LONDON, ONTARIO, SATURDAY, SEPTEMBER 28, 1901:

A MIRACLE AT LOURDES.

I followed his stretcher, which was

carried through kneeling crowds to the hospital, and learned all about it.

solutely rigid-insensible even to hot

on, he was able to eat almost normally

and walk as well as any man can walk

the muscles of whose legs have entire-

ity. The wounds in his feet, which

color in it, and he talks perfectly dis-

tinctly.

Angouleme.

others.

Gargan told us all this morning at

and was ordered to pay him an annuity

he died in the "violet trein" frem

Gargan told me himself that he only

resource before an operation, which

to die at any moment in the train.

He had not even brought clothes with

doubts that a miracle has happened,

and there is random talk of many

By the time this is in the readers

have asked numbers of them-whether

they were not terribly cast down and

Holy Virgin. That strengthens faith in us who are still ailing."

The greatest and most real miracle

have seen at Lourdes is the unques

tioning faith and absolute belief of 30,

000 people, from all parts of France,

and the unfailing cheerfulness of those

who return to their poor homes to die,

hoping, as every man and woman of

them hopes, still to have strength next

pray for mercy once again.

### The Catholic Record. London, Saturday, Sept. 28, 1901 Church.

RIGHTS OF WOMAN. The Secular Thought of Toronto finds fault with us for saying that whatsoever rights woman has to day she owes to Catholicity. The editor avers that it is a funny bit of historical imagination, and is probably chuck. ling over it yet, but the reason for his undue hilarity he fails to point out. Sooth to say, your average free thinker is a tiresome repeater of definitions to suit his purpose, of cant words, such as crafty priesthood, and of axioms culled from what are styled advanced thinkers. Anything savoring of the supernatural is, in accordance with

perstition. Recommending to the consideration of the editor the dictum Pascal that the farthest reach of reason is to recognize that there are an infinity of things above it, and that it must be weak, indeed, if it does not see thus far, we come back to the women.

upon them. Diderot's remarks about them are unprintable. Rousseau and playthings; and Schopenhauer, though man can compare their inmates with he had small love for the male, had less for the female. Some of our present day thinkers are advocating the doing away with marriage - free love - everything in short that species of being from the Protestant boy. He frequently preserves his inmakes for the downfall and profanation of women. "If man is nocence, his simplicity, his openness ever rebarbarized by the with and guilelessness of character to an extent which I believe to be wholly drawal of the softening influence of home, if woman becomes nothing more to him than a competitor in the general struggle for wealth, she will eventually be forced down to that degradation which has always been her lot under the reign of pure selfishness and brute force." What Catholicity has done to avert that, and how it has furthered her intellectual and moral development, may be read in the pages of the past. Any decent history will give the facts. And we recommend the reading especially to those of the faith, so that they may have as it were a balance in order to weigh the statements so often made that the elevation of womankind is not one of

# A WORD TO OUR CRITICS.

the giories of the Church.

We have been accused of "booming" books and colleges, not for their intrinsic merit but for their Catholicity. We beg to demur. If we have ever commended a book it was because we deemed it worthy of such. Tastes differ in the matter of approbation of literary wares, and hence we bespeak for ourselves what we grant freely to our critics, the tribute of right inten-

As to our colleges we have said repeatedly in our columns that they are worthy of all encouragement and support, and that parents who confide their children to other institutions are guilty of criminal folly. And, furthermore, we say that our institutions are quite capable-and wespeak from experience -of giving our children an education that will enable them to make their way in this world, not to say anything of the world beyond.

There are just a few cynics in Canada who seem to have a grudge against Catholic colleges. And by cynics we mean not only the individuals who resort to any pretext for unjust criticism, and uphold any graduate who may of the inefficiency of our homes of prating about the standing of Catholic colleges take good care not to give Catholic training. Upon cynics we reading of the following quotation, the soul to the surface, separate it culled from the Catholic Standard and from the source of its being and joy,

LASS No. 20, gin ab onials. Ont. 1194-tf.

BURY r. male first of and ex-uyette, 1196-2

Times. It is from the pen of Mr. | whose waters are clear and deep, less as worshippers of Juggernaught, Capes, who was an Anglican clergy. man until Divine grace led him to the

Writing in the year 1849 he said :

ism in this momentous element of Chris tian morality, I have been impressed in the profoundest degree since I became a Catholic with the immeasurable superiority of the former over the latter. . . I know by long experience what are the real habits of
thought and recognized principles of
decent and respectable Protestants of
every rank. I know what boys and youths and grown up men and persons of venerable age are in the Public schools, in the universities, at the bar, in the Protestant ministry and in the higher ranks; I know what is the tone of thought and feeling which is accepted by them all as natural, inevitthe rules of Ingersollian logic, but supowering strength of human passions; and I cannot but perceive that the discipline of the Catholic Church is founded upon a depth of practical wisof the gross, sensual world in which they live that by most Protestants I should be treated as a deceiver for atwe have from time to time dipped tempting to persuade them of what they cannot a impossibility. into the volumes of infidel writers, and we must say that we have never seen anything to lead us have never seen anything to lead us at home under the parental roof withto believe that the duty of championing out remarking this extraordinary conthe rights of women pressed heavily trast. However deficient may be the Catholic seminaries in many things which cultivate the intellect, however far they may occasionally fall short of Voltaire treated them with the grossest disrespect. Goethe regarded them as Catholic Church requires of them, no the inmates of Protestant schools and

> If parents are counselled by misguided friends who would pawn their immortal souls in order to be able to rab elbows with the "smart set," to send their children to non sectarian institutions, they should before following it, think whether it is better to have their children God-fearing men love, or culture, or religion by its and women or polished imitations of utility, is a philistine." ungodliness. We may be told that many of those who are graduated from alien colleges are respectable and respected members of society. We admit it. But can any parent conscious at all of his responsibility take that as a reason for plunging his offspring into an anti-religious or indifferentist atmosphere?

boy, as such, is generally a different

without parallel among the best of

### " APHORISMS AND TIONS."

It is a charming book well worth the reading, and we have been asked to review it. That, however, is scarcely necessary, for the author is Bishop Spalding, and anything from his pen will without aid of comment find its way to the hearts of thousands of readers. It is sufficient to say that he has published a new book and it will forthwith be read by all who know that the prelate of Peoria has the talent - in our days of fast-writing, a rare one indeed-of setting forth the results of his experience and thinking in exquisite diction. Everything that we have ever seen from his pen bears the stamp of a fertile and disciplined mind and of

a culture, born of silence and labor. He is an aristocrat in the world of letters, neither caring for nor seeking the popularity awarded to every passing novelist, but intent on the truth that is to be sought, followed and loved, though it bring calamity and death. "If thy life seem to thee," he says else where "a useless burden, still bear it happen to go wrong as proof positive bravely and thou shalt find at last that, like St. Christopher, learning, but those also who whilst thou hast carried a God across the troubled stream of time. Whosoever does what is right in a generous and their own children the advantages of brave spirit feels that he acts in harmony with eternal laws and is in his deep soul conscious of the divine apcept to ladvise the voters not to be proval. Become conscious of thy soul, gulled at election times by the bend thy ear to its whisperings, and politicians who pose as friends of thou shall hear the voice of God. In the Catholic education and who unfortue depths, in the depths—here alone is life. nately prove by their deeds that they And the voice of the world, the desire are but hypocritical declaimers. To to be known, the thirst for pleasure guardians of youth we recommend the and gold, and whatever things draw

where silence reigns where the calm eternal face of God is mirrored."

Blakes Carillon has been often. Blshop Spaiding has been often likened to Heine and Emerson. "As to the present comparative state of English Catholicism and Protestant of phrase goes, a certain resemblance A Paralytic Arises and Walks—Graphic Description of the Scenes Near the between them, but his work is marred neither by cynicism nor by nebculousness and every line of it is pulsating writes as follows from Lourdes : The with enthusiasm and love and hope. host had just been carried past us yes. terday afternoon when there came an inarticulate cry from a man lying on He is no mere maker of phrases. but they but serve as drapings for his but they but serve as drapings for his sobbing exclamation, "Holy Mother, message whose inspiration is faith in I thank thee!" from the white haired the worth and sacredness of human life, woman near the stretcher. in the joy of living, in civilization and progress, in God and the soul. and progress, in God and the soul. thin were they, and with a convulsive movement raised himself to a sitting and color of them, must fall strangely posture. on the ears of some of our generation and of some of the critics who are two great tears rolled down his emaciwisely laudatory of his philosophic walk, I feel it." Ready hands helped and literary gifts. Perhaps they may him to his feet, and like one risen from in their heart of hearts rate him as the dead he stood hatless and trouserfounded upon a depth of practical wisdom and accompanied by a supernatural influence which places her children, when tolerably obedient to her commands, so far above the level of the gross, sensual world in which of the gross, sensual world in their heart of hearts rate him as the dead he stood hatiess and trouter less, with nothing on him but a night dress and a dressing gown. "Let me walk," he cried again in a queer hollow the gross, sensual world in which of the gross is the dead he stood hatiess and trouter. The death has the dead he stood hatiess and trouter. The death has the death had a wisionary, for we have drifted dress and a dressing gown. "Let me walk," he cried again in a queer hollow the gross, and the death had a dressing gown. "Let me walk," he cried again in a queer hollow the gross and trouter. The death had a dressing gown. "Let me walk," he cried again in a queer hollow the gross and trouter. The death had a dressing gown. "Let me walk," he cried again in a queer hollow the gross and trouter. his fellows and brings him to his knees in adoration, and that such a man is a benefactor to the race, though material benefactor to the race, though material the line of procession this rag of works, whose praises we hymn loudly, humanity, with legs like rolling pins, never grow under his hands. And and feet a mass of sores, walked five that is worth learning. For those who tottering steps upon his dressing that is worth learning. For those who learn it in youth life will be ever a joy; and the world weary may fell back exhausted into the outstudy it and glean therefrom the stretched around him. peace and happiness and liberty that live and can live only in hearts dominated by God. We advise our His name is Gabriel Gargan, and he readers to become acquainted with the was, until twenty months ago, a letter works of Bishop Spalding. They are sorter in a railway postal van. He with the general run of young men of respectable character, and fail to be astonished at what he sees. My readers may be assured that a Catholic for quotation, suggestive and a bracing marrow set in, and immediately renmental and spiritual tonic. To read dered him incapable of taking food ex-

