almost expected that.

To Rachel, Miss Burram's explicit locked in her room, she cried and sobbed in all the abandon of childish despair.

For days gossip was again rife about Miss Burram's of The Onotomah Club who had witnessed the seene on Miss Burram's

The narrative, while it lauded Miss Burram's and the content of the seene on Miss Burram's and the content of the content surreptitious "excursion" to her grounds, but also one of the big city

veritabla angel in disguise, was exceedingly ludicrous. Both papers accom-panied a letter from Mr. Terry.

"Surely now, Bedilla," the letter said. "yo will discontinue what is so prolific a source oublicity. You must see the folly of your preceding with regard to Rachel, and while the feelish thing the child did is creditable to he feelish thing the chud on is of the dear it ought to be an effectual warning tyou. For her sake, cease to be the owner of that rest-hole, or at least let the example of her steempt to give more of the sources of health to these poor wretches move you to be ter their condition. Yours as eyer,

Yours as ever, TERRY.

Miss Burram promptly wrote :

Miss Burram promptly wrote:

"My Dear Territ, "The prolific source of publicity which you so deplore, is also a very profile source of income to me. Whether I need it, is not your business. You have helped to teach me that hard cold dollars, when carefully takes care of, neither betreay nor describing the season of the condition of those poor wretches!

From all of which you will understand that I intend to continue the ownership of the yesthole.

On the very first day of July Miss Burram went herself to the city in the carriage driven by Hardman according observing which, Sarah

said to Mrs. McElvain:
"Miss Rachel's out of a job, and it's all on account of the freedom she made with Miss Burram's dirty tenants."

CHAPTER XXIII.

The closing reception of the Rentonwas to be held acville public school cording to its summer custom on the third day of July, and as this was al-ways the most important reception of the year, more expectation clustered

about it.

The Herrick twins were each to give recitations, a sort of compliment paid by their teacher to Mr. Herrick on acint 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 the mother of such clever daughters; and for the first time there sprang up within her a wild wish to be present at the reception. She was too well drilled in her position of to mind his own business; not to con-ern himself at all with Miss Burram's drudge and in obedient acquisseence to the opinion of her husband and children that she was quite unsuited to any place except her own home, to breather wish aloud; but she fostered it till it grew to be a very settled, but at the same time a very secret, determination.

Rachel as usual took no interest in the proceedings; the teacher would not think for a moment of giving her an public part, and the child, being de prived even of the consolation whice ment of giving her any Hardman's society afforded, had lost interest in everything except the hope to an assured convic

Just then Sarah appeared, having heard as she came up the road the whole of the angry squabble, and Rachel hasttion, of Tom's return.

In her utter loneliness and want of some companionship she had gathered pebbles from the beach amounting to the ened away with Rose's words ringing in her ears; they were the first kind words she had ever heard spoken of umber of days which must elapse before Tom came, and every night she herself in the school, and her heart, in threw one of the pebbles away, and dress, the other, small, somewhat faithfully counted the rest, as if she stooped, shrinking, and attired in a went out to the speaker.

Sarah for a wonder made no remark did not know the remaining number so well it seemed to be written upon he just heard, chiefly because that peculiar woman was wondering if it would not be

Hardman had made up his mind to attend the reception, chieff because he thought it might afford him a sight of Rachel; since Miss Burram's order he to Herrick did not make her sensitive to giving news against him to her mis-glimpse of her, for with her scrupulous ense of obedience she avoided every nim. Nor was he less careful to obey his mistress' instructions, only as he said to himself, "just to look at the child wouldn't he hadden to head to have a common place of endings, and his common have to be a common had been a occasion that might cause her to mee you used to drive Miss Burram the first of every month, and afterwards where you used to drive Miss Burram's Charge to."

Trom lim, for July as he has about himself in his best clothes and was about to ask her permission to absent himself to about her Charge as hinted by his for a couple of hours, Sarah came to him daughter was not delivered. On which Hardman forgot his usual with an order to have the carriage half-hour. And to his prudence, and answered;
"Thanks to you, Sarah, for it all; if
you hadn't told Miss Burram, as you
nadan't told Miss Burram, as you
entered the carriage, she told

did, the poor creatures would have had their little excursion, and there would have been no more about it."

amazement after his mistress had entered the carriage, she told him to drive to the public school.

The public school was in a fact. heat of the day had little effect; every body seemed to be spasmodically anxious about something, and the crowd of yourself; if you came without warnin' on a parcel of dirty tramps—and dirty visitors was so great that not alone the company of the company o on a parcel of dirty trainpy on Miss uncivilized tramps at that—on Miss Burram's elegant grounds, with Miss Rachel in the middle of 'em,—I say one of any note in Rentonville seemed that the seemed one of any note in Rentonville seemed one of any note in Rentonville seemed that the seemed one of any note in Rentonville seemed that the seemed one of any note in Rentonville seemed that the seemed were the broad front doors thrown open without warnin',—mightn't you, in the excitement of the moment, and you a man, while I'm only a poor lone orphan one of any note in Rentonville seemed to be there, from the members of the Onotomah Club to Rose Gedding's father and Harriet Fairfax's uncle The two latter gentlemen came because the daughter of one, and the niece of the other, were, with six more young "Perhaps I might, Sarah," on which, in order to avoid further discussion, he left the kitchen, and Sarah said to herself:

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an adjoining city.

The crowd was so large that the ac commodations were much too meagre; the platform space being taxed till there seemed to be scarcely breathingoom, seeing which Russell resigned hi ent seat in jutaposition to Herick, and he volunteered to do an usher's

duty in the body of the school.

In every aisle save the broad one in the center kept entirely free for the nistress had seen the article in the local duty aper. Now, however, in the incident Rose Gedding taking up the cudgels passage of the pupils, chairs and campstools were placed; and they were oc-cupied till the lines of visitors extended the doors, and there was no more room except in the center aisle, for the chairs which were still in reserve in one

of the class-rooms.

Just at this crowded time Miss Burpaper. In a half hour Sarah returned to say with an awe-stricken air, there wasn't a copy to be had for "love nor money," every one had been bought.

Within an hour, though, Miss Burram was in receipt of not alone the local paper containing the account of the paper containing the account of the containing the account of the containing the account of the paper containing the account of the containing the containing the account of the containing the acco

swept toward him, the janitor, recognizing her, bowed, and made way in-

stantly. "I'm Mrs. Herrick," said the little woman in a last desperate attempt to be permitted to enter, just as Miss Burram reached her, and the two women looked at each other. It was the first time either had seen the other; Mrs. Herrick being perhaps the only person in Rentonville who had never seen Miss

"Are you the wife of Herrick, the school trustee?" asked Miss Burram.

"I am," was the reply.
"Then, you come up-stairs with me,"
at which the janitor could demur n farther; instead, he volunteered his services to conduct them to the rear of the assembly hall where there would be ore chance of seats than in the front. The rear of the hall was filled with people standing, waiting till the de-clamations should be over, when, Rus-sel said, seats would be placed in the centre aisle. On the outskirts of this crowd Miss Burram was contented to stand. She was tall enough to see over he heads of the crowd, but her companion could see nothing, and the crowd itself was so absorbed in the exectation of what was to come, that Miss Burram's presence was unheeded except by one or two. If Mrs. Herrick could see nothing, she could hear, and the moment Mabel's voice sounded, clear, distinct, and without a fremor to belie her over-bold self-possession, the mother's pride could contain itself no onger.

That's one of my daughters," she said to Miss Burram, " and the other's

going to speak to."
All the people in her vicinity heard her remark and they whispered one to another it must be Mrs. Herrick, and was too bad she didn't have a better place; and then for the first time, the people seemed to realize that Miss Burram was among them, and it caused such a stir that Russell hastened forward to earn the cause of the commotion.

Even to his waggish soul it gave a little shock, when he beheld the haughty, scornful woman whom he had nuch cause to remember, and a good leal of surprise, when he was told that deal of surprise, when he was tool that the little insignificant, oddly-dressed woman was the Mrs. Herrick of whom he had heard such glowing eulogies from her husband; it immediately set waggish wits to work, and when Herrick's speech was under way, when bombastic English he was lauding woman to the skies, depicting her as wanting opportunity alone to show herself entirely the equal, and even the superior of man, and citing different instances in which her influence had proved the inspiration and the very savior of man, he beheld with a horrified tare his own inferior wife in company with Miss Burram, being escorted by Russell to chairs in the very front of he centre aisle.

The contrast in the appearances of the two women, independently of the breathless amazement caused by the very presence of Miss Burram, was enough to attract the most indifferent attention; the one, tall, scornfully erect, and fairly flashing in her rich costume that looked as if it might have done duty fifty years before.

Into Herrick's very eyes looked Miss

Burram, and up into his face looked h s wife, a glow of pride and pleasure, half ningled, however, with fear, coming

into her features as she thought:
"I never knew Bilder had them kind of thoughts about women.' Herrick gave a kind of gasping cough

saying triumphantly to Jim:

"You see, Jeme, it doesn't do you much good to be like an oyster all the time; all your secrets are out—the whole of Rentonville knows now where you used to drive Miss Burram the first."

In this mistress' instructions, only as he most commonplace of endings, and his woice and his manner were so changed, echild wouldn't be holding intercourse with her." But even this hope and the holding intercourse with her." But even this hope and how what had happened to anticipation which he had hugged to himself, thinking it was almost as good as Hubrey's "creoles," and Miss Burram the first.

A SECOND TRIAL

It was commencement at D- College The people were pouring into the hall as I entered. Finding the ceoice seats already taken, I pressed onward, looking to the right and to the left for a vacancy, and on the very front row I

found one.

Here a little girl moved along to ake room for me, looking into my face with large gray eyes, whose brightness was softened by very long lashes. Her was softened by very long lashes.
face was open and fresh as a newlyblown rose. Again and again I found
my eyes turning to the rose-like face,
and each time the gray eyes moved,
and experiment when the gray eyes moved. Evidently half-smiling, to meet the child was ready to "make up with the child was ready to "make up with the child was ready to "make up with the child was poken, and while the band was playing, the child, to the brother's persons, now coming into the seat, persons, and trustees and trustees and trustees and trustees and the child was ready to "make up" so that we soon felt very little girl, well acquainted.

she said to me.

like to see how schoolboys are made into Her face beamed with pleasure and

pride as she said:
"My brother's going to graduate; he's going to speak; I've brought these flowers to throw to him." They were not greenhouse favorites;

but just old-fashioned domestic flowers, such as we associate with the dear grandmothers; "but," I thought, "they will seem sweet and beautiful to

"they will seem sweet and beautiful to him for his little sister's sake." "This is my brother," she went on, pointing with her nosegay. "The one with the light hair?" I

pended 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. Here is his name on the programme. He is not the valedictorian, but he has an honor for all that.'

I saw in the little creature's familiarity with these technical college terms that she had closely identified herself with her brother's studies, hopes, and

He thought at first," she continued. that he would write on nance of Monastic Life."

Whata strange sound these long words and whispered from her childish lips! Her interest to her brother's work had stamped them on the child's memory, and to her they were ordinary things.
"But then," she went on, "he de

and to her they were orn, "he de"But then," she went on, "he decided that he would rather write on
'Historical Parallels,' and he's got a
real good oration, and he says it beautifully. He has said it to me a great
many times. I 'most know it by heart.
Oh! it begins so pretty and so grand. This is the way it begins," she added, encouraged by the interest she must have seen in my face: "'Amid the combinations of actors and forces which make up the great kaleidoscope of history, we often find a turn of Destiny's hand." "Why, bless the baby!" I thought,

looking down into her proud face. I can't describe how very old and elfish it did seem to have vords rolling out of the smiling mouth. The band, striking up, put an end to

quotation and to the confidences. As the exercises progressed and aproached nearer and nearer the effort on which all her interest was concentrated, my little friend became excited and Her eyes grew larger and brighter, two deep red spots glowed on her cheeks. She touched up the flow-ers, manifestly making the offering

ready for the shrine.
"Now it's his turn," he said, turning
to me a face in which pride and delight and anxiety seemed equally mingled. But when the overture was played through and his name was called the child seemed in her eagerness to forget me and all the earth beside him. She rose to her feet and leaned forward for a better view of her beloved as he mounted to the speaker's stand. I knew by her deep breathing that her heart vas throbbing in her throat. I knew. oo, by the way her brother came to th too, by the way her prother came to the front that he was trembling. The hands hung limp; his face was pallid and the lips blue, as with cold. I felt anxious. The child, too, seemed to discern that things were not well with him. Something like fear showed in her face. her face.

He made an automatic bow. Then a bewildered, struggling look came into his face, then a helpless look, and then e stood staring vacantly, like a somnambulist, at the waiting audience.
The moments of painful suspense went by, and still he stood as if struck dumb.

I saw how it was; he had been seized

rith stage fright.

Alas! little sister! She turned her large dismayed eyes upon me. "He's forgotten it," she said. Then a swift change came into her face; a strong, determined look; and on the funeral-like silence of the room broke the sweet child-voice:

Amid the combinations of actors and forces that make up the great kaleidoscope of history, we often find that a turn o' Destiny's hand" '-

Everybody about us turned and booked. The breathless silence; the sweet, childish voice; the childish face, the long, unchildlike words, produced a weird effect.

But the help had come too late; the

unhappy brother was already stagger-ing in humiliation from the stage. The band quickly struck up, and waves of music were rolled out to cover the defeat. I gave the sister a glance in which I

meant to show the intense sympathy which I felt, but she did not see. Her eyes, swimming with tears, were on her brother's face. I put my arms around her. She was too absorbed to feel the caress, and before I could appreciate her purpose she was on her way to the shame-stricken young man, sitting with a face like a statue's.

When he saw her by his side the set

face relaxed and a quick mist came into his eyes. The young men got closer together to make room for her. She sat down beside him, laid her flowers on his knee and slipped her hand in his.

I could not keep my eyes from her sweet, pitying face. I saw her whisper to him, he bending a little to catch he words. Later, I found out that she was asking him if he knew his "piece "now with and that he answered yes.

> professors and trustees and distinguished visitors, up to the col-

sill acquainted.
"There's going to be a great crowd," lege president.
"If you please, sir," she said with a lege to see how schoolboys are made into the trustees let my brother try again? He knows his 'piece' now."

For a moment the president stared at her through his gold-bowed spectacles, and then, appreciating the child's petition, he smiled on her and went down spoke to the young man who had failed.

So it happened that when the band again ceased playing, it was briefly announced that Mr.— would now deliver his oration—" Historic Parallels."

"'Amid the combinations of actors and forces which "'—This the little sister whispered to him as he rose to answer the summons.

A ripple of heightened and expectant interest passed over the audience, and

the parted lips, the whole rapt being said that the breathless audience was forgotten, that her spirit was moving with his.

NOVEMBER 9, 1901.

And when the address was ended with the ardent abandon of one who catches enthusiasm in the realization that he is fighting down a wrong judgment and conquering a sympathy, the effect was really thrilling. That digniplause; bouquets, intended for th rained like a tempest. aledictorian. And the child who had helped to save he day-that one beaming little fac in its pride and gladness, is somethin to be forever remembered.—Baltimo

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 estivities which marked the re cent visit of Russian royalty to France but towards the close he gives, in stri ing contrast, an instance of something which just at present is affecting France much more deeply and vitally than the hob-nobbing of its republican rulers with the Tsar of all the Russias. Here is what he writes:
"Whilst our masters are revelling

of France. The scene at Solesmes, 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, their unceasing acts of charity, they were worshipped, was one of more si nificance, certainly from the point of view of the history of the Third Repub lie, than the tedious civilities of Dunkirk and of Compiegne. Hundreds, aye thousands, of poor people, old men and tery to the station. As the monks passed and the Father Superior raised his hands in final blessing, the crowd knelt down. Many were sobbing. Me 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 out 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 governimposed it is general parts of France, wherever ieties have been dispersed.

When we remember in what lurid colors the monks and nuns of France the law of associations, the description of the leave-taking of the Benedictine as above given by an unbiased eye ess, is certainly interesting. If the oppressors of the poor, such perniciou y active agents of France's enemies general sorrow and indignation through out France? The fact is, these mani festations are a flat contradiction of the arguments of the French government against the religious orders. Of course against the religious orders o Catholic of loyalty and understand ing doubted for an instant that the charges leveled against the religious were calumnies. But they are, unhappily, some so-called "liberal" and "intelligent" Catholics who take their opinions of Catholic questions from the ecular papers, not reflecting that the anti-Catholic instinct of those successful always sure to lead them astray. To always sure to lead them astray. script's correspondent is a telling re-

It is to the interest of the French truckling politicians at present in power to make it appear that the people France desired the expulsion of the religious orders. But such instances that above quoted give them the direct. We wish the French peop however, together with regretting departure of the religious, would show in a more definite a d telling way—a way in which even a politician might understand-that they are opposed to the law of associations and its workings. They can do this by taking more interest than they do now in the elections, and in the duties of citizenship generally. A nation of Christians, governed by infidels, such as France appears to

be, is an anomaly.

In its dealings with the Carthusians In its dealings the correspondent of the Transcript says that because these monks pay upwards of \$400,000 in taxes, and employ a large number of work people, that is, "electors," the government has made an arrangement with them. The details of this arrangement, he says, have not transpired, but he has no doubt it is a victory of the Carthusians. He characterizes this as an instance of the government's abject complacency—the same government that is so truculent toward the weak.—Sacred Heart Re-

Canada's Golden Heritage

Canada's Golden Heritage

Does not consist in mines alone. Putman's Painless Corn Extractor is a boon. It goes right to the root of the trouble and acts quickly and painlessly. Beware of substitutes.

No person should go from home without a boule of Dr. J. D. Kellogg's Dysentary Cordial in their pessession, as change of water, cooking, climate etc., frequently brings on summer complaint, and there is no hints like being ready with a sure remady at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for the self a wilds spread reputation for affording prompt relief from all summer complains.

A Successful Medicine.—Everyone wishes to be successful in any undersking in which he may engage. It is, therefore, extremely gratifying to the proprisons of Parmelee's Vegetable Pills to know that their efforts to compound a medicine which would prove a blessing to manking have been successful beyond thair expectations. The endorsation of these Pills by the public is a quaratase that a pill has been produced which will fulfileverything claimed for it.

Is there anything more annoying than having your corn srepped upon! Is there anything more delightful than getting rid of it! Hollowy's Corn Cure will do it. Try it and be convinced.

