pera Pharmacv

EVERYDAY HEROES.

Emperor to carve a way into the

This is the kind of reading that in-

CENTURY SELFISHNESS.

in the soul of a Christian bishop.

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

VOLUME XXIV.

LONDON, SATURDAY, OCT. 25, 1902.

PRESENT-DAY VIEWS OF HELL.

The Editor of the Missionary Review battles and dowered us with whatever ARCHBISHOP RYAN ON THE of the World, in giving his reasons for prestige we have, we want to know who the present backward tendencies in are going to lead the next generation. foreign missions, says there has been a To see them requires keener vision than serious decline in the practical suprem- that with which we are blessed. acy of Christianity. For example, the Have we, then, retrograded? It looks loss of sanctions of reward and penalty. like it. During all the years that our Mediaeval notions of hell, as a literal influential men have stood in the breach Mediaeval notions of hell, as a literal lake of burning brimstone have given place to a loose and vague conception which has swung to the other extreme, and if it does not banish hell altogether, robs it of all its terrors. We symparish to fall its terrors. This is the policy that defrauds the country and their convent, on the factors of the feast day.

Archbi-hop Ryan delivered a sermon in which he dwelt upon the necessity of prayer. He said in part: "To-day, my dear brethren, is the festival of St. Teresa, founder of the festival of St. Teresa, founder of the festival of St. Teresa, founder of the necessity of prayer. thize with him. Hell has indeed been per week. removed from a great many religious programme. It is a too gruesome topic for those who are wont to have their ears tickled with dissertations on moralears tickled with dissertations on morality in general and criticisms of the Bible. Moreover, why there should be in its pages enough and to spare. Not ity in general and criticisms of the a hell, for nobody, we are assured, commits sin nowadays. Now and then, of course, happen things which are regarded as discreditable breaches of etiquette or offences against good taste, but not sin as we understand it! Crimes, the more startling the better, evoke temperament and opinions of experts, tending to make the way easy for the temperament and opinions of experts, the citizens of Thessalonica to be put tending to make the way easy for the criminal. A good many of us have to the cathedral of Milan. Bishop to the cathedral of Milan. Bishop to the cathedral of Milan bishop to the cathedral retired list. But we may as well remember that the advice about retired list. But we may as well remember that the advice about retired list. But we may as well remember that the advice about retired list. But we may as well remember that the advice about retired list. But we may as well remember that the advice about retired list. But we may as well remember that the advice about retired list. But we may as well remember that the advice about retired list. member that the advice about not fearing them that can kill the body, but their prowess-crowned with the laurels fearing him who hath power to east both soul and body into hell, still holds the Bishop his clerics unused to the

TUNITY.

In our last issue we referred to the sicred edifice. But Ambrose is unpolicy which sends so many of our boys daunted. He is God's sentinel keeping undisciplined and uneducated, into the guard over justice. Fear abides not world. We should prefer to ignore it altogether. We should like to be as optimistic as the speakers who dilate on our progress. But we have not enough out of our little sordid self-seeking data at our disposal to warrant it. the good people who never lift a hand generosity. We know of no better way to help those perishing at their very doors. Were they, however, to give try it. some of the time they waste in trifles, to seeing these things for themselves, they might admit that our opinion is not the product of imagination. And if they should give a little sympathy to have shown as much respect for public their less fortunate brethren-a little opinion as for the miner, have given love to the souls redeemed by Christ- over doing "stunts" like the villains we might have cause to wax jubilant in comic opera, and are going to give over a progress that would be indicated us ccal. It is about time. A little by facts. It looks as if some parents more obstinacy on their part, and, as take delight in selling their children Mr. Dooley phrases it, "hell would for a pittance, or that they persist in break loose and we'd all be warm." believing that there is no peace for a Judging by the comments of some Catholic in this country. Time and again have we protested, but the evil goes on. When shall we understand that the prizes in the gift of Canadago they were. There has been as you define the configuration of the configu that the prizes in the gift of Canada go denoted out in a recent issue, an effort denoted out in a recent issue, and denoted out in a recent generally to these who merit them? There is no barrier to prevent anyone from obtaining any position. Let his creed be what it may, he has a fair chance for self-advancement. It is said, we know, that our belief hampers us in the struggle. But we have no hesitations of a King, though of the Divine Presence many times in the day, and said as often as he pertormed any kingly functions, 'My God, I do this for Thee.' Every man has two lives. The outer life is the only one seen by the world; the real life of motive. The life of prayer is a life of union with God, a life of live we know, that our belief hampers us in that fattens on sname, at the miners to the scorn of the country. The bare described them as drunkards hidden with Christ in God, a life of law have described them as drunkards. tion in saying that our experience leads | They have described them as drunkards the soil of Canada is not conducive to leader as a designing agitator. But the growth of hostility towards any the men who know them tell us that Dr. Johnston used to call "strong ident Mitchell is a fair-minded man haters." They do not fawn upon us, and desirous only of having the miners haters." They do not fawn upon us, even at election times. They do not like the Church and say so: in a word, they are not hypocritics like the church and say so: in a word, they are not hypocritics like the in business they are not above soft-spoken gentlemen who use us, and, their ends served, drop us. But employing any one who can advance their interests. The man, whether Jew or Gentile, who can render them the best service of hand or head is generable and frugal comfort."

Whether the wage be sufficient or best service of hand or head is generable and frugal comfort."

Whether the wage be sufficient or the strong proportion to our dependence up him. "Let us pray for ourselves first, we may leak after our own salvation." in business they are not above they care: sum, their ends served, drop us. But compleying any one who can advance their interests. The man, whether day the removated mass be considered their interests. The man, whether day to calculate their interests. The man, whether day to calculate their interests. The man, whether day to calculate the removated mass be considered to the removated mass becomes an and man, provided mass and man, and the removated mass becomes the removated mass becomes an and man, and the removation of the removation of the removation mass and man, and the provision of views and the removation of views and the removation mass and man, and the removation of views and the removation of views and the removation of the removation mass and man, and the removation of views and th

LONDON, ONTARIO, SATURDAY, OCTOBER 25, 1902

enough of this fact. When we look arrogance and disturbers of the public around and behold in some sections of peace and welfare.

the land the ever narrowing circle of the Catholics who have fought our

> POWER OF PRAYER. Preached in the Pretty Little Chapel of

the Carmelite Convent. Philadelphia Catholic Standard and Timer. The novena in honor of the feast of St. Teresa, founder of the Carmelite nuns, was brought to a successful con-clusion at their convent, on Wednesday, their convent, on Wednesday,

wonderful things in her day because she used the arms of prayer. The world does not sufficiently understand They in quest of reading to set the the power of prayer. When the Jews were battling on the plain and Moses puppets are in action, but real men and women who yet speak to us across the Why should not those who are holding. centuries. Who can, to cite one of up his hands come down and do battle many, read without emotion that page of history which recounts the manner in which St. Ambrose rebuked the despot-

ism of the Emperor Theodosius. The revailed. "There is a visible and an invisible their prowess—crowned with the laurels of many a hard-fought field: and around the Bishop his clerics unused to the arms and manners of the men of war. CANADA THE LAND OF OPPOR- For an instant there is silence—then a the beauty of the King's daughters is low murmur of anger, and every hand is from within, in the beauty of soul. In upon a sword ready at the word of the that we see the vitality of Holy Church, established these orders of contemplatiod, of silence and of prayer. But it may be asked, 'How can people pray so long? We get tired so easily with our supernatural, and if it were not supernatural it would be unnatural. Those pray for hours.' who are used to communion with God in prayer know that the time passes trapidly. Our Divine Lord spent the whole night in prayer, and for forty days in the desert His human soul was united with the Almighty.

Industrial It would be unnatural. Those who are there question that we are negligent in their result you ask, how are they under such conditions to be given the opportunity? The solution is most simple. structs and chastens us. It brings us world into an atmosphere of courage and

AN EXAMPLE OF TWENTIETH We see that the mine owners, who but to pray is to sound the depths of the meaning of every word. People dig for years, yet new mines are dis-covered. Astronomers map the skies, yet new stars and new planets are com-

ing into vision from time to time."

Here His Grace outlined the world of meaning these few words had to the sainted seraph, St. Francis, and con-

tinued thus : us to think that, outside a small area, and anarchists and what not, and their the soil of Canada is not conducive to leader as a designing agitator. But the soul to God to adore Him, not merely by being a beggar of favors, but by acknowledging Him as our Creator. one on account of his religious as a rule they are neither tenets. Here in Ontario we have what drunkards nor anarchists and that Pres-Virgin nor to all the angels and saints, but to God alone. The prayer of peti-tion ceases in heaven, but the prayer of

ren," he said, in conclusion, "from such prayer and meditation what prayer

In this country her children are hearing a double burden, but are faithful to the Divine injunction. Here, too, is heeded the voice of the Church.

boarding schools, a academies, in all 1,312 pupils.

A great moral uplift came to the half-breeds in 1890 in the raising of one of them to the priesthood, the Rev. of them to the priesthood the Rev. of the priesthood the priesthood the Rev. of the priesthood the priesthood the Rev. of the priesthood the Rev. of the priesthood the priesthood the Rev. of the priesthood the Rev. of the priesthood the priesthood the priesthood the Rev. of the priesthood the too, is heeded the voice of the Church.

The parochial school dots the land and
Edward Cunningham. Another young
balk-breed witnessing the ordination
for more advanced instruction are

felt incited to follow after, as he bids
felt incited to follow after, as he bids The parechial school dots the land and secures liberal patronage. Institutions for more advanced instruction are numerous and constantly multiplying.

Catholic education in the United States

Li, is already in deacon's orders. is in a flourishing condition and its beneficiaries are in no sense second to

those of the public system. benefits open to all? Are we doing our full duty in the premises? Some may wonder at the questions. Yet they are of grave importance. No one will deny that there are thousands of Cathdeny that there are thousands of Cath-olic youth in the country who are ex-eluded from the privileges of a Cath-olic education. Not by virtue of pa-rochial rule, it is true, nor because of fault of those in charge, but by the harshness of necessity. The class parharshness of necessity. The class par-ticularly referred to is that class which the adversities of life have compelled to become wage-earners at an early age. There is no denying that the number is large, neither is there ques-

days in the desert His human soul was united with the Almighty.

St. Francis of Assisi was said to spend the whole night in prayer, and a lay brother resolved to watch him to spend the whole night in prayer, and a lay brother resolved to watch him to see if it were so. After they retired, St. Francis arose again and simply repeated over and overagain, 'My God and my Ali.' We say these words also, but to pray is to sound the depths of the meaning of every word. People charge of their full duty. Of course, charge of their full duty. Of course all the responsibility does not rest with them. But inasmuch as the first funds must come from them, they are the

CIVILIZING THE SASKATCHEWAN

The late Bishop Grandin of St. Albert, N. W. T., was a notable landmark of the Church's progress in the Canadian Northwest. He was, in age and office, the senior of the eight prelates found assembled in his house last Low Sunday for the consecration of the lates found as the consecration of the lates for the consecration of the people of this city happens to visit other places he habitually carries this good manner with himmore should the church be defended. Low Sunday for the consecration of the eighth of them, the Bishop of Mackenzie and Yukon; forty years before he was the eighth Oblate priest in all that territory west of the Red River, under the "boy bishop" Tache. His See, St. Albert, nine miles northwest

The Archbishop here analyzed the Lord's Prayer and showed how, with the image of the crucified Saviour in mind, one could divide the several petitions of that prayer so that each would be asked through the efficacy of one of the five wounds.

But of even such material what has canonists especially, give a fact of such wrought! To-day, the one hundred and seventy-five families of St. Albert's parish, averaging four or five persons each, ish, avera would be asked through the emeacy of one of the five wounds.

"Let us try and realize, dear brethern," he said, in conclusion, "from such prayer and meditation what prayer and meditat ing confessions from 5 o'clock to 8. prevent an increasing number of ex-re-Last year's First Communion class had ligious. If persons leave a convent, it

honest and industrious. Their religose of the public system.

This is fact, not flattery. Butare its prefits onen to all? Are we doing precariousness of the chase as a way of living, have taught them, by example, to find one surer and more abundant, in the soil and stock. On the Bishop's farm, whose product supplies his household, the seminary and the parish church, not only the Brothers, but the Fathers and the Bishop himself, in the intervals of their missionary. in the intervals of their missionary tours and ministrations, have worked hard the whole day long, hewing trees, plowing, mowing, reaping, storing the grain, and the han for their oxen, cows grain, and the nan for their oxen, cows and horses. So, too, that other group of buildings, comprising the Grey Nuns' convent and novitiate, the village school, an Indian school, an orphanage, a home for old men, a hospital, represents this type years of the represents thirty three years of the Sisters' self-denial, thrift, good manage-ment and hard work as farmhands, farm ment and hard work as a work is sin work, for years relieved by nothing more modernly labor-saving than an ox-team and an ox-cart. And to-day it is still their farm chiefly that must not be support over one hundred and fifty persons and varied beneficences shel-

A Nasty Habit.

Randa'l in the New Century.

The Paulist Fathers have been commust come from them, they are the chief impediments. It is one of the grandest works in the field of Catholic lay effort, and God's richest blessings await those who will undertake its doing.—Church Progress.

The Paulist rathers have been compelled to publicly admonish their congregational parishioners that they must mot defile the church floor with spittle. The people in the United States were once defined by Max O'Reil as "mostly colonels," but it may be generally declared that they are mostly spitters. coloners, but it may be getterary
clared that they are mostly spitters.
In one of our Southern cities there is an
ordinance against spitting on the public
streets and it is largely enforced.
When the propole of this city

The circular goes on to say:
"We would dislike to have to put up "We would dislike to have to put up such notices in our church. And yet it will have to come to that if people will insist on being so careless and vulgar as to spit on the floor of the church. If people won't use their pocket hand-kerchiefs—such are cheap enough—we will have to get a Board of Health sign seedies thus." Any one who spits on selected, in 1891, by Bishop Tache and the famous Father Lacombe as a site for a Catholic mission.

Libs the other missions of the countries of the floor of this church will be fined \$500.' The habit is nasty. It is worse

the famous Father Lacombe as a site for a Catholic mission.

Like the other missions of the country St. Albert was built up by the Oblate missioners, Fathers and Brothers, with a frugal use of only the strictest necessaries, at the start, and with years of hard labor.

Giving a typical account of such a mission Bishop Grandin once said:

"A wooden shed about 30x20 feet had a small alcove at one end which the missionaries kept as private as possible; there they placed the altar, and...

The Catholic Record. some whatever. He is or not the demands of the miners they ask from the Father anything in His name."

Sacrament of the altar and the right to ask from the Father anything in His name."

Show the sacrament of the altar and the right to ask from the Father anything in His name."

The Catholic Record. Sacrament of the altar and the right to ask from the Father anything in His name."

The Catholic Record. Sacrament of the altar and the right to ask from the Father anything in His name."

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ren," he said, in conclusion, "from such prayer and meditation what prayer really is. Fear not, little flock; it has pleased God to give you a kingdom. You are the seed of power within the Church of God. The prayers that are offered in silence in union with the spouses of Jesus Christ within these walls shall bring down God's benedictions on you and yours."

CATROLIC NIGET SCHOOLS.

Since the day Our Lord established His Church she has been the best exponent and most ardent advocate of a clucation. The brilliancy of her achievements in this direction casts a lustre throughout the centuries. Under her guidance have been developed the master minds of the world and the works of her first children still stand as glorious monuments to her triumphs. With God's law as the corner-stone of the system there could be no other results.

In this country her children are besident days and most and doubt have been developed the system there could be no other results.

In this country her children are besident days and and the special propers and meditation what the special propers that are liturgized to the system there could be no other results.

In this country her children are besident days doubt burden, but are faith. A great moral uplift came to the lenten way of the Cross; thrice a week the pastor is chricked to 8. Last year's first Communion class had issive chosen to be side of power within these that are offered in silence of St. Albert, comprising confessions from 5 o'clock to 8. Last year's first Communion class had is the convert within these with the church of the sast convert will, when rightly observed, prevents an increasing number of ex-religious. If persons leave a convent, it is not a proof in itself that they had no vocation for the religious life, but it say the distribution of A-siniboia, has a say the critical of the sast the military of Alberta and part of Saskatchewan and of A-siniboia, has a so we ighteen thousand Catholics, the proof of the religious life, but it so not a proof in itself that th

Knowledge of a subject is essential to its explanation. No man can intelligently discuss a matter of which he is ignorant. Neither can he convince one equally ignorant, or of contrary views, whose he bimself presented. unless he himself possesses a superior understanding of subject. Yet re-gardless of those facts we find many nen constantly engaged in such tasks.

To the Catholic laymen in particular does this apply with peculiar force. Not that he should be measuring the highways in quest of argument. No, but in the sense that he should be always ready to meet the attack; ever able to ready to meet the attack; ever able to answer questions and give explanations of the faith that he professes.

But is he always prepared? That is, prepared upon points, which, if he failed

to explain, would cause him the severest embarrassment? Would at once induce the conviction that he was ignorant of his faith? Suppose for instance, that a non-Catholic friend were to ask him, What are the principal sacred vessels? What would be the Would be readily respond, the chalice, the patena, the ciborium and

To further enlighten his friend would he then quickly add that the chalice is a gold or silver cup used by the priest for the consecration and reception of the precious Blood of Our Lord? That the patena is a kind of gold or silver plate used to place the host on when he consecrates it during Mass? That the ciborium, resembling the chalice and covered with a lid, is used to preserve the Holy Eucharist for the faithful and sick? That the ostensorium is used to place the Sacred Host in when exposed for adoration, for benediction or to be carried in procession?

It these were the answers and explanations that he gave, he would show himself possessed of an intelligent understanding of his faith. Could you have done the same? If not, here is another forgotten lesson. But as you another forgotten lesson. But as you have not been asked and could not had you been, then be wise. Renew the lesson you learned years ago in your catechism and be prepared in fatter Church Progress.

CATHOLICS PROTEST AGAINST BLASPHEMY.

Brooklyn, September 29.—Catholics, to the number of twenty thousand, most of whom are members of the Holy Name Society, participated in the name Society, participated in the great rally yesterday to protest against blasphemy. There were in reality afteen separate parades, but the movement was spoken of as one demonstration, to publicly manifest veneration of God's name.

Fifteen churches in the diocese were

BY MENRIETTA DANA SKINNER, AUTHOR OF

CHAPTER XVII. In the four years succeeding the Civil War, Michigan had begun to enter upon her wonderful career of development. These were great days for the engineers, both civil and could have help or my health and spirits than the constant activity and out-of-door life required by my fession. I threw myself into my with enthusiasm, and was lucky in being constantly employed. Copper and iron mines were being opened, railroads built, lumber districts sur-

veyed, and, what most concerned me-for marine engineering was my specialty -the United States government was erecting light-houses and life-saving stations, building canals and locks, and dredging deep water-ways, while the great freight companies were constructing immense docks, piers, and bridges nocessary to the marvellous increase in the commerce of the lakes. It is true that my plans were not always accepted by the authorities, who complained that I provided for a greater commerce and for vessels of a larger draught than anything warranted us to expect in lake traffic; but in a generation that has passed I have seen to my satisfaction that the development merce has even surpassed my dreams, that in rejecting my plans and accepting those of lesser magnitude they have railed upon their successors the work of rebuilding, enlarging, deeping, until I have been more than justified. Yet perhaps they were wise in building for their day only. They have thus shared the expense with a morrow which was better able to bear it, and they have provided work for a gener-

of engineers to come.

But it was in lumber that the most marvellous fortunes were being made. That industry did not require the outlay of money or skill, or the long de-lay in returns that made speculation in mines and manufactures so costly and uncertain. Timber-lands could be bought for a song. Were they but near a natural water-way, all that was needed was a few rude tools, unskilled labor, a little energy, and the returns were immediate. The fortunate owner of a few hundreds of dollars who could prospect the land and hire labor becane a millionaire in two or asons. My heart leaped at the possi bilities. At first I had not even the few hundreds necessary, for my grandfather had been obliged to use up the little capital remaining from the sale of the orchard in his long search me. But in two or three years I had more than made it up. We needed little ready money, for the farm paid its own expenses and supplied our few wants. We heeded not shabby furniture, and our table was better than that of many a millionaire, for we had old French Kate to cook for us, and was not our farm the pride of our half-breed farmer's heart? cows, fruit or vegetables than we? And were there not inexhaustible sup-plies of fish, frogs, and game within wenty miles of Detriot for any who had rod, spear, or gun? I worked hard at my profession, but I always found time to catch whitefish off Belle Isle, or shoot a brace of wild ducks at the Sainte-Claire Flats, and were there not idle French boys in plenty to supply us with anything that could be trapped or shot in Wayne or Oakland counties, in exchange for a jug of cider or a pound of cheese? We had little use, as I said for ready money; I was well and regularly paid for my engineering work, and I was the owner of a vast tract of fine timber-lands, on the shores of Lake Michigan. Why, then,

I set off in the best of spirits to survey my forest primeval. I was employed by the United States government to de- who were instructed in sewing and sign a light-house and breakwater on a sand-bar at the entrance to a harbor on Lake Michigan. Many wrecks had occurred there, and the slight wooden trial training of the Indian had been trial training of the Indian had bee occurred there, and the slight wooden structure that had served for a lightstructure that had served for a light-house hitherto had been swept away in the heavy waves and crushing ice of a spring storm. My lands lay along the monk to whom I said this shook his same stretch of coast. Major fiali-burton was then visiting us for a few weeks, and we invited him to accom-fied from the spiritual point of view," pany us. This invitation he accepted with great pleasure, for the pioneer spirit was strong in him, and he de-clared that he could give points on trees to the best lumbermen in Michigan, would make my fortune for me. opportunity to see the upper lakes with one who knew so much of their history

should not I, too, become a millionaire

mantic way of progressing. Partly to see the lakes, partly to avoid the fatigue their innocence and faith, but they see the lakes, party to avoid the farighe of much wagon-travel, we took the large side-wheel steamer Northern Light, plying between Toledo and Chicago by the Strait of Mackina. as I looked toward the Indian encampments dotting the shores of Little by the history and romance of French exploration and Indian warfare, and the favored that lovely spot. Who would exploration and Indian wartare, and the heroic labors of martyred missionaries. We left Detroit and Lake Sainte-Claire ior forests stocked with game, its little behind us, threaded our way through the shallow, prettily wooded banks of the Sainte-Clair River, past Fort Gratiot, constructed for the protection of French fur-traders by Du Lhut in free agent would willingly leave this 1688. Opposite each other, at the for the whirring machinery, the screech 1688. Opposite each other, at the entrance of the river, stood the small freight-handling railroad towns of Port tainted air of a manufacturing town? Huron and Sarnia, one guardian of American, the other of British interests. Out into Lake Huron we swept, lost for a while to sight of land in this glorious fresh-water ocean, with its heaven-clear depths. Then we neared shore, the state of Lake Michigan, so deeply, waters of Lake Michigan, so deeply, Barques, lonely and grand, as it like a huge sapphire. Not a sail was to brooded over its past history of romance and sacrifice. Into vast Saginaw Bay sweep of horizon. The shades of night we steamed, visiting the brand-new sawdust village bearing the pretentious logging town, about six miles to the northward of our final destination. name of Bay City, then out of sight of land again for half a day, towards night touching at another straggling saw logger's hotel for my grandfather, I when the watched from their hilltops,

dust village - Alpena. Everywhere sawdust, rafts of logs, barren bill-sides with unsightly stumps and busy, screeching saw-mills told the story of Nature robbed of her wealth by the brigand

hand of man.