> cleansing atmosphere. The following thoughts are selected from his new book :

irons, which the doctors from time to There are many lovers, but little love; many believers, but little faith. What thou do'st for ano her, thou grotto, and receiving holy Commun.

do'st for thyself. With the Greeks the women of the house sat at the loom; with us they sit ly disappeared owing to long immobil at the piane. But it may be doubted whether our lives are more filled with music than were theirs.

were suppurating yesterday, are almost entirely healed; his face has a little "Whoever would test friendship, or

the office of the doctor's where he was examined that his faith dated only "No one is interesting to the crowd unless he have a touch of vulgarity.' "They who in ceaseless meditation from his cure. He was always a Cath wrestle with the difficulties which faith involves, believe not less, but more livingly, than those who passively activingly, than those who passively activing the faith involves. cept what they have been taught.

A less serious side to the mystery of Gargan's recovery is that a few weeks such effort. But even children may ago the railway company lost the case learn to understand a father's com-

"Outeries against those who are not of £240, the sum of £240 to be paid at mands, a mother's love.

To learn the worth of man's religion, that his mother might have it in case do business with him.

"God save us, says Schopenhauer, from women whose soul has shot up into mere intellect.

The weakness of reformers lies in their inability to embrace the whole the doctors feared would kill rather cycle of virtues that make a man.

They who would rise must learn to toop, as climbers have to bend. As the scent of the new-plowed ground, the odor of woodlands, the him, never thinking he would have fragrance of flowers have power to recall vanished years of childhood, so

I have described this cure at length

grateful memory breathes a perfumed and as I saw it. No one in Lourder air, which sweetens and keeps fresh the thought of those we love, even though they be dead. Demand of thyself more than thou

art able to do that thy ability may in-

will be leaving Lourdes. The attitude of the uncured sick is inexpressibly When one is caught in a machine he pathetic. "God's will be done," is the invariable answer to the question I is bruised and broken by fatal forces. Business, politics, and social conditions generally easily become such a machine. Be not entangled in the wheels and bands, but free thyself disappointed at the negative result of wheels and bands, but itsee thyself a person their journey.

from within; make thyself a person their journey.

One Sister of Mercy, who was in the One Sister of Mercy, who was in the whose essential and ultimate relations re with God.

"There is in our youth a failure of "Lourdes is not merely a place for the are with God.

will, of the power to resolve highly and cure of the sick. Some have been to pursue the object of desire through long years of unwearying labor."

"Let the young be taught to believe in the best things-in courage, magnanimity, truthfulness, chastity, and love; for so long as experience has not revealed their supreme worth through faith alone can their value beome known to them."

One's work is the best company. What never happens is the chief year to make the long journey and The deepest love is silent; the deep

est faith is dumb.

By speaking as we think, we learn let no harsh word, no angry, indelicate or profane expression be uttered. to think what we speak.

Charity, sweetness and industry Culture must make us more virtuous, should prevail. Heaven blesses such or it is not culture.

The eye is the great despot. Help-homes—they are truly sanctuaries.

THE WAY OF DALLIANCE.

Pitable End That Came After a Careless Life.

The following little story was writ-ten for the Northwestern Review by a surgeon general in the English army. The incident which he relates seems to have impressed him deeply; if it will convey even a part of the impression to others it is worth reproducing A correspondent of the London Mail

Several years ago, when still a young man, I was the surgeon in a regiment serving in Bombay. Among my brother officers was a Captain -, who had lately married in Ireland and brought out a charming

bride. It was not without a sense of satisfaction that I found that the beautiful Mrs. C— was my country-woman, and I inquired of a friend of The man upon it grasped its cides with hands which looked like claws, so her husband's with great interest whether she was not a Catholic.
"To tell the plain truth, I believe

was the disappointing she is, or was," was the disappointing reply, "but it's just there that people say the hitch comes in between them. "Help me up," he gasped, while was told he promised before the marriage that she should do as she liked but it turns out now that he meant that he was sure she would only want to do what he liked, and he has a very devil of a temper. There is a Catholic church not far off, as you know, but nobody ever saw Mrs. C—go there. I've heard women say she frets about it some times. These difficulties of religion make a confounded lot of trouble.

met Mrs. C-at a ball. fond of dancing, and that night everybody said she was the belle of the even Her husband introduced her to me, and she let me put my name down on her card for a dance.

When I led her back to her seat I

acquaintance. We talked of Ireland and music and various local matters, and by and by I contrived to inquire whether she was a Catholic. Mrs. Cblushed deeply as she almost whisperpacked full of wisdom, are invaluable was so badly crushed in a railroad of the control of the c fore Harry; he won't hear of my going to our Church. I have tried to coax him to let me go to confession, him is to dwell in an invigorating and cept through a tube. He was able to but without any result, except to make him angry for days. Indeed, he was speak only at rare intervals, and from the waist downwards his body was ab really furious the last time the subject

should be frightened to speak of it again Mrs. C-was a very popular little woman' so that I seidom found her lone when I called. Thus weeks and months passed, until one day, leaving the mess. Captain C—joined me, and said that his wife was ill, and that he should feel extremely obliged if I

was alluded to; so much so that I

would call and see her. I went at once to the house; and after a long conversation about her health, and relating all the news that I thought could amuse her in any way.

I ventured: "You must forgive me,
my dear Mrs. C——!! I trespass beyond the limit of my professional advice. But you are my countrywoman and a Catholic; what about seeing a priest? As a medical adviser—I don't mind any personal unpleasantness - don't you think I could speak to Captain C-on the forbidden topic? I could easily tell him that, as a doctor, I require your mind to be at ease in every respect."
'Oh, no!-on no account just now, once. The sum was paid over the day

thank you very much," was centuries, and renounces the errors reening reply. "Harry has which separated from Catholic unity the disheartening reply. been so very kind to me lately—since I gave up letting him see that not going to Mass vexed me and put away a little crucifix which he used conconsented to be moved here as a last stantly to say he could not bear the sight of, that I would not annoy him than cure him. The male nurse and for the world." the Sisters of Mercy who travelled with Gargan told me that they expected him

"I have in my thoughts not this world but the next, my dear lady; but of course, it must be as you please. do not wish to make you nervous, but you may be worse, and life is always uncertain in spite of the utmost care." "O, Mr. O'L-, I never expected

that you would have alarmed me Harry is always saying that I shall soon be well again; and he very bought me a most perfect lady's horse last week, because he said he wanted me to have something pleasant to think about.

Disappointed, but still hoping for the best, I took leave assuring the patient that I would gladly ride over at any moment of the day or night that she might fancy she should like to see me.
At length a day came when I was

summoued. In a quarter of an hour progressing in Turkish Armenia:

I was by the sick-bed, and did my

'Not a week passes without so best to keep up a cheerful conversa-tion until the captain appeared, who insisted that I remain to dine. I shall never forget that perfectly quict even-Warm and sultry as is common in Bombay, even the sound of insects

seemed hushed. As soon as we had finished dessert, the captain suggested that we should enjoy our cigars better walking up and down in what is there called the compound; so I agreed. But before going outside, I stepped for a moment into Mrs. C——'s room, arranged her pillow comfortably, saw both her at. This represents a population of 2,400 endants were there and that she needed nothing; and, explaining that we Make your home a sanctuary. In it

from England, when all at once an agonizing cry of pain struck my ear. With one bound I cleared the steps of the veranda, and before the last echo of that sound, that seemed to remain in my hearing for weeks after, could have died away completely in the distance. I was by Mrs C---'s side. Her malady had taken a very unusual

I knew in a moment what; and so awfully sudden was it in its results that when Captain C-entered the room a few seconds after I had done so, I could only gasp out, huskily:

It's all over Surely no lips save those divinely chosen to teach men could add any weight to the lesson of such an end as this! A layman cannot do so, and I will not try, but shall be only too thankful if this case of my personal experience may be found useful as illustrating the words we have all of us heard so often from the chair of truth: Be ye therefore ready; for at an

# CONVERSION OF ALEXANDRINE D'ALOPESU.

hour when ye think not the Son of

There is a remarkably interesting passage in that charming booklet of Madam Craven's "A Sister's Story," which we think more than likely contains a lesson applicable to some of our readers. The courtship of her Not long after this conversation, I enthusiastic brother, Abert de la Fer-She was ronnay's with the charming Alexandrine d'Alopeus, of Russia, constitutes one of the most fascinating pictures in modern literature. He was a very devout and fervent Catholic, she was a Protestant. She was very beauti-ful, a most sweet and attractive chartook a chair by her side to improve the acter, very conscientious and piously acquaintance. We talked of Ireland inclined. Having met her in Rome, he fell desperately in love with her; but being thoroughly imbued with the true Catholic idea of the inexpediency and danger of mixed marriage, he was for some time terribly exercised with the question whether Alexan-

drine would become a Catholic.