A Carrefully Preparen Pill.—Much time

non-Catholies at St. John's cathedral, Milwaukee, closed on Sunday evening. A vast audience, crowding the aisles, choir gallery and sanctuary—greeted the Paulist Fathers. Indeed, many hundred were turned away for lack of scom so intense has been the interest room, so intense has been the interest aroused in the earnest-minded non-Catholics of the city. Both lecturers, al-though kindly, are liked for their clear strong and uncompromising exposition and to Catholic truth, and the nightly and truth of carriery of queries on near-swering of a variety of queries on near-ly every possible doctrine and practice of the Catholic Church is pronounced a Special interest had been awakened

in the lecture "Why I am a Catholic," because in view of it a Jewish Rabbi and some Protestant ministers had given in the morning paper their reasons for Judaism, Broad Church, Episcopalianism, Presbyterianism and Congrepatientism. The vagueness and in-definiteness of these unsatisfactory rea-sons, made many of the thinking public sons, make a containing profite most eager to hear the rational, scrip-tural and historical grounds on which the claims of the one, hely, Catholie apostolic Church are based.

Archbishop Katzer, most kindly came

Archbishop Katzer, most kindly came to preside on the archiepiscopal throne and to give benediction of the most Blessed Sacrament. By his presence he gave the seal of episcopal authority to the movement of the apostolate of the Paulist Fathers to non-Catholics, introduced for the first time into the diocese of Milwaukee. The archbishop and many of the diocesan clergy, with the professors from the seminary declared themselves very much pleased with the work already much pleased with the work already done, and were glad with the joy of Christ Himself, the Good Shepherd of the stray sheep at the sight of over one thousand non-Catholics out of an audof over sixteen hundred, crowded every nook and corner of the grand old cathedral—a church of which any diocese might well be proud.

any diocese might well be proud.

The following were the clergy present: Deacon, Rev. P. H. Durnin, St. Rose's church; sub-deacon, Rev. J. F. Ryan, St. Francis seminary; master of ceremonics, Rev. B. Trandt; Revs. Francis Ryan, St. Matthew's; L. Peschany, L. Drevel, R. Smith, Wm. Nellen, R. Ryan, Changelland, R. Ryan, changellan any, L. Drexel, R. Smith, Wm. Neilen, St. Francis seminary; J. J. Ryan, chaplain St. Rose's Orphan asylum; J. McCarthy, St. Patrick's; E. McCarthy, Holy Rosary; E. J. Blackwell, St. Thos. Aquinas; M. Clifford, Portage, Wis.

This is the second lecture course of the kind given by the Paulist Fathers in the archdiocess, the first being given

in the archdiocese, the first being given by the same Fathers Doherty and Con Michigan, last spring, at the invitation of Bishop Eis, and the rector of the ca-thedral, Rev. Jos. Pinten. It was blessed with the same good attendance, and besides bringing back many backsliders of our own, netted in all thirty con-

The Paulist Fathers express them-The Paulist Fathers express them-selves very well pleased with the out-look in Milwaukee. They have in per-son rigidly excluded night after night every Catholic who dared venture in without a non-Catholic friend, and yet save for two rainy nights—600 and 709 -could always count on an audience of

900 to 1,600.

At the present writing, a great number of converts are under instruction, and each day adds others to the list. Besides this many inquirers call person ally every morning and afternoon at the cathedral rectory to ask their questions and present their difficulties. Backsliding Catholics are also welcome, many availing themselves of the special grace of mission time to come back to

their duty. Saturday is devoted entirely to confessions, and appointments can be made at any hour of the day with either of the missionaries.

Great praise is due Father Keegh and his able assistant Father Huston, for their zealous work in this non-Catholic apostolate. It is due to their untiring efforts that, humanly speaking, the lectures are so well attended. Some lectures are so well attended. 13,000 announcement cards have distributed, besides 8,000 church calen ders, for September and October, filled with notices of the lectures and acof the non-Catholic movement The laity have also co-operated heart and soul with Father Keogh, especially of Columbus, who maile 1,000 special circulars to their friends. besides 1,000 calenders and 700 an nouncement cards. Thanks too are due

the local clergy who, so courteously gave notice of the lectures to their respective congregations.

Many are the earnest souls that come seeking for the light. Here a high Church Episcopalian, disgusted with the utter lack of unity, and especially at the perfect lack of authority in that sect to put a stop to the Unitarian broad-characters.

broad-churchman.

Here again a Methodist, who wordered what the word "Catholie" mean in the creed—and having realized meant Catholic in time and Catholic i mity of doctrine, the impulse came t

study.

Next a Lutheran, who realized the impossibility of a dead Church being resurrected by a man—especially Luther's stamp and character. Aga another soul speaks with astonishme another soul speaks with astonishmen of a Presbyterian minister who in la Sunday's Sentinel gives one set of de trines to be believed by the minister and another by the people.

The Paulist Fathers go next mont November 5, to St. Louis at the invit tion of St. Lab. of St. John's, Rev. J. T. Coffey. The feel confident of the outcome, for in great zeal for the work so dear to t art of Father Hecker, and blessed His Holiness, Leo XIII. in his spec commendatory letter of Sept. 28, 1 to the Apostolic Delegate, Car Most Reverend Archbis writes as follows to the clergy and la

To the Catholic Clergy and Laity

Dear Brethren-We wish to call y ention to the non-Catholic mission be given next month with our appretion by the Rev. Paulist Fathers in John's church, this city, for the

LECTURES FOR NON-CATHOLICS.

Catholic Citizen. The first week's series of lectures to non-Catholics at St. John's cathedral, non-Catholies at St. John's cathedral, Milwaukee, closed on Sunday evening. A vast audience, crowding the aisles, choir gallery and sanctuary—greeted the Paulist Fathers. Indeed, many the Paulist Fathers. Indeed, many hundred were turned away for lack of room, so intense has been the interest aroused in the earnest-minded non-Catharoused in the city. Both lecturers, al-though kindly, are liked for their clear strong and uncompromising exposition of Catholic truth, and the nightly anof Catholic swering of a variety of queries on near-ly every possible doctrine and practice of the Catholic Church is pronounced a

Special interest had been awakened special interest had been awakened in the lecture "Why I am a Catholic," because in view of it a Jewish Rabbi and some Protestant ministers had given in the morning paper their reasons for Judaism, Broad Church, Episco-calianism, Presbyterianism and Canara. palianism, Presbyterianism and Congregationalism. The vagueness and in-definiteness of these unsatisfactory reasons, made many of the thinking public most eager to hear the rational, scrip-tural and historical grounds on which the claims of the one, holy, Catholic tolic Church are based.

Archbishop Katzer, most kindly came to preside on the archiepiscopal throne and to give benediction of the most Blessed Sacrament. By heresence he gave the seal episcopal authority to the movement episcopal authority to the movement of the apostolate of the Paulist Fathers to non-Catholies, introduced for the first time into the diocese of Milwaukee. The archbishop and many of the dio-cesan clergy, with the professors from the seminary declared themselves very much pleased with the work already done, and were glad with the joy of Christ Himself, the Good Shepherd of

distributed, besides 8,000 church calenders, for September and October, filled with notices of the lectures and acits of the non-Catholic movement. The laity have also co-operated heart and soul with Father Keogh, especially the Knights of Columbus, who mailed 1,000 special circulars to their friends, besides 1,000 calenders and 700 and nouncement cards. Thanks too are due the local clergy who, so courteously

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shes hich nely lee's

hav-hing lollo-con-

time peri-into Pilla chich Vhat-table and lisor-y ac-ented

feel confident of the outcome, for in his great zeal for the work so dear to the heart of Father Hecker, and blessed by His Holiness, Leo XIII. in his special commendatory letter of Sept. 28, 1895, to the Apostolic Delegate, Cardinal Satolli, the Most Reverend Archbishop Writes are fallow.

pose of enlisting your interest and

curing your prayers for its success.
The lectures delivered during this ssion will not be controversial, but explanatory, and they will be supplemented by answers each evening to the questions which may be propounded in writing and placed in the question box. We all know the misunderstandings that exist among our non-Catholic brethren in regard to many doctrines and practices of our Holy Church. It will be the object of the mission lec-tures to correct these misunderstandings and to explain in simple language the true teachings of the Church.

What has been accomplished elsewhere we hope and must pray will also be accomplished here. Misconceptions will be pointed out, false impressions removed, prejudices broken down, and the seasonableness and harmony and beauty of Catholic faith be shown when it is exposed in its true colors. There will be no new theories about religion broached, but the old, old doctrine Christ and His Apostles will be preached in the impressive language of earnest men.

Encourage, then, those of good will among your non-Catholic friends to come and hear the truth as it has been expounded by the Catholic Church in every ago and as it is taught by her to-day. But above all, brethren, pray ferwently that God may bless and fructify the labor, of the good Fathers, who have at heart only the glory of God and the extension of the Gospel of His

Yours devotedly in Christ, JOHN J. KAIN Archbishop of St. Louis. St. Louis, Oct. 2, 1901.

A TEST OF BARNESTMESS

Sared Heart Review.

The world-wide public recitation of the stray sheep at the sight of over one thousand non-Catholies out of an audience of over sixteen hundred, which is month is another instance of over sixteen hundred, which is morth is another instance of over sixteen hundred, which is morth is another instance of over sixteen hundred, which is morth is another instance of over sixteen hundred, which is morth is another instance of over sixteen hundred, which is morth is another instance of over sixteen hundred, which is morth is another instance of the earth-following were the clergy present: Deacon, Rev. P. H. Durnin, St. Rose's church; sub-deacon, Rev. J. Rose's church; sub-deacon, Rev. J. Francis seminary; master of ceremonies, Rev. B. Traudit; Rose, Francis seminary; master of ceremonies, Rev. B. Traudit; Rose, St. Francis seminary; master of ceremonies, Rev. B. Traudit; Rose, St. Francis seminary; J. J. Ryan, chaplain St. Rose's Orphan asylum; J. Medicarthy, St. Patrick's; E. McCarthy, Holy Rosary; E. J. Blaekwell, St. Thos. Aquinas; M. Clifford, Portage, Wis. This is the second lecture course of the kind given by the same Fathers Doherty and Conway at the earth-dardic order of the care of the conway at the earth-dardic order of the care of the

The Paulist Fathers express them-The Paulist Fathers express themselves very well pleased with the outlook in Milwaukee. They have in person rigidly excluded night after night every Catholic who dared venture in without a non-Catholic friend, and yet save for two rainy nights—600 and 700 —could always count on an audience of 900 to 1,600.

At the present writing, a great num.

—could always count on an audience of 900 to 1,600.

At the present writing, a great number of converts are under instruction, and each day adds others to the list. Besides this many inquirers call personally every morning and afternoon at the cathedral rectory to ask their questions and present their difficulties. Backsliding Catholies are also welcome, many availing themselves of the special grace of mission time to come back to their duty. Saturday is devoted entirely to confessions, and appointments can be made at any hour of the day with either of the missionaries.

Great praise is due Father Keogh and his able assistant Father Huston, for their zealous work in this non-Catholic apostolate. It is due to their untiring efforts that, humanly speaking, the lectures are so well attended. Some 13,000 announcement cards have been distributed, besides 8,000 church calenders, for September and October, filled conversion of our countrymen and of the world? If so, how gladly we shall throng our churches and say our rosar-ies, that the hunger of Christ's Heart may be satisfied.

CURED BY PRAYER.

Novena to St. Anne, is New York, Brought Healta to Paralytics and

HUMAN LIMITATIONS.

The Power of Man Ceases at Eternity's

We see in our daily life many manifestations of the wonderful power of man. The machinery which he has de-vised and which he is constantly per-fecting proclaims his power of inven-tion; the classic creations in prose and tion; the classic creations in prose and poetry indicate the reach and richness of his mental power; the almost daily conquests which he is making in the realm of science sometimes constrain us science which there are any limits graces than He has ever been.

o his varied powers.
But there come instances in our lives seem to multiply as we grow that emphasize human limita-The most active and vigorous tions. The most active and vigorous cause it enables men to know better mind, the most strong and healthy body who God is, and Who Jesus Christ is, give way utterly at the advance of death, and what has been a miracle of power seems to be utterly annihilated. Not all are men of great power; but tations of the love of God for man, but power seems to be utterly annihilated. Not all are men of great power; but death comes equally upon all and terminates all possible activity in this If, therefore, in the midst of the

vigor of life we get an enduring im-pression of the almost unlimited powers f men, we get in the presence of death an equally enduring conviction of his When life ceases, all the weakness. When life ceases, an uncommachinery of the body and the brain down. There is stops like a clock run down. There is no speech nor language in the land of death, and in its presence we are brought face to face with our utter

weakness.
It is at such times that we need a wisdom which is above our own; a wisdom which knows what death is and what lies beyond it; that can tell us that those who died in Christ shall be raised in Him; that the mortality which raised in Hin; that the mortality which we contemplate with so much fear and sorrow is to put on immortality; that the corruptible which is so revolting to us is to issue in incorruption. We do not get any such comfort from nature or from our own observations as to lessen the conference of death. The only comfort we

and the truth of the Scripture, that as in Adam all die so in Christ shall all be made alive, is made clear to us. He came bringing life and immortality to light, and He abides with us our sure hope of eternal life.

And if he should never give them His confort, yet would they always praise comfort, yet would they always praise. Oh, how much is the pure love of Jesus able to do, when it is not mixed with any self-interest or self-love.

Are not all those to be called hire-light who are always seeking consolar.

If, therefore, we are fain to acknowledge that death is the vanishing point of all human power and greatness in this world, we are led to rejoice that thus world, we are led to rejoice that there is a power to whom death is sub-ject, and that, admitting our own weak-ness and insufficiency and losing our-selves in Him Who is all in all, we may attain unto the power of a resurrection attain unto the hope of the immortalin Christ. In the hope of the immortalisment, and the hope of the immortalisment in the immortalisment in the hope of the immortalisme ity which is thus kindled in us we may a scale in with the Apostle, "Oh, Grave, where is thy victory; O Death, where is thy sting." Death is swallowed up in victory, and human weakness issues in the power of an endless life.—Catholic Columbian

FRAIL LITTLE ONES.

Their Wold Upon Life is Slight, and Mothers Have bility.

Every baby—every little one—re-uires constant care and watchfulness, and when a trace of illness is noticeable, the remedy should be promptly applied. The little ones are frail. Their hold upon life is slight. The slightest symptom of trouble should be met by the proper corrective medicine. Baby's Own Tablets have a record surpressing all other medicines for the cure. and when a trace of illness is notice pective congregations.

Many are the earnest souls that come seeking for the light. Here a high-church Episcopalian, disgusted with the utter lack of unity, and especially at the perfect lack of authority in that seet to put a stop to the Unitarian broad-churchman.

Here again a Methodist, who wondered what the word "Catholic" meant high are annual catholic in unity of doctrine, the impulse came to study.

Next a Lutheran, who realized the impossibility of a dead Church being resurrected by a man—especially of Luther's stamp and character. Again another soul speaks with astonishment of a Presbyterian minister who in last Sunday's Sentinel gives one set of doctrines to be believed by the minister, and another by the people.

The Paulist Fathers go next month, New Fathers are and another by the people.

The Paulist Fathers go next month, New Fathers are and another by the people.

The Paulist Fathers go next month, New Fathers are and another by the people.

The Paulist Fathers go next month, Sent and lost her ear fare, and shown as the continual giving out of sym-Blindness, paralysis, cancer, and there diseases usually considered incurand another by the people.

The Paulist Fathers go next month, November 5, to St. Louis at the invitation of Archbishop Kain and the rector of St. John's, Rev. J. T. Coffey. They

THOUGHTS ON THE SACRED HEART

Since the Heart of our Lord has no more loving law than meekness, humil-ity and charity, we must firmly maintain these dear virtues in us. Bestow not upon your neighbor what

you owe alone to the Heart of your lov-

Heart of Jesus, is a synthesis or sum-mary of the whole of Christianity, because it enables men to know better

God to all peoples, as a Lord most lov-able, and a Father most loving, that is God as He is in the whole of His essence—Deus charitas est.

To the Sacred Heart.

O Sacred Heart, O Heart divine, Inspire and guide this heart of mine; With virtues grace; from passions fro And make it pure like unto Thee.

Thy Joving meekness may it know; With love like Thine cause it to glo In it Thy gentle peace enshrine. And make its life like unto Thine.

O dearest Lord, O Saviour mine!
O let me near Tay heart recline
That neatled there from danger free,
My heart may burn with love for Thee;— That listening to Thy heart-throbs low Their secret spell my heart may know, Converted then—so virtue won. With Thine t'will be in unisen: —The Pilot.

the ghost prove beyond all doubt.

As we follow Him from the Cross to the sepulcher and see Him rise from the dead, we understand that His resurrection is the consolation.

But they, who love Jesus for Jesus sake and not for any comfort of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation. consolation.

And if he should never give them His

lings, who are always seeking consola-

TEMPERANCE WORK.

"Our temperance societies should use all their endeavors to have the children in the schools take the pledge," de-clares the Pittsburg Catholic. "They will stand a much better chance of grow Temperance work is social work,

and it should, therefore, appeal strongly to the layman in the interest of his religion. He should feel that he has a religion. He should feel that he has a duty to his fellow man, and that he is bound to every other man by some sort man and the sound to every other man by some sort man and the of responsible relationship. Men like
Father Mathew and Cardinal Manning in their connection with the temperance movement, have not lived in vain; we do not refer to them here as priests, but

Hardly anything is more exhausting than the continual giving out of sympathy and the constant, patient hearing of the recital of troubles and worries, especially small ones. The average woman has no business to go about the world claiming this sympathy and patience from all with whom she comes in

to the Apostolic Delegate, Cardinal Satolli, the Most Reverend Archbishop writes as follows to the clergy and laity of the archdiocese:

To the Catholic Clergy and Laity of our Diocese:

Dear Brethren—We wish to call your Attention to the non-Catholic mission to be given next month with our approbation by the Rev. Paulist Fathers in St. John's church, this city, for the pur-PERFECT CURE FOR BRONCHUTIS This dis-

contact. Rather should one strive to see how much brightness and cheerful-ness can be brought forward and talked about, for the real troubles and sorrows will not bear discussion, but yet mak themselves abundantly evident. themselves abundantly evident. Women would get through the world with far less fatigue if they would only learn to transact their business transactions, however small, without so much talking ing Saviour.