In the night we passed by the outlet of picturesque Georgian Bay, with its thirty thousand islands and its inexhaustible treasures of fish and lumber. Phrough its waters the explorers first Through its waters the explores has reached the Great Lakes, and at its lower extremity the settlement of Pentanguishene marked the first mission on the lakes and the martyrdom of Breboeuf and Lallemant in 1649.

It was early dawn when we steamed a sight of the regal isle of Mackinac. Michilimackinac! orthwest! with your forest-growned cliffs, your beaches and nestling vil-lages, and the little white fort, with its lages, and the fittle white forty years of struggle with red foe and white foe, Indian, French, or British, writ in blood and tears. What do you not tell us, as you stand there in your isolation, n miles from land, guarding the waterten miles from land, guarding the water-ways of four great lakes—Huron, Geor-gian Bay, Michigan, Superior? Of strength and heroism, of Cross and Sword, of martyrdom and massacre; of Indian friend and British foe, of Fren friend and Indian foe; of undaunted explorer, of energetic trader, of saintly sionary; of courage, fortitude, and missionary; of codrage, fortitate, and piety; of greed, treachery, and crime—of all these things is your history writ in the past. And to-day! Today you smile on the sweep of peaceful commerce, for the Northwest has unocked the treasures of her mines and her forests, her corn-fields, her flocks and herds, her orchards and gardens, and it is your watch, Sentinel of the Lakes, that has guarded for the benefit of her children the fruit of the labors, the sufferings, the tragedies of their forefathers. To-day the fortune-fav-ored children of the Northwest come gayly trooping to your shores to while away a summer holiday. In the shade away a summer horizontal away a summer horizon the ripple of the water on the smooth sand-beaches that tringe your shores, or gazing at the matchless views of lake of islands and continent, of rock and forest, they pay homage to your beauty and healthfulness, indeed; out they are of newer races and tradi-tions, ignorant of your history, heedless

of its lessons.

To the northward of us, westward leading, were the rapids of the Sault Sainte-Marie, and alongside of them the great canals and locks by which the I wealth of the upper peninsula Michigan and the commerce of Lake uperior were conveyed to the waters of the lower lakes. My interest was not in copper-mines or iron-ore, and our course lay southerly, through the Strait of Mackinac, past St. Ignace, scene of the heroic labors and last resting-place of Pere Marquette, to Lake Michigan, the "Lac des Illinois" of the French explorers. A short passage took us back as it were into the historic past, for around the corner of Little Traverse Bay our steamer ploughed her way up the deep, narrow, forest-enclosed channel of Harbor Springs, where an ancient Franciscan mission still stood between an encampment of Ottawa Indians and a modern sawdust village. There could yet see the Fathers, in their brown serge robes and sandalled feet, as their predecessors had been two cer turies before when they first crossed from Georgian Bay in their frail canoes The mission church, a plain, white, frame structure, stood beside the long, low, barrack-like monastery and th ildings of the manual-training school, where the monks instructed nearly two hundred Indian boys in carpentering, printing, baking, and harness-making.
Across the square from the monastery was the convent of the gentle-faced mberman?
The day came when the Chevalier and their day-school for the white children

fied from the spiritual point of view," he said. "Our Indians are moral, sober, and so honest that no one in the town ever locks his door or hides his to encourage us. They learn quickly, they are marvellously clever at their trades; but they are children of the forest and have no love for shop or factory or kitchen. As soon as they No railroad then existed, as now, which would convey us from Detroit to our destination in four or five hours, but that would have been a sadly unropared to the hardship of the confinement. pared to the hardship of the confinement

quickly and gladly lose their instrucing mills, the confined tenements, and

ounded the picturesque Pointe aux marvellously blue, gleaming in the sur

Survey Office. The following day he conducted me to the scene of my future

operations.
The town was situated, as are many towns on the coast of Lake Michigan, at the end of a pretty inland lake or bay some five or six miles long by a mile and a half in width, fed by springs and trout-streams. This inner lake emptied itself through a short, narrow, inding channel into the waters of Lake Michigan. Of great depth, free from obstructions, and sheltered from storms, the inner lake or bay made a perfect harbor for vessels of the largest size. The town at the inner extremity of the bay was the centre of a fertile agricultural district, one of the richest fruit-growing regions of the country. It was also a fine lumber district, and many of the Dutch settlers were engaged in boat-building. With a railto bring it into communication with the farms and orchards of the region, with a deep enough channel to allow the regular lake steamers to enter the bay with safety, the town might have a great future before it. Naturally my first thought was for the chan-We passed through it in a small steam-launch, and as we emerged into Lake Michigan I took in at a glance the whole difficulty of the situation. sand-bars lay on either side the channel's mouth, stretching out into the large lake for nearly a mile. The sand often shifted with the heavy winter storms and ice - drifts, till at times the mouth of channel was almost completely blocked. A long, canted, wooden pier ran out into the lake for some distance, and the former light-house, a frail wooden structure, had been built on wooden structure, had been piles at the end. The great ice-floe completely beating against it destroyed the foundation and wrecked the building, and the sands showed us where storm-driven vessels, seeking refuge, had lost the channel and been ground to pieces on the treacherous

For miles in either direction, as far as eye could see, the shore was bold and picturesque, the sandcliffs rising in harp-pointed hills to a height of two and three hundred feet, with ser rated outlines, like mountain-peaks.
To the north of the Delft channel the sand-hills had been almost completely lenuded of trees, but to the south lay magnificent stretch of timber-land, a orest primeval of stately pines, giant oaks and walnuts, and fragrant hem-locks. There was little or no undergrowth of brush, pretty streams course through the ravines, and the trees had advanced their front boldly to the very edge of the wide strip of smooth sandbeach, on which the long rollers broke three deep, and the surf sounded with a peculiar, long-drawn sound, life the scraping of a violin the foam retired from the so-called

And all this was mine-mine to do with as I would. Those stately monarchs must stand or fall at my command ! There lay the wealth that was to is back the orehard on the banks of le Detroit and restore to my grandfather

the home of his youth! But for many days I had no time to nink of this. My grandfather and think of this. Major Haliburton could go over my lands and devise plans for the best methods of clearing it and of turning its resources to account, but my first duty was to solve the problem which the government had put before me of faciliating navigation along the shore. With all the earnestness of my nature I threw myself into the question of conquering the combined forces of wind, waves, and still more destructive ice, to ight-house, break-water, and life-saving station, to deepen and straighten the shifty channel, and open the beautiful landlocked habor to the commerce of the lakes. The safety of innumerable seamen, the future of a promising town, the interests of a vast agricultural district, depended upon the accomplishent of this design. It was work that ment of this design. It was work that I loved from my soul, and I devoted my-self to it with all the intelligence and energy at my command. For the water was my element. To construct a lighthouse many miles out at sea, contending against the winds and the waves. with our ingenuity taxed to the utm life and limb in peril, and witnessing daily scenes of heroism on every hand —this was worth while. It stirred the blood, it gave us faith in manhood, it purse from an Indian. But from the industrial point of view there is little lind obedience of the soldier, the intelligence and resourcefulness of the con ructor, the innate nobility of the sons of toil. We, who had once done this work in deep water, forever after scorned the safety and shelter of inland

eonstruction.

But at last I had time to turn to the consideration of my own prospects and carefully to survey and reconnoitre my lands. It was a perfect day in early June when my grandfather, Major Hali-burton, and I climbed up from the beach to the crest of one of the highest of the wooded hills. The crisp, fresh, westerly below us we could hear the hooting of owls from tree-top to tree-top, but overhead the birds were singing in the gay sunshine, and the warmth coaxed out the delicious aroma of balsam-fir and

The Ohioan fell to measuring the trees with an eye to business. "They tell me the bay freezes over three feet solid ice in midwinter," he remarked. They can fetch out the biggest kind teams for haulin' timber over it. Lumberin' hereabouts is as easy as

The Chevalier and I seated ourselves at the foot of a noble walnut, and gazed in silence at the beautiful scene about ns, lake and forest, beach and woodland stream, the brilliant sky, the life-giving air, the roar of the surf, the song of the birds, the murmur of the tree tops. A glad, exultant sense of proprietorship came over me. These were my trees I looked around at the majestic crea-

drove over to the little Dutch town of two centuries before, the little fleet of drove over to the little Duten town of Delft, where we had engaged rooms at the house of one of its principal citi-the house of one of its principal citi-the house of one are excellent work for the Lake that marvellous voyage of discovery from the St. Lawrence, through the length of the Mississippi, to the salt length of the Mississippi, to the Sait waters of the Gulf of Mexico. Earlier yet they had witnessed the voyages of the saintly Marquette and his devoted band of Indians. How much of romance and adventure had passed before them, while they stood there, calm and strong in their ancient beauty! How much of unwritten history they might unfold to us! Who knows what they were croon-ing to us, even now, in the sweetest music of Nature, as they swayed rhythmically before the caressing caressing

ezes laden with messages from the parkling lake?
In contrast to all this ancient nobilty and ever-youthful vitality I recalled the denuded hill-sides and blackened stumps, the bare, tossing booms of logs, stumps, the bare, tossing booms of logs, the busy, screeching sawmills, the squalid sawdust towns, and all the unlovely associations of lumber-yard and loggers' camp. The thought of this wanton destruction, the barbarous massacre of Nature's kings, made megick at heart. No wealth this traffic sick at heart. No wealth this traffic could bring would induce me to consent to such desecration had I only my own to such desceration had I only my con-interests to consult. But my grand-father had sacrificed for me much that was dear and sacred to him in nature. For his sake I must not draw back, I must sign the death-warrant of majesty, though it tore my heart's tenderest

chords. The Ohioan paused in his work. The spell of the scene appeared to have fallen on his spirit and diminished its " Seems kinder too bad, "he remarked, though he did not ecify what he had reference to.

rose and wound my arms around the earest pine-tree, a superb, towering reature. I stroked its rough bark with loving hands, leaned my brow sady against its massive trunk. grandfather lifted his head an He had not looked at me, yet he emed to have seen into my soul.
"Roderic." he said. "We do no Roderic.

lack food nor drink !" "No, Pepe "I answered.
"Nor clothing, nor comfortable

shelter! No. Pepe," I replied again.

And we have each other! Yes, yes, dear Pepe!" "Then," said the Chevalier, with decision—"then, lad, let that suffice us! Let the old trees stand!"

CHAPTER XVIII.

"A pair of sentimental fools!" was all the neighborly comment that Dr. Chabert had to make when we returned to Hamtramek, without having embarked in the lumber business.
"Let the lad alone," said Major Hal-

"Let the lad alone, "He iburton, with a certain solemnity. "He iburton, with a certain solemnity. He has the nows what he's about. He spirit of the Free-monts, that is always or doin' high, grade things and can't coop to nothing unkind or igne Nature is a mighty mother, and we shouldn't do her no hurt but where the lawo' necessity obliges, and then Nature herself is generous and gives us poor, sinful men all she has. I kind o' understand myself how Robert feels. I never did kill a deer or cut down a healthy tree without a sneakin' sense o' bein

nilty o' murder." The Chevalier and I had felt as if we guilty owed the major an apology for having taken him on a wildgoose chase, as it were, but he fully understood our senit, and almost persuaded us that he would have been unhappy had we taken any other course. Such was his idolatry of the name of Fremont that I might have committed the wildest eccenpaid to my paternal inheritances. Hitherto my virtues had been ascribed the blood of the Macartys, and the Fremonts had received scant notice save when I gave evidence of some disagree-able trait of character, when the Chevalier was wont to declare that I had it direct from my grandfather Fremont

and his Spanish consort.

We had returned to find Dr. Chabert in a very perturbed frame of mind. He had been thrown from his horse lately and was still confined to his bed, and had to submit to the ministrations of his wife and an old French nurse, which fretted him beyond bounds. were both absent from home - Remy, now a surgeon in the regular army, being stationed on the far Western from tier, and Frank studying for the priesthood in Mount St. Mary's Semin Cincinnati. Etienette he had rarely heard from of late.
"I wish I didn't worry about her so,"

he complained. "She was so quiet and still the last time I saw her in New York that it has haunted me ever since She is never so silent as when she has something serious to say. I couldn't ask for her confidence, for she didn't volunteer it, and now that she is a married woman I haven't the same right to

speak to her that I had before."
"Is Colonel Moir still absorbed in his speculations?" I asked, for I knew that he had given up his position in the commissary and settled in New York to devote himself to his business interests. Yes, it is business, and nothing but business morning, noon, and night, till he is as thin as a rail. Still you can't

times I think she would be happier if he het her have more to do, a little more housekeeping and shopping, and things that women like. But he goes to the markets himself and provides everything and gives the orders to the cook. He even buys Etienette's dresses and laces and gloves, and a thousand things that she would like to fuss over herself. It is none of my business, and I must not interfere between husband and wife, but I should like to make some sugges-

tious, all the same."
"What she needs to fuss over is children," said the Chevalier, bluntly.
"I think that weighs on her mind, too," said the doctor, sadly. "She

than to mount one of those big coaches. I always expect them to upset. But her husband was driving, and of course she was goose enough to think nothing could happen when he was handling the rib-bons. Besides, coaching and the theatre are the only amusements that he in-dulges in, and she is always ready to that he indulges in, and she is always reassacrifice herself for his pleasures.

Two days later I was about to start for Washington on business of the Lake Survey Office, when an urgent call from Dr. Chahert brought me to his bed-side. Dr. Chabert brought me to his bad-side. He was in great grief, as I could see at once, and handed me a letter to read. It was from Montgomerie Moir, written evidently in the deepest distress and gitation, saying that able to conceal from them that Etienette's mind was affected, and that steps must be taken immediately to her in an asylum.

I had never seen the doctor so com-pletely broken down, not even at Alix's death. He did not seem able to recon-

death. He did not seem able to reconcile himself to the blow.

"I cannot believe it!" he cried, over, and over again. "I cannot believe it! The doctors must be mistaken! There is no such thing in the lamily far or near, and she is too healthy mentally and physically to be unfamily far or near, and she is too healthy mentally and physically to be un-balanced by any of the ordinary troubles or illnesses of life. Oh, why am I chained to this miserable bed when my child needs me as she never did before? My poor little Nita! with not even one of her brothers to go to her; and her mother, though I say it that shouldn't, not the one to do her good."

This was true enough, though the doctor had been too loyal ever to let such words drop before. But Mrs. Chabert, though headstrong enough about little things, was singularly helps and inefficient in any emergency.
Roderic, you have been almost like

a brother to her, almost like a son to me, can you not see her once for me and report how she is? minent specialists in New York r Philadelphia—spare no pains, no exense! Don't let them be in haste. Confound my leg! Oh, my little Nita! my little Nita!"

I promised everything, for this was no time to think of myself. I lost not a moment in setting out on my journey, nd my haste had a soothing effect o the poor, anxious father. I could not share his hope, however, that there was a mistake. Had he not two days be-fore admitted that she was low-spirited and silent, unlike her buoyant, talkative self? He had feared something, but not this—oh, not this! Yet did it not seem prophetic in the light of what

we now knew?
The moment I arrived in New York I went immediately to consult a special-ist on mental diseases, to whom I had been sent with a letter from Dr. Cha-

oert.
"I am particularly glad to see you Mr. Fremont,' he said. "Colonel Moir has spoken to me about his wife's mental condition, and I have seen her two or three times without her suspecting my object, but it is well that she should be seen by some old friend of the family. Dr. Chabert tells me yo have known his daughter since her infancy. Do you know Colonel Moir well, also?" And the physician looked keenly at me as he spoke.
"I have known him off and on for ten

years," I replied, "but we are not on the best of terms, owing to some business misunderstandings. However, there is no actual breach, and he will not refuse to receive me."
"If you drop in upon them about 1

clock, they would probably ask you to ake lunch with them."
"I should suppose so."

"Very well. Then call there within an hour. I shall be lunching at Dr. Netley's, in the same block with Colonel tricities, and he would always have seen in them a mark of nobility. It was a new thing to me to have such tribute with the same block with Colonel Moir's residence, and you might join me there after you have made your visit. I shall be interested to know

> faltered. think of any cloud on her bright intel-

ceive an unbiased impression. My paintenance of the property opinion is formed, but the case is interpreted from the fearless, saucy opinion is formed, but the case is interest earness, sately esting and peculiar. By-the-way, I would not let Mrs. Moir know that her tetral to the days.

We lingered long over that unhappy father sent you. Let her think your visit friendly and accidental."

friendship, a radiant smile on her sweet mouth, her cheeks glowing with color. She was the same little Etienette—oh, thank God! the same in health, in truth, in brightness and sweetness! gasped so with joy that I could not speak straight. I do not know what I said: I only know that in my happiness I took her in my arms and kiss with all the hearty affection I used when she was a little romping girl and was her big, teasing, school-boy comrade.

"Oh, Nita, I forgot!" I exclaimed. in consternation, letting her go. "I suppose it isn't proper now! You mustn't look so young, you witch! How should I remember that you are a day over fifteen?

"Indeed, Roderic, you never kissed me when I was fifteen! Your memory must go further back than that for any such thing. But I cannot seold you, because I am so glad to see you looking you come and see me as you used to do in the old days. But have you really come just in friendship, or have you any news to bring me? Have you found your bramble-bush, eh?" with a merry

too," said the doctor, sadiy. "She your bramble-bush, eh?" with a merry has been disappointed twice and was at death's door, first from a fall on the stairs, and lately from a carriage accident. She should have known better girls wished me to bring them the latest screamed. "She is trying to poison

fashions from New York. Jump up. Nita, and let me look at you. My conscience! What do you call that kind of balloon-jib rig astern? The Wolver-

vet. 'Nonsense, Roderic! Every girl in New York has been wearing overskirt

and bustles for years!" "Well, I have only been in New York for two hours. You are the first girl I have seen.'

"Only two hours? And you came here so soon? Then I fear it is bad news,? she said, in a startled way, "Did you come direct from home? Is papa well?'

He is well enough, except for a broken leg or two, that keeps him in state of mortal sin, swearing from dawn of one day till sunrise of the next. Your mother and Fanchette are nursing "That explains it," she said, so

soberly that I burst out laughing. don't mean their nursing, you disrespectful boy! I mean that Colonel Moir said he had written to papa to come on and make us a visit, and we should have had a reply yesterday or to-day, but none has come. Perhayou are the reply?" I remembered the doctor's injune-

tion, and said, evasively: "Why will not you believe that I came out of pure friendliness? Truly, Nita, I did not know that your father had been ask to visit you, and he sent no reply by me. But perhaps you will observe that I turned up at your luncheon hour and take a hint from that.'

"I—yes, of course, oh yes," she said, hurriedly and confusedly; "of course you will lunch with us. I expect Montgomerie every moment, and the butler was to tell him you were here. He will invite you formally as soon as he comes." Her confused manner was s unlike Etienette's ready grace that looked at her a little more closely, and with a strange sensation of pity in my heart. During the past few minutes the rich color that was in her face when she greeted me had slowly faded away and given place to a waxen paleness.

A shade of melancholy settled over the fine, dark eyes. All her bright vivacity was gone. My heart sank within me, for I began to fear what her altered looks and ways might indicate.

" Have I put my foot in it again, I am only a country boy, and not used to New York ways. Should I have called on Colonel Moir first?'

Suddenly a formidable-looking butler stood before us, though I had heard no footstep. He delivered a very elaborate message from Colonel Moir, who had returned home and would join us presently, and hoped that Mr. Fremont would stop to luncheon.

A more uncomfortable meal I neve ate. Moir must have guessed my errand, especially after I had referred to Dr. Chabert's accident, and he look troubled and absent-minded. My heart softened towards him, for it was evident that anxiety had told deeply on him He was thin and worn and hollow-eyed his appetite had left him, and he pushe away his plate untouched. Nita hardly ate more than he, but she talked ince santly, trying first one subject, another, in a vain effort to make the meal more cheerful. bright intellect was not impaired, for she spoke with excellent judgment and keen penetration of affairs social, dramatic, of current literature and art. Fortunately I was able to respond to some of her efforts, for Detroi was well advanced for a city of its size, and all the leading dramatic and atle companies of the past season had visited us. I had heard the principal musical stars ; I had read the two pop ular novels of the hour. The Moonsto me there after you have made your visit. I shall be interested to know how she appears to you."