As time went on, he rejoiced to find that she was quite inclined toward the Church, but had the usual fear and dread of changing her religion. In this emergency, he applied to his highly esteemed and learned friend the venerable Abbe Martin De Noirlien for advice and direction. able ecclesiastic wrote him a letter of which the following is an extract. After recommending him especially to be instant and earnest in prayer as the most important means of success, he goes on to say:
"I am not surprised at what you

tell me of the agitation which Mademoiselle — feels at the idea of a change of religion. It seems to her as if taking this step she had to cross an abyss, and however courageous a person may be, it is natural to draw back on the brink of an unfathomable abyss. Protestants erroneously sup-pose that in renouncing heresy they are compelled to trample under foot and anathematise those they leave behind. God forbid that this should be the case! We condeem error but we feel only love and pity for those whom it enthrals. By the tion into the Church she will simply declare that she returns to the faith which her ancestors held for fifteen

those amongst them who lived three hundred years ago."

This pure soul had the ordinary trials and temptations incident to change from Protestantism to the Catholic Church, but, thank God! she had grace to trimph over all and she experienced the joy and peace in believing which are the ordinary reward of atholic converts. The history of the courtship and union of these pure and thoroughly Christian souls is as edify

ing as it is fascinating.

This book of Mrs. Craven's, as our readers doubtless know, is a faithful record of certain experiences of a distinguished Catholic family. It is not a novel, but very few novels equal it in interest, while it has a charm and a value that fiction can hardly hope to give. - Catholic Columbian.

# Armenia Returning.

Father Galland, O. P., writing from Van to the director of the Ecoles d Orient, thus states that the great movement towards reunion is steadily

Not a week passes without some village or other asking to return to Catholic unity. Yesterday it was Casem Oglu, consisting of one hundred and thirty houses. We have had to defer our decision till we shall have sufficient resources to organize divine service. Since our expedition with Father Defrance among the Nestorians, the latter have opened their doors wide tous. Twenty two villages in the dis-tricts of Van, Serai, Norduz, Mahmudie and Lewin, have become Catholic to-gether with their priests, and in most of them we are maintaining schools.

soals. From information just received from were within a stone's throw, joined her husband. husband.

We had been slowing pacing up and down some time, discussing various regimental matters, and the last news for reunion. By Christine Faber.

CHAPTER XII.-CONTINUED. "M ss Burram," faltered the emaciated girl, "would you kindly trust us till next month for the rent? My cough has been so bad that eister," with a glance at the head bowed over the work table, "thought if you would, she'd take me to a doctor. We wouldn't touch the money till we knew you'd trust us—but if you would."

would."
Miss Borram's reply was one word,
M'No!" It seemed to Rachel as if it were
hissed out, and involuntarily she re-

The girl who had spoken put her hand into her pocket, but before she could with-draw if, the girl at the table had sprong from her seat and caught her sister's

arm. "You shan't give it," she almost

"You shan't give it," she almost screamed, "it is money that may save your life; do you see that?" She pointed to another table, bare of cloth or paint and holding two cups of tea and two plates of black-looking bread.

"That is cur own dinner—we were going to take it when you came. We left it till late because we can have no supper unless I can finish my work tonight. Do you see that—there is no sugar, nor milk, nor butter, and you come for rent. I tell you no." God made us; He intended us to live; to have a home He intended us to live; to have a home somewhere on the earth He made for His children. You can't put us off the

earth."

"No, but I can put you out of my hous," answered Miss Barram, in tones that showed she was not in the least moved by the passionate speaker, "and if you do not choose to pay your rent now, and it is not paid by the middle of next week my agent shall evict you. There are dispensary doc ors to take your sister to, and no money will be needed.

But money will be needed for the

"But money will be needed for the nourishment the dispensary doctor may or ler," rejoined the girl.

Miss Burram replied:

"You can do as you choose, but I must have my money by the middle of next week, or you shall be put out of my house. Come, Rachel!"

"Ob God!" meaned the girl who had

me, Rachel!"
Oh, God!" moaned the girl who had Come, Rachel!"

"Oh, God!" moaned the girl who had spoken last, and then she returned to her seat by the table, let her head fall forward and burst out crying. Richel's tears flowed too; they streamed down her face, but Miss Barram did not look at her, and the sister who had the money drew it from her pocket, put it hurriedly into Miss Burram's hand, got her receipt in return, and then shut the door on Miss Burram and her Charge.

All the way home Rachel fancied she heard the sobs of the flower-maker, and every time sue turned to look at Miss Burram she saw that lady as grim and silent as she was during the journey of the muraing. Nor did Miss Barram speak to, or seem to look at, her Charge, even when they had reached home, and were seated at the dinner table. Rachel

even when they had reached home, and were seated at the dinner table. Rachel could eat nothing; the dry bread and black tea which she had seen that day seemed to come between her and every moutful. Sarah, waiting on the table, noticed that the child did not est, and she had her own thoughts about it; she also noticed that her mistress' teeming appetite was pretense, for that lady did not eat much more than Rachel, and Sarah had her thoughts about that too.

nct eat much more than Rachel, and Sarah had her thoughts about that too. When Rachel wou'd have said her customary formal "good night," Miss Burram detained her. "Would you like to earn some money for yourself, Rachel?"
The abrunte s of the question and the

The abruptne s of the question and the The abruptices of the question and the fact of Miss Burram saying snything at all except her wonted cold "gcol-night" was so unexpected, that the girl only looked in wonder, without replying.

"Why don't you answer?" saked Miss Burram impatiently. Then Rachel said slowly:

slowly: "I don't know what you mean."

"Earn mency to spend—to buy—to do
as you wish with it; do you understand
now—would you like it?"

"To spend, to buy with;" they were
well-nigh meaningle swords that schel who had never and money to spend in the whole courte of her life, "Tom" having bought for her the occasional candy which other for her the occasional candy which other children bought for themselves. And for what should she spend—weat could she buy, and what could she do, to earn morey? She understood the meaning of the word earn, but only the meaning of the word earn, but only in its menial sense, as Hardman, and Serah, and Mrs. McElvain earned money. Was it to earn in some such way as that Mss Barram meant—Rachel caught her breath with a knd of involuntary inner rebellion, feeling that "Tom" would be against such a proposition; but in the very same instant "Tom" seemed to seemed to ' Tom ent himself with his shabby c'othes and his poor home. Money earned by her would be money earned for him, to be given to him when he came home. glow came into her face.

"Yes, I should like to earn money." Miss Burram was surprised at the sudden energy in her tones.

"You shall earn it by collecting my rents—as you saw me do to-day. rents—as you saw me do to-day. Hard-man will go with you into each apart-ment so that you shall be protected and if need be, aided. You shall receive a commission on all the rents you collect. The entire sum is one hundred and thirty The entire sum is one nuncred and thirty dollars. I shall give you 10 per cent. on that, which is thirteen dollars. You will thus be earning thirteen dollars a month. Next week I shall show you how to keep your accounts as I do. From what have learned about you you seem to have made progress enough in arithmetic to learn easily how to keep accounts. Good-

And Miss Burram herself went out of And Miss Burram herself went cut of the room leaving Rachel completely be-wildered. She was too tired and she had undergone too much that day to be able now, even were her mind more mature, to comprehend it all—and reuty, commissions, Hardman, and even the promited thirtean dollars, we to swimpromised thirteen dollars, we't swim-ming about in her brain in a very tantal-

when there's queer goin's on like this under her very nose." And she took up the lamp and went out.

CHAPTER XIII.

CHAPTER XIII.

The first of the next month falling on Sunday, the rents, according to Mits Burram's latest arrangement, were not collected till the following Saturday, and Rachel collected all the rents of Miss Burram's big double decker tenement house—that is the rents were given into Rachel's hand after Miss Burram had briefly introduced her as "my Charge," and explained that in future her Charge would take the place of herself in collecting the rents; and the rents on this occasion were all paid; the entire payment being due possibly to the fact that it was the seventh of the month and not the first; and as they all paid Rachel received her entire commission, thirteen dollars, and Miss Burram took the thirteen dollars not from the dirty, greasy, torn money of the tenants, but from a supply of new, bright, crisp bills in her pocket-book. Rachel in her own room counted the money sgain and again, and then laid it in a rustling heap in her bureau drawer; she could hardly weit for an opportunity to show it to Hardman. The next day being Sanday there would be no chance, for on Sandays his time was entirely taken up going to the depot for Miss Burram's never-falling Sunday company, and doing duty in the house as a kind of butler. Nor on Monday could she see him, for instead of driving her to school he had to drive the company to the station—they always remained till Monday afternoon she could tell him, and she hardly waited to be well in the house after her return from school, till she took her way to Hardman's quarters.

"Here act thirteen heredown dellars."

she hardly waited to be well in the house after her return from school, till she took her way to Hardman's quarters.
"I've got thirteen brand-new dollars, Jim," she burst out, the moment she caught sight of him, "Miss Burram gave them to me for collecting the rents on Saturday," She spread them out on his little table.