Let us be charitable and humble in our thoughts as well as in our words. If we are more faithful in this, the Sacred Heart will be more liberal of His graces than He has ever been.

For one who reflects well on it, the devotion or to worship of the Divine Heart of Jesus, is a synthesis or sumhow it all came about. Apart from the results to actual circumstances of this continual discussion of domestic matters, there is no doubt that it is a bad habit hat grows more rapidly, and that, if

> Facts for Catarrhal Sufferers. The mucous membrane lines all passages and cavilies communicating with the exterior. Catarrh is an excessive secretion, accompunied with chronic inflammation, from the mucous membrane. Hood Sarsaparila acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

ndulged in, tends seriously to weaker character and moral and mental judg-

nent.

cures all cases of catarrh.

A MEDICINE CHEST IN ITSELF—Only the well-to-do can afford to possess a medicine chest, but Dr. Thomas E-lectric Oil, which is a medicine chest in itself, being a remedy for rheumanism, lumbago, sore throat, colds, coughs, catarrh asthma, and a potent healt for wounds cuts bruises, sprains, etc., is with in the reach of the poorest, owing to its cheapness. It should be in every house.

Stop the

It is a sad thing to see fine fruit trees spoiled by the blight. You can always tell them from the rest. They never do well afterwards but stay small and

It is worse to see a blight strike children. Good health is the natural right of children. But some of them don't get their rights. While the rest grow big and strong one stays ST. JEROME'S COLLEGE, small and weak.

Scott's Emulsion can stop that blight. There is no reason why such a child should stay small. Scott's Emulsion is a medicine with lots of strength in it-the kind of strength that makes things grow.

Scott's Emulsion makes children grow, makes them eat. makes them sleep, makes them play. Give the weak child a chance. Scott's Emulsion will

make it catch up with the rest.

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Trade Mark.)

(Trade Mark.)

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TONE YOUR NERVES!
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MAKE YOU WELL! Dr. Burgess, Med. Supt. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and gives us permission to use his name. Mus. Clark, Supt. Grace Hospital. Toronto, writes they have also used it with the best results. 50c. and \$1.00 Bettics.
DAVIS & LAWRENCE CO., Lim

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It comes in patches that burn, itch, coze, dry and scale, over and over again. It sometimes becomes chronic, covers the

of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, W. Thompson, Sayville, N. Y.; troubled Mrs. P. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuth-

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

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada. March 7th. 1900.

Editor of THE CATHOLIC RECORD, London, Oat:

Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a ruly Catholic spiril pervades the whole Therefore, with pleasure, I can recommend to the faithful.

Blessing you, and wishing you success.

ng you, and wishing you success.

lieve me, to remain.
Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch. of Larissa
Apost. Deleg.

Lindon, Saturday, November 9, 1901.

EMMANUEL AN ARBITRATOR.

King Victor Emmanuel of Italy has been chosen as arbitrator to settle the dispute between Great Britain and fied at this tribute to King compliment paid to the whole Italian ive canal system, as it has long been

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 terridemand that his wishes shall be respecttory of Angola and established them- ed in every thing, and he is the man to selves at Quauhama, hoisting the Ger- carry his threats into action. There is, man flag. The Portuguese demand the determination of the frontier between that the threatened tariff war will be the territories of the two nations. It is precipitated, unless a compromise be not thought likely that there will be effected within an incredibly short any quarrei on account of the alleged time. incident, as the Berlin press admit that the demand for the fixing of the boundary line is reasonable, though they make light of the reported invasion. It may be presumed that there was no intention to trespass upon Portuguese territory, as it is possible the boundaries between the possessions of the two countries are as yet somewhat indefinite in a territory which has been settled so recently.

THE CARDINALATE.

Archbishop Elder of Cincinnati was 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 ide from the attainment of the high honor of the Cardinalate, which Pope Leo has been desirous of bestowing upon land's name for his in the proposed appointment. The Archbishop told the reporter who showed him the story that he is too old to expect such an appointment, being eighty-two years of age, but that Archbishop Ireland has been very prominently before the people of Pope to decide this question, but if the Pope should wish to have another Cardinal in America, he could not make a better choice than Archbishop Ireland. The story of a rivalry between himself and Archbishop Ireland, or of any plot to set himself aside from an unexpected appointment, he characterized as abso-

McCabe who preached on a recent settled by amicable arbitration, as it ance. Sunday in Chicago eulogized Oliver has been left to a committee of learned Cromwell and abused the Boston City men to decide the matter. In the Council for changing the name of Crom- meantime, M. Deutsch, the donor of the well street to St. Germain street. We prize, to manifest his sincere admiration do not know whether Bishop McCabe is o' M. Santos-Dumont's achievement, cruelties in Ireland should exclude him on which it devolves to award finally from being put among the saints even the original greater prize. in a Methodist Church.

part French Canadians who have more poor of Paris.

respect for a Christian saint that for a Puritanical king-killer. It is surely unseemly that an American citizen, which we presume Bishop McCabe to be, should wish to honor a murderous and contempt of the rights of other Amerhave the business of the city of Boston 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 t is also dreaded in Europe as being sure to bring on a commercial crisis on 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. They are not blind, however, to the fact that the result will be the most serious economic and social crisis which the empire has yet faced.

The matter has now put on a new phase. Coal and iron are not found in Brazil in regard to the Guiana frontier Germany in such quantities and so conquestion. It is stated that the Italian venient proximity as in the United Government and King are highly grati- States, and therefore it will be difficult, Victor if not impossible, to carry out a policy Emmanuel's ability paid by the two of retaliation in these articles without countries concerned in the dispute, and hampering the intentions of the Gerthe choice is further regarded as a great man Government to develop a progressits intention to do.

A speech recently said to have been made by the Emperor William has brought this matter to a very critical position. It is currently reported that the Emperor said in a recent speech: "If the commercial treaties are not concluded, I will smash everything to bits." The Emperor is accustomed to therefore, considerable fear expressed

CHARITY, FAITH, AND SCIENCE, IN COMBINATION.

The eminent Brazilian baloonist, Monsieur Santos-Dumont, has received from M. Deutsch 25,000 francs as a she had been murdered or that she had special gift or prize for having accomplished the trip from St. Cloud around There were in the room an empty the Eiffel tower and return within 30 accomplished this feat after having stances of weather, and to accidents resulting therefrom, though even these failures demonstrated that he had built a dirigible baloon which is perfectly problem.

him, and to substitute Archbishop Ire-discovery of the principles on which a happy death. dirigible baloon could be constructed that M. Deutsch offered a prize of the starting-point on his return, this country, and is a national figure and returned thereto a second 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 baloonist's favor, as he did not descend then, and that his second return overshot the time limit so as not to entitle him to the prize. lutely without any foundation in truth. On the other hand, M. Santos-Dumont of the Protestant Episcopal or the and his esteem for the baloonist person-Methodist Church; but in either case it ally, has voluntarily granted the supple-

subject of a laudatory sermon in a Pre- it was his actual desire to see accom-

M. Santos-Dumont has shown that as regards the change of the street in Boston, it appears that this motives in accomplishing the task to be dent and the people were in the act of spired prophet, so that "when they Dr. Langtry wishes to be applied, the they wait for intelligence from reliable a street in Losan, to the petition of the resi- fulfilled in order to gain the prize, as extending to each other friendly greet- grow old they may not depart from it.' dents on the street, who are for the most he has given M. Deutsch's gift to the ings. Czolgosz was among those in

olic of strong faith; and it may be re- to the intending murderer, who at the membered by our readers that when on moment presented at his unsuspecting Angust 8 his effort to accomplish the victim the revolver with which the task allotted to him was attended with crime was accomplished. persecuting ruler of Great Britain, in a disaster which destroyed his baloon, and almost cost the brave aeronaut his ican citizens who are taxpayers, to life, he attributed his miraculous escape to the intercession of St. Benecarried on in accordance with their dict, a medal of whom he wears at tached to a bracelet on his wrist, This medal had been presented to him by the Countess d'Eu 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 the Saint.

From M. Santos-Dumont's scientific opinion of some non-Catholics, that this hope was not realized. 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. Truth is, indeed, stranger than fiction in this case, as the bare facts appeal to us more forcibly than the most vivid wordpainting of imaginary happenings could possibly do.

On the 30th of Oct. Herbert Armstrong, a youth of sixteen years of age, the son of John Armstrong, a marble polisher residing on Defoe 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 struggled for life against any assailant. whiskey flask, an emply carbolic acid minutes. M. Santos-Dumont at last bottle, and some other bottles and vials which had contained sleeping draughts, made several attempts which did not and a poisonous lotion for external apsucceed owing to unfavorable circum- plication. 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 drinking, and this fact of itself is suffic- to be forced to gaze It was precisely to encourage the lient to indicate the cause of her unexhibited in the dime museums,

ranging from sixteen to seven years of age, and the death of the mother by over-indulgence.

line who passed onward toward the sure to arise out of an irreligious or Catholics have always maintained, and we been made in regard to this matter.

During the assassin's imprisonment, the Rev. Father Hyacinth Fudzinski of the Corpus Christi (Polish) Catholie 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 reand guardian in his perilous undertak- fused to see the zealous priest, and deing, he reverently kissed the medal of clared his contempt for all religion Father Fudzinski, however, expressed his hope that the criminal would besuccess, it may be inferred that the come penitent before his execution; but

> 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 "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 should be sent through his body, he faced the witnesses to his execution, who were limited to twenty-six and said:

thought it would benefit the good working people and rid all nations of the abominations of presidents and govern ments. I am not sorry for my crime. am heartily sorry I didn't see my

His words were heard distinctly by from making a further speech by the England has received and accepted completion of the preparations for his from the Catholic Church: "Before execution, the fatal electric current all things it is necessary that he (who being turned on at 7:121. Then 1700 volts of electricity were sent through faith." his body. The current was kept on 45 seconds, and the impenitent criminal appeared to be dead. Nevertheless, to make the matter sure the current 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 the truths of the Christian religion, and 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 that it has no ideal, no pattern, and no is self-evident, as it would be shocking mould. It is aiming at nothing. thus solved an important scientific by the doctors not to indulge in liquor- to the sensibilities of all refined persons

It is a somewhat strange circum-John Armstrong was a skilful work- stance that Czolgosz denied that the man at his trade; but for the last three hand which fired the revolver was en-100,000 francs to the first person who week he and his wife had given veloped in a handkerchief, which covthemselves up to a prolonged ered and concealed the weapon. It has M. Santos-Dumont did more than was drinking spree. The husband used been consistently and constantly stated required, as he purposely went beyond to go out for the liquor and by those who stood by when the deed bring it home, where both parties was committed that his hand was so would indulge in it without stint, and wrapped up, and this was most well known to all classes. It is for the time, and by so doing exceeded the the result was the suicide of the father probably the truth, as the handkerof a family of three promising children chief was even produced at the trial, burned by the ignited explosive.

It is stated that when the matter of preparing himself for death by accept- fearing that under the influence of the This is a suggestive object lesson to ing the ministrations of a priest was secular system, the world is growing those who are accustomed to indulge mentioned to Czolosz, he seemed to be their craving for strong drink, and we influenced by a diabolical hatred where- less cruelty; but there is surely far trust that our recording of the sad by he was roused from his usual leth- more forgery and fraud and peculation facts of the case will be a caution to argy, and violently denounced the and breach of trust. There is far more contends that he fulfilled all the condi- our readers, boys and girls, men Church and the clergy, and asked from gambling, horse gambling, and wheat tions and is entitled to the full prize. and women, not to give themselves up the relatives who visited him a promise gambling, and stock gambling, and real It has been announced that a Bishop The final decision will probably be to this pernicious habit of intemper- that there should be no religious service estate gambling, and athletic sports for him living and dead. This desire that he should die like a brute beast THE EXECUTION OF CZOLGOSZ. and not as a Christian is evidently the The Anarchist L. F. Czolgosz under- result of his having been reared withwent on Tuesday, October 29, the capi- out religious instruction either at tal punishment of electrocution on ac- home or in the schools to which he was count of his awful crime of assassinat- sent for what little education he reing President William McKinley who ceived in his youth. He was, indeed, is a matter of surprise that the antimentary prize of 25,000 francs to M. was in the act of fulfilling his functions baptized as a Catholic, but this appears Prelatic regicide should be made the Santos-Dumont for having done what of the Presidency of the United States. to have been all the religion which was The crime was aggravated by the fact ever taught him. He was not educated testimony of a coal merchant who that like the betrayal of Christ by in the Catholic parochial schools as by the King-killer as creatures of anti-Christ, or of Satan himself. Independently of the decision which may guise of friendship and affection. The the assassination, but all his schooling ently of this, Cromwell's diabolical be reached by the arbitration committee particulars are already well known to was in the secularized public schools our readers and need not be repeated of Michigan. His terrible death should here; but it will suffice to say that the be a warning to parents to "bring up ify. awful deed was perpetrated at the Pan- their children in the way they should American Exposition while the Presi- go," according to the counsel of the in-

M. Santos-Dumont is a fervent Cath- President. The latter offered his hand non-religious education is further exfrom London, England, to the effect that the Anarchist clubs of that city on the pect for their adequate maintenance. 29th ult. celebrated the so-called "noble death of Czolgosz" by dances cannot be inculcated. 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 in the highest ranks of society, where 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 "Czolgoz the brave." Some of these groups were dispersed by the police.

RELIGIOUS EDUCATION.

Two sermons preached on education on the same day, Oct. 20, in two of the which, of course, has strenuously en-Anglican Churches of Toronto, have deservedly attracted consideralle notice from the public, insomuch as the try here speaks. But we have reason to teaching of the Catholic Church, which point. It is a matter of strict obligahas been constantly maintained in our columns. We heartily congratulate the of their offspring both before and after preachers of these two sermons, the Rev. Dr. Langtry and Rev. E. C. duty, or use such unlawful means as the 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.

his text Rom. vi, 17, "But thanks be to God, that whereas ye were servants | the Catholic Church; but we are happy of sin, ye became obedient from the chair that the current of electricity in meaning, though the language is the restraint of the authoritative teachslightly different.

The rev. doctor explained that the to guide and direct them. teaching or form of doctrine here referred to is the doctrine of the Chris- Cayley spoke similarly to Rev. Dr. Lang-"I shot the President because I tian religion, which is the mould for try on the necessity of Christian educashaping the lives and characters of men tion. He said that indeed "most of our to be a reproduction of the life and children go to the Sunday schools, but character of Christ. It is the will of this is not enough." He illustrated this God that we should accept the whole by the following convincing argument: truth which He has revealed, and it is said, therefore, in one of the creeds all the witnesses, but he was prevented (the Athanasian) which the Church of wishes to be saved) hold the Catholic

> 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 ular education is given 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 permitted in this Christian land to teach no attempt has been made by our Legisget over this great slur upon this Christian land. . The great fault of our educational system, both in the schools and the universities, is vocates talk a great deal about the formation of character; but by what influ ences does it hope to reach its goal? It has no right: no man has a right a right: neither teachers nor preachers, parents have any right to subject their children to any influence which shall mould their characters after any pat-None but God tern they may desire. Who made us can have that right. None can have a right to mould the life of another after any other pattern than that which God has prescribed.'

Dr. Langtry admits that in some respects the civilized and educated world is better than it was in former times. "It is more enlightened, more temperate, less cruel. But after all," he declares, "there is abundant reason for worse. There is less drunkenness and men try to transfer to their own pockets formerly."

As an example of all this he instances the formation of trade trusts and combines by means of which dealers in certain commodities sell their goods, which most exorbitant prices. He gives the assured him a few days ago that by poor alike, than the most remunerative legitimate profits of the merchant just-

The magnitude of the danger which is ality in the schools. This is what doubtful statements as have hitherto

schools wherever we have a fair pros-In merely secular schools, these things

The doctor declares also that the crime of murder, and particularly of child murder, has become common even fathers and mothers agree to prevent the birth of their own children by the use of methods which are contrary to the laws of God.

Treating of this subject he asserts that if this crime be not stopped, "it will end in the destruction of our Anglo-Saxon race and the substitution of a Celtic Roman Catholic population for that of which we are so proud.'

This is a graceful compliment to the teaching of the Catholic Church, deavored to prevent the commission of the horrible crime of which Dr. Langteaching therein inculcated is in line fear that even some Catholics do not with that which has always been the obey the natural and divine law on this tion on all parents to guard the safety actual birth, and they who neglect this Rev. Dr. Langtry refers to, are undoubtedly guilty of the crime of murder. We fear that in spite of the care taken by the Church to inform parents of their duties, there are still many who do not fulfil them. This is undoubtedly in a The Rev. Dr. Langtry selected for great measure the result of the bad example given by others who are outside to be able to agree with Rev. Dr. Langheart to that form of doctrine where- try so far as to say that the crime reunto ye were delivered." The read- ferred to is not so common among Cathing of the Catholic version is identical olics as it is among those who have not ings of the Church of God on this point

In St. Simon's Church, the Rev. E. C.

"Imagine the chorus of criticism that would be heard if, say, arithmetic were taught in our schools but once a week. It is the fashion in some quarters to decry Sunday schools, and no doubt there is room for vast improve But only the day of judgment will disclose the greatness of the vest which has been reaped by those who with great self-denial give up the rest of Sunday afternoons that may bring the little ones to the School of Christ.

In answer to those who think that it is sufficient to instruct the children at home in Christian doctrine, Rev. thereby, Mr. Cayley says:

"Many do so, and this is most proper, but many cannot do so partly because they are not equipped for the teaching office, and partly because they have no the strength nor the time. But in any case our contention is this: Religion is matter so important that it ought to have a regular place among the studies of all our schools and colleges.

There are other important points treated by the Rev. Mr. Cayley; but we are reluctantly obliged to defer their consideration to a later date.

THE POPE'S HEALTH.