"Do you think there is any hope that it is a mistake—that it may be a merely temporary affection of some kind?" I and The Last Chronicles of Barset. I 'It seems so impossible to snub her so cruelly that I had not felt compassisn for him in his great anxiety lect! She was always so clear-headed I should have pleaded another engage and sensible, so reasonable and self- ment and left the table. To my surprise. Etienette was ivery subdu "I do not care to give an opinion at resent," said the eminent man, warily. I particularly wish to have you releve an unbiased impression. My

lunch-table, till suddenly Moir arose, pushed his chair half across the room, and beckened me to follow him. I saw I do not know that I have ever been more agitated than during the few moments after I was admitted within Etienette turn deadly pale, gasp, and the brown-stone mansion on Fifth Avenue, and awaited in the drawing-room the coming of its mistress. I do not know what melancholy vision I to be about her and her mental condition, for her husband's anxiety not know what melancholy vision I to be about her and her mental conditions to the about her and her mental conditions are specified by the solution of the hands outstretched in eager greeting, her dark eyes shining with true, cordial intended in the specified by the solution of the same to be about her and her mental conditions have a substitute have a substitute have a substitute have a substitut

I tried to smile cheerfully and reassuringly at her, but she only turned her head sadly away.

"My study is at the top of the house," said Moir, leading the way.
"We can talk better there."

I followed him up past the drawing-room floor, past the bedroom floor, to the upper story, where the large front room, the width of the house, was costly and luxuriously furnished with everything supposed to be indispenseverything supposed to be indispensable to manly comfort. He signed to me to enter first. I walked towards the centre-table to turn over some curious pipes, for I thought he would ask me to smoke. He entered after me and closed the door, I heard the key turn in the lock, and, looking around quickly, saw him thrust it in his pocket nd advance towards me with fixed,

glittering eyes.

I do not know why I had no sensation of fear. I was only conscious of intense but perfectly quiet and repressed

excitement.

He came up to me and seized my wrists in a prip of iron. "Hol your right hand to heaven!" hissed, " and swear to God you will not reveal a word of what I am going to

that am crazy. She me up and have my i my valet to spy on in the opposite hou not see them? The curtains, but they behind them. Did she had the shade d way in the dining-re of her signals to the feel his iron gri

OCTOBER 25 I dare not touc me. I dare... She is crazy! She sylum! She tells

is I that am crazy I swear it is she! I had no need to herent speech, I h into his terrified, ha and wild, burning e know that I was loc with a madman!

TO BE CO HOW I CA

The following is Herbert's conversion self, in English C ciety's Publications I was brought up ow call the "Hig of the Established It was utterly and It was utterly and to me. I was eage thusiastic; and I rounded by cold a high pews, long pu intolerably dry ser were a perfect to made to learn lo Christian Year by I even now, I can addition to the Ep the day: the rest of spent in reading se where kneeling b made me faint. difficulty in learni so that I could ne and my evening wa erally spent in t metimes have the I felt on voking in

which I can only not prepared at came and asked me which I did; af hands with me, a sure I had been not to be prepar-ticket. I went th in a dream. Then munion, and I munion, and I frightened. I did now I see and fee peating to myself taken" and wond were to be taken non-natural sense why they were le For two years aft change in mysel round of my religi Then came the it was called. view of real reli

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house), was then supplied me with racts for the and Manning's Se of the Fathers," contemporaneous Churton, Froude and Yonge, Will ley and the like pray and watch, myself, and try a things. I longe temperament do, of Charity. Abo mensely startle announcing to joining the Ch would be almost mother," he said grieved him mo help himself—h indignant, and f course between never to meet a later, I saw him monastery. Soon after th

from the west of the midland

been left to us

Here I found a

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there was neith There was the elry, dedicated bell turret, clo the rector of the was three or four times a ve to the tithe sional service i people had no 'it was called, and strong en parish church. school, and by ing and sellin kindness of fr money to buil neglected gabi forget, the joy munions and place-many langlected the all this work the Rural Dea lican clergym too, were dra towards Catho far more tha aware of. alarmed at our

at my religio said truly, the with Protesta discouraged, ters she had I

I dare not touch food at her table. me. I dare not touch nood at her cashe. She is crazy! She must be sent to an asylum! She tells the doctors it is I asylum! She would like to lock that am crazy. She would like to lock valet to spy on me. my valet to spy on the opposite house now. Do not see them? They have drawn their eurtains, but they are hiding there behind them. Did you not see that she had the shade drawn exactly halfway in the dining-room? That is one of her signals to the spies. She thinks it is I that am crazy, but, before God, I swear it is she! it is she?"

I swear it is she! I had no need to listen to his incoherent speech, I had no need to look terrified, haggard countenance and wild, burning eyes, I had no need feel his iron grip on my wrists, to know that I was locked in a room alone with a madman !

TO BE CONTINUED.

HOW I CAME HOME.

The following is the story of Lady Herbert's conversion, as told by herself, in English Catholic Truth Society's Publications, Vol. xxiii:

I was brought up in what we should now call the "High and Dry" school of the Established Church of England. It was utterly and entirely distasteful to me. I was eager, energetic, and ento me. I was eager, energetic, and en-thusiastic; and I found myself sur-rounded by cold and formal services, high pews, long puritanical hymns, and intolerably dry sermons. My Sundays were a perfect terror to me. I was made to learn long portions of the Christian Year by heart (some of which, even now, I cannot understand), in addition to the Epistle and Collect for the day; the rest of the time was to be the day: the rest of the time was to be spent in reading sermons, or in church, where kneeling bolt upright always made me faint. I had the greatest difficulty in learning poetry by heart, so that I could never say my lesson, and my evening was consequently genspent in tears. Even now, I etimes have the recollection of wha I felt on voking in the morning when I

emembered it was Sunday.

Then came my Confirmation, for which I can only say that I was simply not prepared at all. A clergyman came and asked me to repeat the Creed, which I did; after which he shook hands with me, and said he was quite sure I had been too well brought up sure I had been too well brought up not to be prepared, and gave me my ticket. I went through the service as in a dream. Then came my First Com-munion, and I was simply horridly frightened. I did not understand what now I see and feel. But I kept on re-peating to myself "verily and indeed taken" and wondering if those words were to be taken in a literal or in a non-natural sense: and, if the latter. why they were left in the Catechism For two years after that I recollect no in myself, or in the dreary

change in myself, or in round of my religious duties. Then came the "Oxford Movement," it was called. This was my first ow of real religion. I found in the writings of that new school all that my heart and mind had longed for and hungered after for years—I found life, and warmth and practice. But what and warmin and practice. But what really attracted me, although I knew it not, was their Catholicity. I devoured every book of the kind that came out. What I could not afford to buy I borrowed. The son of an old friend of rowed. The son of an end friend of mine (afterwards superior of a religious house), was then at Oxford, and he supplied me with all I required—the "Tracts for the Times," Dr. Newman's and Manning's Sermons, the "Library of the Fathers," and the many lighter contempraneous works of Faher and contemporaneous works of Faber and Churton, Froude and Mozely, Sewell and Yonge, Williams and Paget, Gres-ley and the like. I began really to pray and watch, and fast, and examine myself, and try and deny myself in little things. I longed, as all girls of my temperament do, for the life of a Sister of Charity. About this time, I was immensely startled and pained at my young Oxford friend and companion young Oxford friend and companion announcing to me his intention of joining the Church of Rome. "It would be almost a death-blow to his mother," he said, "and that was what most. But he could not but blessed." make your husband's home brilliant but blessed." help himself-he could not remain My father was very indignant, and forbad all further intercourse between us. And so we parted, ever to meet again till, twenty years later, I saw him in the cloister of his

Soon after this event we removed from the west of England to a property in the midland counties, which had been left to us by a distant relative. Here I found a scope for my activity a hitherto neglected village, which formed part of the property, where there was neither church nor schools There was the gable end of an old chapelry, dedicated to St. Edith, with bell turret, close to the wall of which the rector of the parish church (which was three or four miles off) used t come and recite the Morning Prayers four times a year, so as to be entitled But, except that occasional service in the open air, the poor people had no "Church privileges, it was called, unless they were young and strong enough to walk to the parish church. I began by opening a school, and by degrees, through painting and selling my sketches, and the kindness of friends, I raised enough money to build on a chancel to that neglected gabie-end; and never shall I forget, the joy of seeing the first communions and baptisms in that little all this work my chief encourager was the Rural Dean—a very excellent Anglican clergyman—who with his wife became my greatest friends. They, 00, were drawing nearer and nearer towards Catholic truth, and helped me far more than they were themselves aware of. But my father became alarmed at our intimacy, and especially at my religious views. He said, and said truly, that they were incompatible with Protestantism, and my visits were discouraged, and finally stopped.

It was in the autumn of 1844 that a

great friend of mine sent me some letters she had received through a mutual acquaintance, written by Dr. Newman.

They were of engrossing interest to all tion; and even if it had, that the min- all-cleansing grace flowing upon them, those who, like myself, were dissatisfied with their present position, and hungered after greater certainty and have my money. She bribes guidance in matters of faith. o spy on me. She has spies letters insisted, however, a great specific production of the specific pr letters insisted, however, a great deal on not going by one's own taste and inclination, or by one's own feelings in so grave a matter. One of them has been published in his Apologia, and

runs as follows:
"This I am sure of, that nothing but a simple, direct call of duty is a war-rant for anyone leaving our Church; and no preference for another Church, no delight in its service, no hope of greater religious advancement in it; no indignation, no disgust at the per sons and things among which we find ourselves in the Church of England.

"The simple question is: Can I (it is personal, not whether, another, but can I) be saved in the English Church? Am I in safety were I to die to-night? Is it a mortal sin in me not joining another communion?"

It is impossible for me to say the effect which these letters, and many others of the like kind, had upon us. They were copied and treasured up (in prayed over by hundreds of souls of whom the writer little dreamed, but who were going through minor throes matter of history. The best of the

ly enough my new home had been St. hesitated, did so less from conviction Edith's old monastery: so that it seemed as if she were to follow and form which so many still cling, of "going" part of my life. Probably her prayers (in return for the imperfect service I had ignorantly paid her by restoring the errors of the Reformation and re-her ruined shrine) helped me in my turning to the One Fold. er ruined shrine) helped me in my oming struggle.—Dr. Newman, F. W. Faber, and many others whose names were household words among us, had by that time joined the Church of Rome. I felt that they had carried our principles to their legitimate con-clusion. But I was too full of my newfound happiness at that time, and too much engrossed with the intense joys of life, to give much thought to religious questions or duties. However, it soon came back to me that this was an un-

my future course.

I had been married about four months unworthy thought or a careless word; and yet he was always loving and tender as a woman. We went abroad the following me back on myself. I have since been unworthy thought or a careless word; and yet he was always loving and tender lowing year, and he accompanied us and spent the winter, partly in Rome and partly in Naples. He and my husband used to take long walks together almost daily, and then he would either dine with us or join us in the evening and continue the conversations which to us were of such engrossing interest, naving no prospect of a child; and some cousins of my husband's who were nuns of the Sacred Heart in a convent in for that intention, which we gratefully accepted. The Archdeacon suggested that we should go together and pray at the Ara Coeli for the the fulfilment of our wish; or rather, he added gently: "That the Will of God may be done in you and by you." He gave me at the same time a little terracotta statuette of the Blessed Virgin, with the hands crossed in submission, and the words Ecce ancilla Domini! underneath; saying: "When you can feel as she felt, when you can give up your will and have no wish or will but His. then, and not till then, will the blessing you seek be granted to you." other day, I recollect tormenting myself with the fear that I was not clever or amusing enough to be a fit companie for my husband. His answer I feel should be engraved in every young wife's heart: "Your business is not to wife's heart :

Our intimacy went on increasing; he virtually became my confessor; drew up for me a plan of life; gave us both prayers to use; directed our spiritual readings; and helped us in all the little difficulties which a conscientious mind must ever feel even in the happiest path. He got me to make a review of my past life; dividing it into portions of eight years, and marking the faults of each period, so as to give me a better insight into my own character, and to teach me to detect and struggle against my besetting faults more vigorously. Dr. Newman was at that time at Rome, living very quietly in the Benedictine Monastery of S. Paolo fuore le Mure. My husband had been his old and favorite pupil, and went to see him, taking me with him. I was much struck by that interview, although he did not say much on the

questions in dispute. From that year until 1851 our friendship with the Archdeacon increased in ship with the Archaeacon increased in proportion to our more frequent meet-ings, both at his house and ours. "The child of many prayers" (as he called her) was born, and received (as we had promised) the name of Mary. I was very ill before her birth, and the Archdeacon came to me constantly to strengthen and cheer me in my coming trial. Again, the following year, when place—many having come who had neglected the Sacraments for years. In again by our side to share in our anxiety as in our joy. Then came the Gorham decision on the question of baptism; the efforts made by my husband and his decision on friends to counteract its effects; their protest against it, signed by all the best and most influential members of the Church of England; and Bishop Blomfield's bill to confine ecclesiastical questions to ecclesiastical courts, a bill thrown out in the Lords mainly owing to a clever speech of Lord Brougham's, in which he asserted that "so great was the disunion among the

cussion the following day at our house, in which two or three of the speakers openly declared their conviction of the impossibility of remaining in a Church in which even the Sacraments were treated as open questions: that the late assertion of royal supremacy in matters of faith was contrary to the law of our Lord; and that the theory of the Church of England being a branch of the Church Cathoric was entirely set aside by such decisions. Moreover, that in spite of all the special pleadings up the subject and the words of individual writers, the Catholic Church distinctly repudiated Anglican Orders as invalid, and proved it by insisting on re-or-daining all Anglican ministers, no matter how high their position or how great their ability; an act which in the case of a real ordination would be sacrilegious, and which was never done to converts from the Greek Church. newed with the earnestness of men who had nothing to gain but everything to lose by a change of creed, and who yet of the same agony of doubt and suspense as himself.

A year later I married, and strange
to Rome," as it was called. Those that over" in a corporate body, i. e., of the whole Church of England shaking off

turning to the One Fold. As to ourselves and the Archdeacon, he voluntarily broke off all communication with us, writing to us both "that it would not be right to continue an intimacy which might be prejudicial to my husband in his present position; that we had been too nearly drawn together to meet as ordinary friends; and that he would never seek either of us

unless we first sought him. We both of us felt the separation most keenly; but to me it was worthy return to make to the Giver of such untold blessings, and I resumed my inner life and active works of charity as before. Then began my inti-macy with one who so greatly influenced even before he took the final step, to give absolution, would have settled that point with me for ever. And if that point with me for ever. And if when my husband one day brought to introduce to me one whom he called his "oldest school and college friend;" adding: "He is the holiest man I have adding: "It is the holiest man I have the doctrine of Intention, and by makmost thankful for this refusal; for nothing can be more dangerous and injudicious than the way in which direction cious than the way in which direction and confession are abused in the Angli-can body. Neither are legitimate; neither are recognized by the Bishops or the formularies of the English Church; so that all the evils—which the relating, as they did, to the political and religious state of Rome. At that the practice in the Church Catholic, time I was anxious and disappointed at are almost inevitable under circumstances where no check whatever is placed on the exercise of authority. I speak from actual knowledge when I say that this authority is exercised on weak and timid women to an extent which would be not only incredible but utterly impossible in the Catholic Church. Each of these elergymen is a pope in his own proper person. His decisions are infallible, and as he recognizes no ecclesiastical superior there no limit whatever to the exercise of his powers.

TO BE CONTINUED.

TRUE KNIGHTHDOD.

FATHER REINHART EX HORTS KNIGHTS OF COLUMBUS TO HIGH IDEALS.

At a banquet of Knights of Columbus at Zanesville, Ohio, on a recent even-

Reinhart spoke as follows:

The idea of knighthood contains the

The idea of knighthood contains the creator—a creature with the divine idea of championing those that are in distress; it contains the idea of courage

the deal of championing those that are in distress; it contains the idea of courage

The deal of championing those that are in distress; it contains the idea of courage

The deal of championing those that are in distress; it contains the idea of courage. and power, of unselfishness and of high purpose. But over and above all, and shining upon all as a consecrating kind. With birds that flashed their shining upon all as a consecrating light, it contains the idea of personal purity. In making the analysis of this idea of knighthood, we are struck by the immense requirement needed for its perfect expression, and immediately sea. Everything was made to min there comes the question, was there ister unto him; everything was his ever a man who united in himself all of ever a man who united in himself and these qualifications, these virtues in such a degree as to warrant us in holding him forth as the ideal knight? Looking back upon the great procession of the human fampered, petted child of an infinitely loving Father; a Father who placed but one restriction upon him, who asked but one act of obedience as a Looking back upon the great procession of the human family, we see here and there mighty giants standing up like towers upon ome far-reaching fortress. They are all splendid figures, full of majesty, of ower, and in their day and ever since have shed a quickening influence for all all that is good and noble. Even at mention of their names the eye kindles, the breast swells and there is born in every one worthy of the name of man, a desire and a resolve to live as they lived, to fight as they fought, to suffer as they suffered and to die as they died. We see them armed to the teeth, with buckler and sword and plumed helmet: see them shorn of every weapon, clad in gowns of coarse wool, their feet unshod, their hands clasped in prayer but whether they be armed or unarmed, they stand there in their giant strength, eloquent witnesses of the possibilities of human achievement. Human nature was wounded in the fall—ah, yes, woefully so, but since we have had a St. Louis, a Godfrey de Bouillon, a Charles Martel; since we have been blessed with a St. Benedict, a St. Bernard, a with a St. Benedict, a St. Bernard, a St. Dominic, a St. Francis, a St. Ignatius, and in later times with Lacordaire, Montalembert and Ozanam, and the Count de Mun. We know that man, wounded though he be, need not crawl in the dust; he is still the para-

ority would never obey the majority in such matters."

I have a vivid recollection of a discussion the following day at our house, attained who have availed selves, wisely and fully of that un-speakable help. We are ravished with the beauty of their lives. We feel our souls burning within us when we contemplate the vast range of achievemnt. Born of their sucess there comes to us the resolution to do as they did, and presently we find ourselve shaping our lives to conform to theirs. Encouraged by their shining example we begin to throw all our energies into the channel that will lead us to the created-the possession of that only perfect happiness which comes with the contemplation of the very essence of the

Uncreated Beauty.
In each of them we find the elements that go to make up the knightly character. There was in all of them the chivalric spirit that loves to do and dare for those that are in need-fo those that are weak and defenceless. They were possessed of courage, of dauntless courage and of that strength

which is ever begotten by courage. They were unselfish, for personal gain was shut out of view, nor was persona os, allowed to paralyze their efforts. Their purpose was high. "God wills it," was the cry of these who lived even before the days of the Crusades. Their lives were pure, for they knew full well how noxious to their Master were the fumes of uncleanness and so they were knights in the traest sense. For knighthood does not confine itself to the riding in tournaments, to the dex-terous wielding of the sword and spear, to the wearing upon the coat of mail the embroidered sleeve of some fair lady sighing in the watch - tower and straining her eyes to note the return of her hero with his brows bound with victorious wreaths-all this is very picturesque and beautiful indeed, and if the intention be pure will serve to xpress one phase of knighthood. there have been knightly hearts that never beat beneath a coat of knightly hearts that never poured forth sighs and vows of love to any of the daughters of Eve. There have been snightly hearts that were enlisted in ne great warfare which the emissarie Satan are waging against man their being in the one great desire to rid themselves of the inherited dross and to stand between God and the in-sults which are offered to Him by a sin-I ridden world. In their lives do we, ever met." It was quite true. There was a something about Archdeacon Manning which made one ashamed of an to take the Archdeacon's place as my to take the Arch approach, for the full realization of this spirit was found only in One, One who came a veritable benediction to the sons of men; One whose every thought, whose every word, whose every deed was pure, perfect, Divine One whose beauty appeared to the prophetic vision of Isaias when he sang, "Who is this that cometh from n, with dyed garments from Bosra, this Beautiful One in His robe, walking in the greatness of His strength? And the answer comes, "I that speak justice and am a Defender to same." One who was all charity, all courage all power, all unselfishness, all purity and that one was Our Lord and Savious Jesus Christ. He, indeed, was the very epitome of all the elements of knighthood-the measure of perfection and the full statue of the greatness of the knightly spirit. All the others, the knightly spirit. All the others, bright and admirable though they were, were but the merest reflection of His splendor. They were like so many fragments of mirror glass reflecting the light of the sun. Whatever was good in them was but a suggestion of His

The very quintessence of chivalry is found in the idea of the Incarnation. Fancy the Father, the Son and the Holy Ghost assembled in the council of the Trinity, assembled in the indescribable splendor of their heavenly home. Rolling in space, swiftly, unerringly were the countless spheres of the universe, the creation of the Omnipotence of the at Zanesville, Ohio, on a recent evening, the principal toast responded to was by Rev. Father Reinbart, O. P., editor of the Rosary Magazine. Father editor of the image and likeness of according to the image according ister unto him; everything was his servant. And all this was without desert on his part. He was the show of gratitude. And this one a obedience was refused, It was as if he smote that Father in the face, for he heeded the suggestion of the arch-fiend. He disobeyed his God, and the great sin was committed. born into the world misery, want, sick ness, death. Ilis countless as the stars sprang into being. The passions of man ran riot like wild, uncheeked coursers, and he who was fashioned according to the image and likeness of Brockville. his Creator; he who was the crowning glory of creation, stood before his God defiled, polluted by the mire of sin. The bars of heaven fiew out. The end for which he had been created was rendered impossible of accomplishment, and life, while it lasted, was to yield in all fullness a harvest of thorns and Oh, miserable man! Oh

wretched state! And now go back to the Council of the Trinity. See them there—the Father, the Son and the Holy Ghost. Hear the words that fall from the mer-ciful lips of the Son, "Let us not de-sert him. He is, indeed, the ungrateful creature of our power, but we have fashioned him according to Our image and likeness. I will take upon Myself the form and nature of man; I will assume his guilt; I will become obedient unto death, even unto the death of the Cross." And you know how in the full-ness of time "the Word became flesh ness of time

and dwelt amongst us." You know the story of His birth in the cave, in the chalk hills of Judea; you know of His sweet and gracious life of three and thirty years; you know of His harrow ing death on the Cross. Here was the very flower of the spirit of chivalry. Here was the refinement of all that is knightly. Here was the relief of those groaning in misery; here were courage and strength; here were unselfishness and purity undefiled and all, all offered for the highest and noblest aim. wonder that the world has been re-created by His coming. No wonder that His example has been the stimulus to the highest endeavor. No wonder that the Cross, once the badge of shame, has become on His escutcheon the symbol of glory.