"I didn't feel so bad, Saturday," she went on, 'because there didn't seem to
te so many of them beg off like they did
before, and that girl that had the cough
that I told you about that had only tea
and bread for her dinner, she didn't have and bread for her dinner, she didn't have anything to say. She just looked when Miss Burram told her to give the rent to me, and I didn't see what kind of food they had. Do you think, Jim, they might have had more than bread and tea on Sabredar."

"Like as not no," said Jim gravely; "them kind of folks ain't likely to have

more one month than another."
"Tom's mother used to like bread and tea most better than anything e'se be cause her teeth was bad; but theu she always had plenty of milk and plenty of

butter too.
"Make's a difference," said Hardman "for when you ain't got neither, tea's purty bitter." Rachel sighed; then she said with

great cheerfulness:
"Next time it'll be better, because Miss
Burram won't be along; and you and ma Jim, 'll just have it to ourselves; Miss Burram said so when she gave me the money; she said I was to have my dirner in that hotel—that she left orders for

ner in that hotel—that she left orders for it—and that you was to go about with me while I was collecting the rents."

"Yes, that's the plan; I'm to get a man from one of the city livery stables to mind the horses while I'm in the house

with yor."
"I wish it was next month now,"
Rachel said, and Hardman, for the sake
of the gratification it would give her,
echoed the wish.
Christmas would intervene before the

first of the next month, and Rachel looked forward to the festival with a looked forward to the legitival with a sinking of her heart that no effort of hers could control. Caristmas had been "Tom's" special day for her and with her. He had been won't to give up the whole day to her from the Church service in the morning, to which he took her, to the Christmas tree at night which he lighted for her with tapers that he made himself. His presents to her were nothing more than a very cheap toy, and some candy, because he was so poor, but they were his presents, and to her they were more than all Miss Burram could give her. Indeed, being a absorbed in her sad recollections and familiary largeing for the collections. lections and fruitless longing for she hardly gave a thought to what Christ-mas gifts Miss Burram might make her But Sarah enlightened her; shortly be-But Sarah enightened her; shortly be-fore Christmas, when she was attending Rachel from school, and on all sides of them there were reminders of the ap-proaching festival, either in the ivide decorations of the stores or the fragments of conversation they chanced to overhear. "Mies Burram never makes no pres-ents, Christmas," Sarah said suddenly,

'it's agen her principles, though how can be agen a body's principles to give a new dress, or a dollar or two, like every Chris ian fam by does to their help, is past my comprehension.

Rackel as usual made no answer. Sarah continued:

'Miss Burram ain't never give any thing any Christmas to Jeem or me, o Mrs. McElvain, and she don't keep Christ mas like everybody else does; she don't go to church and she don't give anything to the Societies that buys things for the poor and the heathen and she don't have any company only just the same people she has every Suuday."

Still Rachel did not answer; but Sarah was by this time so accustomed to her silence that it made very little difference. Strah's remarks, however, had given Rachel a new disappointment. She had been encouraging herself to hope that been encouraging herself to hope that Miss Burram would take her to church on Christmas morning; she wanted to go because "Tom" had taken her on the other Christmas days and she had not even hinted her hope to Hardman less it should be taken from her, arguing with a queer kind of child's legic that the disappointment would be easier to hear the appointment would be easier to bear the longer it was deferred. Now, however, it was ruthlessly dashed by Sarah, and Rachel's silence turned to a very angry silence against Sarah herself, and she walked on with her eyes on the ground, She was so angry she would not even

ming about in her brain in a very tantalizing way while she went up to her izing way while she went up to her room. In spite of it all, however, she slept the moment her head to ached the slept the moment her head to ached the spillow, and when Sarah came up to extend the light that peculiar woman nodded her head several times as she looked at the sound little sleeper.

"You've been in it to-day," she said to herself, "and you couldn't eat your dinner to-night because you'd been in it, as I ner to-night because you'd been in it, as I told Jeem, but he wouldn't give me no told Jeem, but he wouldn't give me no answer, only his bias look. But it's a comin', for I ain't a woman as gives up

Rachel only stood and involuntarily raised her eyes.

Nother bowed as if in apology for the slam he had caused, picked up his whip and apringing into his saddle was off at a rapid conter.

rapid canter.
"May I never be burned nor drowned alive?" said Sarah, "but he just done that to have a look at you."
"At me?" said Rachel, betrayed into speech by her utter astonishment at such a remark; it seemed to her as if the incident had been quite natural, and that the gentleman had hardly looked at her at all.
"Yes, at you," repeated Sarah; "I sup-

the gentleman had hardly looked at her at all.

"Yes, at you," repeated Sarah; "I suryose he's like the rest of them, wanting to know who you are."

"Who you are," the question that Rachel herself wanted answered, and that now, though she usually cared very little for what Sarah said, seemed to strike her with a new and more bitter significance. Of course she told Hardman all about it, and that practical man said it was all of a piece with Sarah's (elling fortunes out of teacups—that one thing meant no more a piece with Sarah's telling fortunes out of teacups—that one thing meant no more than t'other, and that Rachel was to think no more about it. But Rachel wanted confirmation of another of Sarah's statements—did Miss Burram never go to

church on Christmas?

To Hardman's knowledge, never.

"I wanted to go because Tom used to take me," she said, and then she sat down in her usual place, the little chair Hardman had made for her, and she was shent for a longtime. Hardman went on polishing the harness he had been encould no when she entered, but he could when she entered, but he gaged on when she entered, but he council not keep himself from glancing at her intervals, her silence being unusua being uausuall

ing.
"Jim." she said at lergth, "will you go

to church on Christmas a "To be sure, Miss."

"Oh, in the morning very early: the same as I do on Sundays; because after breakfart I'll have to drive to the depot to get Miss Burram's friends; leastwise, thet's what I'm draw a war and a sun and a sun and a sun a that's what I've done 'most every Christ-mas since I've been here."

There was another pause on Rachel's

The short December day was going ou

The short December day was going out with a speed that reemed to make a light necessary all at once, and Hardman went to get the lamp. Rackel rose.

"Christmas Day will be just like Sunday?" she asked, "won't it?"

"Just the same, Miss."

"I mean, that I guess Miss Barram won't noice me any more than she does on Sandays when she has her company?"

pany?"
"I think it will be pretty much the same," he answered, but she, hardly waiting to hear him, went rapidly out of the carriage-house. When he had lit his lamp he went to the door and looked

He could not even see her fleeing figure, but he fancied he could detect the sound of her steps along the hard crisp ground, even above the monotonous wash ground, even above the monotonous wash
of the water on the beach; but the steps
seemed to be in the direction of the
beach instead of the house. To assure
himself he went also in the direction of the beach, stopping short when he came in sight of Rachel standing there. In her in sight of Rachel standing there. In her gray fur cloak and her motionless attitude—there was not wind enough even to flutter her garments—she looked almost like a part of the gray light that had seitled upon everything. In a moment she flung the cloak back and stretched out her arms to the water. Hardman fancied he heard her call "Tom," and then he saw her kneel: but the fast groxthen he saw her kneel; but the fast grox ing darkness was making her figure in-distinct and giving the simple-hearted man no little anxiety as to the propriety man no little anxiety as to the propriety of Kachel so exposing herself. With a delicacy above his kind he was unwilling to introde upon her, and he tried to con-sole himself with the fact that the weather sole himself with the fact that the weather was unusually mild—to his own knowledge the mildest at that season for years. In a few moments, however, Rachel herself relieved his anxiety by rising quickly and darting homeward, patsing Hardman without season him. man without seeing him.

CHAPTER XIV.

"Merry Christmas!" The words seemed spoken into Rachel's ear as she awoke; she was positive she heard them, and she sprang up in bed and looked abouther; there was no one in the room but herself, and with a sob she lay down again, clasping her hands over her breast and shutting her eyes and her

breast and shutting her eyes and her teeth hard to keep back her tears. "I mustn't," she said to herself, "I mustn't; I promised Tom I wouldn't, but it's Christmas," and then the thought of how on every Christmas that she of how on every Christmas that she could remember, she had been awakened by "Tom's" "Merry Christmas" shouted outside of her bedroom door, and a little later, followed by Tom himself with his simple Christmas gifts, was more than she could withstand, and she pulled the she could withstand, and she pulled the quilt over her head and sobbed violen'ly.

She was sobbing sil when Sarah, at her usual hour, knocked at the putting her head outside of the quilputting her head onleide of the quilt long enough to say, "Come in," she immediately covered her face so that no trace of her grief could be seen. But Sarah was full of a parcel that she carried washes her care and with her carried washes. ried under her apron, and with her eyes upon that she said, the moment she en-

" A merry Christmas to you, M'ss; and I've got something for you as meself and Jeem, and Mrs. McE vain made up to I've got so give you. Jeem didn't want anything told about his part in it, but I wouldn't told about his part in it, but I wouldn't hear to that, Miss, as he was the one that give the most to it. Meself and Mrs. Mc-Elvain had been makin' it up, secia' as you was away from your own folks and more like to be lonesome this first Christmas than any other time—and we didn't know as how Miss Burram would make any more of a Christmas for you than she does for the rest of us; so we thought you'd be pleased like to get some thought you'd be pleased like to get some little thing from us, as was given with a good heart from all of us, Miss; and when good heart from all of us, Miss; and when Jeem came to know what me and Mrs. McElvain wanted to do, he took a hand in it too; but, as I told you, Mss, he didn't want nothin' said to you about his characteristics. hare, only I couldn't have it on my conscience to consent to that—so here it is, Miss, and a 'Merry Christmas' from all

As Sarah's speech progressed the quilt As Sarah's speech progressed the quilt was gradually disappearing from Rachel's face, and with Sarah's lest word Rachel's was sitting up in the bed, beholding with a mazement a large, and gaudily dressed doll that Sarah was presenting to her with every evident pride and delight. The child found voice enough to say:

"Thenk you, thank all of you," and lor?"

affright at the nearness of the horse, but Rachel only stood and involuntarily raised her eyes.