Recent despatches from Ron very positively that the Holy Father, Pope Leo XIII., is seriously ill, but the authorities of the Vatican have denied that such is the case. The Holy Father himself declared in effect, a few days ago, that such reports are circulated merely for the purpose of creating a sensation, and that he has still much work to do. A later despatch states that Dr. Lapponi has admitted that "the Pope is aging rapidly and visibly." As it is well known that the news-

paper correspondents have a perpetual inclination to give sensational intelligence in regard to the Pope's condition, and to state that he is constantly on the brink of the grave, all these statements are to be taken with great reserve. It is true that at the great age which the Holy Father has attained, he must be correspondingly feeble, regambling, and all the trickery by which liable news may come at any time that he is failing in health; but when such what belongs to others, than there was news will be trustworthy, the Vatican authorities will not be backward to udmit the lact, so that at present we have no good reason to give implicit credence to the reports of interested correspondents of the press. In fact; past are among the necessaries of life, at experience will rather incline us to doubt such reports until they come to us confirmed by the attestation of the proper authorities. We, therefore, give the reports which are being so persistently published on the subject merely as a very doubtful piece of information, the truth or falsity of which will appear in a short time. Meanwhile, all The remedy for these evils is un- Catholics will wish the Holy Father doubtedly precisely that which the Rev. many years of life and health, while COLUMBUS AND COLUMBIA.

The following masterly tribute to the Immortal Discoverer of the New World Bish Immortal Discoverer of the New World was given by the Reverend James H. Halligan, Chaplain of Wellsville Council No. 502, Knights of Columbus, at the Banquet of the Knights of Columb subenville, Ohio, Sunday, Oct. 27, Rev. Fathers, Officers, and Brother

MI

If there is one reason above others why we should be thankful to Almighty God, and especially grateful for the he has bestowed upon favors he has bestored surely is because we are blessed with the favor of all favors in being members the grand and glorious, One Holy, of the grand and glorious, One Ho Catholic and Apostolic Church Christ, the living representative of Him Christ, the living representation earth, and the possessor and perpet-nator of all the Divine powers, author-ity and blessings which He brought down from heaven to earth to bestow.

The Church of no nation but all nations, the Church of the present and the future, of time and eternity. Militant th, fighting the battle world, the flesh and the devil. Triumnt in heaven in the contemplation of the signal victories it has won

The Church of the rich and the poor, of the high and low, of Apostles, Saints and Martyrs, teaching men how to live, and preparing them how to die, having within its Divine bosom all the ele-

ents of life and none of death.

The Church at whose baptismal font The Church at whose baptismal fold and in the name of whose Triune God Columbus received the name of Chris-topher, and at whose altar received the Bread of Life which made him Chrisopher not only in name but also in deed Christopher the Chris-bearer, and by the imposition of whose Bishop's hands received the Holy Ghost, which made him that strong and valiant sol-dier of Jesus Christ, as he proved himself so faithfully to be, by deeds of valo and renown, which have merited to have merited to have his name inscribed upor the immortal tablets of all time, cause it was he, who being the instrument in the hands of God, discovered America, and thereby was the pioneer of all the blessings which have followed in his train.

Honor to whom honor is due. Gratitude to whom gratitude belongs; and to Columbus, among men, is due the greatest share of both, because he merited them by doing that which no man has done before, by opening the gate-way to this grand and glorious Republie, our country, where the exile finds a home, where the rights of its people are protected and respected, and afford institutional right to worship God according to the dictates of consci and where the Church of Christ, like peaceful dove, spreads her wings and carries in safety, to all who await it, the olive branch of God's love and

In emphasizing the name of Colum bus, and in keeping his deeds before the world, we will be doing a benefit to science and religion, showing the progress of the one and the willingnese of the other to lend her aid to science and progress (a fact sometimes denied), and demonstrating the truth that the now as then, is willing to lend her aid and send her representatives on ns of science and progress, as she did with Columbus on that perilous journey across the trackless ocean.

noring Columbus we will be honoring the Church whose child he was, and at whose knee he received the first lessons of wisdom, and through whose prayers and sacraments he received the vine aid which must have inspired him to undertake, persevere and suc-

ceed amid trials where the less brave would have faltered. In recalling the deeds of Columbus we

telling the world facts which many in it have never known, or, if they do, are inclined to forget, that if there is a nation on the face of the globe which we Catholics have a right to cal our own, and where we ought to feel a home, it surely is America, "Columbia the land of the free and the home of the brave," because it was discovered by Columbus, a Catholic; named after Catholie; explored, civil ized and for a great part Christianize by the early missioners of our hol faith, who twenty-nine years before an other Christian body came into exist ence in Europe, and one hundred an twenty-eight years before the hundred Pilgrims landed on Plymouth Roc were making every sacrifice in the power, often at the cost of their live to bring to the savage children of t new-born world the glad tidings of st vation, contained in the teachings

our holy faith.

The extent of their travels, and t sacrifice of them and those who has acrifice of them are he in part kno sacrinee of them and those who ha followed them, may be in part kno and imagined by the cities which st bear the names they gave them—Paul, St. Louis, St. Augustine, St. Johnson

Francisco, San Antonio and ma As loving and loyal children of Church and country, let us not be country to tell what others have done, ever ready to do our duty, cost wha may, for both Church and count launch out into the broad ocean of li opportunities, and, putting our trus God, as Columbus did, we will meet conquer every difficulty, and in G own time reach the real San Salva of the eternal Western shore.

German Emperor Honors a Cath

Berlin, October 18.—For seveeks there has been a sharp col versy in the German press over appointment of Dr. Sphan to the consistency in the University of Sburg, as he is a Catholic and a sthe well-known Clerical leader in Reigheter. Empager William has Reichstag. Emperor William has confirmed the appointment telegrap as follows to the Statthalter:

"I rejoice to show to my Cat subjects that recognized scientific ity, based upon patriotism and fit to the Empire, will be utilized if for the welfare of the fatherland." Commenting upon the despatch Vossishe Zeitung says:
"Never before had the crown

such a public demonstration when firming the nomination of a prof however eminent."

made him that strong and valiant sol-dier of Jesus Christ, as he proved him-self so faithfully to be, by deeds of valor the immortal tablets of all time, cause it was he, who being the instru-ment in the hands of God, discovered America, and thereby was the pioneer of all the blessings which have followed

in his train. Honor to whom honor is due. Gratitude to whom gratitude belongs; and to Columbus, among men, is due the greatest share of both, because he merited them by doing that which no man has done before, by opening the gate-way to this grand and glorious Republic, our country, where the exile finds a home, where the rights of its people are protected and respected, and affordnstitutional right to worship God according to the dictates of conscience; and where the Church of Christ, like a peaceful dove, spreads her wings and carries in safety, to all who await it, the olive branch of God's love and

In emphasizing the name of Columbus, and in keeping his deeds before the world, we will be doing a benefit to science and religion, showing the progress of the one and the willingnese of the other to lend her aid to science and

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In recalling the deeds of Columbus we telling the world facts which many in it have never known, or, if they do, are inclined to forget, that if there is a nation on the face of the globe which we Catholics have a right to call our own, and where we ought to feel at our own, and where we ought to feel at home, it surely is America, "Columbia, the land of the free and the home of the brave," because it was discovered by Columbus, a Catholic; named after Americus, a Catholic; explored, civilized and for a great part Christianized by the early missioners of our holy faith we twenty-nine years before any faith we then the front room below with a larger win-the front room below with a larger wing the faith fully than ever before. The clumbus, a faith fully than ever before. The charge and to the citizens the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse, all the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. All the work was the back of a horse. ence in Europe, and one hundred and twenty-eight years before the hundred Pilgrims landed on Plymouth Rock, were making every sacrifice in their power, often at the cost of their lives, to bring to the savage children of the new-born world the glad tidings of salcontained in the teachings of

The extent of their travels, and the of them and those who have sacrifice of them and those who have followed them, may be in part known and imagined by the cities which still bear the names they gave them—St. Paul, St. Louis, St. Augustine, St. John, The strength of the part of the pa Francisco, San Antonio and many

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.

German Emperor Honors a Catholic. Berlin, October 18.—For several reeks there has been a sharp controversy in the German press over the intment of Dr. Sphan to the chair appointment of Dr. Sphan to of Stras-of history in the University of Strasburg, as he is a Catholic and a son of the well-known Clerical leader in the Reichstag. Emperor William has just confirmed the appointment telegraphing as follows to the Statthalter:

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

however eminent.'

eat heat on that day, because their scruples and urged them to eat. "But," said they to Father Grandin on returning, "we ate only and renown, which have merited to have merited to have his name inscribed upon one meal and we said beads twice for What a lesson from poor dians to the lukewarm Catholics of

to-day. dians the most cruel customs were in vogue among them. The manner of ridding themselves of their aged parents was frightful. When they fell sick would be taken to a lonely island and inhumanly abandoned. The son or daughter would leave them some wood, for a fire, and even some provisions, but in no case was a canoe ever left them; generally the poor natives died from exposure and hunger. Sometimes it would happen that they would survive, and succeed in reaching the mainland by swimming. But as soon as they were recognized they were looked on as apparitions from the other world, and

the priest with his sick wife, saying that he wished to remain with him till that he wished to remain with him till his wife died in order that the priest might bury her. During his stay the his wife died in order that the principle of a tonsure, and is so vaguely inclusive that it aumight bury her. During his stay the might bury her. During his stay the might bury her. During his stay the might be a so vaguely inclusive that it aumight bury her it. Were the

The old couple remained a long time provisions were running low and the provisions were running low and the priest advised the old man to return home lest they might starve. But the old man said: "No danger; I have discovered a nest of beaver; I can get

by the early missioners of our holy faith, who twenty-nine years before any other Christian body came into existother Christian into the Chri peared at a Montagnais camp and pro peared at a Montagnais camp and promised to save them. He came before to the white people, but they had killed him. Now that the same "Son of God" was present at the camp, and invited all Montagnais to come and see him, forbidding all men to listen to the priest. The news spread like wild fire among the Indians: all was anxiety and con the Indians: all was anxiety and the Indians: all was anxiety and the Indians: all was anxiety and fusion in the camp. No one would fusion in the camp. No one would fusion in the camp. No one would fusion in the modern sense. The camp of the family, produced sufficient articles for a very limited business in the modern sense.

"At the extirpation of his term an apprentice set up for himself or worked as a journeyman for some master who required an extra hand. A homeliness and a familiarity characterized the whole system of the crafts, very unlike the mechanic of to-day. Every one in obliged at times to walk on the moving floes and drag the boat after him. When the priest reached the place where the "Son of God" was supposed to have appeared, of course he saw nothing. When he returned and related the state of his journey success again ing. When he returned and related the result of his journey, success again crowned his mission.

One right, shortly after choice warm of the result of labor respects and emulation in producing good work.

"Such was the condition of labor respects and emulation in producing good work."

crowned his mission.
One night, shortly after, shots were heard all around the camp, and Father Grandin thought the so-called "Son of God" must be close at hand. No one appeared, however. The shots we appeared by one of his followers who had confired by the high had confired by the This was considered a grave insult among the Indians. Father Grandin asked them who had sent them there, and they answered that it was a very feature in powerful person, one who speak all lan-

Hence rather Grandh prepared to start the very next day. During the night a half-breed Indian, who had over-

provide everything. He told Father Grandin that he could provide all the Grandin that he could provide an the things that the Indians required, and cure all their diseases, and that he had already restored one woman to dife. Father Grandin asked the woman if this was true, and she, in abject fear of the imposter, replied that it was. Father Grandin, from his own cance, popular vote; the rules enpopular vote; the rules enpopul things that the Indians required, and ndians to the lukewarm Catholics of oday.

Before the evangelization of the Inians the most cruel customs were in ogue among them. The manner of riding themselves of their aged parents was in the people assembled on the shore, showing them how they were deceived, and inviting them to come to deceived, and inviting them to come to council or general meeting and administration. his mission. Some were eventually con-vinced and followed him. Bear-foot vinced and followed him. Bear-foot departed and acknowledged that he was only a poor Indian.
REV. A. JAN, O. M. I.

THE WORKINGMAN'S UTOPIA. Trades Unionism Compared With Its Predecessor, the Guild of the Middle

The half-educated social refermer, like the man of the world with no knowlwere regarded with terror.

One day an old Indian came to see in the vacancies in his retrospective in the vacancies in his retrospective.

and so surprised was Father Grandin, for the Indian's chief pride is in his long plaited locks, that he said to the demonstrating the truth that the Church, now as then, is willing to lend her aid and send her representatives on missions of science and progress, as she did with Columbus on that perilous journey across the trackless ocean.

In honoring Columbus we will be honoring the Church whose child he was

carpenters, smiths, armorers and other artificers worked at their crafts. The goods were made by hand with simple implements, sufficient for the supply of the shop without any large store o assortment. Exports were trifling and communication between towns was difficult; so that purchasers were confined to the townsmen themselves and the neighboring country folk who came to the market or fair. Each master kept the market or fair. one or sometimes two apprentices, who dwelt in the house, and these, with the members of the family, produced sufficient articles for a very limited business in the address.

required an extra hand. A homeliness and a familiarity characterized the whole system of the crafts, very unlike the mechanic of to-day. Every one in the town knew his neighbors and their capacities, an individuality stamped each man's work, which excited self-severe and completion in producing

with which the Church had to deal in the crafts. She found little tyranny or oppression and no great wrongs to redress, and she set herself to spiritualize the union in the trades, to foster good feeling among the workers, to enlist sympathy and charity for one another, the other camp. These men touched the hand of everyone expect the priest. by means of guilds, which were the first

trades unions.
"These guilds formed a prominent town life from early times Before the organization of the trades powerful person, one who speak all languages, perform miracles, etc. "And and the liberation of the rising town he waits to see you, too," they and from the yoke of the feudal lords, religiously. ious guilds appeared throughout Europe. Their nature, ordinances and swered.

"All right," said Father Grandin, very anxious to find out the meaning of all this, and anxious also to show the of all this, and anxious also to show the with the larger populations. Hincmar with the larger populations. Hincmar with the larger populations and the proposal throughout the meaning of the Church, and her way of dealing of the Church and the performed of the Church, and her way of dealing the larger populations. Hinemar to meet their "Son of God."

Father Grandin prepared to the very next day. During the help and works of charity. Each guild had a special religious purpose, but a simple state of the second to the very next day. During the had a special religious purpose, but a simple state of the second to the very next day.

might have done in the ages of faith; but she wisely guided and dirsistance or alms was determined by the council or general meeting and administered by the brothers personally. the influence of the Church is clearly indicated by the distinctly religious

spirit pervading the whole of their pro-ceedings. The Masses, the chaplain, the special altar, or chapel, or statue of a saint, the blessed candles, the pil-grimages, the funeral service were acts of religion under the control of the Church. The exercises of charity were attributed to religious motives, 'for the love of God and His Blessed Mother;' and even the amusements were mixed up with religion. The guild feast was always preceded by corporate attendance at Mass, the processions were brightened by banners of the saints, and the pageants, and plays preceded by the pageants and plays presented by

discovered a nest of beaver; I can get some whenever I want." Father some whenever I want." Father Grandin expressed the fear that some-body else might have found and killed the beaver. "No, indeed," said the Indian. "I found the nest first. It is mine, and no one dare touch it" a vehicle, and the goods conveyed on men's shoulders or in panniers across mine, and no one dare touch it" the work was the back of a horse. All the work was the back of formed an integral part of the craft that Dr. Brentano says that, reading

the modern workman. A master soul in the sacrifice usually worked with his journeymen soever he might be. and apprentices, and the amount of pro-

THE CATHOLIC RECORD:

State of the property of the New World work by the form of the property of the New World work by the My Whitehile Consolid.

Note: Spatial of Columbus, and the Consolid of the Spatial of the Spa

to attribute the peace and content of the craftsmen to the influence of relig-ion. When the Church had a free

THE MESSAGE FROM THE UN SEEN WORLD.

The month of November is a most wonderful month, in that it brings into extraordinarily clear view the close connection between the Church on earth, in heaven and in purgatory, making us realize how we are all one. The golden gates seem to open, and let us eatch great glimpses of the glory, and our ears seem to hear the immortal song swelling around the throne of God. We are in the company of the saints made perfect; we watch the white-robed virgins follow the Lamb whithersoever The month of November is a most

threatened by the ordinances of the corporation; and in the same way that the whole town organized itself against the exactions of the lord, so now each craft formed itself into a separate guild to show a united front in the interest of the craft against the enactment of the town authorities. They instinctively took the constitution of the existing religious guilds as a model, accepting many of their observances—e. g., patron saint, Masses, altar, chap-lair. existing religious guilds as a model, accepting many of their observances—e. g., patron saint, Masses, altar, chaplain, blessed candles, funerals, mutual help—and added to them ordinances suitable to their trade. Thus religion formed an integral part of the craft formed an integral part of the craft them eternal rest, O Lord! and let perpetual light shine upon them! Over and over again, onr hearts stricken and loving, ery out the craft them eternal rest, O Lord! and let perpetual light shine upon them! formed an integral part of the craft guilds from their commencement. The Church had already provided the system and put it in operation, and as her influence was paramount in the religious guilds, so is it clearly indicated in the craft guilds. So evident is this that Dr. Brentano says that reading the craft guilds. So evident is this that Dr. Brentano says that reading the commencement. The characteristic stricken and loving, cry out these words in their behalf, while the craft guilds. Connect our thoughts with heaven. Especially should Masses for the craft guilds. tion. Far too seldom do we think of their statutes, one might fancy sometimes that the old craftsmen cared only for the well-being of their souls. "Although the condition of labor was so different from that of the present said in dying to St. Augustine, that he day, the ordinances of the craft guilds might bury her body where he would; she only asked of him to remember her master soul in the sacrifice of the altar where-

Do we ever think, though what they duction was restricted by handwork and limited demand; hence the small and limited demand; hence the small number in any one workshop intended to a homeliness and familiarity that savored of family life. The religious above to af the guilds and the promise and holy souls could speak, and shower of the guilds and the promise. savored of family life. The religious character of the guilds and the prominence given to mutual help, charity and social intercourse, seem to have extended the same spirit to the trade regulations. They were brethren and treated one another as brothers.

"The Church protected the workman from excessive labor by her festivals, which gave the needful rest and recreation. On Saturdays and eves of festivals, when we do think, we find the constitution of the same spirit to the trade regulation. They were brethren and treated one another as brothers.

"The Church protected the workman treated one another as brothers.