And so, my dear gentlemen, you will now where to find the type of a perfect knight. I take it that you are anxious to do the high and better things of life. Your membership of this organization is an earnest of that desire. Indeed, the Knights of Columbus exist to-day bethat desire. And therefore should you all say with the great Apostle of the Gentiles, "Let us, who are of the day be sober, having on the breast-plate faith and charity and for a helmet the hope of salvation." And thus pano-plied, go forth in the name of God, following the bleeding feet of Him, Whon even the apostate Renan called "the purest, the holiest, the wisest, the grandest man that ever walked the

Go forth in charity, in courage, in strength, in unselfishness, in purity and you will surely scatter benedictions in ur way, and the world will be better for your coming.

St. Augustine, the oldest city in the United States, was founded by the Spaniards in 1565.

Practical piety is not much cultivated, but greatly needed. Sentimental piety is common, and not uncommonly of little worth.

" O God be merciful tome a sinner." If these words of the publican merited forgiveness for his sins and caused him to be justified, why should they no have the same value on the lips of another sinner and in the end procure pardon for him also?

We should so live and labor in our time that what came to us as seed may go to the next generation as blossoms. and that what came to us as blosso may go to them as fruit. That is what we mean by progress.—Henry Ward Beecher.

Sanctify the brightness of youth with watchfulness against wrong, with care fulness for love and truth, with prayer ful dedication of your inward life to the Father who loves you, with constant and conscious union of all your outward life to His will. And then, when trouble comes, you will know His hand in it and see His smile.-Stopford A. Brooke.

A MOTHER'S PRAISE.

For The Medicine That Restored Her Daughter's Health.

SHE HAD SUFFERED FROM SEVERE HEAD-ACHES, VOMITING AND EXTREME NER-VOUSNESS, AND FEARED SHE WOULD ONTARIO NOT REGAIN RER STRUGGLE.

Every prudent mother will watch carefully the health of her young daughter at the period when she is passing from girlhood to womanhood. This period is the most critical in the young girl's life. It is then that she comes pale, easily tired and troubled with headaches, without apparent watery, and unless prompt steps are taken to restore it to its rich, red, taken to restore it to its rich, red, health-giving condition, decline, and perhaps consumption will follow. Dr. Williams' Pink Pills have cured more pale, anaemic, easily tired girls than any other medicine, and mothers will ma e no mistake if they insist upon their growing daughters taking these pills from time to time. Mrs. P. pills from time to time. Mrs. P. Gage, a lady well known in Rowanton, Que., telis what these pills have done for her daughter. She says:—" My daughter, Catherine, aged fourteen years, was suffering greatly with severe headaches, vomiting and nervousness her strength. We tried several medi-cine, but they did not seem to do her any good. I then thought we would Dr. Williams' Pink Pills. and the result has been up to our fond hopes. She has fully recovered her health and strength, and I shall be very glad if this experience will help other suffering girl regain her

Dr. Williams' Pink Pills make rich, red blood and give new strength with every dose. They cure anaemia, headache, heart palpitation, dizziness and bring the glow of health to pale and sallow cheeks. These pills are also a certain cure for the ailments that make the lives of so many women a burden. Be sure get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around every box. Sold by all medicine deal ers or sent post paid at 50c. per box or six boxes for \$2.50, by addressing The Dr. Williams Medicine Co., Brockville, Ont.

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bowels.

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and do their work thoroughly.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

Ottawa, Canada March 7th. 1900. litor of THE CATHOLIC RECORD, London. Out:
London. Out:
Dear Sir: For some time past I have read
Dear Sir: For some time past I have read
Tour estimable paper. THE CATHOLIC RECORD.
Tour estimable paper.

essing you, and wishing you success.

Believe me, to remain Yours faithfully in Jesus Christ.

Yours faithfully in Jesus Christ.

† D. Falconio, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, OCT. 25, 1902.

THE SIN OF BLASPHEMY.

It was a notable day in the annals of Brooklyn, N. Y., when two weeks ago twenty thousand Catholies of that city participated in a great parade to protest against the vice of blasphemy.

It is true that the demonstration did not take the form of a single parade, fifteen churches having been designated as rallying points, and those who participated held the same number of parades in the fifteen districts in which these churches are located, the people of all the parishes of the city being invited to participate in the districts most convenient for them; but it was regarded as one demonstration inasmuch as all assembled and too's part on the same day with a common object in view, which was to stimulate public opinion to discountenance the habit of blaspheming the Holy Name of God, and of speaking in a disrespectful manner of things sacred. Most of the participants are members of the Society of the Holy Name of Jesus, which has been instituted for the purpose of putting an end to the abominal practice of swearing and blaspheming. There can be no doubt on the 14th inst., by the National gained by two pupils of St. Francis the Holy Name of God will be product- sociation, Premier Balfour delivered a ive of much good by making people ashamed of the bad habit above referred contracted the habit to take pains to of Commons. correct it and to induce their friends also to break it off.

Unfortunately, the habit of swearing and blaspheming has become very wide- Britain the laughing-stock of other spread at the present day; yet it can nations," and for this reason the Govscarcely be imagined why people per- ernment had deened it necessary to sist in the evil practice, for there is no disturb educational peace by amending sin which is more useless to mankind in the system. "We are bound," he said, general, and especially to those who "to provide secondary education, and commit it, than blasphemy and profan- to co-ordinate all the branches of public ity. No one can mention any profitable education under the control of the result which has ever or can ever come | boroughs and the County Councils. If has for its purpose the eradication of begrudge it to them. association. We should like to see it the people of England desire that religassociation. We should like to see it the people of England desire that reing-established everywhere, and especially ion should be taught in the schools; but by a majority of 77 against 14 that no established everywhere, and especially in should be the compromise should be made. The in those localities which have become they do not agree what religion that compromise should be made. The the "Pious Fund" and was originally the Church will agree to discountentiate the compromise should be made. addicted to any extend to the use of should be. The only way to meet their

To the blasphemer God says:

Whom hast thou blasphemed? Against Whom hast thou exalted thy voice, and lifted up thy eyes on high. Against with the Constant of the Market and the Market the way by which thou

St. Matthew's gospel.)

thee who thus openest thy mouth against the Almighty? Dost thou not the hands of 'Little Englanders,' and strengthen the hands of the National- with its accumulated interest and strengthen the hands of the National- with its accumulated interest and fellows would have nothing to do with, performed her task with the dexterity

and swallow thee? Be not deceived, O man! It is impossible to escape the thy Creator. Hear Him who saith: 'Blasphemers shall render an account to God Who is prepared to judge the living and the dead.'"

To this the great St. Bernard of Clairvault adds:

"All other sins seem to proceed, partly from the frailty of human nature, and partly from ignorance; but this sin of blasphemy proceeds from one's sin of blasphemy proceeds as much as the perso offended is of greater dignity, by of much is the fault the greater and the much is the fault the greater and the malice of the fault increased, and thus blasphemy contains within itself greater malice than other sins, and vileness as blasphemy.

The great poet Shakespeare says of the ingratitude of children:

O logratitude, thou marble headed flend,

If ingratitude to a parent may thus spoken of, how much more hideous is ingratitude to the best of all parents, Almighty God our Father, and His divine Son, our Redeemer?

we would wish to see this vice rooted out from among Catholics, and the Society of the Holy Name instituted the Society of the Holy Name instituted where the vice which it proposes to exterminate is prevalent.

MEMBERSHIP IN CATHOLIC SO-CIETIES.

The decision of Judge Tarrant, of Wiseonsin, that a Catholic ceasing to be such ferfeits his claim under an insurance policy issued to him as a mem-ber of a Catholic society is good com-mon sense, as, it is to be presumed, it is good law. In the case in question a policy issued by the Catholic Knights to a n no subsequently married a divorced a Protestant minister. ore no longer entitled to any of The Catholic Church gives intenance to divorce, and any Catholic who does so must be prepared to take the consequences.—New York

oly Communion, or who are leading law. lives repugnant to other laws of the Catholic Church which have reference to morality .- Ed. CATHOLIC RECORD.

BILL.

At a mass meeting held in Manchester that this manifestation of reverence for Union Coastitutional Conservative Asvigorous address in which he spoke of the importance of the Education bill to, and by inducing those who have which is to be considered by the House

He declared that "the existing system of education is chaotic, ineffective, and behind the age, making Great

they do not agree what religion that should be. The only way to meet their wishes is to give them a system per-At the Brooklyn demonstration mitting denominational teaching in Bishop McDonnell and the priests of schools wholly supported by rates, as a itation for the maintenance of tenants' preached to the savages in the interior through the impoverishment of the bear comparison with any army. At the Brooklyn demonstration mitting denominational teaching in Bishop McDonnell and the priests of schools wholly supported by rates, as the respective churches wherein the well as promoting it in those schools had been brought the long-through through through through the long-through through the long-through through th

Reason itself shows the enormity of the threats of certain the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would by important the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would by important the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be important to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be important to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be important to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be important to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be important to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be important to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be accordant to the London Daily Chronicle remarks, Eastern side of the newly acquired terthan this cannot be expected, nor would be accordant to the london Daily Chronicle remarks. insulting and injurious to Almighty
God, from Whom we have all that we possess, "from Whom cometh every good and perfect gift," and Who is our Creator, Father and most bountiful Creator and Creator Creator, Father and most bountiful Creator and Creator Crea all allowed to refuse obedience to the laws. The non-Conformists should hall tunes."

In the meantime the agitation for a this bill with pleasure, for it is an effort to give the people unlimited control of education, and the objections to of education, and the objections.

In the meantime the agitation for a compulsory land purchase bill is continuing with undiminished vigor and trol of education, and the objections.

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The COAL-BARONS AND THE conscious present actions to the control of Benefactor. The injury done to Him laws. The non-Conformists should hail tunes. by blasphemy is, therefore, the basest this bill with pleasure, for it is an In the meantime the agitation for a success attended the efforts made. act of ingratitude which it is possible effort to give the people unlimited con-

The great St. Augustine has said of whether rightly or wrongly, the major- ing of shopkeepers who refused to join should be established. them who blaspheme God's name:

"They who blaspheme Christ reign"They who blaspheme Christ reign-"They who blaspheme Christ reigning in heaven, are guilty of no less a sin than they who crucified Him while added that "any Liberal-Unionists the County of Down for the furtherance quently the Government constituted sojourned on earth." (Sermon on who would oppose the Education bill of his plan of compulsory land purther Bishops of California trustees for St. Matthew's gospel.)

St. Ephrem of Syria addresses the would assist the intrigues of those who says Leoland to the Bospes of California trustees for its administration, but in 1848 when Government candidate for East Relief. Rulers, and transfer South African appears to indicate that the Govern- States, Mexico ceased to pay the money "Dost not thou fear lest perhaps fire may come down from heaven to devour thee who thus openest thy mouth the who thus openest the mouth the who thus openest the mouth the who thus openest the mouth the mou

It would surely have been more manly and statesmanlike to have argued his case from the standpoint of the requirements of the country than from this miserably partisan point of view, and he might thus have secured the support of those Liberals who, even if they are not personally advocates of a system of religious education, would be at least willing to grant the majority of the nation that sort of instruction which they desire to have imparted to their children, and there are many such; but here is no sin which has so much the mode of argument which he thought proper to adopt is more likely to alierate such members from supporting the bill, whereas it is presented to them as a strictly partisan measure.

Newcastle programme.

Mr. Chamberlain asserted that the Government will resign if defeated on this bill. It would appear that this threat has had the effect of consolidating the Conservative vote in its favor; but it will also have the effect of making a matter of education a party question, a state of affairs which is greatly to be deplored. It will now be the aim of those who would wish to see the Government beaten to defeat the bill. The consolidation of the Conservatives, however, will probably result in the passage of the bill by the usual Conservative majority-or perhaps by a larger majority than usual, as it appears probable that the Irish Nationalits will absent themselves from the House so that they may not be obliged either to help by their votes the Government they detest so heartily, though measure which gives the people an opportunity to educate their children

as they deem best. The Nonconformist ministers who have so earnestly requested their people to refuse to pay rates in case the bill should pass, are not likely to find many people even of their own denominations to follow this Anarchical advice; but

UNIVERSITY HONORS TO JESUIT PUPILS.

Among the students who gained THE ENGLISH EDUCATIONAL honors in Oxford University this year were three pupils of the Jesuits who carried off junior honors. These were Xivier's College, Liverpool, and the third by a pupil of St. Ignatius' College, Stamford Hall. In 1901 a Jesuit pupil of Stamford Hall carried off first honors at the senior entrance examination. These facts have opened the eyes of English educationists to the excellence of Jesuit training, and the press has spoken thereof in terms of the highest praise.

THE IRISH QUESTION.

On the 10th inst. a convention of Irish landlords met in Dublin under the satisfactory to both parties.

been thought that the persistency of the desired to assist in having the gospel tion the diminution of its resources difference, for the army of Sisters will demonstrations were held, addressed the assembled multitudes on the enormity of the sin of biasphemy.

Reason itself shows the enormity of the sin of biasphemy.

And still another: A young lady of a which were beyond the influence of the popular demand for an amelioration of popular demand for an amelioration of the condition of the tenantry. But, as the condition of the tenantry of the sin of biasphemy.

And still another: A young lady of a which were beyond the influence of the Spanish military forces which had brought to subjection the tribes on the late of the condition of the tenantry. But, as the condition of the tenantry of the condition of the tenantry. But, as the condition of the tenantry of the condition of the tenantry of the condition of the tenantry of the condition of the tenantry. But, as the condition of the tenantry of the condi " the landlords have again acted in ac- ritory.

Mr. Balfour's line of argument was bers of Parliament are under arrest ciscans, and in

would hand over Ireland to the Home Government candidate for East Belfast California was ceded to the United

fear lest the earth may burst asunder domestic reforms to the framers of the ists in their fight for Tenant Right, if property, belonging to the mission,

BISHOP SPALDING.

Spalding, whom President Roosevelt has appointed a member of the Board of Arbitration on the coal strike, is the first bishop of Peoria, and was cousecrated on the 1st of May, 1877. He was born Lebanon, Ky., January 2, 1840; educated at Mount St. Mary's College, Emmettsburg, Md., University of Louvain, Belgium, and in Rome. Secretary to Bishop of Louisville, 1865; in 1869 built St. Augustine's Church, for Catholic negroes of Louisville; chancellor diocese of Louisville, 1871; in New York, 1872-7; Author, Life of Most Rev. M. J. Spalding, Archbishop; Essays and Reviews; Religious Mission of the Irish People; Lectures and Discourses; Education and the Higher Life ; Things of the Mind ; Means and Ends of Education; Thoughts and Theories of Life and Education; America and other poems; Poets' Praise; songs, etc. The Diocese covers an area of 18.554, square miles. The Bishop's name is freely mentioned as the successor to the late Archbishop of How will the "National Methodist

Conference" and other like bodies look upon the appointment of a "Popish" Bishop to such a position-which, by the way, is said to be the direct action of President Roosevelt himself? And now comes the announcement

that a Catholic, in the person of Judge James F. Smith, has been added to the on principle they would support the Phillipine Commission. This is taken to be in response to the outery raised by the Catholics of America against the original composition of the commision. which was exclusively non-Catholic.

A NOTABLE EVENT.

Last Sunday evening was a very interesting event in St. Mary's there may be enough to do so to make | Church, in this city, it being the occa the disagreeable picture of a supposed sion of the closing exercises of the We have no doubt that the same law-abiding people resisting unsuccess- mission. It is but simple truth to say decision would be given in the case of fully, under the pretext of religion, the that the results were eminently satisthose who neglect to receive the Easter enforcement of a reasonable and just factory in every regard. The attendance during the two weeks was very large, including almost every Catholic in the parish. The Jesuit Fathers have every reason to be proud of their work -hard, laborious, persevering work it was. Callous indeed must have been the heart that did not respond to their earnest admonitions. A great work has been performed in St. Mary's parish, and the fruits thereof will be observable for many years to come.

His Lordship the Bishop, accompanied by Rev. Father Keilty, P. P. of Douro, was present, and at the close His Lordship spoke some words of warm praise for the work which had been performed by the missionaries. Father McKeon, the parish priest, has reason to feel gratified with the result of the work of the mission.

THE CALIFORNIAN "PIOUS FUND.

The first case of a disagreement bepresidency of the Duke of Abercorn to tween two nations which has been subtake into consideration the proposal of mitted to the International Court of tection of the Government, as the holding a conference with the tenants Arbitration established by the famous Church wields a great influence for the purpose of devising the best Peace Conference which met three among the people. The correspondent among the between the Holy Name, which tonic to the Liberal party, he did not tonic landlords and tenants by a compromise motion of the Czar of Russia, has been priest-ridden, and are likely to make one in regard to funds belonging to the life miserable to those who accepted

brought against it are not founded upon energy. The Government, as usual, were expelled from Mexico, where-"Whom hast thou reproached, and religious considerations, as is pretended, takes the side of the landlords, and at upon the missionary work in Upper the present moment fourteen Irish mem- California devolved upon the Fran-Mr. Ballour's line of argument was the Holy One of Israel . . . Thou hast been mad against Me; and thy pride hath come up to My ears: therefore I hath come up to My ears: therefore I mach come up to any ears. therefore I days providedly said at Diramignan remains to keep their holdings notwith- was, however, promised by the Government and a bit that "he had always been in favor of tenants to keep their holdings notwithwill turn thee the Government providing only secular standing deficiencies in the payment of ment that \$10,000 should be given as education; but he had discovered that, their rent, and for alleged intimidat- an endowment to each mission when it

reached the sum of \$2,000,000, and the Mexican Government has maintained that it is under no obligations to continue payment. Archbishop Reardon the Lords. The Right Reverend John Lancaster of San Francisco, however, takes the ground that the fund was intended for the civilization and Christianization of the natives of California and the propagation of the Catholic religion in that region, and it was to decide this claim that the matter was brought by

> tion tribunal. The Court began its session September 15th and the decision was left to four arbitrators, one a Greek-Orthodox, M. de Martens, one an English Protestant, Sir Edward Fry, the third a Jew, M. Asser, and the fourth a Dutch Protestant, Herr Savornin Loman.

The decision has been in favor of the Church, and Mexico has been ordered to pay forever \$40,000 per annum for the maintenance of Californian missions, or for the benefit of the native Catholics of California.

Senor de la Croiz, who was the attorey for Mexico during the proceedings before the Court of arbitration, has declared that the Mexican Government will abide by the decision. President Diaz also in his message to the last Mexican Congress promised to act upon the decision, whatever might be the award. He said :

"The Mexican Government confides in the acknowledged integrity and high character of the jurists who constitute the respected tribunal, and once more with the definite senengages to comply ence to be given in the case.

THE ATTITUDE OF THE BOER DUTCH REFORMED CHURCH.

The Synodical Commission of the Boer Dutch Reformed Church has placed itself in an attitude of irreconcilability with the result of the South African war, having issued a pastoral letter in which the national scouts and others who in the later stages of the war helped Great Britain, are threatened with excommunication unless they show deep contrition for so doing.

The Johannesburg correspondent of the London Times, in a letter to that or wounded comrades in need of care journal, states that unless this clause of the pastoral letter be repealed, the Government cannot entertain any proposition for compensation for losses which the Church sustained during the

The scouts and other Boers who helped the British are about four thousand five hundred in number. Months before the war ended, these Boers came to the conclusion that further resistance to British arms was useless, and advocated the acceptance of British sovereignty, but their arguments were They acted, therefore, on their own responsibility, and enlisted in the British service, and it is in consequence of this that the Church takes the present action. The scouts and others against whom the ecclesiastical fulmination is directed, have no means of defending themselves against religious persecution, unless through the pro-British supremacy before the terms of know, must stay at her post and save it be desirable; but even this much solicitude with which the devoted re-

an Irish landlord, issued circulars death. Slowly she raised her appealing for a conference between a glassy eyes to the assistants; her lip delegation of the landlords and of the supreme effort, she asked to be members of Parliament, leaders of the once more, before leaving this earth United Irish League. The latter expressed their willingness, but the "lords of the soil," headed by the request. Then the Sister unaffectedly bent over, and devoutly pressed her Dake of Abercorn, would have nothing to do with, would not recognize Messrs. Redmond, Davitt, Dillon and others on behalf of the tenants-this by a vote of 77 to 14.

Still more recently, President Roosevelt suggested a conference between the "Coal Barons" and President Martha nursed a depraved woman, who Mitchell of the Miners' League; again the latter was willing, but the latter was willing, but the the latter was willing, but the "Trustee," President Baer, and his

would not recognize the representative of the miners.