Nother bowed as if in apology for the slaum he had eaused picked on his whip with the state of the stat

from sudden joy at having been so remembered.

Sarah's description of Miss Burram's refusal to celebrate Christmas as Christian people did was not exaggerated—she did not even meet her Charge with a "merry Christmas," and the Charge could not have said "merry Christmas," to Miss Burram if it were to save her life. Nor was there any reminder of the festival in anything about Miss Burram—the breakfast was like the breakfast of any other day, silent, and without a ripple of the cheer that enlivened almost every other-bome. After breakfast Hardman was sent for the expected guests, and Rachel was left to do as she chese. She chose to walk upon the beach, but a strong desire was drawing her to go outside Miss Burram's gates. The day was warm and bright enough for epring, and

side Miss Burram's gates. The day was warm and bright ecough for epring, and the atmosphere was unusually clear; Rachel could see much farther across the Rachel could see much farther across the bay than she had dore for a week, and the very water had a clearness and sparkle that seemed to make her spirits lighter, but at the same time intensified her desire to go without the gates—to go to church—Hardmen's church.

It would be dischedient she know that

her desire to go without the gates—to go to church—Hardman's church.

It would be disobedient, she knew that, and she said so to herself many times as she paced the beach; she might ask Miss Burram's permission, but she was sure it would not be given, and anyhow she would not, could net, think of asking a favor from Miss Burram. If she could just go to church it would seem like being with Tom again and Miss Burram wouldn't know, and it would make her, Rachel, very happy. The temptation grew stronger; it actually made her leave the heach and made her go to the Rachel, very heppy. The temptation grew stronger; it actually made her leave the beach and made her go to the part of the grounds most removed from the house, and where there was an unused path leading to a small gate which opened upon the read, but which gate was seldom or never used. She knew where the key of the gate hung in the carriage house, for noticing it one day and asking about it, Hardman had told her. When she reached the gate she turned and fled back, fled as if she were fleeing from a pursuer, back to the beach, turned and fled back, fled as if she were fleeing from a pursuer, back to the beach, and for ten minutes she fought anew the temptation. Then the temptation con-quered; and frightened and bold at the same time, she hurried to the carriage house, snatched the key from its peg and fled to the gate. Her hands trembled so house, snatched the key from its peg and fled to the gate. Her hands trembled so much she could scarcely lock the gate behind her, and pulling her large beaver hat as far over her face as possible, she walked quickly in the direction of Hardman's church. She had not far to go, and the hour being that of the principal service at the churches, she did not meet any one till she found herself at the halfonen door of the church.

open door of the church.

It seemed to be full of people, but as It seemed to be full of people, but as their backs were toward her, Rachel felt emboldened to go quite within and wedge herself in an sngle formed by the jutting out of a part of the resr wall. Just opposite the angle was the stair that led to the choir. Her heart beat furiously, but still she felt assured, because no one saw her, and the clergyman just ascending the pulpit was too remote to give her any uneasiness even if he did notice her. It was so still that she was almost afraid to breathe, and she wedged herself against the wall at her back in order to be

afraid to breathe, and she wedged herself against the wall at her back in order to be braced against the making of any untoward sound or motion. But, with the first sentence from the pale, spare men in the pulpit, she iforgot! everything else. Did he know about her that he was preaching about the virtue and the reward of obedience, and the duty it was to do kipd things even to those whom we do kind things even to those whom we

disliked?
His eyes, dark, glittering ones, seemed to her as if they were fixed upon her face, and his finger, as he raised his arm in exhortation, seemed actually to point to

She could have cried from remorse for her disobedience when he had finished and she wanted to flee home; but the music chained her; it was like the music she had heard with "Tom," and she could not leave it, and, divided between remorse and rapture, she remained wedge against the wall till the sound of some one descending the stair just at her right caused her to look up. It was Notner; his eyes met hers, but there was nothing in the expression of his face to show that in the expression of his face to show that he remembered ever having seen her before. And, having given that one brief glance, he passed out of the church. Rachel went out also, and, runninz, never stopped till she was within Miss Burram's grounds.

Had Hardman been in the carriage house and up to her own room,

Instead of being summoned to an early dinner as on Sandays, she was surprised by a message from Miss Barram, born by Sarah and delivered by that perso by Saran and delivered by that person with a kind of breathless amazement. "You're to have dinner with the company, Miss; so you're to have lunch now, and after that you're to put on your blue walkert desay."

"Dinner with the company!" Rachel was appalled; in her present state of misery she wanted no company but Hardman, whom she was longing to see in order to get some relief by telling him what she had done. Now there would be what she had done no opportunity to see him all day because dinner with the company meant dinner at 5 o'clock in the evening, and Hardman at 5 o'clock in the evening, and riardman would not be free from his duties before that time, which, to-day as on Sundays, kept him a good deal about the house. And the companyl those staid people who came every Sunday and who were so utterly strange to her; it made her almost sick to think of meeting them.

When Sarah came up to help her to dress she was bolder than ever in intrud dress she was bolder than ever in intrud-ing her gossip, presuming upon Rachel's obligation for the gift of the morning, and Rachel, partly for that reason, but more for the reason that she was paying hardly are attention, was forbearing to the deany attention, was forbearing to the de-gree of maintaining an absolute silence. So long, however, as the woman could talk without being reproved or awad into quiet, it make little difference whether quiet, it make inthe difference whether she was answered, and Rachel's patient silence, so different from her usual man-ner, emboldened Sarah to lead up to a re-quest that she had for days been think-

ing about.
"There, Miss," she said, as she finished buttoning Rachel's dress, "you look like

a little queen."
But the little queen was not moved by the flattery; she said only:
"When am I to go down to the par-

Rachel sat down, relieved that there

was still so much time before meeting the Sarah put her hands under her apron

Sarah put her hands under her apron and began to twirl her thum'ss.

"It's about Jeem, Miss," looking down at her apron; "heinz as he's cut on the bias, and has to come to things in a roundabout way, Id like to help him, Miss, to get them straight."

Rachel stared.

"He's a lone man, Miss, without the comforts of a wife, and that's a hard thing at his time of life—and he's had me out sallin'—"

Rachel stared harder than ever, but Sarah's eyes were still fixed upon her spron, "He's had me out sailin' threatimes, a thing as he hasn't done to no times, a thing as he hasn't done to no times, a thirg as he hasn't done to no other woman to my knowledge, and he's locked at me, Miss, and Mrs. McElvain savs when a man takes a woman out sailin' and that man looks at that woman, it's a sign that he has a tender feetin'; an! I was a thinkin', Miss, if you'd write it for me I'd send it to him and he'd get it quick."

"Write what?" burst out Rachel.

"Why, that I'm willia' to marry him;

"Write what?" burst out Rachel.

"Why, that I'm willia' to marry him;
I'll tell you what to say, but I can't write
meself, and Mrs. McElvain can't write
either very good, butshecanie ad writin';
don't you see, Miss, what I want?"
Rachel did see enough to know that
what Sarsh wanted, she, Rachel, did not
want at all; she shrank from the very
thought of having Hardman marry Sarsh,
but how could she refuse Sarsh's request.

"You'll do it, Miss, won't you?" the
woman went on, beginning to apprehend
a refusal from the solemn expression of woman went on, beginning to apprehend a refusal from the solemn expression of the child's face. "You see, I'd like to get it to-night, and I can hand it to him meself when we're all parting for the night, after supper. I made him a present of a mrifler for his neck this morning, and the way he smiled when he took it was enough to cheer any woman's heart; so, if you'll only write it for me now, Miss, I'm just in the humor of tellin' you what to say."

Rachel went to her desk, and Sarah ready to hug hercelf in her delight that her request was to be granted, began, the moment that Rachel had dipped her pen

nto the ink:
"Dear Jeem,"
"How do you spell Jeem?" asked the "Spell it anyway you like, Miss; I'm not particular, and I den't think Jeem will be."

Rachel wrote "Jeme." TO BE CONTINUED.

THE RISING OF THE WATERS

It was the night after Bally ellis. The men were asleep in the valley, on the grass, under the hedges, where-ever they could enjoying a needed and ever they cou'd enjoying a nee well earned rest, for they had proved the manhood that was in them on that

memorable day. Only an old scout on the hills around was awake, keeping watch and ward.
Lights glimmered faintly in the windows of a farmhouse on the verge. They glimmered presently more brigh ly, as the door opened and a beam of light shot outwards on the bawn, and again grew darkened, as a form ap

peared thereat, blocking it.

The form appearing at the door whistled, and from the gable end a

me. Don't be long."