"The Church protected the workman that message from beyond the gates of this life would be for you, and you and me? When we do think, we find the constitution of the same spirit to the trade regulation."

would be left now in their party of the no weak condescension for our foibles, no low aims and wishes for our future worldly advancements, "God alone"

S. J., published in this paper has attracted much attention. The truth of the matter is the enemies of the Jesuits the eraftsmen to the induced in the control of the control of the desuits in the matter is the enemies of the Jesuits thand, 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 pathy and charity, in forbearance and respect, to banish anxiety from poorer brethren and foster content; and this she secured by applying the principles of Christianity, which she bas been of Church of God nor His the matter is the enemies of the Jesuits and on the Church of God nor His do not love the Church of God nor His the matter is the enemies of the Sciency and his grateful memory for what a property and his grateful memory of what he personally owes to it. God bless the noble sons of Ignatius Loyola! He has indeed heard the prayer of their founder, and does not permit the society of what he personally owes to it. done for more than three hundred years, in the footsteps of the Man of Sorrows, Whose name they bear, and quietly do the work of instructing and saving souls. It is true that

Ages. It is very safe with his audience stay the man had not the consure.

The Middle Ages, if these re-creators of the world but knew it, were the other of the people, and directed it into red other of the people, and directed it into red it into the dally like the people, and directed it into red it into the dally discovered the goeth, and the crowned martyrs lift the power between the goeth, and the crowned martyrs lift the power between the goeth, and the crowned martyrs lift the power between the goeth, and the crowned martyrs lift the power between the goeth, and the crowned martyrs lift the goeth, and the crowned martyrs lift the goeth, and the crowned martyrs lift the goeth, and the provides the goeth, and the crowned martyrs lift the goeth, and the provides the goeth, and the crowned martyrs lift the goeth, and the power between the goeth, and the crowned martyrs lift the goeth, and the goeth, and the crowned martyrs lift the goeth, and the crowned martyrs lift the goeth, and the goeth, and the goeth, and the goeth, and the power between the goeth, and the goeth, and the goeth, and the power between the goeth, and the goeth, and the goeth, and the goeth and the goeth and a popolite festival day, the goeth and appointed testival day, the goeth and appointed them, and the goeth and appointed the goeth and a spanning the goeth and appointed the goeth and a population that the goeth and appointed them as her wisdom guided them.

The Middle Ages if the power power powers and the goeth and the goeth and the goeth and appointed the goeth and the goeth and the goeth and the goet

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

Monsigner Conaty's consecration will take place Sunday, November 24. It will be at the Catholic University, and many Church dispitacies from all parts

will be at the Catholic University, and many Church dignitaries from all parts of the United States will be present. Cardinal Gibbons will be the consecrator. The assistant Bishops will be the Right Rev. Camillus P. Maes, D. D., Tight of Capitagon Ky. and Secre-

Right Rev. Camillus P. Maes, D. D., Bishop of Covington, Ky., and Secre-tary of the University Board of Trus-tees, and the Right Rev. Thomas D. Beaven, D. D., of Springfield, Mass., the Representative of the diocese to which the newly elected Bishop be-longs. The segment will be preached by the Rev. Thomas J. Shahan, D. D., Professor of Ecclesiastical History at the University.

The Church's Great Things.

An eminent Episcopalian clergyman, named Rev. Dr. Huntington, recently

said:
Great fear is expressed of the Roman Catholic Church. I bestow 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-guided interpreter of the Bible; the channel of the grace of salvation; the guardian of the family; the enemy of divorce, impurity and anarchy. When we do think, we find the con-

need fear it. No one who actually comes in contact with its operations

BY A PROTESTANT THEOLOGIAN.

[CLXII. A Protestant clergyman near Boston some time since addressed a letter to me, through the editors of the Review, some instances of restricted Bible reading among Catholics, and asking what I had to say to them. The particular cases are not in my memory, and I have put away the letter so very carefully that I as that I am now unable to find

Let me first say, that the tone of this

This gentleman entirely misconceives my position. Supposing there were five in the Church."

Anything more history which I defended against Pro-testant misapprehensions, there might be five thousand as to which I had nothing to say. I am not a Catholic, nor even a High-churchman. Even the platform of the Evangelical Alliance is, in one or two residues. one or two points, concerning discipline, too nearly Catholic for me to accept. Of course, then, I do not accept shout even the doctrinal infallibility of the individual Indeed, the secretary of the Vatican Council, approved by the Pope, ques-tions whether she even claims infallibility in disciplinary legislation, though not denying that the prevalent opinion

not denying that the prevalent opinion is that she does.

Therefore, when even a Pope questions whether he is bound to say that a particular course of disciplinary enactment was wise or right, certainly I am not bound to defend it. I do not profess to be a better Catholic than the Holy to be a better Catholic than the Holy Father. All that I have to do is to explain it. Now when a vast and ancient body of Christian men, one which for many ages was very nearly the only body of Christians in the West, in these little too tightly to some of them. matters concurred in a certain course of discipline, the strong presumption is that these enactments, however we may think them on the whole unwise and unhappy, had strong reasons for them.

This is substantially the reasoning of a line of the strong reason for them. living Baptist divine in England, Dr. abode alone in any covenanted measure Shakespeare, although he is speaking rather of doctrine and worship.

ander is a Church historian of profound research. tremely individualistic a Protestant that even Protestants often complain of his being vague and formless in all that con-cerns the visibility of the Church. I do not now recall precisely what he says of the restrictions on Bible reading of the twelfth and thirteenth centuries, b certainly no one who has read him with the continuous attention which the present writer can fairly claim to have given him, while still a youth, can ever imagine the great Councils and Popes of the Middle Ages to have been principally moved by the love of dominion, or by

the fear of enlightenment.

Mv venerated friend, Dr. Philip Schaff, would have been much scanized to be put on an equality with N ander, but Protestant Christendom in sists on placing him very nearly there. Still more distinctly, or certainly quite as much so, does he insist that the great current of Catholic history in the Mid-dle Ages was, on the whole, a Chris-tian current. To teach otherwise, says he, is to annul Christ's promise, and stultify ourselves as interpreters of the Providential guidance of the world. Ritschl, Harnack's teacher, treats a fall of the Church as a pure impossibil ity. The question of wisdom remains, the question of sincerity is beyond dispute. Mr. Henry C. Lea himself bears emphatic witness to the loftiness of mowhich underlay even the instit tion of the Inquisition. So pronounced a Liberal as Frederick Robertson insists on the high sincerity which erned such men as Innocent III. and Gregory IX. and Pius V. and St. Louis, "noblest and holiest of monarchs," as that extreme Protestant, Thomas Arnold, calls him. I do not speak of St. Dominic, for it is now acknowledged that his only weapons against heresy were instruction and godly simplicity

Such great Protestant writers would not know what to do with the narrow malignity of the English Methodist, Dr William Rule, in his History of the Inquisition, though crossed occasionally with an incongruous streak of mildness. They would not ever know how to criticize it. As to that unspeakable blackguard Edgar, let us not again defile our thoughts with his prurient vileness.

of India have said that much the larger number of their converts were brought to the gospel, not by preaching, but by reading the Bible. Yet note: these Bible converts, one and all, with hardly an exception, forthwith gravitate into the membership of some settled Christian Church. Their uninstructed Bible reading leaves on them the impression that they can not partake of the fulness of Christ, or be guarded against pernicious aberrations, except in a visible brotherhood, to whose discipline they may submit, and by whose traditions of doctrine they are to be guided. That very lible reading which brought them to Christ they thenceforward surrender to the intermediate of the control of the leading Protestant missionarie very Bible reading which brought them to Christ they thenceforward surrender to the interpretation of the Church, and I may add in large measure of the Catholic Church, for her great commentators remain ours. They reserve liberty only in those particulars (which are many) in which their brotherhood has not expressed an opinion. The great lines of interpretation are not left to individual judgment in any stable denomination, in India or out of it. Such a vague and boundless license was early found impracticable. Where it begins to prevail again this is an omen of impending disintegration, whatever we hope or fear from this. Doetrinal union may sometimes be less sharply expressed than at others, and may, of expressed than at others, and may, or course, be intolerantly pressed, but without a genuine consent of thought there can be no vital union of affection.

None know better than they how pre-

L'esser besto nell'atto che vede Non in quel ch'ama, che poscia seconda.''

The bliss of heaven lies in the act which sees Not in the act of love, for this comes after. Now in the primitive Church very

iew, at least for some two generations, could have been brought in by reading the Bible, for the New Testament was only beginning to be written. They were encouraged to read the Old Testament, but assuredly they would never have become Christians by reading this without a living interpretation, show ing how the early types were now at last realized in the great Antitype. To it. I will therefore make some remarks on the general topic of restrictions on Bible reading in the Catholic Church.

Bible reading in the Catholic Church. unintelligible idea. To decline for a clergyman's letter seemed to me to moment on a lower level, what meaning mean: "You appear to have taken a brief to defend the Catholic Church in everything; doctrine, discipline and history. Now here are these facts which I bring up; let me see how you will manage to explain them away."

This contlement on a lower level, what meaning to us would have: "The Constitution without the Union"? Equally unintelligible would have been "the Bible and the Church." The only formula which they would have understood—and they would have wondered why this was would have wondered why this was needed—would have been: "The Bible

Anything more ludicrously unprimi-tive and unapostolic can not be imagined than the picture of a company of early believers, each with a gospel or an epistic or a prophet in his hand, flying under like a Prince Rupert's drop, asunder like a Frince Ruperts drop, until each one, in his particular hermitage, shall have made out just what his document means, all then reassembling to shout into one another's heads their the dividual correlations, until as the individual conclusions, until, as the Roman Church, while she herself does fruits of the holy tussle, a compromise not claim infallibility in administration. veries of thought never come abou in this way. Such comusion may some times prepare for them, but they them selves always come from a particular centre, from which they radiate abroad. This, in the early Church, was the apostolic body, which, including Paul, so negative a writer as Carl Weizsack er allows to have had substantially the same message, though with varying emphasis laid by particular men by particular menths. The only differ on particular truths. The only differ-ence that Paul knows between himself and the Twelve is that he thinks that sometimes Jewish husks, not of doctrine, but of habit, stick a

> Therefore those baptized men who separated themselves from the apostolic leadership, although they read the Bible just as much as the rest, were never recognized by the rest, as sessed of that interpreting Spirit which vithin that brotherhood which received the Redeemer's message from those whom the Redeemer had commissioned to deliver it. There was great freedom of action allowed, for it was of moment

owned as a gospel at all
CHARLES C. STARBUCK. Andover, Mass.

FIVE MINUTES' SERMON. Twenty-Fourth Sunday After Pente-

cost. INTERCESSORY PRAYER.

Brethren, we cease not to prayer that y may walk worthy of Ged.

These are St. Paul's words taken from the Epistle of to-day. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor. Among the many things, common enough among Catholics, but which strike the unbelievers with wonder and admiration perhaps that which impresses such persons the most deeply is our constant use of and confident reliance upon ir tercessory prayer; priests and people each asking the other's prayers, each prothe other to remember them fore God, and doth undoubtedly doing so with love and devotion.

sory prayer. As it was the sublime divine office of our Lord to intercede for all mankind, so it is also the duty of every Christian to intercede for brethren, a loving duty which keeps Catholics firmly and closely united in the bonds of divine charity.

That both doctrine and practice were given up by that unlovely and unloving make-believe Christianity called Prosition of sin, doubtless that soul will immake-believe Christianity called Protestantism, as that heresy was obliged to do in denying the merit of good orks, is one of the chief reasons for its disunion and division into clashing and envious sects.

This intercessory prayer for others is a spiritual, supersubstantial bread given and taken by loving, charitable hearts. In this practice is to be found one of the secrets of that strong, mutual love between Catholic priests and their devoted people, which outsiders see but

early found impracticable. Where it begins to prevail again this is an omen your priests need and count upon your priests need and c

or of action. Dante is right, in placing cious your loving prayers are held to be sight of our all-merciful and com assionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Their duties are so onerous, and their responsibili ties are so great! But it is by your prayers that their sins are forgiven, their graces increased, their temptaprayers that ions overcome, their spiritual enemie driven off, their hours of sadness com-forted, and their bed of death smoothed.

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones. Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still near to us, they are still numbered among the great assembly who worship the Lamb of God who taketh away the sins of the world, for ever interceding

Learn, dear brethren, to esteem this truly divine privilege, by virtue of which we become powerful advocates in union with our Lord for the salvation of our brethren. Intercede for the living: intercede for the dead. Pray for your selves, but pray much for others, for so will you show that you are filled with that charity of Christ, Who prayed and died not for His own sake, but sake of those who, whether friends or enemies, would never otherwise have

THE SOULS IN PURGATORY. Teachings of the Church

The following summary of the teaching of the Church as to the Holy Souls in Purgatory is selected from the Annals of St. Joseph, a monthly periodical published with the approbation of Bishop Messmer. The extract reads as

In regard to Purgatory the Catholic Church teaches, that after this life there is a middle state of suffering, to which the souls of those are doomed for a time, who, though in the state of grace and in friendship with God, yet have not fully satisfied the divine jus-tice for the debt of temporal punishnent due for their smaller sins, or fo their more grievous sins, whose guilt has been pardoned in the sacrament of Penance, or who die under the guilt of

smaller sins or imperfections.

The Church further teaches that the living by the offering of the Holy Sacrifice of the Mass, through prayers almsdeeds, indulgences and all other good works offered for the departed, can shorten their sufferings, ameliorate their condition and deliver their souls from their place of torment, and finally. that to assist these suffering souls is an act of charity most holy, most salutary and most pleasing to Almighty God. The belief in this doctrine is mucl

nore ancient than Christianity itself. We have a most decisive proof from Scripture, among the people of God under the old law, in the time of Judas Machabeus, about two hundred years before Christ. In the passage of the Holy Bible re-

ferred to we have the following points established: 1st. That the people of God, long

before Christ came on earth, held it holy and praiseworthy to pray for the 2nd. That they believed this to be a means of benefiting the souls of the departed, by freeing them from their

3rd. That the word of God, the prayers of those on earth, this establishes a Purgatory beyond all contra-diction, since those in heaven are in need of no help, and those in hell can

receive none. owith love and devotion.

If it is surprising to non-Catholies it Saviour would certainly have represented not to be so, for the Christian rehended the Jews for this practice, as occasions He censured the introduced, some of which were of much less consequence that this.

Nothing is more reasonable than this The word of God assures u doctrine. that none but the clean of heart shall see God. When therefore a soul leaves this world in perfect charity mediately be admitted into the presence and enjoyment of God. If, on the contrary, soul leaves this world in disgrace with God, and dead to Him by the guilt of mortal sin, that soul will undoubtedly be condemned to the eternal torments of hell. But when a soul leaves this world in the friendship of God, yet sullied with the stains of sins and imperfections, plain, that such a soul cannot in that state go to heaven, where "nothing defiled can enter." Neither can it be friendship with God and a living member of Jesus Christ.

Therefore there must be some state, between heaven and hell, where state, between heaven and hell, where such a soul is confined for a time, till by gradually growing weaker, and event-such a soul is cleaned and nurged from unly had to discontinue going to school. all these defilements of venial sins and rendered fit to be admitted to the presence and enjoyment of God.
The true reason for this doctrine is found in God's infinite sanctity, justice

His sanctity requires such an expia-

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Secretary.

tory punishment, because everything that life was a burden. Pale anaemi that is not good and perfect is essentially opposed to His divine nature, a fair trial, as they are certain to re

than His sanctity, because every sin is an offence and an outrage to His divine nature ; for this reason he cannot help | Ont defending His divine right and absolute minion over all creatures, by requir ing full satisfaction for every soul that offends against His divine majesty.

Neither can His divine love be less evere, because He wishes to see His dect entirely pure, beautiful and per-pet; for this reason He purified them from every stain, as gold furnace, until they are His true image and likeness, according to which He created the first man in sanetity and righteousness. He takes no pleasure in seeing these souls suffer, but wishes to render them capable and worthy of being united to His as to their supreme happiness.

PALE YOUNG GIRLS.

If this were not sound doctrine, our | How They May Gata Bright Eyes and Rosy Cheeks

> STORY OF A YOUNG GIRL WHO SUF-AND FAINTING SPELLS-HER HEALTH BECAME SO BAD THAT SHE WAS FORCED TO GIVE UP SCHOOL.

Miss Catherine McLellan is a young lady well known in Charlottetown, P. E. I., and greatly esteemed among her acquaintances. Like so many other acquaintances. Like so many other young ladies throughout the land, Miss McLellan fell a victim to anaemia, or poorness of blood, and although several medicines were tried, she found nothing to help her until she began using Dr. Williams' Pink Pills for Pale Poople Miss McLellan tells the story of her illness, as follows:—"I am now eigh teen years of age, and for a considerable time suffered much from anaemia. My blood had almost turned to water and I was very weak and pale; in fact could not undergo the least exertion. My appetite failed me; I suffered from defiled can enter." Neither can it be My appetite failed me; I suffered from condemned to hell, because it is in headaches; if I stooped I would become dizzy, and frequently I suffered rendamp with God and a fiving mean fainting spells. I tried several kinds of medicine and doctors prescribed for me, About this time I read the testimonial have completely restored my health Every one of the symptoms that had made my life so miserable have disap-peared, and I am now enjoying as good health as any girl of my age could wish, and I shall always have a good word to say for Dr. Williams' Pink Pills."

Miss McLellan further stated that while she was not desirous of publicity in matters of this kind, she neverthe less felt that her experience, if known, might be the means of bringing health some other sufferer, and it is this very praiseworthy motive that has induced her to give the above statement

for publication.
Dr. William's Pink Pills make rich, red blood, and give tone to the nerves. It is because of this that they bring bright eyes, rosy cheeks and light footsteps to girls who have been weary pale and listless and had begun to feel

tially opposed to His divine hadder, hence He cannot admit into heaven to the contemplation of His divine majesty, a soul that is still defiled with the least stain of sin.

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NOVEMBER 1901

OUR BOYS AND GIRLS.

Mother's Birthday. Mother's Birthday.

It was a frosty morning in November when Paul Ellis uncermoniously 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 mischief, probably, after the manner of anall boys whose mothers are gone." chief, probably, and small boys whose mothers are gone."
This is said by way of pleasantry, for both lads were strapping boys of fifteen

or thereabouts.

For answer Jack drew forth a partly finished shelf, on which he was putting ch ornamental work.
Did you do all that with your

Jack nodded.