The Barons have been obliged to 'climb down." So mote it be with

DEATH OF A RELIGIOUS

On Sunday, October 19, Madame Sadie Gorden, Religious of Heart, died in New Orleans, La. This wili be sad news for all the old n of the Sacred Heart Convent of this city. the United States before the arbitra-

nadame Gorden had been in London for a considerable time, dur devotion to every detail of her holy

The remembrance of her goodness nd her consideration, her admonitions and saintly example, will I am sure, cause one and all to offer fervently and often to the throne Divine grace an earnest prayer that the ul of Madam Gorden may receive peace and joy, near to that Sacred Heart in Whose service she had freely spent her life on earth.

AN OLD PUPIL.

GOLDEN DEEDS.

BOOK RECOUNTING HEROISM OF FRENCH RELIGIOUS WILL BE COMPILED FOR EDIFICATION OF M. LOUBET.

Louvain, September 25,—A French paper, L'Echo De Paris, hit on the appy thought of asking its readers or personal recollections of beautiful and touching actions currently per formed by Catholic Sisters. The recol lections are printed in the paper day by day, to be afterwards collected int which will be presented to Presi dent Loubet.

I selected some of the most striking accounts, among those that were al-ready published, to translate them for

ne benefit of American readers. In 1881, during the bombardme Alexandria, the Arabs set fire to the houses of European residents in var-ious parts of the city. Coming to the French Hospital, they started by French Hospital, they started by knocking on the doors with the butt-end of their guns. Their avowed intention was to force an entrance, plunder the house and then destroy it. Suddenly the door opened wide, and before the astonished incendiaries stood a bevy of nuns headed by the superioress.

She addressed herself to the madmen thus: "What do you want, my chil-dren? This is God's house: Are you thus: Are you thirsty? Our jars are brimfal with heaven's dew. Have you sick Our beds are ready to receive them

All that was spoken in the purest idiom of the children of Ishmael. In the presence of the courage and nobil-ity of soul of St. Vincent's daughters, wolves became meek as With one common accord they changed their minds, saluted the white corn with due respect, and walke shouting: "Allah Kerin! G shouting: "Allah Kerm. great!" Sister Peremond, then severat the saved the enty-five years of age, had saved the

ome of Charity. In August, 1887, she received from he hands of Count D'Aubigny, French Consul at Cairo, the Cross of the Legion of Honor.

one: Whilst the Paris They acted, therefore, on their own
They acted, therefore, on their own
They are and epilisted in the one after another, the persons escaped from the doomed building, through an opening giving access to a Palace Hotel. She steadied chair with one hand, and with the other assisted every one to escape When none were left to save, she took her turn, got out half dead frightfully burned and disfigured for

> Later on she was asked: "What did think of at that time? Did you think of God and of heaven, which you were on the point of entering a man of charity?" "Not at all," said 'I thought only, how it burns and how

"That was," says the chronicler,

IRISH LANDLORDS.

Recently a Captain Taylor, himself

Link than any preceding one was followed by a few moments of relative calm — the calm that usually heralds Her relations looked at one another in bewilderment, none dared approach, one had the courage to grant the dying lips on the cankered, foul-sme She, a stranger, gave the longed-for parting kiss. The sufferer breathed her last a few moments later, figured features transformed by the light of a heavenly joy.

And still another: In the hospital

dressing, and that operation was natur-

and delicacy of touch w holy women seems to be holy women seems to be of God. Still her pa satisfied, she grumble One day a fanciful ti her wicked head and her dit to her nurse pressed it to her nurse understand anything wounds," she said. afficied spot." At Sister, who had no tongue several times action to the control of the c for the patient; she I and begged, for all he the saint's forgiveness. ver complained or woman died a few od Sister Martha ne ald have no other.

OCTOBER 25, 190

THE NEW CARMEL For the CATHO

On October 15 a p unced that at the of the Carmelites just Very Rev. Pius Ru Father Bernadini as the whole Carmelite General life, and all his brifriends and admirers re sanguine that he

many years towards for fying the interests of t the world. Father Mayer is a lingen, Bavaria. He an a quarter of a co He is an American ci and is thoroughly ac ms and manne He is a man of ma d possesses a broad together with a symp most amiable chara time immemorial the the Order has been o Father Pius' election esteem in which he is

The new Superiorfriar possessed of em mental gifts; his p is a childlike humil guist of no ordinary par excellence — solilosopher—a mus and a pulpit orator eloquence and pra known to thousands and on various occa has given missions remembered. He i many places th Ontario he has glectures since 1876. Everyone who have of knowing Father felt that high honor In fact it is that he had already As to his labor Father Pius was the of the Carmelite In

Moreover, what h difficulties and opp completion, leaving f gratitude in who were In other works, t successful. This is Kansas, his past Pittsburg, his zea in New work in the East i New Jersey, and articles contribute Review, not to me voted to teachi

Archdiocese, chiefl

or novice.

Besides a long to Father Pius held of Provincial for t tenure of office love of justice, cha desirable in the or ity coupled with high order and cha by a well-trained The new Father jurisdiction over Carmelites, incl United States,

and Ireland. His residence of convent of pontina in Rome Every one fee with hope that will be filled w endeavor and ac been exalted to the gift of his C has become the lo

Spain, Italy, Indi

THE LAST SA SAN

The following the current issu illustrative of th there is in the carnest souls ou "Dr. G-n wo extensive practi South. He was sion as a pries souls. His ser mand of the po called to a hom would stop at to the sick bed remedies from l was well known antry, and farm-yard his c angel's visit

The good doc a Protestant, b himself with ar should he? for them have any there is no ch his town or in t

THE NEW CARMELITE GENERAL.

For the CATHOLIC RECORD

On October 15 a private cablegram unced that at the General Chapter of the Carmelites just held in Rome, the Very Rev. Pius Rudolf Mayer was elected as successor to Very Rev. Father Bernadini as Prior General of e whole Carmelite Order. The election gives general satisfaction.

General is in the prime of life, and all his brethren and many friends and admirers in North America are sanguine that he will live to devote many years towards fostering and vivithe interests of Carmel through-

out the world.

Father Mayer is a native of Riedlingen, Bavaria. He has spent more than a quarter of a century in America. than a quarter of a century in America. He is an American citizen by adoption and is thoroughly acquainted with the customs and manners of the New World. He is a man of magnificent physique nd possesses a broad cosmopolitan mind together with a sympathetic heart and ost amiable characteristics. time immemorial the chief Superior of time immemorial the enter superior of the Order has been of Italian origin and Father Pius' election bespeaks the high exteem in which he is held by all nation-

The new Superior-General is a model The new Superior General is a model friar possessed of eminent natural and mental gifts; his pre dominant virtue is a childlike humility. He is a linguist of no ordinary ability—a teacher par excellence—a theologian and philosopher—a musician and composer and a ruleit, costor whose originality. philosopher—a musicial and composi-and a pulpit orator whose originality, eloquence and practical teaching is known to thousands. At divers places and on various occasions Father has given missions that will be long bered. He is not unknown to the readers of the CATHOLIC RECORD. many places throughout Western he has given missions and

lectures since 1876. Everyone who have had the privilege of knowing Father Pius, instinctively felt that high honors were in store for him. In fact it is a matter of record that he had already refused the mitre. As to his labors in this country, Father Pius was the founder and father of the Carmelite Institutions in Toronto

Archdiocese, chiefly at Niagara Falls. what he conceived under difficulties and opposition he carried to completion, leaving behind him no finanl obligations except the debt gratitude in the breasts of se who were his beneficiaries. In other works, too, Father Pius was successful. This includes his labors in Kansas, his pastoral activities in Kansas, his pastoral activities in New Baltimore, Pa., his novitiate in New Baltimore, work in the East including Englewood, New Jersey, and also by the able articles contributed to the Carmelite Review, not to mention the many hours devoted to teaching the young levite

Besides a long term as local superior, Father Pius held successfully the office of Provincial for two terms, and during his tenure of office exhibited his innate love of justice, charity and every virtue desirable in the one who wields authority coupled with executive ability of a

high order and characteristics reflected well-trained and cultured mind. The new Father General will have jurisdiction over the whole Order of Carmelites, including Canada, Inited States, Australia, Engl Spain, Italy, India, Germany, Holland

Maria Transthe convent of Santo Maria Tra pontina in Rome near the Vatican.

Every one feels, knows and prays ith hope that Father Pius' regime will be filled with good deeds, much endeavor and accomplishment for his his case the humble hath been exalted to the highest place in the gift of his Order whose welfare he has ever had at heart and of which he has become the logical head and worthy

THE LAST SACRAMENTS IN THE SANCTUARY.

The following touching incident from the current issue of The Missionary is illustrative of the wonderful attraction there is in the Catholic Church for earnest souls outside her pale.
"Dr. G-n was one of the old school

of medical practitioners, and he had an extensive practice in the country dis-tricts of one of the States of the Middle South. He was as devoted to his profession as a priest is to the welfare of services were at the comthe day or night, and frequently when called to a home of the very poor he would stop at the grocer's and the butcher's on the way in order to carry to the sick hed the neurishment which to the sick bed the nourishment which he knew was more necessary than the remedies from his medicine chest. He was well known over a wide stretch of when he drove into a farm-yard his coming was hailed as an

The good doctor had been brought up a Protestant, but had never associated himself with any of the sects: and why should he? for, as he argued, none of them have any claim to be of God, but Protestantism did not appeal to him at all, and as there were no Catholics in bis town or in the country—or in fact in Strange, indeed, that this should be know to-day of tilling the soil. This was the genesis of the monastic estates. Given or permitted us. To call upon the country—or in fact in the case. All that we possess God has the case. All that we possess God has all, and as there were no Catholics in the case. All that we possess God has the case. The case is carried what they know to-day of tilling the soil. This was the genesis of the monastic estates. They have since been increased some-

tal

ous ent

any of the neighboring countries—he knew but little of the Church of God. In time he crme to doubt even the existence of God and the immortality of his soul; for if there were a God, he argued, why did not He reveal Himself to His creatures? Manifestily note of these sects was divine. Sometimes he thought of the Catholic Church, of Manifestily none which in his few leisure moments he had read, and more and more it was imreal religion it was that, and the Catholic religion became his argument for the existence of God.

But he was a busy man with his poor sick, whom he served faithfully, and time went on until the doctor himself fell sick, and then a still, small voice with-in told him he must settle the affairs of his soul. It occurred to him to send for a priest. This special grace was probably the answer to the prayers of the poor who had so frequently said "God bless him!"

He requested his wife and daughter to ask Father D—n to pay him a visit, but they, thinking that he wanted to become a Catholic, flatly refused to do so, and even mocked him, for they were ashamed of what the world would say. The rumor reached the priest, however, that Dr. G-n wanted to see him, and putting everything else aside he nade a journey of one hundred and hirty miles to see him, only to be refused admittance. Day after day the doctor begged his wife and daughter with tears running down his cheeks, but it was always a refusal.

The priest, thinking of the old man who could not come to him and whom very strong letter telling her of her duty. The letter was found offensive and insulting, so that she sent it to her brother, a physician in one of our large cities. The brother, however, viewed it in a different light. He visited his father, and there was a scene in the The son, in his larger experi-believed that the last wishes of his father should be respected. He wanted to see the priest in his rolling chair, placed all in the baggage car and started off to the

It was a joyful procession when the est church. town was reached where there was a church, and the old man was wheeled along the street crying out aloud his thanks to God and telling those who had charge of him to hurry. Passersby thought it was a strange sight, and it was strange. When the old gentleman reached the church the chair was rolled into the sanctuary; there the doctor made his profession of faith, received conditional baptism, made his confession, was anointed for death, and received his First Communion as Viati-

And such a profession of faith as he made when he again was wheeled up the street! He spoke it out loud to every one he met, to the Protestants who knew him and stopped to shake hand with him, to the strangers to whom he was pointed out. His face was radiant with happiness as he called upon all to witness that now he was a Catholic and had the one Faith.

Though this happened six weeks ago the good old doctor is not dead yet; and a few days ago as the wife had so far relented as to admit the priest again, the fervent convert nappiness of receiving Holy Com-

He has not long to live, however, and the good son has promised him that when he dies he shall have Catholic

burial. The son is not a Catholic, but God ely remind him as he has rewarded the father for his good deeds.

'Tis Well to Encourage. A friend told me the other day of walking along the crowded street close by two young people who were evidently coming home from work, and how he necessarily overnead how he necessarily overnead how he necessarily overnead how how he necessarily overnead how how he necessarily overnead had one of them with one another. And one of them how ho how how how had been an employer, "It was only a little an employer, "It was only a little an employer, "It was so tired and discouraged that nothing ever did me so couraged th how he necessarily overheard their talk and Ireland.

His residence during office will be in
His residence during office will be in
Trans. appears, and yet how rare it sometimes "Well done oit of work that has embodied good effort is to take hold of the powers which have made the effort and confirm and strengthen them.—Phillips Brooks.

IN THE NAME OF GOD.

The purpose of every life to day seems to be the acquirement of wealth, so possessed have men become with the that all things else are secondnotion that all tuings else are secondary. In their anxiety to secure it life has become a swift, serious rush. Men jostle and crowd each other on the highways and if needs be trample one another in the hot pursuit. All mean are called into question, but those that are not fair mostly predominate, and a greedy, selfish commercialism is the

In consequence, the world weighs a result. man by what he is worth in dollars and cents. Brains and ability have taken saddle with the proverbial beggar. Literature and the arts are subjects for discussion among impecunious creatures who could not not compete with the

many the circle is shortened by the avaricious strife. Before the hour of dissolution arrives provision is made for the distribution of the spoils. The last will and testament is drawn. the Name of God, it begins, according to an ancient expression of the law, and what it directs matters little. In many what it directs matters fittle. In many to preach tropical agriculture from cases it is the first time God has ever their pulpits; it was necessary to work been invoked. And then it has no meaning, for seldom or ever is His work on earth remembered in these instru-

Strange, indeed, that this should be ments.

act of life should not be done in a spirit of mockery. As the gifts we have received are all from Him there should be some token of gratitude. God, therefore, should be in the will of every man who needs to make one. His Church should not be forgotten. Neither should her works and charities, her institutions and orphan children. better crown for the end of earthly labors, no better assurance that judgment was tampered with a saving mercy.—Church Progress.

VINDICATED.

In the October North American Re view there is an article entitled "The Work of the Friars, written by Stephen Bosnal, a well known newspaper correspondent. Mr. Bosnal, who has been in the Phillippines a considerable time, has studied the friar question with a view of arriving at the truth. His dispassionate statements are in strong contrast with the villifications of the friars, which the authorities at Washington have accepted as gospel truths. It will be remembered that hese villifications were deemed as sufficient justification of the request Gov. Taft made of the Holy See to have the friars removed from the Philip-

equivalent to an indorsement by the Holy Father of the foul calumnies set denou using Mr, Morgan. Neither does any one think of demanding the expulsion from the Philippines of any one of these Filipino. Mr. Bosnal, referring to these calumnies, says of them: "Some dands have denounced the rule of the in three hundred years. friars as a dark page in history, as something too horrible to speak about Indeed, the baseness of detail and particulars is very noticeable." That is just it. Sweeping denunciation is so much easier than the supplying of details and particulars. When the details and particulars. When the anti-Imperialists denounced the rule of "Hell Roaring Jake" in Samar they vere quick to back up their denunc tions with details of cruelties practiced upon the natives of Samar, downright savagery far exceeded any. thing the most rabid accusers of the

friars ever laid at their doors. friars ever laid at their doors.

The American ruler of Samar aimel at making it a howling widerness, and succeeded to a measurable extent. The friars, when they landed in the Philippines in 1565, set themselves the task of uplifting the savage natives. How they have succeeded is a matter of history. Mr. Bosnal adduces unimpeachable testimony on this subject when he

The Civil Commission presided over by Judge Taft, on the other hand, has paid the friars, in the persons of their recent wards, the very highest of comoliments. In its report, the Commission recognizes that, during the three hunired years which have elapsed since rigafetto and others described landers as painted savages, addicted cannibalism and other low practises, have been so raised in the social scale that they are now ripe for self-government and representative institu-

The men whose labors wrought this wonderful change did not act on the principle that governed "the Anglo-Saxon" in their dealings with the American Indians. The friars did not believe that the only good Filipino was a dead Filipino, and therefore they spent their in rescuing the natives from

savagery. Monuments of their zeal in their chosen work still remain. Speaking of these monuments Mr. Bosnal says: "As ou travel in the Philippines and come to a village or a hamlet that is better built than most, if you ask by whom it was founded the natives will answer that it was built by the Franciscans or the Austin Fathers. In your walks in the interior, or along the coast, if you ask who built the great church that crowns the hill, the bridge of massive

father of the souls.'"

While devoting thems lives to the material improvement of the natives the friars were not forgetful of their intellectual needs. Within a few months of founding of Manila they opened schools. Later on higher schools and colleges were founded. In 1620, they established the college of Santo Tomas, which exists to day as the Manila University. Other educational establishments under their auspices sprang up in different parts of These annually furnished a large number of students for the University of Manila. Mr. Bosnal referring to this, says: "The young men of the country flocked to the city and matric plated at the university in hundreds. I did not look the matter up when the opportunity presented, but I have heard t stated, and I believe it to be true, that more men have matriculated at Santo Tomas, the University of Manila

than at Harvard." Such was the magnificent service the friars performed in the cause of educa-

But the friars have robbed the Filipinos of their lands and piled up great riches, cry their calumniators. Here again a few facts furnished by M. Bosnal will show how the friars have been maligned in this as in other matters. They recognized that in order to civilize the natives they would have to win them away from their nomadic life and attach them to the soil. How they set about doing it is thus described in the North American Review article: The friars found it was not sufficient to preach tropical agriculture from their pulpits; it was necessary to work in a more practical way. With this purpose, lands were taken up by them and model farms or plantations estab lished in many districts; and in these

schools the natives learned what they

yet far from comprising the greater portion of the best lands, as has been asserted, the monastic estate amount to less than a hundredth part of the land under cultivation, and less than a five thousandth part of the land that might be cultivated."

So much for the land. Now for the vast wealth accumulated by the friars during the three hundred and thirtyseven years they have been employed in the work of civilizing and Christianizing the Filipinos. Let us hear Mr.

Bosnal's testimony on this matter. Here is what he has to say: For three hundred years these great corporations have been exploiting a country of large resources, the extent of which is alone known to them, and the valuation placed upon their estates, their monasteries and all their posses-sions by Judge Taft is considerably sions by Judge Taft is considerably under \$10,000,000, which estimate is considered a just, if not a generous, one. There are half a dozen foreign firms in Manila without the knowledge of the people and the islands which the friars possess, who have made as much

within the decade." Mr. Pierpont Morgan's fee for bringing about the meat merger a few days ago was exactly the sum that Judge It will also be remembered that this Ta t asserts the friars have accum request was refused for the reason that the granting of it would have been equivalent to an indersement by the Holy Father of the foul adaptations and the Ph Ilippines. Yet no one thinks of the foul adaptations and the Ph Ilippines. the Ph llippines. Yet no one thinks of denouncing Mr. Morgan. Neither does that filipino. Mr. Bosnal, referring to the Filipino. Mr. Bosnal, referring to these calumnies, says of them: "Some of our most responsible officials in the friars are alleged to have accumulated

The more the friar question is discussed, the more plain it becomes that it is bigoted malevolence that has "The Co prompted the they are the victims.-N. Y. Freeman's

PRESIDENT LOUBET'S MOTHER

Accuses Him of Cowardice in Signing the Expulsion Decree.

The following letter from Madame Loubet, the mother of the President of the Catholic Church in 1872:

AN "APOLOGIA" IN BRIEF. France, recently appeared in Le Peuple Français of Paris:

My Dear Son,-This letter may be the last I ever write you. Such a circumstance, as well as the serious nature of events that prompts me to write, give my words a character and import which I beg you consider for a moment

carefully. Since the day political fortune raised you to the chief magistracy of the country, much suffering and humiliation have been my lot. I have seen you reject, one by one, the grand old tradi-tions to which our family had so faithfully clung. On the other hand, marks of affection you gave me with a sort of ostentation lost much of their sincerity giving up St. Mary's. This shock was and failed to assuage the deep grief which your every action caused me. I am but little acquainted with politica matters, and I understand nothing of the fine points of the law, yet my so judgment, my sentiments of loyalty, my duty as a Christian and a French lady, compel me to deplore the sad work which you have done, or what is one and the same, allowed others to do without your opposition in the least.

In spite of these disappointments I herished a faint hope and found conso. ation in the thought that your concience, now spellbound by the deceptve charms of power, would one day hake off its lethargy when the demands ild one day ive charms of of those whose tool you are said to be should become too infamous and the easures they would call upon you to dopt should be so outrageous as to no place in the Church of England. As to your further question, whet What I have just learned leaves no that I looked forward to in my old age |
—my old age, overburdened with sor-

They tell me—is it possible?—that you have dared to sign your name, alas! our name, to a decree driving from the schools the good Sisters, the educators of our country's children for so many long years, and that thanks, too, to your servile complaisance the police have been able to drag these

If I reason and I am bewildered.

If I am deceived, write me so at once.
The ine that you have refused to take part in these infamous proceedings, and then come to my arms. Your kisses ill be dearer than ever, for they will

rid me of a terrible suspicion.

But if what they tell me is, unfortunately, but too true, if the papers read to me of late are right when they say that these outrages against our beloved Sisters have been committed with your consent, without a protest on your part, then, oh! do not write—your silence will insure me write—your silence will insure me against further deceitful practices and hypocricies. Beware, however, of coming here with loving protestations, in which I do not believe, and kisses that mark out a man whom all generations

will visit with a relentless curse.