The door closed the form re entered, and the stream of light of light was shut off. Less than half an hour afterwards the door opened, and two men entered and were shown into the par

Dwyer. It is most important it should and fire. reach him at once. I select you be cause you know the Wicklow hills so well. You cannot go Arklow way, besause the soldiery are all around there

-guarding every road."
"Very well, Mr. Ryan," said the young fellow addressed, readily.
"You will go with him, Mick, because it is too important to be chanced to one. Anything may happen to one in such times as these. But two will be able to help one another, and if evil mischance comes to one the other can ake up the running. You under-

atand ? "Very well. When will you be ready?" They understood.

They would be ready in half an

hour. The letter was handed to them, and with muskets strapped across their shoulders, they got into these saddles and moved across towards the bawn gate. Other riders had owned these horses and sat in these saddles that morning—men with gleaming helmets and high plumes thereover, with burnished breastplates, steel shoulder-straps, and swords by their sides—but se men were lying somewhere in the valley, too, and would never again mount horse or sit in saddle.

There was a heavy mist, the mist on summer night, lying over the ground but the moon would be up presently And, indeed, as it was, the round silver orb was creeping slowly into view over the sky line of Carraclough. It was a strange and unaccustome

scene its peaceful rays would stream down on a little later ; but the two way-farers never even thought of that they turned their horses' heads northwards.

Taey could not go by the Arklow way, as Esmond Ryan had told them nor, indeed, by any of the known roads; for, after the events of the day became known to them-and ill news travels fast-the crowding soldiery would be keeping watch and ward everywhere. They, therefore, d the meadow-lands and corn lands, and towards the Wicklow hills The moonlight kept them in company until the gray light came creep

"Not till a quarter to 5, and its only 4 now—and I'd like to ask you something, breast of the Irish Sea, and then the moon and the possible of the Irish Sea, and then the moon and the possible of the Irish Sea, and then the moon and the possible of the Irish Sea, and then the moon and the possible of the Irish Sea, and the moon and the possible of the Irish Sea, and then the moon and the possible of the Irish Sea, and then the moon and the possible of the Irish Sea, and then the moon and the possible of the Irish Sea, and then the moon and Irish Sea, and moon and the peeping stars shut up and disappeared. And by this time they had gained the friendly shelter of the hills. Carn Tual, high and mighty, was in front of them, and, like a genial Irish mountain, put on a friendly smile of golden rays on his summit to welcome them at the time they drew near.

SEPTEMBER 28, 1901;

It was a glorious summer morning. The sun's rays came slantingly across the distant sea, the air was sweet and fresh, the heather around was creep-ing into redness, and, except an odd lark singing high in the morning air, there was not a thing or a sound about. Whatever noise there was arose from the striking of the horses hoofs against the stony way. The air in these high latitudes is exhilarating, and the travellers felt its effect. They were enjoying it to the full as they moved on in single file, non speaking, silent. The sensations were much too pleasant to be interrupted by talk.

Presently, however, the silence is the one behind says in a low voice and startled—
'Look, George!—look!"

Majone turned round quickly in his saddle and looked at the speaker.

He was about to ask "What?— Where?" but his eyes following the other's gaze, which was fixed in a westerly direction, he did not need to put the query.

He saw it all at a glance.

This is what he saw : A troop of lancers, the morning sun shining brightly on their pennons and their red coats bringing out the colors their red coats bridge. By their sides with strange avidity. By their sides hung their swords, and in their hung their carbines. They were going along the ancient military road, so long unused as to have fallen back into its original savagery, but now they halted, and the forms in the saddles turned their

faces eastwards. "My soul to glory ! They see us !" exclaimed Malone, in the instant in which he took the scene in. It was easy to take it in ; for, with the clearness on the air and the fresh brightness of the sun-rays, they did not seem a quarter of a mile away, though

they were probably a mile.

'That they do," said Maher.

'We had better ride for it. They

will be on us immediately."

They were, indeed; for presently the troop went about and were riding in their direction. It did not need much urging to send the two travellers pressing forward. They carried their lives in their hands on a very short lease-and both knew it.

they went forward.

Their horses were not very fresh. They had seen a good deal of exercise before their former the previous day, owners had fallen from the saddles, and save the rest during the evening and early part of the night, had had little for some time. And they had come along, troublescme, tiring way already. But they were strong and in good condition, and they were now

put to their best. Over the rocky heather, taking ad-"I want you to look up Mick Maher vantage of a sheep track wherever and George Malone, and send them to they found it, pounding over the shingle into a depression and urging their horses up the other side, they went en. But the others behind, some ten or twelve, were equally well mounted, and their horses were fresher, so they kept their own with them, if, indeed, they were not gainentered and were shown into the particle of the particle of the table.

"George," said he who sat at the head of the table, to the first who entered, "I want to send this letter to the particle of the table, to the first who entered, "I want to send this letter to the particle of them, if, indeed, they were not gained more rapidly if some of them from time to time, when a good occasion arose, did not stay to sight their carbines and not stay to sight their same their carbines and not stay to sight their same time.

> The boulders, as they came to Carn Tual, became more frequent and the way heavier. They had to ridescramble, rather-around these huge masses of granite, and were sorely delayed. True, their pursuers would have to do the same thing; but these detours making large curves, were bringing them within easier range of gunshot, and if man or horse got a bullet, then where were they? It was all up with them. And what 'all up "meant they very well know. The military doings in Wexford and Wicklow left no doubt about that. "We'll never make Glenmalure,

George," said Mahar, one time when bullets came singing around, and they could hear the laughing shouts and hails of their pursuers—laughing, 80 sure were they of their prey. horse is getting tired." "Well, we must do the best we can.

God is good!" returned Malone.
"Push on; we're nigh a mile ahead of
them still. Push on!" Malone had not much more hope of

a successful ending than the other out he was of a cheerier nature, and thought, moreover that the good word was just as useful as the bad one. They left Carn Tual to their right,

and from its high base the ground sloped.
"Now, Mick, we're all right.
We're going down the hill. Mind your
horse's feet; keep a fast hold on the

reins, and we'll make it yet. Good gracious! What's amiss? The curving path had left pursuers and pursued not quite a quarter of a mile away, as the crow files. They

were at the ends of a large chord. -from the circumstances of the ground-exposed, and the former had taken advantage of the position to fire a volley.
"My horse is hit in the shoulder,

George. See."
Maher rubbed his hand along the shoulder, lifted it for view-it was streaming with blood.
"That's a bad job, devil a worse,"

said Malone as he reined np. "Will he be able to carry on, d'ye think?" But he got no answer, for the horse presently shivered a bit, shock himself. "Will ears fre It was there. plunged forward on his head and side, and took all Maher's quickness to get view of feet out of the stirrups before he soldiers and save himself from being pot ther with ho

Each

come de

or both

close t

shiver

The

more Briton

Mick

thra

The cheers and ribald shouts of their with ho pursuers were plain enough now— plain almost as if beside.

"If I were never to see the setting the ne "If I were never to see the setting sun again I'll put a kink in their laughing," said Malone as he leaped out of the saddle, and slinging his gun, got it ready. "Don't mind that horse, Mick, don't bother yourself about him, he'll never travel a foot again. Get your gun. It was fortunate the horse was a

trouper's horse and could stand fire, for they both rested their muskets on his back, took steady aim at the yelling pursuers behind, who were in no hurry now knowing their prey was wante certain, and fired. They were both good shots. Much firing at hares and wild fowl in these

same regions in the more peaceful days had made them so. When the days had made them so.

smoke lifted they found that their pursmoke lifted they found that their pursmoke lifted they found that their pursuers had something else to occupy elves with than yelling forth ribald insults. They were in a state of confusion, and their horses were rear

ing and trembling.
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all the loonies I ever saw! Jump up, will you—while there's time!" The words came in a wildly desperate voice-hot with indignation and

Mick Maher did as he was told.

We'll never make it, George," he "We'll never make Glenma-This horse is tired, an' two's too "He wouldn't be much the better

for having your saddle on him," said Malone angrily. "Anyhow, we can only do the best we can. "It's all in the hands of God! How dreadful dark it's growing !"
Two were too much on him, as Mick Maher had said. That was evident from the labored way in which the

from the labored way in which the horse strove to get along. That was quite evident. All the more evident when, going through a narrow cleft, he staggered visibly against the cleft side rock, scraping the rider's shins. George Malone felt Maher's fingers, belding on to him, go in through his holding on to him, go in through his

'Never mind," he said, in reply to this unintended remark. "It's all right. The best horse in the world might do that. Did you bring the

cartridges?"
"No," said Maher with a choke " No, they're under the saddleskirts. I never thought of them. Why did you hurry me ?" This seemed to be the last straw for

Malone.

"Ah—oh my!" he said gulpingly.

"Yes, I know. I forgot all about the cartridges. Never once thought of 'em, no more than yourself. Oh, my Do you know what we'll do, Mick?"

"We'll make for Darrycorrig. It's all we can do. We'll get shelter there

a bit."
"But what's the good of that?" broke in Maher, with something like a sob. "They can shoot us from the anks, like bares in a trap.

"It's the only thing to be done.
It's better than hiding in the boulders here, where they could stalk us at their like deer. Isn't it growing itfully dark?"

It was indeed growing frightfully dark, as their horse, under its double weight, stumbled along. One would think old Carn Tual was putting or mourning for them-as indeed well he might. Men could not bein much more deadly plight-in worse extremity They had some six miles to go, perhap eight, to reach Glenmalure. The might as well try to make their hors fly to the moon! They had only thre to reach Darrycorrig—they might, b a miracle, reach that. It was no much; but, at Malone had said, it was the only thing to be done.