Jack nodded.
"It must have taken a long time.
What's it for, anyway?"
"Well, to-morrow is mother's birthday, you know, and I am making it for
her. She doesn't knew a thing about her. She doesn't knew a thing about it; and now, while she is gone, I'm putting in the time to good advantage. When I heard you I thought she had come back, and that's why I hid it."

"Do you always do this sort of thing?" asked Paul, as Jack fell to the she was a distilling together.

thing? asked Faul, as Jack left to whittling and whistling together.
"What sort of thing—making shelves?" inquired Jack, with a laugh. No, 1 mean giving presents to your "No, I mean giving presents to your mother, and—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. As little money

as mother has, she always manages to have something extra for me when my irthday comes."
Paul's face flushed crimson at the unascious rebuke these 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 dur-

ing that same month. Jack's voice oke in upon his thoughts. Some years I can't give her much. but this time 1 have something really nice, I think. Come and see it," and opening his trunk, he disclosed to view opening his trunk, he disclosed to view a very pretty little clock. "Cost \$4.50," 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. wen out, and mother needs one badly.
I'm going to get up after she's asleep
to-night, fasten the shelf to the wall
here, and put the clock on it. My,

how surprised she'll be, when she sees it in the morning!" And he gave vent to his feelings in a prolonged whistle To him it seemed nothing remarkable that a boy should think of his mother, and do things for her; but a new train of thought had been started in Paul's mind, which was kept up all the way home. His mother had always made the anniversary of his birthday a day to be remembered with pleasure; she was always planning, and working for him. He had taken it for granted that that was what mothers were for; but now he began to wonder whether such kindness did not merit some re-

He knew her birthday came soon, and somehow he found this fact connecting itself with the \$6 he had saved toward a bicycle. But could he relinquish this long-cherished desire? Then omething seemed to rein him up sharply, and to ask him whether he really cared enough for his mother to make any sacrifice for her; and whether, after all, such things as this were not the things that showed the stuff one was Poor mother! there were so many things she needed, too. But it was a severe struggle; and it was not ended until that evening, when, sitting alone by the fire, he brought his hand lown upon the table with an emphatic

'Do what, Paul?" asked his sister Madge, who was just entering the room. She was two years younger than Paul. Their father had died several years before, and the family had had a hard time

formed plans for their mother.
"Oh, that will be splendid!" she cried. "Why didn't we ever think of

about ourselves that we haven't had much time for any one else. Madge, do you know what mother needs? I don't

getting really shabby. But what can I do? I haven't any money to amount to 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 on the corner to make a birthday cake. You know she bakes for people some-times, and she makes good cakes. I think I have enough money for that. I'll find out in the morning.'

The birthday dawned clear and beautiful. A neighbor, who was in the secret, secret for Mrs. Ellis during the forenoon, and kept her till the dinner hour. When she returned, what was her sur-prise to see the table laid with a snowy cloth, and a tempting dinner prepared girl of thirteen. In the center was a beautiful cake, with Mrs. Ellis' initials Upon learning what it was for, Mrs. Jones had added several other dainties, which also graced the table. Mrs. Ellis' plate lay an un-

Why, what does this mean, Madge?' she finally managed to say. "You've been getting dinner alone, haven't you? Such a nice dinner, too!" she added. "You see, mother, we haven't forgotten the day," said Madge, with a smile.
"The day?—why, it is my birthday, it? I had almost forgotten it.

ow you like it.' Mrs. Ellis saw the soft gray

bright

financially ever since.

Paul told his sister of his own half-

something like that before?' "I've a strong suspicion, sis, that its because we've been so busy thinking

what to get her. Madge thought a moment. "Yes, I believe she needs a new dress most of anything. The best dress she has i

opened parcel.

when everyone else always has. But we're not going to do that anymore. Now please open that parcel. I want to

dannel dress goods within her eyes

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brightened. It was exactly what she had wanted.

"But, Paul, dear, how did you get it? Not with your bicycle money?" as the truth suddenly flashed upon her. "O Paul! what made you?"
"You don't want me to be selfish old

curmudgeon all the days of my life, do you? I think it is time I I spent more thought on my mother.' Then the poor little woman, overcome

emotions, sank into a chair and "Why, what's the matter?" asked

both, in dismay. "Don't you like it?"
"Oh, yes! the dress—and dinnerand cake—are all beautiful. I think, said she, smiles breaking through her tears, "that I am crying because I am happy. You are such dear children, and it is so good to be remembered. Madge threw her arms around her mother and kissed her, while Paul stood awkwardly by, trying hard to keep the

tears from his eyes.
"The truth is mother, I am going to In truth is mother, I am going to be a better son to you than I have been. I guess I've just waked up to the fact that I've got a mother. But I'm not going to forget it again, see if I do."

CHATS WITH YOUNG MEN.

Try always to succeed in whatever you undertake. Do not be discouraged by obstacles. Endeavor to overcome be all right, but you must make your acts correspond with them. This is the way the successful men you see around you have acted. Half-hearted efforts avail but little. It is the long and de-termined work or study that produces the best results. All may not be equally successful, but when you have done your best you have met the obligation that rested upon you and are sure of a certain degree of success. In God's great cathedral there are many stones. All have their places and all stones. fit well. it well. You may bring many or few to the construction thereof, but in the day of the completion, your share of the work will be acknowledged. So persevere faithfully in well doing through

good or ill fortune.

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 and eminence that would require no effort on our part, and leaves us free for But what soft, untempered worthless metal we should be in such case! It is the fire that tempers the steel; it is the hammer that welds it; the grinding, whirling stone that brings it to an edge.

Irresolution. Every young man going ont into the ould have a given object in life. They should, of all things, be practical. It will not do to be cloud-sailing and ging like dromios, "waiting," Mr. Macawber, "for something to turn up." They must be active and turn up something themselves. They must select some given course, and stick to steadfastly till they are masters of the situation. Then they will be a suc-cess, and not till then. What the given course of life, alluded to, is to be, must be judged from their own temperament. It will probably be the course for which Poor mother! there were so which they are apt to find out their voca less and utterly aimless lives in con-

"Do what, Paul?" asked his sister Madge, who was just entering the room. She was two years younger than Paul. Their father had died several years before, and the family had had a hard time financially ever since.

Paul told his sister of his own half-formed plans for their mother.

"Oh, that will be splendid!" she eried. "Why didn't we ever think of something like that before?" These who conduct their something like that before?" These who conduct their similar like that before?" These who conduct their similar like that before? Those who conduct their similar like that before the follow. As good fortune would have it, I want down to the dock and made one in after dinner—our noon day meal was dinner in those days—they would see if I could come to work they would see if I could come to work they would see if I could come to work they would see if I could come to work they are depression in Cleveland. It was very difficult to find they are flevel and as for the Church as an indispensable medium." To show how the Church has changed her belief and teaching on the curch as an indispen "T'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. Made and was no one present but our Creator and ourselves. Those who conduct their spiritual affairs as they would an ordinary business transaction, or as they would like to appear in the astimation. much time for any one else. Madge, do of their friends and associates in society, you know what mother needs? I don't that is, to try to please all, are catering to public opinion; are not trying to serve God. If you wish to serve God as you should, you must defy public opinion, care nothing for it. It matters as you should, you must defy public believe she needs a new dress most of anything. The best dress she has is getting really shabby. But what can I do? I haven't any money to amount to approves of your conduct; do that which your conscience tells you is right; then your conscience tells you is right; then you know you are pleasing your heavenly father and He will provide for you How would it do to get her off some where in the forenoon, and you have tions are left behind. You cannot do

Nothing contributes more to the highest success than the formation of a highest success than the formation of a habit of enjoying things. Whatever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely that, come what may, you will get the most possible real enjoyment out of every day; that you will increase your capacday; that you will increase your capacity for enjoying life, by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of

morose, fault-finding person.—Novem-

True Courage. Colonel Higginson, when asked to name the incident of the Civil War that he considered the most remarkable for brayery, said that there was in his regiment a man whom everyone liked—a color of the col name the incident of the Civil War that he considered the most remarkable for brayery, 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. One night at a champagne supper, when many were becoming intoxicated, some one in jest called for a toast from this young man. Colonel Higginson said that the young man arose, pale, but with perfect self-possession, and said: "Gentlemen, I will drink, if you please, in water. The toast that I have to give is 'Our Mothers.'" Instantly a strange spell seemed to come that he works to get.

Like breathing and all the processes of name and provided the toast in silence; there was no more to aughter, no more song, and one by one they slunk out of the room. The lamp of memory had begun to burn; and the august to burn; and the name 'Revults.

We quote with pleasure from Our Young People this article on 'Revisits.

Results.

We quote with pleasure from Our Young People this article on 'Revisits of the mater' young People this article on 'Revisits of the considered the most of the considered the considered the considered the most of the considered the considered the considered the consideration to the fact that whist you work to get. 'A viser that what you work to get. 'A viser that what young man arose, pale, but with perfect self-possession, and said: "Gentlemen, I was never twisted than this quaint advice of Mrs. Browning. Man works for face and the Church. We have been asked to call attention to the fact that in an article in the Sared Heart Review Mr. C. C. Starbuck denies this, so far as the Catholic Church as four a transfer of work. They are not the read objects of work. They are not the read objects of work than an ora-torical prize, but the effect of work is not prize, but the effect of work is so subtited the catholic church, 'I say the catholic church as a distinct the processes of the catholic church as a distinct the effe

into the world, and falling in with others equally thoughtless—or reckless —frequents saloons and indulges in the sham pleasures of those resorts, without stopping to compute what the possible and probable results of such a course

may be.
One of the first results will be the loss one of the first results will be the loss of that integrity with 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 in wrong-doing never have for one another that exalted respect subsisting between comrades in virtue, and it will not take long for disrespect to cause another and a worse plunge into the pool of intemperance.
Sometimes the result is total wreck

for life. In fact, it is rarely otherwise. 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

There are instances where young men have reformed after a few years of intemperance, thereafter leading lives of sobriety. But in every instance a scar has remained—a result has abided. One young man who reformed never dared taste a drop of liquor in all the forty-five subsequent years of his life. The result of early indulgence was loss of confidence in his own ability to resist temptation in this form, and the dread of lapsing never left him for a day. Think what it means to live always in the shadow of a fear such as this, and hesitate before you take the first step towards its realization.

A Lesson to Young Men.

The members of the Euclid Avenue Baptist Church are celebrating the Golden Jubilee of that organization. We think many young men could draw a useful industrial lesson from some of the remarks made by the Standard Oil magnate, John D. Rockefeller, one of oldest members of that Church.

In speaking of his early struggles in Cleveland, Mr. Rockefeller on last Wed-

secure a position. I had completed my studies and was looking for something to do, but was unsuccessful. That was in 1855, a time of extreme depression in Cleveland. It was very difficult to find

got the position and was permitted to remain in the city and the church. I was grateful to the man who gave me that work to do. If there ever was anything I was thankful for in the world, it was to have something to do, and I have been thankful for that ever since. I am sorry for the man who hasn't anything to do and who doesn't want to do anything in the world. I am profoundly grateful to have had something to do."

There is a lesson here for our young There is a lesson here for our young men. The indolent can never be happy and can never gain the respect of their fellowmen. The habits of industry practiced by Mr. Rockefeller in those his good fortune and wealth, and no doubt help him to carry the burden of his riches. Vast possessions do not imply unlimited leisure, and, as a rule, their acquirement indicates industry and perseverance on the part of their

and perseverance on the part of the fortunate or unfortunate possessors.

Too many young men are looking for little work and large pay, and idle their days waiting for the whirlygig of time to bring them that rare combination. "I am sorry for the man who hasn't anything to do and who dosen't want to do anything in the world."

want to do anything in the world."

The man who has plenty of work, good health and just compensation need not envy those whe waste their days in idle luxury. Sloth is rust, is sin and death. "The sluggard is pelted with a dirty stone, and all men will speak of his disgrace."—Cleveland Universe.

tion is the normal condition of all ani-mate creation. Nature abhors inertia

We quote with pleasure from Our Young People this article on "Results," well pleased to find it in a periand healthier nerve-cells. It writes the body and the bo and healther nerve-cells. It writes on the did not be a periodical devoted to the rising generation:

An inexperienced youth going out into the world, and falling in with instant, deft and accurate obedience to instant, which is the provided such an object of the stant terms of the world. We can not bring ourselves to believe the results of the stant terms of the world. As well hope to live without eating as As well hope to five without eating as to live without working. It is a condition imposed upon all life by the Supreme Scientist. Not only is work inevitable, and essential to the safety, health and growth of the whole being, who prosecutes it under proper condi-tions, derives real and constant gratifistant gratification from it, although, from necessity, proper diversions, could prove of bene

whole heart into it is the second. PRESIDENT ELIOT AND HIS DE-FENDERS.

Sacred Heart Review.

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." was that "human gavenments." ion" was that "human governments received Divine authority through the Church," and "received their principal sanction from the Church, and that

lief and teaching on this point, he quoted at length from Leo XIII., and concluded as follows:

"God, according to the Catholic Church of to-day, does not appoint for a people any particular form of government; nor does He select the particular men who are to rule. The people select both the form of government and the process under it."

rulers under it. President Eliot, it may be noted, President Eliot, it may be noted, quoted from the Pope to prove what the doctrine of the Church on this subject is in our day, but when he stated what the Church's doctrine was previous to the French Revolution, he quoted no authority. Any one can see that the method of quoting authorities is a much safer one, as well as a fairer manner of sater one, as well as a tarter manner of proceeding. As our readers know, Rev. Mr. Starbuck, our learned Protestant theologian, noted once or twice this omission of Dr. Eliot's, and going back in the control of the c omission of Dr. Ellows, and going back several hundred years, quoted on the issue raised by the President of Harvard a Pope who is popularly supposed to favor the contention of the President, but who, in fact, agrees in substance with the doctrine of Leo XIII. Judging from the last issue of the Independ-ent, Rev. Mr. Starbuck's articles must have been brought to its notice. Here

is the way it defends Dr. Eliot:
"In an article in the Independent

ALCOHOLISM CAN BE CURED. Rev. Father Quinlivan's Opinion.

sill of thirteen. In the center was a bentiful cake, with Mrs. Elis' phase and the same of the same of

mind and body reveals the fact that acmade the statement that down to the time of the French Revolution it was the uniform teaching of both the Protestant and the Catholic Church that the divine sanction of civil government comes through the Church. We have

"Possibly President Eliot would re

on the brain. It schools the body to instant, deft and accurate obedience to the mind. Watching the moral, we cannot fail to see that work is necessary to health and sanity, to growth and culture. It is accurately an element of the property of the proper according to the Church, human govern ments received their authority prior to the French Revolution, and the answer in his own words, was; The uniforn teaching of the Church was that such authority came through the Church Rev. Mr. Starbuck does for the perio prior to the French Revolution what Dr. Eliot himself did for the subsequent but it is one of the greatest sources of pleasure. Indirectly it adds to enjoyment because the change from effort, application and monotony lends double zest to recreation. But it gives also still still be an arresponding to the form of the Church's documents of the control of the con direct pleasure. All enjoyment arises in the use of some faculty. Conversely the normal use of any faculty is pleasurable. The man who has found him. able. The man who has found his natural and congenial sphere of work, and that event? We believe it does settle that event?

for scholarly Protestants like the President of Harvard and the Rev. Mr. Starbuck. President Eliot is a busy man and can not be expected to have he does not recognize it with the same effervescent enthusiasm with which he recognizes the pleasures of a holiday. recognizes the pleasures of a holiday. Taken from his work, he would suffer more from the loss than ever he suffered from drudgery. There is nothing like hard and systematic work to keep the emotions under proper control. It is the best oblivion in which to bury sold emotions under proper control. It is fessors, say of history or any other the best oblivion in which to bury self branch of knowledge—supposed special-or sorrow. It broadens the outlook and ists in that line of work—and very nadistracts the mind from petty personal- turally the information he gets he looks ism. Like a brisk walk or a plunge in upon as the best attainable and in every the ocean, an exacting duty steadies respect reliable. It never occurs to him that Professor Toy, for instance, illusions. No one is so foolish as to whatever his scholarship in Hebrew, is argue that unremitting work, work be-yond the strength, work unrelieved by

into error. It is really too bad. It is But properly limited it is the salon of man. To find one's work is laughing at our eminent—and very devation of man. To find one's work is laughing at our eminent with somehow the first duty of life, and to throw his servedly eminent—men, who blandow or other manage to make such blunders. or other manage to make such blunders.
One thing, we feel very sure, will be found true, Dr. Eliot must be displeased at the lame and irrelevant defence set up for him by the Independent.
He is, above all, a candid and honorable man, who will be found most willing to acknowledge a palpable or were Wo acknowledge a palpable error. We have no intention of discussing the general questions involved or of defending Rev. Mr. Starbuck. We simply wish to defend the President of Harvard from the lame and weak defence mistakenly set up by our esteemed friend, the Independent. President Eliot made a

Labor is Essential.

no doubt, he is willing to admit it

te in that Independent article and,

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. Indolence is a great curse. God has blessed human beings with nerves, organs and muscles, and they are not to be allowed to deteriorate be are not to be allowed to deteriorate be-cause of inaction, but are to be strengthened and kept in health by ex-ercise. To have nothing to do is a great misfortune, for idleness ever has been and ever will be a curse to the human family. When men and women are divested of pride and selfishness, the Sacred Heart of Jesus will make them vessels unto honor, and honor comes in being accepted for the work

An English Author Wrote;

An English Author Wrote;

"No shade, no shine, no fruit, no flowers, no leaves, — November!" Muny Americans woull add NO FREE DOM FROM CATARRH, which is 80 skgravated during this month that it becomes constantly tronb seoms. There is abundant proof that extarth is a constitutional disease. It is related to scrofula and consumption, being one of the wasting diseases. Hoods Sarasparilla has shown that what is capable of eradicating scrofula, completely cures cabarrh and taken in time prevents consumption. We cannot see how any sufferer can put off taking this medicine, in view of the widely published record of its radical and permanent cures. It is undoubsedly America's Greatest Madicine for Amorica's Greatest Disease—Catarrh.

The great demand for a pleasant, and and reliable antidote for all affections of the throat and lungs is fully met with in Bickle's Arti-Consumptive Syrup. It is a purely Vergeable Compsund, and acts prompaly and magically in subduing all coughs, colds, bronchitts, inflammation of the buses, etc. It is so pausicable that a child will not refuse its, and is nut at a price that will not exclude the poor from its benefes.