In this curse, that every mother in France must now pronounce upon you, your own mother cannot but join—she must call down upon your head and upon the heads of your followers, acupon the heads of omplices by their shameful silence, punishment reserved for urgrateful and sacrilegious children.

Your broken-hearted mother, V've Loubet.

SEEN FROM WITHOUT.

The Rev. Dr. William Hayes Ward, editor of the Independent, New York, and a resident of Newark, N. J., preached in the Belleville Avenue Co gregational Church in Newark recently on "The Roman Catholic Church in America." Dr. Ward quoted many statistics in support of his facts. In

'In the confession of the faith of the Presbyterian Church the Pope of Rome is characterized as anti-Christ. This is a rudeness, an impertinence and a universal falsehood, and at the last meeting of the Presbyterian assembly t was voted to remove it. The Pope is his divine appointment and prays with earnestness that he may perform his

"The Roman Catholic Church in this country is very strong. Early in history, when Franklin was made minister to Paris, the Nuncio of the Pope came to him and said that the Pope desired to appoint a Bishop. Franklin answered that it was no business of the Government. Out of 3,000,000 people who made up the population of the country then there about 41,000 Catholics, or about one-nineteenth of the population. Now there are about country's inhabitants. or eight Catholic universities, seven or eight Catholic universities, 12,429 priests, 16,000 churches and chapels, 81 theological seminaries, 163 olleges for boys, 629 girls' seminaries, 244 orphan asylums and 877 charitable institutions of other kinds. In the New York Diocese, which does not include Brooklyn, there are 1,200,000 Catholics which is the third largest

"The Catholics in this country are vicious attacks of which ictims.—N. Y. Freeman's a good example for others."

TWO LETTERS OF CARDINAL NEWMAN.

The following two letters from Cardinal Newman have been entrusted to us, says the London Tablet, for publication a lady who was received by him into

The Oratory, July 3, 1871 My dear Mrs. H—:—As to your question, suggested by your friends, it is not at all the case that I left the Anglican Church from despair, but for two reasons concurrent, as I have stated in my Apologia, first, which I felt be-fore any strong act had been taken against the Tracts or me, namely, in 1839, that the Anglican Church now was in the position of the Arian Churches of the Fourth Century, and the Monophysite churches of the Fifth, and this was such a shock to me that I at once made arrangements for giving up the editorship of the British Critic, the cause of my writing No. which excited so much commoti No. 90, which roused the Pro-testant world against me, most likely never would have been written except for this shock. Thus you see my condemnation of the Anglican Church arose not out of despair, but, when everything was hopeful, out of my study of the Fathers. Then as to the second cause, it began in the autumn of 1841, months after No 90, when the Bishops began to charge against me. This brought home to me that I had no business in the Anglican Church. It was not that I despaired of the Anglican Church, but that their opposition confirmed the interpretation which I had put upon the Fathers that they who loved the Fathers could have

As to your further question, whether, if I had stayed in the Anglican Church coom for hope, and I can now say that will die before long, perhaps tomorrow, without this last consolation

morrow, without this last consolation

morrow, without the last consolation

morrow, without the last consolation

hereafter, I think that most probably I should not, but observe, for this reason because God gives grace, and if it is not accepted He withdraws His gr

to your servile complaisance the police have been able to drag these holy women from their houses like so many thieves. You know in what merited veneration they are held here in Marsanne as elsewhere. I myself have taught you to respect their religion and their sanctity. And I was always told that in the midst of all your political changes you have ever kept alive whose noble sentiments which your wife also strove to instill into the hearts of my grandshildren.

But here, to day, I am suddenly informed that, entirely forgetful of the past, you have given yourself over to a most base and cowardly persecution of these holy religious. Really, I cannot believe it. There is, in fact, a monstrous contradiction here. It baffles all reason and I am bewildered.

If I am deceived, write me so at once. Tell me that you have refused to take part in these infamous proceedings, and

JOHN H. NEWMAN.

"PER CRUCEM AD CORONAM:"

The Oratory, May, 6, 1872.

My dear Mrs. H.—:—I sincerely rejoice and thank God that you are so far advanced by His mercy as to be far dearned by the Chysch in commun. convinced that the Church in communion with Rome is that which Christ set up in the beginning as the Oracle of Truth, and the Ark of Salvation. He on still into her fold, and into full faith

and peace.
Your shrinking back is very natural and does but show that you realize what you are doing. I felt it most painfully myself when I was approaching the Church. I said, "How do I know, but that, as soon as ever I become a Catholic my eyes will be opened and I shall see I have taken a false and wrong step?" But I never had even a temptation for one instant to think I acted wrongly. It has been as contrary to every thought, feeling, pulse, tendency of my mind and been so all along, to entertain such an idea, pulse, tendency of my mind and been so all along, to entertain such an idea, as it would be contrary to my nature to think of cutting my throat, or cheating a friend. I simply cannot admit

the idea into my mind. And my experience is that of a hundred others. but give my testimony in answer to your apprehension. Then, again, I think those who do feel anxiety before they take the step are the very persons who are unlikely to feel misgivings afterwards. Further, recollect the grace of God will not leave without some great ous, as those heroes of romance who go solutely forward, undismayed by the threatening aspects of their enemies, you will find the phantoms of evil which ou fear will give way to you, and anish into thin air. As to your second difficulty, it is a very trying one, but it s no argument for your acting against cour conscience. God will support you trial as you fear. With my best wishes and prayers—I am, my dear Mrs. H—, and prayers most truly yours, John H. Newman.

A SAMPLE OF INTOLERANCE.

We find in the Catholic Transcript of Hartford, Conn., the following letter which speaks for itself:

"Office of School Committee. Little Compton, R.I., June 9, 1902. "Dear Sir: By corresponding with one to whom you referred me I find you are a Catholic. As this is a Protestant community, it is not deemed advis-Protestant teachers, consequently further communication will be unnecessary consequently sary.

" Yours respectfully.

The Catholic Transcript, by way of comment upon this exhibition of Protestant bigotry, gives the following letter, supposed to have been sent by a Filiping. Catholic to the Darket Filipino Catholic to the Protestant

Office of School of Committee. Balangbang, Cebu, P.I., June 8, 1902.
The Honorable Fred Atkinson,
Manila, P. I.:

" My Dear Sir: By corresponding with one to whom you referred me, I find that you and the teacher whom you recommended are Protestants. As this is a Catholic community, it is not deemed advisable by the committee to hire any but Catholic teachers. Consequently further communication will be unnecessary. Your respectfully. "F. X. ZAMBOANGA."

If the above letter, instead of being fictitious, had been actually written, it would have been quoted by Protestant bigots as a specimen of Catholic intol-erance. S. H. Brownell, however, will never be accused of intolerance by these self-same Protestant bigots .- N. Y. Freeman's Journal.

The Pigott Mania in England.

The religious sensition of the month n England has been in the blasphemous claim of a ministerial fanatic, Smyth-Pigott by name, who asserts that he is the Messiah and persists in his assertion in spite of the jeers and bodily violence to which he has been subjected. He dare not walk through the London streets: he dare not drive out unguardis protected only by the fact that he has gathered quite a numerous following of fanatics who profess to accept his claims.

The London populace believes the man to be a deliberate imposter. It is more likely, however, that he is suffering purely from religious mania. As the London Catholic Times points out, Such strange delusions are nothing new; since the sixteenth century they have been particularly numero fact the student of religious since that time feels compelled to con-clude that Protestantism has been the nursing mother of fanaticism and imsture. How could it be otherwise when men and women who are barely able to read are advised to interpret the Bible for themselves and to ascer-tain the hidden and mysterious mean-ings without guidance?"

True to Their Colors.

From the Milwaukee Sentinel. Said H. B. Rowell, of Chicago, yesterday:
"An Irishman, who was a red-hot

Orangeman, went into a restaurant to

swaggers, nor bullies, nor ignorant fools, who finding themselves comfortable think that their comfort will be a boon to others and attempt (with singular success) to force it on the world; but men, human beings, different from the beasts, capable of cipline and recognition; accepting death; tenacious. Of her effects the most gracious is the character of the Irish and of these Italians."—Hilaire Belloc: "The Path to Rome."

CATHOLIC HOME ANNUAL FOR 1903.

This instructive and entertaining Annual can now be had at this office-price 25 cents. This, the 25th year of 13 extsones, will be, if possible, even more popular than in preceding years I has the usual number of pretty illustrations; an abundance of entertaining stories, anecdotes and poems, as well as much useful and valuable information. 80 pages. Artistic cover. Address Thos. Coffey, CATHOLIC RECORD London.

STATUES FOR SALE.

ST A PROTESTANT THEOLOGIAN.

CCXI. The opponents of Roman Catholic political rights are apt to give them-selves the air of being the only gen-uine Protestants. Now we know that the specifically Protestant section of the Church of England is the Evangelical party. Yet when, in 1829, Parliament was considering the question of admitting Roman Catholics, which a last it decided affirmatively, among the pronounced advocates of Catholic eman-cipation were William Wilberforce, the great Evangelical statesman and phil-anthropist; the Grants, of whom (afterwards Lord Glenelg) is a noted Evan-gelical hymnist; Daniel Wilson, after-wards the Evangelical Bishop of Calcutta; Lord Ashley, later the great philanthropist the Earl of Shaftesbury, pronounced Evangelical; and more than all, Charles Simeon, the leader

and head of the whole party.

These names are mentioned with evident satisfaction in the lest Church Missionary Intelligencer, the principal magazine of the party.

Imagine now such nobodies as Jame B. Dunn and Isaac J. Lansing confront ing the great representative Protest-ants that I have named, and, in exact antithesis to them, not only refusing to help in the loosing of political disabilities already resting upon Catholics, but actually trying to bring these disabilities back in America after almost a hundred years of freedom! And then imagine these "strengthless ghosts of men, as Homer would call them, if he condescended to mention them at pluming themselves, over against the Grants, the Wilsons, the Shaftesburys, the Wilberforces, the Simeons, as Pro testants of the highest degree, if not as the only authentic Protestants!

I may be asked what I say to Joseph Cook, who also joined in the absurdity called "The Committee of One Hundred." and endeavored with it to reverse the shadow on the dial, and bring back the persecuting narrowness Massachusetts law as it was in 1820. say that he was much too good a man for such exceedingly shabby company. Not, of course, that he is to be con inst adduced. Yet he is not farther b low their level than he is above that of the poor crowd among whom his unfate threw him. Among these there are one or two friends of my own, but I wish them to understand that I leave their names out, for auld lang

Lord Macaulay thinks that Oliver Cromwell really would not have cut off Charles Stuart's head if his position as a party leader, and therefore largely a party slave, had not forced him. Even so—"to compare great things with small"—it is sometimes amusing, in reading Joseph Cook's lectures, to reading Joseph Cooks letters, to the struggle in his mind between his educated enlightenment and natural justness of temper and the necessity he had, or thought he had, of " playing to After all, his u picious hearers were treated, without knowing it, to a good many grains of good sense and right feeling, which rhaps were not wholly lost, even on

Of course the great evangelicals whom I have mentioned were as familiar as the Fathers of the Republic with the arguments against admitting men to swear temporal allegiance to us whose spiritual allegiance lies else-where, and, like our Founders, they rejected the argument as of no convinc-ing force. Even Fronde expressly allows that now the profession of Ro-man Catholicism does not cast even a shadow on a man's allegiance. True, he intimates, I believe, in his very last lecture, a regret that the Roman Catholies had ever been re-admitted to full citizenship; but this is because he anticipates a time, as he signifies here and there in his writings, when Catholicism, and perhaps also sacerdotalistic Anglicanism, shall be forcibly suppressed. Of course he could not expect help here from these two schools, and as he can not well call for the dis franchisement of members of the national Church, he gives vent to a passing expression of spleen that the Catholies too have been enfranchised. Our Founders, and these transatlantic

Evangelicals, pass over the argument about spiritual allegiance as of no account, evidently for the reason that as allegiance, it has no concern with th question where else we bestow it. As ong as we discharge our civic liabili ies with alacrity, obey the laws, and if we ever have a religious scruple over law (which scarcely ever happens show plainly, like the Quakers, or the Reformed Presbyterians, that our scruple is not a cover for turbulence, the civil authority is bound to be con-tent. What depths of our being are being are left remaining, what spiritual bonds besides unite us with heaven, or earth, with our land or with other lands, with specific brotherhoods variwith which the State has absolutely no If the final development of the past ages means anything, it means

What is spiritual allegiance anyhow? It means a bond uniting us in deference, of various degrees, to other men with whom we are religiously conoined. This moral deference we pay in a special measure to the constituted organ of the brotherhood. is, at home or abroad, is a matter with which the State has nothing to do. It might as well forbid the citizens to derive their economic, or indeed their astronomical opinions, except from books written in the United States. Horace Greely, it is true, once expressed the belief that the best thing for our country might be to have an instrumentable wall built all about it, thus beating China out of sight, for her wall is only on one side. Yet even this would not suffice, unless every book written across the sea, including the Bible, could be sought out and burnt. Greeley would have fought hard for the Bible, but this would be Horace Greely, it is true, once expressed the belief that the best thing for our country might be to have an instrumentable wall built all about it,

the worst of all, as being not only in-dependent of our land, but of all lands, absolutely ecumenical, and much more than that, supraterrestrial.

I do not see what we are to do, unless we join hands with the Empress-dowager of China, and even there we see how the poor woman is breaking down under the impossibility of achieving the heroic work which she has undertaked, of shutting out every thought and every thing which is not igorously national. Even in the pureeconomic range, we already hear the fatal word Reciprocity sounding louder and lounder. Even our eminent Speaker is thought to be in danger of losing his place because he will not down to the semi Democratic Dagon.
Reciprocity, in fact, is our old friend
the camel in the tent. Let him once
get his forefeet in, and poor Protection has nothing for under the other side. And if this is true in the temporal sphere, what are we to say of the spiritual, which diswe to say of the spiritual, dains all limits of time and space and

The A. P. A.'s of my younger days ingenuously and most appropriately styled themselves Knownothings. They too were perplexed over the problem of infinite seclusion, not having interest enough in celestial circles to obtain the setting off of our country as a separated asteroid. What interest they may have had in the opposite directio I do not know, but the power was lacking there. They are rumored to have had scruples of conscience about remaining in America, as having been discovered by a foreigner and a Roman Catholic. It was also reported that they meditated the disuse of the English language, as being proved out of its own mouth to be of foreign extraction. However, as they could not agree whether the Pottawottamine or could not the Arapahoe would provide the better substitute, the English has been toler ated ad interim.

The fact is, as clear-sighted men have already discerned in France and Italy, there is no help except in the abrogation of Christianity. This is essentially, hopelessly ecumenical. is planetary in its significance. It is far more than planetary; it includes the universe. All things in heaven and earth, and in every world, are within its rage. How infinitely pitiful then, while professing a wish to keep Christianity, to devise how to shut up our Christianity within our own bounds! As far as the Gospel reaches, so far do the disciples of the Gospel belong together, in affection, in faith, graduated function and activity. forms of this may vary indefinitely

the reality must ever actuate itself more and more profoundly. Against this there is but one remedy to do as was proposed among the Paris Communards (not Communists) of 1871, guillotine all those who styled themselves "servants of that foreign person called God."

CHARLES C. STARBUCK. Andover, Mass.

TRIUMPH AND SUFFERING

To aid, guide and strengthen the members yet struggling against the dry?"

flesh and the devil, the Church has We shall each one of us have to underassigned for our veneration and imitaion some saint for each day of the year. But there are others, also, countless others equally deserving of the same consideration. Among the number each Catholic family has a representative. Father, mother, sister, brother, some, perhaps all of these. Heaven is peopled with such souls. They are the Church triumphant. Individual honor and veneration to these the Church cannot give as she does to those in the calendar. she has been mindful of their triumphs and for that purpose has aside the first day of November, designating it as All Saints' Day.

What a sweet and consoling custom A custom which has existed in the Church of God since the day on which St. Stephen was murdered by the Jews. A union not confined to the members of the Church militant on earth, but extending to those of the Church triumphant in heaven, for it is the same Church, though in different states. A bond uniting us to them; we rejoicing at their glory and they praying and guiding us

to the same final happiness.

Nor does the communion close here.

For in addition to the saints in heaven also includes those souls gone from the Church triumphant. saved but not wholly purified, hence members of the Church suffering, passing a purification to the flames of purgatory to cleanse them of all stain. For these Holy Mother Church has set apart the Feast of All Souls.

They long for release; for the sight of God and for their final reward. It is in our power to give them relief. We can do so by prayer, by almsgiving and a thousand good works, but best of all by an occasional Mass said in their And who of us knows but what some of those most dear to us on earth may be of the number? Let us, then, be ever mindful of them, and let us never ail to pray for them, knowing as we do that we shall receive rewards a thousand fold from them when they have joined the Church triumphant and are then venerated with the other saints. therefore, the souls of the departed rest in peace!-Church Progress.

The Day of Miracles not Past-The Day of Miracles not Past.

A Toronto Star reporter investigated the case of Mr. Geo. Warner, and found that after thirteen years of almost total deafness, he had been cured by inhaling Catarrhozone.

This proves that where Catarrhozone treatment is employed, impaired hearing and deafness can be cured. Catarrhozone always brings quick relief, and is warranted to give lasting satisfaction. All sufferers from Impaired Hearing, Deafness, Head Noises and Ringing in the Ears are advised to inhale Catarrhozone and derive the great benefit it is capable of affording. Price \$1.00, small size 250. Drugsists, or N. C. Poison & Co. Kingston, Out

DR. HAMILTON'S PILLS CURE CONSTIPATION.

FIVE-MINUTES SERMON. Twenty-Fourth Sunday After Pentecost.

THE LAST JUDGMENT. "For as the lightning cometh out of the east and appeareth even unto the west, so also snall the coming of the Son of Man be." (S., Matt, xxiv. 27.)

In a few weeks it will be the beginning of the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming— the coming our Lord Jesus Christ, the Second Person of the Blessed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to redeem m sin, to set us an example of all virtues, to open for us the gates of the sharers of Hls infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all the good i was to procure for us. This state of mind should be one of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never more to offend Him and to spend our lives as far as it is ing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike fear into our souls, for, as the Psalmist says: "The fear of the Lord is the beginning of wisdom"; and again: "Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments.' the Gospel of to-day our Lord

foretells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world had even seen from its beginning, or probably will ever see again. An number of people were assembled within its walls-over two million according to Josephus, the Jewish historian. Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city-rage and discord prevailed, the people fought desperately and butchered one another without mercy. Then famine and pestilence voured their own children in the madness of despair. The Romans at last took the place by assault and utterly de troyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this as distinctly foretold by our Lord forty years before it happened, when it appeared most improbable. It was God's judgment executed on this God's judgment executed on this wicked people. Our Lord foreshadows in this calamity the still greater one to the wicked of the awiul day of judgment both at death and at the end of the world. "If these things are done in the green tree, how shall it be in the

go the judgment of God. Jerusalem, city, is the figure of t soul. Shortly we shall be surrounded on every side by our spiritual enemies Perhaps next week or to-morrow some fatal disease will seize upon us. In its grasp we shall be utterly helpless. the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impenitent up to that time, how shall w Racked by pains, the mind en teebled, how can we drive off the dread-ful despair which will surround us and press us in on every side? And death as the lightning cometh from the east and appeareth even unto the west, sishall the coming of the Son of Man be. Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either for weal or woe.

place at the hour of death and all the torn. scenes of the great judgment, when at the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contrition and a firm determination so to live as to be ready for this last judg-ment. Thus we shall make our peace with God, welcome the new-born Saviour at Christmas, and welcome Him with joy even at the great and terrible day of judgment.

At Broadway there was a jam of cars and heavy trucks and the procession had to wait. Nob.dy has been able to tell

Not a Good Catholic.

"A man who does not attend Mass every Sunday, unless, of course, he has sonable excuse, who does not re the sacraments of Penance ar Holy Eucharist after he is conscious of having mortally offended God, who does not observe the commandments, who spends the money he earns in periodi cally drinking to excess — such a man is not a good Catholic," says the New World. "He may comply with the law of his society once a year and approach the sacraments, and then he may be for a while within the pale of the Church again; but all the rest of the time, unless he repents, he is not and must not be considered a Catholic in good standing."

LIQUOR AND TOBACCO HABITS

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

y:
Sir W. R. Meredith, Chief Justice.
Hon. G. W. Ross Premier of Ontario.
Rev. John Potts, D. D., Victoria College
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DANGEROUS MOODS IN SERMON-IZING.

I am an old friend and shall use the privilege of my position and speak plainly. Let me ask you to probe your own motives as deeply as possible, which I am sure are mainly right. not these pessimistic and procrastinat-ing humors which are fast settling down into a chronic malady, imply a more or less defective consecration to God and your work? Some faint strain of ambition may enter into the concep-tion of your task and debar you from counting to the fullest possible t upon divine help. You have to think that the popularity you have achieved with the thinking and reading sections of your con-gregation is an essential constituent of ar usefulness, and are a little fearful est the ebb tide should set in. Let God give or withold public favor as He may decree, but it is a dangerous thing for you to aim, in however subordinate degree, at keeping it. Be anxious only about your usefulness, and God will take care of your popularity, if He thinks it good for you and His work that it should still attend your ministra-tions. Think of yourself as Christ's bondslave, as did St. Paul, and rememper that to be a bondslave is not only to be more absolutely subject to the will of your Master in the methods of you work than is the hired laborer, but is to have a claim upon His help and support not possessed by the hired laborer, who serves only within prescribed lines. You once knew yourself to be divinely called to the ministry of the Word, although the routine of the last ten

years hat sometimes brought you almost And you feel this fact still standing as a solid thing in the background of your pessimistic vaporings and trepidations, although the atmosphere of hurry in which you live much of the week prevents you from being adequately im-pressed by it. When you sit down to your next sermon remember the subject has been prayerfully and conscientiously chosen, and do not bark back from it to dyspeptic or hysterical mood which is unworthy of you. as much faith in the providential suita-bility of your subject when you begin and the beginning seems unpromising as when you came dawn the pulpit last Sunday morning t ing God that the thing had turned out so much better than you expected. to have a little faith during the days preparation as well as in the act of de-livery. Never allow yourself to be mastered by the temptation that it will be better to turn to something else, or that the subject may prove so tame and colorless that you will be compelled to show contempt for your own offspring by presenting it to the congregation numdrum, passionless, tone. True, you may not have gifts of voice and action-and shall I add of superficialty?—which enable son fortunate men to turn platitudes into entrancing music. Your sermon now and again may not count for much as a study in theology or an effort in literature, but as a practical counsel to the living men and women for whose spiritual welfare you are set to care, it piritual welfare you are set to care, nay be of a value that can be told only in the arithmetic of the judgment day. some mysterious hand seems to put to sleep for a while those faculties of the aind which make you coruscate, believe that your Master for once in a way has hing better for you to do than to be brilliant. Never forget " the Lord in sections of the has much people" community which lack appreciation of those purely intellectual qualities about which you are so anxious in the hroes and agonies of the week end .-

A STORY OF THE STREET.