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something like what they call a cand

in Arizona—about a mile long. the long aforetime, when Wicklow w and rent and torn by conve sions of nature, before the form of m had been seen on this round globe, had been made. Just as the scalp h been rent asunder-just as the sev ance where the Avoca ru through at Cconbane had been ma -just in a similar manner had nat made this great rent. It was not m than twice the length of a horse's le in width, but it was v deep. Its sides were studded v protruding rocks, out cropping gr ite, and among these grew in plustraggling with bushes. Others its walls were steep as the side-walls house. And helder in the hed of a house. And below, in the bed of ravine, ran a tiny brook-tiny no the summer, but roaring wild in winter, when Carn Taul caught rains and the snow smelted on its summit and sides. To its sh they turned their horse's head.

Pounding down the rocky floundering across the spaces of sh heath, laboring heavy and with lifeless strides, their steed fi reached its edge, about centre in its length. They did not e he would do so much But he did whipping off the winkers, they t him loose and crept over the e the precipice, just as the yell shouts of their pursuers came of

said Malone as he reined np. "Will he be able to carry on, d'ye think?" But he got no answer, for the horse resently shivered a bit, shook himselfplunged forward on his head and side, and took all Maher's quickness to get his feet out of the stirrups before he fell, and save himself from being

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The cheers and ribaid shouts or their pursuers were plain enough now—plain almost as if beside.

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banks, like bares in a trap."
"It's the only thing to be done.
It's better than hiding in the boulders here, where they could stalk us at their case like deer. Isn't it growing frightfully dark?"

See here! What is up? The stock of my gun's all wet."

They had been hiding very near the bottom of the canen, and the barrel of

dark, as their horse, under its double weight, stumbled along. One would think old Carn Tual was putting on mourning for them—as indeed well he might. Men could not bein much more deadly plight-in worse extremity ! They had some six miles to go, perhaps eight, to reach Glenmalure. They might as well try to make their horse fly to the moon! They had only three to reach Darrycorrig—they might, by a miracle, reach that. It was not much; but, at Malone had said, it was the only thing to be done.

Darrycorrig was a narrow ravine—something like what they call a canon in Arizona—about a mile long. In the long aforetime, when Wicklow was tossed and rent and torn by convulsions of nature, before the form of man had been seen on this round globe, it had been made. Just as the scalp had been rent asunder—just as the sever ance where the Avoca runs through at Cconbane had been made iust in a similar manner had nature made this great rent. It was not more than twice the length of a horse's leap in width, but it was very deep. Its sides were studded with protruding rocks, out cropping granite, and among these grew in places
straggling with bushes. Otherwise
its walls were steep as the side-walls of
a house. And below, in the bed of the
ravine, ran a tiny brook—tiny now in
the summer, but roaring wild in the
winter, when Carn Taul caught the
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struck tones.
"I did! I saw it—saw them," said
Maher, while his form shivered and
shook, and his face had grown the
color of the newly dead. protruding rocks, out cropping granrains and the snow smelted on its tall summit and sides. To its shelter they turned their horse's head.

Pounding down the rocky ways, floundering across the spaces of shaggy heath, laboring heavy and with dead lifeless strides, their steed finally he would do so much But he did, and whipping off the winkers, they turned him loose and crept over the edge of the precipice, just as the yells and shouts of their pursuers came on their describe. The look that Dante tells buy and have anything they want. The young men know all these things who see Death before them—and Hell who see Death before them—and Hell clerks or professional men—they know after.

The two men, unspeaking, stood they can't give the girls what they proceed against Nestorius, and if he proceed against Nestorius ag reached its edge, about centreways in its length. They did not expect

ears from behind the boulders, not there for full half an hour, watching have been used to, and they won't ask three hundred yards away.
It was not much of a shelter, when

Each bank commanded a complete view of the opposite side, and if the soldiers went to the far bank they could pot them at their leisure-riddle them with holes, like a cullender while they were helpless to reply ; or they could come down the canon from either end, or both ends, and capture them. From the near side, the projecting stone under which they crouched protected them in a degree. The darkness, or cloud, or whatever it was—so very un-usual of a summer's day—protected them also. But it was a poor shelter, and a dismal business at the best, and Dath was spreading his wings very close to them. They could feel his icy, shivering breath on their faces.

The second plan was that adopted by the soldiers, perhaps in ignorance of the ground — perhaps because they wanted to take them alive to wreak wanted to take them alive to wreak more tortures on them. The Ancient Britons were a nice lot, and if any-thing, the Hessians were worse. One party rode up and, dismounting

at the Carn Tual side, entered the gorge; the other went to the lower end and entered there. They were caught as a hare between two nets, or a sal-

mon in the weir.
"I knew we'd be caught here, Mick Maher said. "We're just like rabbits in a ditch, with the ferrets

thracking 'em up."
"We have done the best we could. God help us! An' that's not much. "Well, crying will make it no better. Say a prayer or two and I'll share my cartridges with you. We'll make last fight for it, anyhow," Malone said. 'It's so dark I can hardly see your hand," said Mick, after a minute or wo as he reached out for the cartridges.
'What's amiss with the day at all, at

all? "I'm blest if I know," said Malone, as mortal fear for the first time grew over him. God bless us! It's like a day that would be going to thunder, and yet it don't"

"I never saw a thunderstorm come like this, whatever it means," observed

They were quite right in saying so for the blackness was not that of a thunderstorm. A blanket of heavy clouds had covered the face of the sky, obscuring it completely-the result of a long spell of very hot weather. But it was not that blanket so much that made the intense gloom. Over the sea down Barringdarrig Way, there descended a funeral cloud, intensely black, almost blue black, from the clouds. And forthwith rose up from the sea another, coneshaped, to meet it-forming a waterspout. And this went whirling, revolving landwards. The two fugitives saw not all this. But they could see the top of the enormous cloud, and they could see the intense

blackness of the day.
"Listen! Eh! What's that?" as dull, subdued, sullen roar burst on their ears. "Was that a volley fired?" Malone answered. dull to be firearms. I think it must be "It isn't thunder, whatever it is,"

Maher said. And presently, the sky cleared and the summer day shone out, revealing

all things plainly.
"We had a better chance while it

"We had a better chance while it was dark," Maher said again. "Give me the cartridges. We ought to stay a bit apart. I'll fire at those coming up—you at those coming down."

"The very thing, Mick. God send they don't go to the other bank facing the change of the chang

There's no hope then. But, eh? See here!

rightfully dark?"

It was indeed growing frightfully lark, as their horse, under its double reight, stumbled along. One would

They had been nightg very near the bottom of the canon, and the barrel of Malone's gun was between his knees, the stock below.

'In the name of God! Look! The

It was, indeed, rising—fast, too.
Rising by the half-foot per second—so very fast that there was nothing for it stream's rising !' but to climb up by bush and rock as quick as they could. Even so the rising stream caught them, and their feet

and boots got wet.

They lifted themselves swiftly to near

"Oh! glory be to the high name of God! Mick Maher"—as he grasped the other's arms with figgers that the brim. seemed grown into steel—" there see there. Was ever anything like

Not often, indeed. A quarter of a that ! ing one another with a fear to which their former fear was as nothing, they watched it come. It did not take long to come and sweep by, but that passing, though instantaneous, seemed a

the red coated men, and to see the terrible look of unspeakable dread that was on them-a dread that there are no words given to any language to describe. The look that Dante tells

that stormy rush of raging water. It them to share what they can give.

passed like one solid mass and fell as

There's the whole thing in a nutshell.'

The apparition was afterwards plaint not peculiar to Frederick. The simply explained. The whirling waterspout, coming inwards, had struck Carn Tual and at once dissolved—fell in one mass. It had poured down the mountain sides and to the lowlands by the one way open to it-through the ravine or caopen to it—through the ravine or canon of Darrycorig; thence down the Carraway Stick, into the valley of Glenmalure, whence it rushed, doing immense mischief, back to its home again in the sea.

There were less thankful men in ireland that days and a good many less thankful men in ireland that days and a good many less thankful men in ireland that days and a good many less thankful men in ireland that days and a good many less thankful men in ireland that days and a good many less thankful men in ireland that days and a good many less thankful men in ireland that days and a good many less thankful men in ireland that days are good many less thankful men in ireland that days are good many less thankful men in ireland that days are good many less thankful men in ireland that days are good many less thankful men in ireland that days are good many less thankful men in ireland that days are good many less thankful men in ireland that days are good men in ireland thankful men in ireland that days are good men in its days are good men in

land that day, and a good many less religious, than George Malone and Mick Maher, as they emerged on to the solid bank and looked around them on

the smiling summer noon.

There was but one soldier left, he who had care of the picketed horses and him they had little difficulty in securing. The troop of horses they lead with them over the uplands and down into the valley. Then turning their faces westward, from the direction which the rushing waters had taken, they came to the end of Glen-mature and deflected northwards.

The summer eve was falling, and a

peaceful haze setting in over the Avonmore, at the time they stood in the shadow of Derrybawn, and handed Michael Dwyer the letter with the welcome news of Ballyellis.—The Southern Cross.

THE MARRIAGE QUESTION.