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Authorized Capital, \$ 500,000 Subscribed Capital, 109 000 Business in Force ever 50,000,000 on, JNO DRYDEN, GEORGE GILLIES, President. Vice Proc. President. H. Waddington,

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Free \$2,989,000 paid in losses Lowest
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A. W. BURWELL, - 176 Richmond Street C. M. B. A. Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'cleck, at their ball en Albien Block, Richmond Street, Wm. Smith, Presi-iant, P. F. Boyle, Secrebary.

Catholic Home Annual For 1902 Now For Sale at the Catholic Re. cord Office. Price 25 cents.

Use the genuine "The Universal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes. CONTROL OF THE STATE OF THE STA MUTUAL LIFE OF CANADA Formerly The Ontario Mutual Life. Head Office, WATERIOO, ONT. Assurance \$29,500,000 Assets exceed............. \$5,000,000 Reserve held on 4 and 31 per cent. Tables. Every desirable kind of policy issued. A Company of Policy-A POLICY holders, By Policy holders, IN IT PAYS For Policy-holders. BARARA GEO. WEGENAST, W. H. RIDDELL,
Manager. Secretary HAVE FURNISHED & SORE 1826 FILLS.

HAVE FURNISHED & SORE 1826 FILLS.

HAVE FURNISHED & GOOD we make a Specialty of MEMORIAL WINDOWS pecialty of WINDOWS LONDON, ONTARIO COMP'Y Church MF'G O we mak MEMOF High-class 0 Established 1859. The LONDON MUTUAL Head Office, LONDON, ONT.

DISS DEBAR TEN YEARS AGO.

Boston Pilot.

The arrest of the notorious imposter, Madame Ann O'Delia Diss Dunbar, in London, a few days ago, recalls the London, a few days ago, recalls the wonderfully narrow escape which she had from being devoured by Jesuits in Chicago. The Pilot of Sept. 19, and Nov. 7, 1891, commented on that incident as follows:

ANOTHER "CONVERTED ROMANIST."
"Miss Ava." described as a wealthy

ANOTHER "CONVERTED ROMANIST.
"Miss Ava," described as a wealthy
Englishwoman, who has been visiting
Chicago for the ostensible purpose of
reforming the "slums," is reported Chicago for the ostensible performing the "slums," is reported mysteriously missing. Accompanied by the wife of a Methodist clergyman, Rev. Dr. Bolten, she went to the Catholic Church on West Twelfth Street, on the evening of Sept. 9. She feft her companion in a carriage outside and went into the Church, ostensibly to She did not return, and Mrs. pray. She did not return, and Mrs. Bolten after a vain search notified the police, but the missing woman could not be found. Mrs. Bolten is mystified, because her friend while professing to be desirous of entering the Methodist Church, seems to have passed herself off to others as a Catholic.

off to others as a Cathone.

"Miss Ava" came to Chicago, apparently, without any credentials except a plausible story of her experiences as a "missionary" in Whitechapel cept a plausible story of her experiences as a "missionary" in Whitechapel slums and a thrilling apprehension that the "Catholies" would take her life. Mrs. Bolten now says that she considers Miss Ava an "adept at lying," a conclusion to which a more discerning person wight have arrived at the first menson might have arrived at the first men-

tion of the Catholic conspiracy.

The missing missionary is described as about thirty-eight years old, of preposessing appearance, and a blue eyed blonde weighing about two hundred nounds. A lady appearing that general pounds. A lady answering that general description disappeared from Boston some weeks ago, about the time that Miss Ava turned up in Chicago. The same lady had previously disappeared from New York, just before her arrival in Boston. In the former city she was known as Ann O'Delia Diss Debar. Miss Debar is an interesting victim of "Romish" persecution. She has also felt the cruel hand of the civil law for certain swindling practices. It is barely possible that she is identical with the "Miss Ava" whom the Chicago Jesuits are supposed to have killed and eated. Our Protestant friends may some time learn to distrust "converted Romanists," like Dis Debar, Mrs. Shepherd, Father

Chiniquy et als, but thus far they have shown a remarkable gullibility in dealing with such impostors.

Since the foregoing was written, Miss "Ava," or Debar, has turned up in Cincinnati and tells a harrowing story of how she was chloroformed and robbed in Chicago. The police authorities of New York and Chicago have been telenew fork and Chicago have been tele-graphed to, but they do not want any-thing to do with the great "spock-priestess," and the Cincinnati people don't know what to do with her. They might send her on to Boston, where there will be a demand for such freaks in connection with the next municipal

ARCHBISHOP RYANS ADDRESS

Archbishop Ryan is an acute thinker whose views are expressed in a form that carry conviction. He has given much attention to questions invol the relations of capital and labor. views are embodied in the address he recently delivered to Catholic young men assembled in convention. He speaks out in no uncertain way. He

says: "We see the conflict that is going on, and which is apparently to con-tinue, between the upper and lower classes in society, as we call them, between labor and capital. What power will conciliate the combatants? What will conciliate the combatants? What power will prevent chaos? The poor workingman sees a man no better than himself, and perhaps worse, exerting the power working the power himself, and perhaps worse, exerting paramount influence and says it is not fair; there is something wrong that this should be so in a country where equality is proclaimed. Then there is equality is proclaimed. Then there is danger of rebellion. Where is the remedy? Behold in the Christian religion the remedy, the principle worked out. Here is capital and here is labor. Between them stands a Man. He says, I, too, am a capitalist, King of ki Lord of lords, and My domain extends throughout the universe; therefore I have a right to speak to you, capitalist And to you, laborer, I was a laborer, a carpenter's Son and a carpenter Myself. I worked as you worked and had not a place in which to lay My head. I belong to you. I am King of kings as well as a laborer. Then, clasping the hands of Labor and Capital He unites them and says, 'Kneel and receive My bless-You are brothers in Me. You are equal before My Father in heaven and will be judged impartially by Him, not by your position in life, but by your deeds; therefore live fraternally to-

DIOCESE OF LONDON

THE MONTH OF OCTOBER IN THE PARISH OF OUR LADY HELP OF CHRISTIANS.

Wallaceburg News Oct. 21 abandonment to what abandonment of the statement of the was exposed from the moment of the triumpnant Res was exposed ill the hour of His triumpnant Res was exposed ill the Rev. Father Donehue of Portion on the doc

Brady, who had them under careful prepara-

Brady, who had them under careful preparation for several weeks.

The next event was the coming of His Lordship for confirmation, when the community was favored by the arrival on Saturday, in company with our part Rev. M. J. Brady, of the Right Rev. F. J. McEvay, M. J. Brady, of the Right Rev. F. J. McEvay, M. J. Brady, of the Right Rev. F. J. McEvay, Sishop of London, On Sunday morning after celebrating 8 o'clock Mass here. His Lordship drove to Dreaden, where he administered the Sacrament of Confirmation to mineteen, four of these being adults and one convert. He concluded the ceremony with a sermon on the sacrament, which a large, appreciative audience enjoyed. In the evening, to a congregation which filled in the evening, to a congregation which filled in the large and spotious church of Wallaceburg to the doors, His Lordship gave as ynopsis of his irip to the Holy and Before entering upon the subject, he referred in complimentary terms, in the presence to Rev. Father Donohuc and the partor of the new parochial residence. The eloquence displayed throughout the entire sermon hed the attention of the people, while the various little haps and missiaps of the journey. Which are always of great interest, afforded much leasure, and the various places of interest which were visited, and have been preserved from the earliest days, also drew attention. The week interest to the pilgrim. To hear of these places hed sacred on account of their relation to Holy Scripture rendered of their relation to the places hed sacred on account of their of greater interest to the pilgrim. To hear of these places is the deligate of Church and relation, therefore was His Lord ship's lecture so well appreciated, for his descriptions were painted in such vivid colors that, one imagined they were also in that strang land experiencing with him the same anecdotes which he expressed so clearly. On Monday morning His Lordship was entertained by the school children, who presented a mark bounday. Mr. Thos, Forhan, chairman of the School Board,

Stratford Daily Beacon.

DRESSES BY VERY REV. DEAN KILROY AND PRES. M'ILHARGEY.

The inaugural opening of the new Catholic hall on Oatario street, was held Tuesday night, and was a brilliant-success, both socially and financially. It must, indeed, be graitfying to those genilemen who have devoted a great deal of time and energy to the project of forming such an instruction to see their brightest hopes realized. The hall will stand as a lasting monument to their efforts. The building, which was formerly the Graber block and is situated in a most desirable portion of the city, has been almost completely remodeled inside and furnished in a most claborate manner. A full description of the hall has appeared in these columns before so that it will be unnecessary to go into details. Sufficie of any the model institution is highly creditable to St. Joseph's church and also to the city. The programme was blief to commones at 8 o'clock, and by that time the assembly hall was crowded to the doors, and, in fact, a hundred or more people were unable near enough to the entrance dor to hear any of the numbers. These latter work obliged to amuse themselves by an ineproton of the lower rooms. The president of the C.M. B.A., Mr. C. McHangey, acuted as chairman, and a short but very enjoyable programme was earlied out. The President's address dealir principally with the good to be derived from me mbership in the Ca holle societies, all of which will make use of the new half as a meeting place. He referred to the building liself and its objects at some length. I has becief and its objects at some length. I has becief and its objects at some length. I has been more promine was carried out. The Arolle societies, all of which will make use of the new half as a meeting place. He referred to the building liself and its objects at some length. I has been more promine to the more physical, licellectual and social condition of its members. An improvement of the more physical, licellectual and social condition of its members, and interpreted under the name of St.

an association for the young men.

The other numbers on the first part of the programme were: Instrumental, Miss O'Flanerty; quartette, "Hymn to St. Joseph."

Messes Gallagher and Phelan and MessraWalen and Byrne; ins rumental, Miss Barton; vocal solo, Miss K Carlin; recitation, Miss C Higgardy; quartette. Each number was reorlyed with much appreciation, as was testi-

ST. PETER'S CEMETERY ENLARGED The new addition to St. Pater's cometery was blessed by His Lordship bishop McEvay, assisted by the local clergy on Friday, November 1st., the Feast of All Sains, a large number of the faithful being in attendance.

DIOCESE OF HAMILTON.

FOR THE FAITHFUL DEPARTED.

On the least of All Souls' His Lordship the Bishop sang a R quiem High Mass for the souls of all the faithful departed. The Mass was offered in the Mortuary chapel, Holy Sepulehre cemetery, which is situated across Hamilton Bay and just opposite the city. His Lordship also pronounced the assolution. He was attended by Fathers Holden and Walter as chaplains, while Father Mahony officiated as master of ceremonies. Fathers Brady and Hinchy acted as chanters. Very many of the friends of those whose remains are now lying in the cemetery crossed the Bay in the steamer Acecia and were present at the Mass,

Acacia and were present at the Mass,

CONCERT AND LECTURE AT BRANTFORD

The concert and lecture given at St. Mary's
church, Brantford, Tuesday evening, the 26th
ult., was well attended. A programme of
sacred music was rendered by the church
choir assisted by Mesdames Barron and Mac
donsid, and Misses M. E. Nolan, Marx, Hogan
and Johnson, Father Cummings presided
The Expositor of Straiford has this to say of
the becture:

The Expositor of Straiford has this to say of the becture:

"The level we of "Ancient and Modern Rome" by Rev. Dr. Walter of Hamilton, was a literary and educational treat of an extraordinarily high order. The rev. gentlemen is a forceful speaker and an elequent word painter. His pictures of the pagar splenders of ancient Rome and the magnificent grandeur of Christian Rome were vivid and impressive. The lecture abounded with choice bits of historical interest and was evidently keenly enjoyed."

ST PATRICK ASYLUM OTTAWA

The annual report of the outgoing council of the St. Patrick's Asylum, Ottawa, exhibited a very satisfactory state of its condution.

From that document it is learned that at the close of the year, ended 30 h Sept. 1900 there were in residence eighty adults and suxy four children. During the year just ended thirty one children and thirty three adults were admitted making the total in residence during the year 2.8; the deaths am most the adults aumbered sloven and the like number were discharged; twenty-eight children were discharged of whom eight were piaced in suitable families in the country, the remisinder being taken out by near relatives, leaving ninety

against \$11,099.59 during the previous year, the difference being about represented by the amount of bequests already mentioned, and which were as follows: Estate Mary Flood, \$3 81; estate Johannan Murphy, \$300; estate Johannan Murphy, \$300; estate Johannan Murphy, \$300; estate Johannan Murphy, \$300; estate Mr. Noonan (of Oreon, U. S. A. \$1.50.

The total cost of maintenance was \$10.320.31, as against \$255.50 in the previous year. The permanent improvements cost \$1.20.283 as gainst \$128.25; interest \$153.05 as against \$128.25; interest \$153.05 as against \$200, A morigage of \$2000 was paid off during the year, leaving another morigage, also of \$2,000, the only debt due on the institution. The Council report of that after thorough examination they had found that the accombination they present building is easy belief of affording for a combined orpanax and refuge under any possible rearrangement is insufficient, and they had therefore and plans preferred for the erection of new wing stan estimated cost of \$20,000. This clause of the report gave rise to a discussion, and it was finally decided that the incoming Council should be limited to an outlay of \$10,000.

SUCCESSFUL SEPARATE SCHOOL PUPILS

HONOR ROLL AT ST. PETER'S SCHOOL

HONOR ROLL AT ST. PETER'S SCHOOL

The following are the names of the pupils who obtained the highest marks in the different subjects during the months of September: Class IV.—Christian doctrine. Mary Coanoling Bastice McPherson. Reading, Gerald Murray, James Overend. Spelling, Tenie Murray, James Overend. Spelling, Tenie Ayers, Ada Quirk Writing, Edra Morkin, Louisa Chaffer, Drawing, Chas, Flynn, Dan Tushing, Arithmetic, T. Ouroor an, May Cox. Grammar, Stanton Donegan, Alice Moore Geography, Clara Mahoney, Peter Feeney, Composition, Irone Gleeson, Rose Quinn.

Jun. 1V.—Carechism. Ance Donnelly, Spelling, Writing, Peri Monory, Drawing, Mary Logindice, Reading, Fred Donegan Writing, Peri Monory, Drawing, Mary Boles, Arithmetic, Mary Kilgallin, Grammar, Amy Turner, Geography, Mary Logindice, Writing, Peri Mahoney, Sen III.—Catzechism, Aima Collins, Spelling, Frankie McCarthy, Reading, George Murray, Writing, Madeleine Burns, Drawing, Madeleine Burns, Literature, Josephine Morkin, Elanche Moore, History, Frankie McCarthy, Idrera. Josephine Morkin, St. Nicholas School, London, Christian doctrine, Hala, McNiff, Chester

ST. NICHOLAS SCHOOL LONDON. ST. NICHOLAS SCHOOL LONDON.

Christian doctrine, Helian McNiff, Checusning, Resding, James McCue, Pau Dudley. Speling, Mary McCue, Pau Moniff, Writing Joseph Dumont, Paiserlock Drawing, Joseph Dumont, Paiserlock Dawing, Joseph Dumont, Paiser Planagan. Arithmetic Blanche Cov Patrick Flanagan. Arithmetic Blanche Cov Richard McNiff Graraby, Harry Brick Chester Cu-hing, History, Anoie Connection, Ethel McPherson. May Fload Doder and natness. Joseph Dumont, Flanagan.

MARRIAGE.

MARKHAUE.

McGrail Leahy.

Tuesday morning Mr. John McGrail and Miss Ellen Leahy, of Dover, were united in holy matrim-ny by Rev M. J. Brady, afraction of the state of the st

C. M. B. A.

Resolution of Condoience.

At the meeting of Guelph Branch, No 31 of the C. M. B. A. held it is the Occoper, 1901, the following resolution was moved by Bro. Lander of Marson, 1902, the following resolution was moved by Bro. Lander of Marson, 1903, and unanimously are presented by Bro. Lander of Constant of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was moved by Bro. Lander of Marson, 1904, the following resolution was special was the following resolution rs be. Therefore, be it resolved that Guelph Branch,

Therefore, be it resolved that Gueloh Branch, 31, of the Catholic Mutual Benefit. Association extends to Brother J. P. Dawney and to Brother G. C. Collins our deep sympathy and joins with them in oneir prayers for the eternal repose of his soul.

And, further, that this resolution be entered on the minutes of the Branch and copies therefore the Brothers Downey and Collins, and to Tae Canadian, The CATHOLIC RECORD and the local papers.

BRANTFORD NOTES.

The jubilee processions at St. Basil's church, which took place on the afternoons of the four Sundays of October were attracted by the largest numbers of people assembled in the church for many years. Nothing but the most thorough arrangements would have madded all who attended to find room in the large building. Scarcely a family can be found in the parish but which all, or nearly all, the members took part. In referring to the matter the pastor. Rev. Faiher Leanon, spoke of the happiness it gave him to see the manner in which said he had nover witnessed a greater demostration of faith and piety, or a butter indication of unity and harmony between priest and people.

MISSION AT ST. BASIL'S.

MISSION AT ST. BASIL S.

Peginning on Sunday, Nov. 21th, and continuing until the f llowing Sunday, there is to be a mission at St. Basil's church given by two of the Carmetine Fathers of Niagara Falis This will make a fitting close of the devotions of the Holy Year.

of the Holy Year.

A NOTABLE INCIDENT

In connection with the visit of the Duke and Duchess to this city the Courier had the following reference: "Miss Conboy, one of the young ladies who will present the Duchess of Cornwal with a bouquet, is the successful pupil from the Separate schools of the city. She is a daughter of Me. T. Conboy of the Goold, Shapley & Muir Co, of this city, and a granddaughter of the late Thos. Conboy, Warden of Brant Co, in 1860 and to whomfell the honor of being selected to go to Toract to represent the County of Brant and accompany the Prince of Wales to Brant forp—a gentleman who had few equals and no superiors in coping with functions of that nature. A strange colacidence, though a pleasant one is it, that two members of the same family should at different periods of his behonored by their fellow citizens to help welcome royaty to the Telephone ity.