It was not a long procession or pleasing one, but it attracted much at-

There was a policeman in the lead.

Beside him walked a stocky, bull-necked young fellow in a yellowish suit of loud plaid. His face was bloody, and his right wrist encircled by the bracelet of tention the "twisters" which shackled him to his captor. The face of the policeman was also bloody and his clothes were Behind these two walked three other patrolmen, each with a handcuffed

prisoner.
The "kid" and his "gang" had been caught in the act of robbing a saloon, and the fight had been lively, although short. The prisoners had been taken to the detective's office and photographed and registered for the rogues' gallery. They were now on their way to court,

to wait. Nobedy has been able to tell just what happened, but they all agree as to the essential points. First, the bystanders saw a strak of yellow, which was the kid; then a streak of blue which was the policeman. The prisoner had wrenched the twisters from his captor's hand and made a dash across the tracks. The policeman thinking of course, that he was trying

to escape, had followed.

Then everybody saw a little child toddling along in the middle of the track. A cable car, with clinging bell, was bearing down upon it with a speed which the gripman seemed powerless to check. The baby held up its hands and laughed at the sound of the gong, On the other side of the street, a woman was screaming and struggling in the arms of three or four men who were trying to keep her from sacrificing her own life for that of her child.

Then the kid stood there with the

child safe in his arms, the steel twister hanging from his wrist. He set the baby down gently at his feet, loosened the clasp of her chubby hand on his big red fist, and quietly held out his wrist to the policeman to be handcuffed again. He had had one chance in a mil-lion for his life when he made that desperate leap, but he had not hesitated

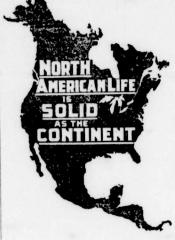
the fraction of a second.

Jacob A Riis was among those who saw the splendid deed. If he felt the need of any encouragement in his fight with the slums and his war upon influences which convert young men like the kid into "toughs" before they are

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JOHN L. BLAIKIE.

twenty, he must have left that Broadway crossing with new hope and a more determined spirt.—Youth's Companion.

The Sin of Detraction.

"Detraction," said an English priest in the course of a sermon, "is one of the cleverest devices of the devil. An unbridled tongue is like diabolical posession. He who contracts the habit of detraction seems almost to lose his free will; the whole being goes to the tongue; eyes, hands, feet, mind, will and voice minister to it, and find substance for its exercise.

We cannot guard against this temptation, for of all sins it is most difficult to obtain forgiveness for that of detraction.

"In the first place, we are apt to forget our own words, and so do not onfess them; in the second, if we have taken away our neighbor's good name we cannot obtain pardon unless we make restitution, and in such a case it is far more difficult to make restitution than in one of ordinary theft, more especially where the charge is true.
"Now let me suggest the reme

If we meditate frequently and regularon our own faults, our own false hoods, conceit, vanity and manners, and transgressions against the light and grace we have received from God, we shall be less likely to dwell on the faults of others. Let us strive and pray and fight with this sin, till it is rooted out from amongst us. What is not possible to poor human nature is not only possible but easy with the grace of God, and He will give us strength if we seek it, to conquer our tongues our tongues, and to so train them on earth to keep silence or to speak, that they may be fitted one day sing His praises through all eter-

A COMFORT AND A CARE.

IF YOUR HOME IS BLESSED WITH A BABY YOU WILL APPRECIATE THIS.

A baby is a priceless comfort, but in its utter helplessness is also a great care. Anything that will relieve the tired mother and add to baby's health and happiness is both a help and a friend. This is what makes the statement of Mrs. Thos. Little of Kingston, Ont., so interesting to all mothers. She says: "When my baby was eighteen months old he was troubled with a sour stomach and was badly constipated. These troubles made him cross and restless, and I had to be up with him a number of times during the night. I finally got a box of Baby's Own Tablets, and after giving them to him for a few days his bowels became regular, his stomach was sweetened and he slept well. I think these Tablets are just what mothers need for their little ones." Baby's Own Tablets are the best and most convenient form for administering medicine to the very young. They are safe and harmless and free from opiates. Sent post paid on re-ceipt of price 25 cents per box, by the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. A book on the care of infants and children sent free on request. Write

ALCOHOLISM CAN BE CURED. Rev. Father Quinlivan's Opinion of the New Antidote,

New Antidote,

The good points of this new discovery for the force of the liquor habit, in my opinion, are the following: First, if taken according to directions, it completely removes all craving for liquor in the short space of three days; its use for a longer time is intended only to build up the system. Second, it leaves no bad after effects, but, on the contrary, aids in every way the health of the patient whilst freeing bim from the desire for drink. Third, the patient may use it without interfering with his business or leaving his home. All other liquor cures I have yet heard of are very costly, oper ate slowly, are doubtful as to effects, and often impair the health and constitution of the patient. I therefore look upon this remedy as a real boon, recommend it heartily to all concerned, and bespeak for it here in Montreal and elsewhere every success —J. Quinlivan, S. S., pastor of Sc. Patrick's, Montreal, Full particulars of this new medicine mailed free to all applicants. Address Mr. Dixon, 83 Willcocks Street, Toronto, Canada.

The other day we saw on a large sign the motto: "Friends of union labor do not patronize saloons." This was printed in very prominent letters, and we rejoiced very much to see it stated so publicly and plainly that the friends of union labor, who must be numerous, do not patronize saloons. But when we continued to read still farther and came to the words: "Which Sell Non-Union Beer." If the first line had stood alo we should have liked it better.

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OCTOBER 25. 1 CHATS WITH

TO THOSE WHO P FOR SUC If a vigorous your anxious to push his b money, were offered a shorten his life ten

accept the money For what stocks an exchange the peace his mind for the rest price would tempt a steady nerves for sh enabling him to sign stitute, for buoyant's ious manner, jaded apathy? What won right, youthful cou immediately wrinkled, care worn with anxiety? How take for his athletic elastic step, if offer bent form and a shu much real estate w fair compensation f ship of his wife, the his home, and the s children? Suppose that a bri

graduate were aske the result of his for give up his appreciatature, and art, his wonders of nature, human nature, and the doors of intelled his studies have of nuch money would Ask some man who exchange for the fr made his life rich w

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Ask some respectal for good in his advice is sought, we example to growing good name, his inflict's respect—what One may think th

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learned for even to is true that the be not to be classed cannot be express But think a mo Look deep into yo these bargains ma indirectly, but n voluntarily, and m level-headed busi men make just subelieving that the How many men destroyed their h scramble for wes prudent business a sufficiency and bodies and all t life's enjoyment business acquain moment's respite or fear of ruin?

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wives and child All that seen their lives, wor fades and pall replaced by a t for wealth. Th the higher na ambitions, the finally, virtue if they were even that last of honor and mere paltry ca have stayed th price of dishe

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right to be cal Does such m very makers ot give them

CHATS WITH YOUNG MEN. TO THOSE WHO PAY TOO MUCH FOR SUCCESS.

If a vigorous young business man, anxious to push his business and make anxious to pash his business and make money, were offered a million dollars to shorten his life ten years, would he accept the money on such terms? For what stocks and bonds would he exchange the peace and tranquility of his mind for the rest of his life? What price would tempt a man to trade his steady nerves for shaky ones scarcely enabling him to sign his name, or subensoning into to sign his name, or sub-stitute, for buoyant spirits and a vivac-ious manner, jaded ennui and dull What would he ask for apathy? What would be as a pathy? What would be as a pathy, youthful countenance, if it had bright, youthful countenance, if it had to be immediately replaced by a to be immediately replaced by a two bull had be wrinkled, care worn visage, stamped wrinkled, care worn visage, stamped with anxiety? How much would he take for his athletic figure, his quick, elastic step, if offered in exchange a bent form and a shuffling gait? How much real estate would be consider a fair compensation for the companion-ship of his wife, the joy and comfort of his home, and the sweet love of little

children? Suppose that a bright, hopeful college Suppose that a bright, hopeful college graduate were asked to sell, offhand, the result of his four years' work, to give up his appreciation of music, liter-ature, and art, his knowledge of the wonders of nature, and his grasp of human nature, and to close forever all the doors of intellectual progress that his studies have opened to him—how much money would close the bargin?

Ask some man what he would take in exchange for the friendships that have which promise him pleasure and profit in future years.

some respected citizen, influen-Ask some respected citizen, influential for good in his community, whose advice is sought, who is held up as an example to growing youth, to sell his good name, his influence, his community's respect—what sum would he

One may think that these are absurd propositions, and say that no man's millions would tempt possessors of these real treasures of life to part with them for mere money, however large the amount. Men spend fortunes to gain a few months or years of life, but who ever heard of anyone cutting off years for so much a year? Men pay vast sums for the services of physicians, for medicines and health trips to steady their nerves, increase their strength them more efficient in the work of life, but no one is fool enough to e disease voluntarily, even if paid for it. African savages barter their wives for brass rings and cast-off silk hats, but no civilized man would sell his life-companion. As for giving up one's home and all its joys and comforts, it is natural to say that it would forts, it is natural to say that it would be the height of folly, for one's work is for a home, a place in which to rest and enjoy leisure. Young men and women part with hard-earned money and devote years that are worth money to gain an education, but who ever heard of one's abandoning all that was learned for even ten times its cost? It is true that the best things in life are not to be classed as purchasable, and

cannot be expressed in money value. But think a moment! Look around you at men and women that you know Look deep into your own life. Are not these bargains made every day, tacitly indirectly, but none the less surely ntarily, and mercenarily? Shrewd, level-headed business and professional en make just such sacrifices, doubtless elieving that they pursue worthy ends. How many men have you known who destroyed their health in a few years scramble for wealth, when a careful, prudent business life would have yielded a sufficiency and left them with sound bodies and all that health means to life's enjoyment? How many of your business acquaintances never know a moment's respite from anxiety, worry of ruin? What do they it? Dollars—often only the hope of dollars. Thousands draw the mask of premature old age over features young enough to be fair and pleasing, and money gain is all that they get in ex-

How many college graduates have turned their backs on culture and the higher intellectual life, closed the avenues to further knowledge, narrowed their broad views, plunged into business, and become so absorbed in its probler that they almost forgot that they were educated! How many men stay in a store, in an office, in a factory, day and night, until they become a part of the machinery of their business or profession, until all their higher instincts have atrophied, and until their aspiration has ceased, and they have got into ruts so deep that they can scarcely get out of them! The great world, that looked so wide and interesting to their young, enthusiastic eyes, has shrunk to a mere money mart, filled with things of Their best brain-cells have gone ousiness, shriveled for lack of Beauty appeals to them no longer love is nonsense, kindness is a waste of time, and friendship is a bore. None of these things makes them more money. ne itself loses for them its fragrance and charm, and family ties grow irk some in checking their mad chase for Happy social relations only ar on their racked nerves during th little time that they spent with their wives and children.

All that seemed, in the morning of their lives, worth doing and enjoying, fades and palls to their taste. It is replaced by a thirst for gain, a passion for wealth. The fire of avarice burns the higher nature to ashes. Ideals, ambitions, the finer sentiments, and, finally, virtue and honor leave them as ley were plague-stricken. ost shameful bartering even that last n

of honor and the world's respect for here paltry cash profit no longer repels. have stayed their hands, they grasp the price of dishonor and surrender the right to be called true men.

Does such money-getting pay? The cry makers of these awful bargains unot say "Yes." Their wealth does not give them the pleasure sure to come through cultivation of their better

natures, through opening their minds and souls to the higher, sweeter influ-ences of love, sympathy, culture, and helpfulness. No money can pay for ruined health, dwarfed lives, or black-ened characters. Business success bought at such prices is a hollow mock-tery that at the ord of life will located. ery that, at the end of life, will jeer the miserable, deluded seeker of wealth.—

OUR BOYS AND GIRLS. THE NEXT THING.

The close little kitchen fairly steamed with the heat. Hetty's face wore a look of despair as she gazed at the piles of dirty dishes.

There's always more when one's tired," she thought, "but I'll hurry and get them out of the way before ma

Her fair face flushed red as she bent ver the big dish-pan of hot water, but the dishes rattled fast as she piled them ready to dry.
"O Hetty!" cried the young girl

who came into the kitchen fanning her self with her sun-bonnet. "My, but this is a hot place, an' you ain't done the dishes yet! I'll help you. Where's a towel?" Get clean ones : the others are all

in the wash," said Hetty; "an' let's hurry, Bess, an' get all done before ma gets in with the clean clothes.

"All right, I'm a patent dishwiper," Bess cried, swinging her towel; "but, Hetty, I wanted to ask did you ever hear such a funny n for a book as 'The Next Thing?' exchange for the friendships that have made his life rich with hallowed experiences and perpetual inspiration, and increase in the finished reading it, for it is such a good story. It have not been all the propries him pleasure and around the propries him pleas tory. It begins with this verse."
Bess flourished her towel as she repeated .

"'Do all the good you can, In all the ways you can, To all the people you can, Just as long as you can."

I read that, and the first chapter and it tells how a girl tries to do good, and 'twas the next thing. I think sometimes the next thing's mean to do, don't you? I can hardly wait to see what the book girl did then—if she did it, or tried to get out of it some way."

Your next thing was good this," laughed Hetty, looking at the of clean dishes. "There's ma piles of clean dishes. callin' you to come feed the chickens.

Dick hasen't come home yet. Run
'long; I can easily finish now.'
She smiled at her sister, "Little
Sister," as she often called her, although Bess was nearly as tall as her-self. She hurried about her work with the feeling she was finding many "next things," and she did one after another, she wondered if the little things counted. She remembered Bess' verse. "'In all the ways you can' must be everything," she thought, as

she half-whispered the verse.

Just then Mrs. Gardener, Hetty's mother, came into the kitchen carrya heavy basket full of clean clothes "I never saw it so hot in all my life," she growned. "We'll have to get up an' iron or we'll smother. My

Hetty, but I'm glad you've done night's work, for some way I'm all tuck-ered out. What with this long but spell' an' pa's frettin' over the corn. an' his feelin' so poorly, there an't much chance o' restin.''

"Pa does feel dreadful over his "Pa does feel dreadful over his corn," said Hetty sympathetically. "I'm real sorry for him, he's so miserable. Ma, you just leave the clothes. I'll look after them, and I'll get up early an' do the ironin." You go rest on the saids stars, it's cooler there." side steps ; it's cooler

de steps; it's cooler there."
"I believe I will, Hetty," said Mrs.
ardener, gratefully; "but whatever Gardener, gratefully will I do if things stay this way after

"I haven't gone yet." Hetty laughed. "But, ma, you'll melt if you

Hetty was busy folding the clothes when Dick, her little brother, ran into the kitchen carrying five small fishes on a twig. "Oh! are you done supper?" he ied. "I thought mebbe I'd get home

cried. the time onet to have my fish cooked; they'll spoil 'fore mornin' they do every time Hetty looked at his eager face, all

clouded with disappointment and streaks of dirt, and remembered how often he came home in the same way and she would not take the trouble to cook his fish. " He's one of the people

cook his fish. "He's one of the people in Bess' verse, and this is a next thing," she thought.
"I tell you what I'll do, Dick," she said, smilingly. "I'll cook your fish if you'll wash your face, hands, and feet, and comb your hair."
"Cracky! hist you're a good Het."

"Cracky! but you're a good Het," ne cried, looking at her in delight.
I jest hate to think o' your goin' way." And he rushed off to wash himself, while Hetty cooked his supper. Later, in her little upper room Hetry tried to sleep. She rolled and tossed for a time, and at last started up with

"It's hot as an oven up here, an a crv. little verse, an 'the next thing' She crept softly to the bothers me.' window, then without a sound stepped out on the porch roof below. Her father and mother were on the porch, and before she had time to call to them heard her mother asking: Hetty 'Ain't there any way, pa, you can raise a little money an' go to that doctor?"
Mrs. Gardener's voice was sharp
with anxiety. Hardly conscious of

what she was doing Hetty waited his "The way I'm fixed, ma," he said, poor crops, an' hard times, I don't now a way I can raise a cent. We've

vorked our hardest, an' done our best,

but we're awful poor. There, there ma, don't take on so; mebbe the doctors don't know"
"I can't help it, pa," sobbed Mrs. "when the world's full Gardener, "when the world's full o' dollars, in' you could be cured for just

few o' them. Hetty stepped softly back into he Bess was sleeping quietly.
"Oh! little sister," Hetty whispered as she stooped to kiss her, "I've found my next thing, an' I'm so selfish

her room. Hetty unlocked it and took from its tray a roll of money. Without waiting to dress, she held it tight in her hand and hurried down stairs. Her ther heard her coming, and called, Are you hot up there, Hetty? Come

out on the porch, it's a little cooler. "It's something else," he cried, for, pa an' ma, I heard you takiln', and you must take this." She pushe her money into her father's hand saying, "You know Aunt Mary said She pushed use it any way I pleased, if want to spend it visitin' her an', O pa, now you can get a doctor to cure you. That's better than thousands of visits: an', any way, ma needs me at "I can't do that," her father began :

"I never can take your money. O child, I can't."

Gardener, delighted at the Mrs. Gardener, delighted at the thought that he could have the help he was in great need of, sided with Hetty, and at last they persuaded him to do as they wanted—use the money

Hetty was so glad to give him.

The loss of her visit East was a heavy rne loss of her visit East was a heavy cross, but Hetty bore it bravely, and rejoiced with her mother over her father's returning health. She did her next things, "for Christ's sake," so faithfully that Best told her one day, "Hetty, your're really better than any book girl." And Dick had almost a floth with one of his friends and a fight with one of his friends, each claiming "the best sister."

In the fall Aunt Lavinia, Mrs. Gar-In the fall Aunt Lavinia, Mrs. Gardener's sister, came for a long visit. Then Aunt Mary, Mr. Gardener's sister, stopped to visit them on her way to spend the winter in California. She soon learned how Hetty had used her money, and almost before Hetty fully realized how it came about, she found herself among the roses and lilies of the "Golden State." In the last Aunt Lavinia, Mrs. Gardener's sister, came for a long visit. Then Aunt Mary, Mr. Gardener's sister, stopped to visit them on her way to spend the winter in California. She

ST FRANCIS D'ASSISI AND THE

best explained by Theodore de la Rive in his "St. Francois d'Assisi" (1901). Speaking of Italy, M. de la Rive observes that neither Savonarola nor Dante serve as the rallying point for Italians; but that St. Francis d'Assisi does. As, in spite of the vile snears of Voltaire, Joan of Arc is the link be-tween the Catholic Church and the nation in France, which all acknowledge, so Francis d'Assisi is that link in Italy, as well as in the world outside Savonarola and Dante were bitter: their voices were for war.

"But it was, above all, peace for which St. Francis stood," says M. de a Rive, "as in the olden times, by the effect of his mere words, he established sweet concord between inimical families and rival cities, he draws to him by the sole charm of his personality men who seemed to be divided on every other subject."

ST. FRANCIS AND PROTESTANTS. This truth has been forced on the

resent writer by his experience in peaking before non-Catholic summer schools and groups of Protestants in various cities. The story of the life of St. Francis has its difficult passages for the Catholic who speaks to non-Catholics of varying opinions;—at least, it seems to have; but I have been always happily disappointed. Once,— the first time at Chatauqua,—I fancied that there was an incredulous smile at the story of the wolf of Gubbic and the villagers and of the docility of the villagers and of the doctrily of the birds when St. Francis preached to them, and I said, "Little children, who are nearer to God than we are, love these stories," and nobody smiled derisively after that. The notebooks were out in great numbers; and, after the first lectures, I expected to meet a flood of incredulity. On the contrary, the notes were suggested by the most nathetic interest. Qu the relations of Innocent III. and St. Francis, as to the meaning of the stigmata and demands for books of authority-were many. The reception of t lectures on St. Francis and the sub-The reception of the quent questions convinced me that the nissions of the Paulist to non-Catholics re necessary, and that "peace and are necessary, and that as cultivated and conserved by the Church in souls like St. Francis, are the keys to the conversion of the nited States,-and that all the bompastic talk about the increase in the umber of Catholies and of "Catholie wealth and "Catholic" science is as the crackling of thorns under a pot.

A SAINT FOR ALL TIMES.