THE CATHOLIS SOCIETIES

The various Catholic societies in the city are all in a healthy state, and doing their work carefully and well. Mr. John Murrode is President of the St. Vincent de Paul Society Mr. W. J. Harrington is President of the C. M. A NOTABLE INCIDENT

all in a healthy state, and doing their work care fully and well. Mr. Jonn Murrode is President of the St. Vincent de Paul Society; Mr. W. J. Harrington is Presiden of the C. M. B. A.; Mr. B. J. Arselin is Unief Ranger of the Catholic Foresters; and Mr. P. J. Padden is President of the Young Men's Society of St.

THE RIGHT REV. BISHOP MC

EVAY IN OU MIDST. Wallaceburg News, Oct. 31, knowledge and with bread Who daily flocked in numbers to her hospitable shore and of sanctity and in the Christian Churches with reference to the busies and practices of other Churches is undoubted, and it is in the interest of all how her holy Missioners went forth to its undoubted, and it is in the interest of all how her holy Missioners went forth to its always to be deplored, and eapersally in a mixed community such as we have in Canada. For this reason, as well as for the opportunity that it gave all classes in Wallaceburg of this chief, the people of Wallsceburg were pleased and delighted in having His Lordship Six Dordship Six

NOVEMBER THOUGHTS.

When through these thronging, busy streets
I cease to tread When through neess that I cease to I read
When lightly rels the verdant turf
Above my head,
Who will remember then the one
There lying still
Whose weary feet have reached at last
Sair Peter's bill?

Or when the early robins come To nest again,
Bringing the summer suunshine
Their merry train,
Will any seek my lonely home
When roses bloom.
Or pray it may be well with me
Beyond the tomb!

One friend, our holy Mother Church, Will not forget Will not forget
Rich with the price of Jesus' blood,
fo pay my debt.
As she was o'er my earthly course.

he bar.
—Brother Remigius, C. S. C.

THE GAELIO REVIVAL. BY CANON CASEY.

We are glad to copy the following lines on the Gaelic tongue written for the Gaelic League by special request by the gifted old Soggarth Aroon, Canon Casey, P. P., of Athleague, Co. Roscommon, Ireland, now approaching his eightieth year. We have already copied many verses from his gifted pen in the CATHOLIC RECORD, and perhaps there are few even of his own productions that could fill the heart with more emotion of the dear old Irishmen of long ago in this country. But, for the few that are left among our readers who still understand and talk the language of the Gael it will be to them at least a pleas-ure to know that there is still hopes for the

And shall not we now welcome back the B

News.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three thousand years.

The tanguage of our Motherland for full three three who fought in freedom's cause, we shall not stop or pause our ancient tanguage, the language of the Kelt.

And shall not be swear to-day we shall not only only only on the shall not only of the Kelt.

And ma the name of all the brave who fought in freedom's cause, we promise and we swear to-day we shall not opport, with three training short our mess ports, \$24: family short on the shall not of the Kelt.

And ma the name of all the brave who fought in freedom's cause, we shall not opport, \$3.50; pure Canadian lard, 1 compound refined lard, \$1 to 96: he does not cause, the compound refined lard, \$1 to 96: he does not cause the port, \$3.50; pure Canadian lard, 1 to opport, \$3.50; pure Canadian lard, 1 to opport and the following the language of the Kelt.

And shall not the review our ancient tanguage of the Kelt.

And shall not the review our ancient tanguage of the Kelt.

And shall not the review our ancient tanguage of the Kelt.

And prove to all the brave who fought in freedom's cause, we shall not opport, \$3.50; pure Canadian lard, 1 to opport the shall not the standard of the kelt.

And an the name of all the brave hall not pure who followed the shall not pure the s

The riches; tongue in fairy tales, in neuron and romanoe.

The bodies to give courage when opposing hosts advance.
The most devout to speak of God beside a dying bed.
And tell niw Christ for erring souls His Precious Blood has shed:
No human torgue was ever known a sinner's heart to melt.
Like Errin's oid and fervent tongue, the language of the Kelt.

But better times are coming for the language of the Gael and for this isla of destiny, beloved Inisfail.
May ill assist the Gaelic League and spread it far and wide.
And said and bless its worthy Head, the zeal-ous Douglas Hyde.
Let no thick that I forgot—'twould ill become a Gael.
The labors of O'Donovan, O'Curry and Mac-Hale

bosom thrilled.
Than Fag a beal ac, which, as oft, the foe with terror fided!
What sweeter words has child e'er heard upon a Mother's knee.
Than those sweet, fond, familiar words, a a Mother's Knee,
those sweet, fond, familiar words, a
cuisis geal mo croide?

While Erio's hateful enemies would gladly dig Than

Than those sweet, fond, familiar words, a cuists geal mo croide?

What words of weicome, warm with love, in friendsoip eer excelled; Coud mite Faitte sweetly said, while hand in hand is head?

What sweeter words than grad mo croide came forth from human breast?

What kinder words than beanact leat pursued a parting guest?

What tongue so tail of unction ever lit a preacher's face.

To melt the souls of sinners and make them sue for grace!

The Gaelle tungue preserved the Faith and kept its foce at bay;

To meit the souls of sinners and make them sue for grace?

The Gaelic tongue preserved the Faith and kept its foes at bay;
And cheered the hearts of Erin's sons through many a penal day;
And spoke to them, when doomed to death, to pray on bended knees.
To brace their hearts, and die for God, as did the Machabees,
And spoke to others who were forced to distant lands to fly
Or else renounce their ancient faith—to suffer and to die.
Ere they'd deny their ancient faith and barter bliss untold,

bliss untold,

For aught that men on earth can give—or
aught that men on earth can give—or
aught that earth can hold,

It nerved them in the bartle field to fight
against the Dane,
And gave them strength and courage, since, in
m-ny a dread campaign,
And taughta love of freedom which no tyrant
can efface;
And which for aye distinguishes the grand old

Keltic race.

Right well in days of trial great its accents sweet consoled
The martyred sons of Erin in the cruel days of old;
Let us then love the Keltic tongue, the language of our sires, And spread to-day its blessed light and guard And researed fires.
And teach the young to love the tongue their factors leved so well
When round their hearths, in bygone days, it were its magic spell.

And shall not Erin lave and guard the grand old Keltic tongue, Which tells her of her history and whence her people sprung? Which tells her of her mighty men, her war-group of year.

Which tells her of her mighty men, her water irors of yore. Her Ollambs Bards, and Druids ere St. Patrick reached her shore. And tells her how her children all received the Gosp I light. Til she an Isle of Sanctity shone luminous and bright. And tells her of her famous Schools, which is the showledge and with bread who daily flocked in numbers to her hospitally able shore science and of sanctity and see the shore science and shore science a

ROMAL BAKING POWDER

Makes delicious hot biscuit, griddle cakes, rolls and muffins.

An absolutely pure, cream of tartar powder.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

The framers of the Penal Code in vain assailed Our fathers loved their angel tongue, and shall we let it die ! And shall not Erin guard it as the apple of her

ers who still understand and talk the language of the Gael it will be to them at least a please ure to know that there is still hopes for the old language of saints and scholars of Erin:

"It is dying, it is dying," ancient language of the Gael,
"It is dying, it is dying," wrote a bard of Inis fail,
The language of old Erin, of her history and the same best dight.

The key to all the knowledge which her Manuscripts contain,

"It is dying, it is dying," wrote a bard of finished fail,
The larguage of old Erin, of her history and name.

Of her monarchs and her heroes, of her glory and her fame.

Tis well high haif a century since first those words I read,
And yet the sweet old Keltic tongue, thank
Heaven, is not dead.

Though benished long from Court and Camp and driven to abide

With messants in their humble homes by moor.

Among ber favoured children and dispelled her Manuschipts, which have a court and in the knowledge which her Manuscripts over the series of the property of the property

What braver words in battle field a soldier's Hale And of my dear old college friend, the genial Ullek Bourke

Athleague, August, 1901. Death of Very Rev. D. Murphy Halifax N S. Nov. 4.—Very Rev. Monsignor Murphy. D. D., died at 6 o'clock this morning. He had been hovering between life and death for the past week. He was in his fifty-eighth year, R. I. P.

CHEAP BOOKS

We will send any one of the following books, cound in cloth, to any address on receipt of 30 or I wis... Charles Dickens denaby Rudge... do aracter Sketches... do a of Sheriden... Dos Faulkner ice Toid Teles. Nathaniel Hawthorne ar of Wakefield. Oliver Goldsmith mand Plays... do tash Chiefs... Miss Jane Porter contracts of Wakefield.

The Church does not fail to give examples of the forgivenes that Jesus commanded us to exercise. To her persecutors, as well as to her own erring children she has always been a for giving mother. From the night when Nero ing bodies of her earliest children, to the time when her enemis imprisoned the Vicar of Christ; down even to our own day and our own land, when the hand of persecution has been talsed, her prayer has been. Father, forgive them, for they know not what they do. From the catacombs of Reme, from the pits of China and Japan, from the rake and gibbat of England, from the Kulturkamif of Germany, from the blood-stained altars of Ireland comes the leason of forgiveness—Rev. C. A. Shyne, S. J.

MARKET REPORTS

London, Nov. 7. — Dairy Produce — Eggs, fresh laid, (retail) 18 to 20c; eggs, crates, perdezen, 17 to 19 butter, best crock 17 to 19c; butter, best crock 17 to 19c; butter, best crock 17 to 19c; butter, creamery; 21 to 28c; horney, strained, per lb. 9 to 10c; butter, best crock 17 to 19c; butter, creamery; 21 to 28c; horney, strained, per lb. 9 to 10c; gardables, comb, 12 12/2c, per bag, 55 to 60c colloss. Septogetick end gressed, 60 to 70c; WANTED A FEMALE TEACHER, HOLD WANTED A FEMALE TEACHER, HOLD 19c; and the septogetic field of the septogetic fiel

pair. \$6.00 to \$7.50; export cattle. \$4.00 to \$4.50. Farm Produces—Hay \$8.00 to \$8.50; straw, per load, \$3 to \$3.60; straw, per load, \$4 to \$5.00; more load of \$40. Toronto Nov. 7.—Wheat quiet; choice new white and red, \$60; in tight and old \$6740. For millers; Manitoba No. 1 hard, \$20; \$1. t. \$7 for not and west, \$20 lower. Flour steady; \$9 per cent, patents, \$2.60 in hugarian patents, \$4.00; bags included Toronto and strong bakers \$3.70. Oats firm; No. 2 white, \$36 north and west, \$350 to \$30 middle freights; 400 cast, \$1.80 to \$30 middle freights; 400 cast, \$1.80 to \$30 middle freights; 400 cast, \$1.80 to \$10 hugas and \$4.40 in wood; broken lost, \$60 in huga and \$4.40 in wood; broken lost, \$60 in hugas and \$4.40 in wood; broken lost, \$60 hugas and \$4.00 in wood; broken lost, \$60 hugas and \$60

of her monarchs and her nerve.

Is well nigh haff a century since first those words I read.

And yet the sweet old Keltic tongue, thank Haven, is not dead.

Though benished long from Court and Camp and driven to abide.

Who read our ancient Manuscript.

No. 3 extra, 47c and test No. 3 extra, 47c and test our manuscripts are found;

not and mountain side.

No. 3 extra, 47c and test No. 3 extra, 47c and test our manuscripts are found;

not and mountain side.

No. 3 extra, 47c and test No. 3 extra, 47c and test our manuscripts are found;

not and mountain side.

No. 3 extra, 47c and test No. 3 extra, 47c and test and judgment sound what rich and racy treasures in our Manuscripts.

No. 3 extra, 47c and test No. 3 extra, 47c and test not manuscripts and judgment sound what rich and racy treasures in our Manuscripts are found;

No. 3 extra, 47c and test No. 3 extra, 47c and test not manuscripts and judgment sound what rich and racy treasures in our Manuscripts and judgment sound what rich and racy treasures in our Manuscripts and judgment sound what rich and racy treasures in our Manuscripts and judgment sound what rich and racy treasures in our Manuscripts and judgment sound what rich and racy treasures of philosophy and proverbs wise and subject the side of the side of the second what it was and subject the side of t Montreal, Nov. 7.— Grain — New crop Mar toby wheat, 76;c afloat for October shipmen new crop No 2 osts locally, for this mont shipment were quoted at 44;c to 45c sto No. 2, ryc, at 56c; No. 2, birley, at 54;c No. 3 extra barley, at 45;c; buckwheat, float; peas, 80 to 84;c; flour — Mani at 16 to 84;c; sto 16 to 84;c;

East Buffalo, N. Y. Nov. 7. — Cattle—on sale, It cars; nothing doing; prices steady; veals steady; best, 87 to 759 common to fair veals, 86 to 87. Hogs on sale, 46 cars; hogs of 160 pounds and up in good demand at yeast day's closing prices; fight hogs slow 16 to 80 to

TEACHER WANTED

WANTED. A MALE CATHOLIC TEACH-er capable of teaching in both the French and English languages—one holding second or third class certificate. Applications to be ad-dressed to Joseph Ran. Sec. R. C. S. S. Sec. No. 1, Hay and Stanley, Drysdale P. O. Ont.

COR UNION ROMAN CATHOLIC SEPAR-tate School. Holland and Glenele. teacher holding 2nd or 3rd class certificate. Duties to commence 2nd Jan., 1902. Must be an Organist capable of leading choir in church. Applica-tions must be addressed to Wm. O Mara, Sec. Dornach, Out.

WANTED FOR YEAR 1962 FOR SEPARATE School, No. 7, Ellice, a female teacher, holding 2nd or 3rd class certificate. Aper, stating salary, to Daniel White, Sic Tress, Kinkera P. O, Ont.

TEACHER WANTED, HOLDING SECOND or third class certificate for the R. C. S. S. No. 5. Sombra Tp. Duties to commance Janyand 19:2 14 pply stating salary, qualified tions, etc., to Richard Csin, Sec. Troas., Port Lambton, Ontario, Canada, Box 49. WANTED A SECOND CLASS TEACHER

W for S S No. 9. Admaston. State S Duties to commence 3rd Jan. 1902 Jas mon, Sec. Tres., Gorman P. O., Ont. FOR R. C SEPARATE SCHOOL NO.
Township of Glenely, male of female, boldle 2nd or 3rd class certificate. One capable of its g a small choir, and giving lessons in mu preferred. Applications, stating salary a qualification, and enclosing testimonials, in

ualifications, and enclosing testime addressed to J. S. Black Sec. To Ont., or to Rev. P. H. Hauch Ont. 1209 2

FOR S. S. NO. 6, ROLPH, RENFREW county, a teacher, holding a third class certificate of qualification. Duties to commune January 2nd. 1902 Applicants will please state salary expected and address the undersigned. Florence McCarthy Sec., Wylie P. O. Ont.

TEACHER WANTED, MALE OR FEMALE, to commence Jan. 2nd 1992. Applications to be addressed to Jacon Garzeneze. Sectess. R. C. S. S., No. 4, Hesson Township, Mornington, Ont.

WANTED, MALE TEACHER FOR FIRST Sandards in boarding Industrial School. Stady \$225 and board. Duy to begin at Christmas Apply to Rev. Fr. G. A Artus, Wikwemikong, Ont.

WANTED A FEMALE TEACHER HOLD

TEACHER WANTED, FOR CATHOLIC Separate school No. 1, McGillivry, male or female. Duries to begin January 18, 1992 Address. stating salary, to Thomas GLAVIN, Maguire P. U., Ont.

VOLUME XXIII.

The Catholic Record. London, Saturday, Nov. 16, 1901.

A DELUDED PARSON.

Another county heard from. Bishop McCabe, a Methodist, is out with the statement that he would rather have been Oliver Cromwell for an hour than a Catholic saint for a thousand years. There is no accounting for tastes, but it bodes evil for a community to have a white chokered gentleman with such murderous instincts at large. The Bishop is behind the age. Men who know anything look contemptuously upon this kind of a clerical mountebank. The masses, the poor unchurched masses, who have been at the mercy of ministerial spouters from departed Fulton of unclean memory to this truculent and ignorant Methodist, are learning from lips pledged to charity and truth the language of hatred and falsehood.

The one big mistake that the average Methodist makes in his public pronouncements is that he sizes up his auditors as mental degenerates. But he should try to understand that the days of verbal millinery have gone by It was doubtless some orating of the McCabe style that constrained the Rev. Sidney Smith to write: " Give us back our wolves again, restore our Danisl invaders, curse us with any evil but the evil of a canting, deluded and Methodistical populace," or, as in this case, of a Methodistical parson.

CATHOLIC EDUCATION.

It were well for our readers to devote some time to the study of the Catholic system of education. There are so many educational fads devised nowadays for the delectation of the patient taxpayer and so much rank idiotey talked on the subject by even men of reputation that it were shameful for us not to have some reason for the faith We may be taxed with illiberality for

inveighing against the system upheld in

too many sections of the country. But we can bear with the charge. It will not be made by a man of discernment: and we think that without the fold there are not a few who echo the words of the late Dr. Hodge of Princeton: Shall not all of us who really believe in God, thank Him that He has preserved the Roman Catholic Church in this country true to that theory of education on which our fathers first founded the public school of the land, and which has been so madly perverted. The system that is turn ing out annually a horde o undisciplined pagans, because it is es saying the impossible task of curbin the passion and pride of man with huma knowledge and human reason, is losin its fascination for it erstwhile enthus iastic adherents. It has been con demned time and again by non-Catho and vice and idleness. And in view these pronouncements, and of its fruit which cannot escape the eyes of the least observant, it is passing strang that the secularist and indifferent should be allowed to still occupy t

field which they have held too long. We may be told that secularist stitutions are in the matter of impa ing knowledge far superior to our ow We hope we are not narrow-minded, h we confess frankly our inability to wherein is this superiority. Nay, mo we believe that a Catholic gradu who is not a degenerate should b better son, a better father, a bet citizen than the lopsided product of godless system.

But supposing the claim of super ity to be based on fact, is it not pre 3 to have a man deficient in s logies" than to have him defie

in the science that can help him to and die well. Is it wisdom to ent the young to those who teach, impl ly at least, the blasting doct of materialism, or to Catholic educa who know that no man can be the c of science who does not love justice truth and that there is no truth or ice without the light of the knowl of God?

CHRISTIAN DOCTRINE.

Spivago's Method of Christian trine done into English by B Messmer should be the vade meet the Sunday school teacher and c who have the care of youth. ' used to be an idea in some qua that the teaching of catechism very simple matter. Striplings had been graduated from Bu catechism were considered comp enough to take charge of the rel instruction of the little ones.