M. de la Rive's "St. Francois," happily for the general reader. does not concern itself with the scientific researches into details that, of late, have interested Carmichael and Saba It tells us nothing new, but it is tier. so filled with the spirit of peace and oy, so sane and so unrhapsedical, that gives satisfaction at De la Rive sees, from the modern point of view, the real strength of St. Francis and the Church he represents. While he cannot believe with Renan after Christ, St. Francis was that, he almost the only perfect Christian," accepts the dictum of that arch-unbe liever that, "after Christianity, the Francisian movement was the greatest popular movement that history takes

ccount of. It is a movement worth all the careful study that men are beginning to give to it; if the divine power and peranence of charity needed corroboramanence of charity needed corroboration as the great power in the affairs
of men, the effects of the life of St.
Francis d'Assisi would give it the last
proof. If God had given the world
another St. Francis, M. de la Rive
says the great schism of the sixteenth
century might have been prevented.
But "ifs" have nothing to do with
history. The revolt against His teachhistory. The revolt against His teaching and example, so evident in Europe —so evidently expressed in the Letters of Erasmus and the literature of the time—was largely responsible for the deplorable breach in unity called the

times by great artists in paint and letters,—but in the lessons for the present he derives from it, and his presentment of the mind of the Holy Father in re-instituting the Third

Order of St. Francis.

THE BEAUTY OF POVERTY. De la Rive, moreover, understands that, while the spirit of St. Francis speaks to all times, the methods of St. Francis were not for all times. As to his methods, he was solely of his time; he had been moulded among the people of Assisi. He had fought in the petty wars of city against city; he knew that the lust for wealth and power wa corroding the very heart of Christianity. The poor were despised, as the ch grew more splendid. To exalt th Middle Ages,-which have place in the progress of Christian s as foolish as to contemn them. thirteenth century in Italy was a time of dormant faith. People were as anxi ous for preternatural signs and symbols as they are now, and just as anxious to obtain glimpses of the other without accepting the yoke of Christ, a they are now. Strange occult beliefs, tendencies to turn to Satan for earthly help, abnormal practices, were common; and to the poor the face of Christ seemed to be veiled by the very magnificence of His ministers. St. Francis gave up all that his world held to be worth living for, and he spoke in the two languages that appealed to his world the language of example-of a marvel

and prosperity within its limits. Guards of soldiers, as he told the Pope, were not necessary for men who had ST FRANCIS D'ASSISI AND THE

MODERN WORLD,

(Literary Letter by Maurice Francis Egan.)

The constantly growing interest in the spirit of St. Francis d'Assisi—a a phenomenon that strikes with surprise Catholies who come much in contact with cultivated non-Catholies—is best explained by Theodore de la Rive in his "St. Francisi d'Assisi" (1901).

Speaking of Italy, M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in his "St. Francis of Italy M. de la Rive obtained in heaven and earth than the things in heaven and earth than the continual iteration of the love of a man for a woman; though he adopted the language of the poets when he sang

rapturous songs for his Lady Poverty.

SAINT OF THE PEOPLE.

He was the saint of the people,—and the saint of love. Like the good Samaritan, his oil and wine were for the helpless of the whole world. He called himself the poet of the great Lord,— the singer of Jesus Christ. De la Rive, being French, claims,-and this proves the universality of the saint, -that he was "singularly French." In some respects, in his love for nature and for respects, in his desire for peace, in his amimals, in his desire for peace, in his idealism, we may also say that he was "singularly American;" and this was " singularly American; also proves the universality of the De la Rive, who does not love the methods of La Croix and L'Univers, the methods of La Croix and L Univers, says that he could not imagine St. Francis engaged in "religious journalism!" "I believe that it he were here to-day," De la Rive says, "he would to-day," De la Rive says, "he would content himself with moral action and abstain from politics." But there are ints and saints.

De la Rive has some strong passages on the stigmata of St. Francis. The present writer found Renan and Sabaice's testimony of a certain value in neeting the questions of non-Catholics —"this miracle is worth consideration is it is guaranteed by contemporary

"To-day," De la Rive says, "one who emulates the rationalism of Renan, Paul Sabatier, admits the miracle," naking the distinction, it is true, that t is not contrary to the laws of nature, but that it simply goes beyond ordin-

ary human expression.

"For some years science has sought to explain by natural causes phenoma of a similar kind that have tak place in our time. I do not deny that, n some recent cases this explanation nay be accepted. I affirm that, in the case of St. Francis, no natural explantion is possible. The Church has con ecrated the miracle in her liturgy; she as instituted a feast for its celebration is enough for us that we, who have he happiness to be her sons, salute St. rancis as the man privileged more only other man in this world, to say with St. Paul, 'I now rejoice in my suferings for you, and fill up those things are wanting for the sufferings of Christ.'

Becoming Catholics

Tuesday's New York Sun chronicle new movement in American Methodsm which began in Worcester, Mass. that day. It is what Catholics would call a "retreat." To avoid criticism, call a owever, the announcement said the neeting was held for the deepening of the spiritual life. But it was unlike etings Methodists have heretofore neld under such announcements.

The Rev. James Mudge, long a mis onary in India, but now stationed in Webster, Mass., organized the gatherng and some ministers from New York attended. The meetings will have, not the usual Methodist features of exhortation, but long periods of silence or meditation, with short addresses at arious parts of days and evenings. Secopics are zealously barred.

With meetings for the deepening of e spiritual life of Methodist ministers late from the time of John Wesley, this s the first time Methodist ministers in this country have come together in a meeting having practically all of the eatures of a Catholic retreat.

Lightning Remedy for Cramps. Some people have cramps for cramps, some people have cramps forestly often, where only now and again. But when you do want. Poison's Nerviline is as sure as death to relieve cramps in five seconds—live instantaneous, justa few drops in sweetened water and the pain is gone. Buy a bottle of Nerviline is a common household necessity and only cost 25 cents.

DR. HAMILTON'S MANDRAKE [PILLS CURE constitution.

One of the greatest blessings to parents is defined in the telling of the story of St.

An old trunk stood in one corner of Francis,—that has been done many in marvellous manner to the little one. CONSTIPATION



ATTENDING VESPERS.

Away back in the days when the Church was young one of the most beautiful services of the new religion was the singing of psalms in the evening. Work then was over, all the trouble and worry of the day were forgotten for awhile and the people went to the places set apart for honoring God and there sang the ancient songs God and there sang the ancient songs of Israel. To-day we still have that ancient custom. Every Sunday after-noon or evening our churches are opened for the chanting of the holy hymns and for the final benediction of Christ. But although the service is so beautiful, although the scenes recalled by the psalms are so sacred, so time-hallowed, yet unfortunately too few attend the closing religious service o the day consecrated to the Lord. the morning we have the summoning Christ to dwell again under the form the sacred elements among men, and th ful evening service, certainly attendance as it should increase. Then Sunday is the day of the Lord, it never was intended to be observed as a day of abstention from all right and Christian joy, but a few minutes should be spared every Sunday evening for communing with God, for listening to the singing of His praises and for receiving His benediction. The blessing of God sure-ly must not be lightly esteemed. It is the blessing of the Creator and the Giver of all that will ever make life holy, happy and beneficent for future salvation. The Vesper services, then, must be better attended. Every family, or at least some members of every family, should make it a rule to attend the service Sundays. This being done the new week will be sanctified and the benediction of Christ will be carried out from the church into the great wor that needs it so much.—New World.

IMITATION OF CHRIST.

OF THE OBEDIENCE OF A HUMBLE SERV ANT AFTER THE EXAMPLE OF JESUS CHRIST.

Son, he, who striveth to withdraw himself from obedience, withdraweth himself from grace; and he, who seek-eth to have things for his own particuuse, loseth such as are com If a man doth not freely and willing-ly submit himself to his superior, it is a sign that his flesh is not as yet perfectly obedient to him, but that it oftentimes

ebels and murmurs. Learn, then, to submit thyself readily to thy superior, if thou desirest to sub due thine own flesh.

For the enemy without is soone

overcome, if the inward man be not laid

There is not a more troublesome, or thyself, when not agreeing well with

spirit. Thou must in good earnest conceive a rue contempt of thyself, if thou wishest to prevail over flesh and blood.

Value of Time.

The value of odd minutes is illusrated by a story told in a curious little volume of advice, printed in England.
A large firm required a manager for one of its departments and appointed 12 o'clock for arrangement of twith the selected applicant. arrived at five minutes past 12, to find dozen directors waiting, the man watch in hand. The chairman announced that he could not engage a subordinate who had wasted an hour o his employer's time, and on the applicant deprecating such exaggeration, the chairman explained that each director had wasted five minutes, and that made an hour in all.

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are abso lutely worthless. nd some are positively dangerous to health.

As a consequence, all proprietary emedies are regarded with suspicion by many people, and the good suffer for the bad.

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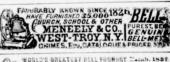
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cents.

DIOCESE OF LONDON.

ON IN ST. MARY'S CHURCH, LONDON The met's mission, given by the Jesuit Fathers O'Bryan and D.viln in St. Mary's church, London, for one week, beginning October 12th and ending on last Sunday evening, was very successful from every point of view. Many men attended the 5:39 o'clock Masses every day, and at the evening devotions the church was always comfortably filled.

Kelity and O Bryan. S. J.

It was a grand and redfring sight—and one not soon to be forgotten—to witness nearly two bundred men of the congregation approach the altar rais after Benediction, at the invitation of Father O Bryan, for the purpose of pledging themselves to abstain from all intextenting liquor—some for a given number of years, but nearly all for the remainder of their life-time. And it must have been emisently in those mean and dear to them by

53. Mount Forest, while bowing submissively to the will of an sil-wise Providence, desire of express our deep grief at the death of our departed brother and beg leave to extend to his parents and relatives our hearffelt sympath, paying that God in His mercy may protect and comfort them in their sad between ment.

ment.

Resolved that the charter of this branch be draped in mourning for the next thirty days, and that their resolutions be spread on the minutes of this branch and be sent to the family of our late Brother and CATHOLIC RECORD and Canadian for publication,

E CORRIGAN, R.c. Sec. Branch 53.

An experimental control from every point of the second developed the church was always counterably. The exercise began at 7 pm, with the the peter. Bey. F. J. McKeon, Father Peters and Carlos of the Foundation of the Head of the Head

by their elders.

His Lordship and the other guests then repaired to St. Mary's school, where a choice programme of music—vocal and instrumental—awaited them. The entertainment began in St. Mary's at 3 p. m. Here slea, the presentation room was gaily and artistically decorated in honor of the happy event which was to take place on that day.

The following was St. Mary's programme:

ST, MARY'S SCHOOL.

city at Entrance examinated.
Aggie Petron.

"Dromgole" medal, for second highest marks
in city, Daniel O Sollivan.

The remaining prizes were presented by
Rev, Fathers Traher and McKeon; Messrs,
Garvey, Pecock, Flynn and Coff.
Garvey, Pecock, Flynn and Coff.

MARRIAGE.

James L Killoran. The duties of groomsman were fulfilled by Mr. Manning Dohorty, of Guelph. After the wedding ceremony the relatives assembled at the house of the brides mother, where the wedding breakfast was served. The bride is one of the most popular and accomplished young ladies in the community. Mr. Brown is a business man whose ability has gained him a prominent position both in Duluth and his native city, Toronto. The young couple left on the afternoon train for an extended trip through the United States. On their roturn they will take up their residence in North Toronto.—Seafort Expositor.

Brennan Bennett.

BRENNAN BENNETT. Sunshine and flowers brought a large hap; y crowd to the church of the Angels' Guardian Sunshine and flowers brought a large map; yerowd to the church of the Angels Gustadian on Tuesday, the 14 minst, the attraction being the marriage of Mr. Chas. Brennan, a prominent farmer on the Lake Shore, to one of its fairest daughters, in the person of Miss Nellie Bennett daughter in the person of Miss Nellie Bennett daughter at 645 to the strains of Men delsson. Is wedding march the bride entered the church leaning on the arm of her faiber and lovidiness, attired in a Russian costume of castor brown venetian cloth with point lake revers over a dainty white liberty silk blouse, a large white picture nat with decoping plume. She carried alarge brought of white carnations. As bridesmad, dies Emma R. gan looked charming in a paringery creps de shone over pinksada with chiff in trimming, with a large blak picture ha; and carried a handse me bunch of pink carn titions and wore a friendship gold link bracelet, the gift of the groom. Mr. Joseph M. aphy acted as groomsman, in his usual dignifica and able maner.

at groomsman, in his usual dignified and able manner.

Ray Father Moyna celebrated Mass and parformed the marriage ceremony, after which the happy couple drove to the station to take the train far Foronto and points East.

The bride was the rectifient of many costly and useful presents, among them being a diamond ring and gold watch and chain, the gift of the groom.

Grant them rest, for they are weary, Waiting for Thy promise d light: Grant them rese, O Loud, for dreary Is their banishment in night. Lying Savieur, J. sus blest! Grant Thy faithful peace and rest!

Grant them peace, for they have striven Long for Thee; for Thee have borne Many a cros which Thou hast given, Mony a piercing crown of thorn; Jesu, this their suff-riog cease!

Jesu, grant them light and peace!

Grant them light, that they, attaining, Loud at last Thy dwelling place, With Thy saints forever resums, May behold Thy bleased Face, Jesu, call them out of night; Jesu, bring them to Thy light.

Eaters more nor pain nor for:
Grant them light that neither morrow,
Night nor yesterday shall know;
Joy that ever shall increase,
Light eternal, rest and poace!

-F.W. Grey in Canadian Messenger of the
Sacred Heart. Grant them rest where never sorrow

MY ANGEL GUARDIAN.

A BIRTHDAY HYMN. Angelic Guard, detailed to day, This happy hour, from out the ranks of Heaven's hosts, I come to pay Thy sabre's flash my debt of thanks,

O spirit beam, celestial rey, O voice divine, so clear and fresh, O sacred touch too pure for elay, O taste and odor not of flesh!

Thus all the senses to my soul Give notice of thy Warning near;
As all the bell begin to toll
When flames arouse a city's fear. Searchlight of Truth, how dark my days,

Without thy golden lamp would ru How many pitfalls have its rays Advised my foolish steps to shun!

Thou pointing hand of God through life, My safest path to snow so plain, 'Mid luring scenes whose peace was strife. 'Whose gain was loss, whose loss was gai At night my shield in death like rest

By day my prompter, helper guide, On rushing train or billow's crest I never miss thee from my side. How fools recede when they advance-That all this glow is darkest shade; Who call Design the blindest Chance And make the Maker what is made

Incarnate angels flock the spheres, Where e'er a mether's babe lies low. Till self-defense can face its fears In armor which takes time to grow.

Will Ophir gems they smile secure Or cloth-of-gold in largest roil? What! matter gross to spirit pure!— Their gloss is dross without a soul. Oh. no, the key must fit the lock, And good to good should correspond: The lightning fork that splits the rock Will not break up the banker's bond.

And thanks to suit the gifts you make Must be true gifts themselves as well. Since what we give shows what we'll take.

You'll take my neighbor's good as thine (The good that fils and fils the need), Not seeking gain to me or mine Beyond the gain above decreed;—

Above where pay does not mean pelf Nor "gif." a bride at angler's rate; Who gives to get is seeking self And fishing with forbiden bait.

To watch the watthless steps to doom And hasten quick to lend my eyes To him who's making for his tomb Because his sun will never rise;

O such the welcome thanks to thee !

SANCTO SPIRITU.

The following lines were written some years go by a Piotestant gendemen travelling in last on visiting the church of Sancto Spiritu. Rome, Some years after this gentleman matraced the Catholic Faith and became an extract and devoted Catholic. We have no doubt that our numerous readers will read with pleasure these lines.

Sance Sancing from thy tower I hear.

CARDINAL VAUGHAN ON THE WHITECHAPEL DISTRICT.

"Then you are hopeful for the future f the Whitechapel district?" "Certainly I am," replied his Eminence. "When I remember what it Eminence. "When I remember what it was forty years ago, why should I not be hopeful?"

The Cardinal's optimism is contagious.

No one can talk with him and not share his confidence in the outcome of the work that is now being done in the slums of London. "We must not expect miracles," he continued. "We must simply labor on each day, content with the slightest improvement. More and more we hope to get the working people out of the slums. It is almost impossible to help them as long as ten or twelve people sleep, cook and eat in two small rooms. Often they are only cellars, where men, women and children are forced to sleep in one bed! The air is foul, they have little food, and in winter, when the fogs settle over London, they are cold and miserable. They must go to the public house for comfort, that is always warm and bright, and for two or three cents they can buy enough drink to make them forget their miseries. Possibly we would not be any better, my child, had we been forced to live in such surroundings?" And the divine charity of Christ illumined the beautiful face of the Cardinal. "Even in the slums, we must not think that all are bad. In spite of their awful poverty, the Catholics have kept their faith, and among them we often find very noble men and women. In the worst parts of London there is always much to make us have hope for the future."

EMERSON'S FAVORITE.

"The Confessions of St. Augustine "The Confessions of St. Augustine" was one of the books which were most precious to Emerson. The spirituality and lofty philosophy of the Saint of Hippo appealed to what was best and most unsatisfied in the soul of the modern mystic. "I have a precious little old book." Emerson wrote of the "Confessions" to a friend, "that might go into Alexander's casket with the lifed. * It was translated two hundred years ago, in the golden time when all translations seemed to have when all translations seemed to have the fire of original works. You shall not be alarmed at my zeal for your reading. You shall only try your fortune in it. Some cloudy morning when you cannot ride, read twenty lines and send it back without criticism. I push the little antiquity toward you merely out of gratitude to some golden words I read in it last summer. What better oblation could I offer the saint than the opportunity of a new proselyte? It happens us once in a lifetime to be drunk with some book which probably has some extraordinary relative power

to intoxicate us and none other."

There are a number of "cultured Catholics" who make Emerson himself a fad. Why is it they cannot enjoy the books he liked? To-day, if one offers to lend "The Confessions" to one of those people, he is blandly told that they do not care to read lives of the saints. They do not know what it is they are thrusting aside.

ALFONSO'S DEVOTION TO THE CHURCH.

King Alfonso of Spain is very devout. It is the custom of the youthful sover eign to go in state with his family, the highest officials of his civil and military households, some grandees and ladies in waiting to the salve which is chanted in the Church of Buen Sucese in Mad

ridevery Saturday afternoon.
Afterward, followed by a brilliant escort of horse guards, the whole party the park before they return to the palace. They were doing this recently, according to the Madrid correspondent of the New York Post, when suddenly they met the Host which was being carried by a priest to the house of some dying subject. The king himself gave the order to stop. He uncovered, got out of the carriage and covered, got out of the carriage and knelt on both knees in the middle of the street, and in a few seconds his mother and his sisters were all kneeling by his side, with the whole of their

brilliant suit.
Alfonso XIII. placed his own carri-Allonso Allo, piaced his own carri-age at the disposal of the priest carry-ing the Host, who, with his horister boys and assistant bearing, the bell, was thus convoyed to the house of the sick man. The king, queen and prin-cesses returned to the palace in an-other carriage, without execut, as the other carriage without escort, as the king ordered his guards to accompany the carriage bearing the Host to the house of the sick and to the church.

MARKET REPORTS.

London, Oct. 23. — Dairy Produce — Eggs grates, per down, 17 to 19e; eggs, retail, is to 20c; butter, best roll, is to 19e butter, issue crouks, 17 to 18e; butter, creamery, 21 c 20c; boney, strained, per 15, 9 to 10c; boney, c coulb, 12jc, to 13c.

MARRIAGE.

The five plants have been recommended to the present the the discrete city. He main the cheeker's recommended at the principle of the main the cheeker's recommended at the principle of the main the cheeker's recommended at the principle of the main the cheeker's recommended at the principle of the main street college, was made at the plants have been appointed a member of the cathedral stat.

RESOLUTION OF CONDOLENCE.

Mount Forest, Oct, 15, 1902.

To the Editor of the Cathedral Record:

Dear Sir and Brother—At regular meeting of Branch S, Mount Forest, it was moved by the paster, Pather P C. Teoran, assisted by the paster, Rev. Father P C. Teoran, assisted by the paster, Pather P C. Teoran, assisted by the pather pa

THE IMITATION OF CHRIST

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1300	Christ Before PilateMunkaesy	,
450	Madonna di San SistoRaphael	
535	St. JosephBrother Athe	ngen
607	The Good ShepherdPlockhors	t
1711	MadonnaBodenhau	con
1796	Head of Christ	
1794	MadonnaBodenhau	
	Christ in Gethsemane	sen
$\frac{1799}{2035}$	The Holy NightFeuerstell	
2035	He is RisenPlockhor	11
	He is RisenDeschwa	ndor
2281	An Innocent VictimS. Seymour Th	nden
1989	Head of Christ at Twelve yearsHoffmann	
2862		
2769	Mary MagdalenHoffmann	
2917	Immaculate ConceptionMurillo	
2772	The Holy NightHavenith	
1223	Christ in the Temple	
3262	Christ on CalvaryMunkaes	y
433	Immaculate ConceptionMurillo	
576	Suffer Little Children to Come	
	Unto MePlockhor	'SU
604	Glad Tidings of Great Joy do	
606	Help, Lord, or I Perish do	
1660	Mater DolorosaReni	
1693	Madonna di San Sisto (detail	
	square)Raphael	
1776	Christ Healing the Sick Child Max	
1960	Christ's Entry into JerusalemPlockho	rst
1961	Christ Preaching by the SeaHoffman	n
2257	The AscensionCaletti	
2258	The CrucifixionIttenbac	K
2264	St. Anthony of PaduaMurillo	
2265	Madonna di San Sisto (detail oval).Raphael	
£2566	Christ Taking Leave of His Mother, Plockho	rst
2576	Christ and the FishermenZimmer	nant
2801	Rebecca	
3076	The Arrival of the ShepherdsLerolle	
3203	MadonnaSichel	
3236	Madonna di San SistoRaphael	
3297	Mother of GodSichel	
3347	Head of Christ (detail from Geth-	
	semane) Hoffman	n
3699	DanielRiviere	

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