Father Coleman's Recent Agitation Rev. J. F. X. Coleman, of St. John's

parish. Frederick, Md., created some-thing like a sensation recently by announcing that he was about to take practical steps to increase the number of marriages in his congregation. Reporters from several of the metropoltan papers were sent up to interview Father Coleman on his ideas on matrimony and a matrimonial bureau. A perusal of the various interviews suggests that conditions in Frederick are little different from those in other parts of the country, and the same causes which lower the marriage rate there apply, with equal force, elsewhere. The Baltimore Sun devotes a lengthy

editorial to the subject, summing up the facts gleaned by its its interview er. "Father Coleman," says the Sun believes in the Biblical declaration

that it is not good for man to be alone and has noted with regret that the marriage rate in St. John's parish is far below the normal. As stated in the interview with him in the Sun, there are about 1500 persons connected with St. John's Catholic church in Frederick, of whom from 800 to 1000 are adults. In a congregation of this size, he holds 'there ought to be a couple of dozen marriages every year. Up to about ten years ago there was an average of about eighteen marriages a year. Now there are not more than four or five, if that many. One reason for the small number of marriages in his parish, Father Coleman thinks, ' is the lack of social intercourse among the young people, and some of his remedial plans will centre themselves about ways and means of bringing about more social reason, he concedes, may be found in the

EXCESS OF WOMEN OVER MEN in the parish, caused by the departure of many young men to other sections and cities in search of employment. The general industrial conditions may also have something to do with this lamentable decline in the matrimonial lamentable decline in the lattinum and require very little coaring market, he admits, but, he adds:
market, he admits, but, he adds:
bown at the bottom of it all lies the loget them up to the altir. When to get them up to the altir. When they hang back from pretty girls like they hang back it is due to practiwards luxurious living. Girls are those in Frederick, it is due to practice. not satisfied with simpler styles of living. Instead of that, they look for ward to having homes furnished ex-travagantly and elegantly. And the men know they are unable to provide the luxuries that are expected.

will be snapped up like hot buckwheat cakes and honey on a cold morning, and his matrimonial bureau will do a Whether the same state of affairs prevails in the other churches in Fred land office business all the year erick, Father Coleman does not know, but it seems probable that what is true round." of one parish is, at least, measurably true of others in the same community. If this be the case, Father Coleman's efforts should be seconded by the pas tors of others churches, until matrimony has once more became as popular in Frederick as it should be. No doubt the causes assigned by Father mile higher up a living green wall came swooping along, loaring with a mighty rush. It was high as a two-story house, and its front was perpendicular as a cloven cheese. It carried rocks, shrubs, trees—everything—before it and with it. Grasp ling one another with a fear to which Coleman all have something to do with between the two natures, thus aiming a deathblow at the doctrine of the Incarnation. St. Cyril, Bishop of Alexandria, a man of comis alleged by a male member of his congregation, who discreetly withholds his name, we do not undertake to af firm, but the indictment which they both bring against the ladies of Fred erick is one which is not confined to that city. Father Coleman says that 'girls are not satisfied with the simpler style of living,' and that the men, 'knowing they are unable to provide the luxuries expected,' think it better

not to take up BURDENS TOO HEAVY FOR THEM.
"The anonymous witness referred to shook, and his face had grown the color of the newly dead.

In that momentary rush by, they had seen men's forms sweep by on its surface like straws. They had time in that swift glance to note the faces of the rad costed man, and to see the They know about the easy lives they lead—the majority of these girls haven't a care in the world. They don't know what it is not to get and

should prove recalcitrant to depose him from his office and appoint some one in his place. Cyril wrote to Nes torius communicating the decision of Celestine and requiring him to obey the decision and recent his heresy. non-marrying young man in all parts of the country makes the same excuse Nestorius did not deny the authority the Pope, but sought to evade the defor his failure to do his duty. That there is at least some ground for his timidity will be generally admitted. Luxury is the vice of the day, and cree by delay and finesse. He had gained the good will of the emperor, Theodosius, and induced him to call a many persons are more afraid of general council, thinking that he plainness and simplicity of living than of debts er ill-repute. They want to

ropolitan see, would preside, and have things all his own way. The council was called, but before the bishops were start housekeeping in a stylish way and to keep pace with friends and ac-quaintances of larger incomes. Girls who have this idea of married life do all assembled Cyril published the papal decree of deposition of Nestorius, gether with the only conditions on which he could be restored. This put well to remain unmarried, because if they put this idea into practice they a new face upon the matter. The Pope had written to Cyril, after

are sure to bring their husbands no thing but misery. It may be noted that the girls who are accused of being stating the importance of the case : Wherefore, assuming to you the luxurious and idle, and whom young authority of our See and acting in our men are said to be stead and place, with delegated auth AFRAID TO MARRY ority, you shall execute a sentence of on that account, are not alleged to be this kind, not without strict severity, averse to marrying even poor young men. They, it would seem, are in viz., that unless, within ten days after this admonition of ours, he anathemageneral quite willing to make the venture. It is the poor young men tizes, in written confession, his evil teaching, and promises for the future to confess the faith, concerning the birth of Christ, one God, which both who are not willing to marry them, not merely because they cannot give them all the things to which they have been accustomed, but because the Church of Rome and that of Your Holiness and the whole Christian rethe girls cannot bring to the matriligion preaches, forthwith Your Holimonial alliance qualities essential to its success. Practical household acness will provide for the Church.

complishments are necessary in the

wife of a poor man, and if the woman

is lacking in these, the poor man should not marry her, no matter how

lovable she may be. Few men want their wives to be drudges, but women

must be qualified to be real helpmates

if the average matrimony is to be maintained. A man with a small sal-

ary cannot afford the luxury of a wife

who knows nothing about cooking,

sewing and the other hoehold duties

The servant girl problem of the day is

to a certain extent the problem made

and if the husband has not means t

do them if the wife does not?

hire a servant, or one cannot be ob-

tained, as is often the case, who is to

"Higher education for woman is a

able and happy.
"It may not be improper, therefore

to suggest to Father Coleman that an essential point in his scheme for the

promotion of matrimony is to impress

authority for the declaration that a

that she is a maker and not a marrer.

That many young men are fond o

luxurious living themselves and avoid

of them are strongly inclined to matri

monstrate their fitness and ability to be the helpmates of poor men, the girls

THE CASE OF NESTORIUS.

The agitation of the period, as is

well known, arose out of the heretical teaching of Nestorius, Archbishop of

Constantinople, who attributed to our divine Lord a human personality,

thereby denying the substantial union

manding disposition, great in tellectual power and immense zeal, was the champion of orthodoxy who confronted Nestorius and sought

by every means in his power to bring

he arch heretic to a better mind. But

the great fact that the Pope of Rome,

as the successor of St. Peter, was at

that time looked upon and treated as the infallible teacher and final court of

appeal in the Church. Cyril appealed

to Celestine, the reigning pontiff, laid

the whole case before him, and asked

The Pope called together a number

of Bishops, who happened to be in Rome at the time, and after mature

deliberation Celestine renewed the anathems of his predecessor, Damasus,

against those who assert that there are two Sons of God, thereby denying the hypostatic union of the two natures,

for his solemn decision.

upon the feminine mind the importance

That language is clear and emphat. ic, and it is enough to say now, that that decision, grounded upon the fact that the Pope was the successor of St. Peter was recognized by this general Council of Ephesus, which, after much debate and great opposition and tergiversation on the part of Nestorius and his friends, decreed accordingly.

The history of this Council, as well as that of Chalcedon, as given by BUSINESS Father Rivington, is exceedingly interesting and must convince any candid person who will take the trouble to read his book. Our limited space will by the incompetent woman who has married without knowing anything not allow us to dwell any further upon either at the present time. - Sacred about housekeeping. The mind of the progressive woman may revolt at the suggestion that she should be able and willing to perform menial offices, but these are things that have to be done, Heart Review.

Only truth commands truth ; he who lies will always be deceived. An old toper says it's the drinking between drinks that hurts a fellow.

Don't think that eruption of yours can't be ured. Take Hood's Sarsaparilla—its vir tue is its power to cure.

You Have Catarrh.

good thing in its way, but may it not have anything to answer for in crowd ing out the practical and essential You Have Catarrh.

You have had it a long time. Probably it is getting worse, but still you neglect it. Neglect it despite the fact that this is the best season of year to cure Catarrh. It's easily and permanently cured by the very pleasant, medicated air treatment, "Catarrhozone." You must know the name for everybody is talking of its wonderful cures. Catarrhozone is the only remedy that promptly, effectually, always cures Catarrh. Doctore recommend it, and druggists sell, it in two sizes, 25c and \$1.

They Drove Pimples Away—A face knowledge that every housewife ought to possess? Does a man want to marry a cook or a housekeeper? the advanced girl may ask in lofty scorn. Certainly not, as such. Neither does he want to marryleimply a human graphophone full of colllege 'ologies,' which has a smattering of everything under the sun except how to make home comfort.

in two sizes, 25c and \$1.

They Drove Pimples Away—A face covered with pimples is unsightly. It tells of internal irregularities which should long since have been corrected. The liver and the kidneys are not performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests. Parmelee's Vegetable Pills will drive them all away, and will leave the skin clear and clean. Try them, and there will be another witness to their excellence.

INDIGESTION, resulting from weakness of

not merely of being willing to marry, but of being fit to marry. If there is authority for the statement that a young man made, there is the same authority for the deseration that INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsapar-illa, the greatest stomach tonic and cure for DYSPEPSIA. young man married is a young man married. Whether he is made or ....THE....

marred depends largely upon the maid, and the maid should see to it SAMPLE WONDER marriage because they are too selfish to surrender their pet indulgences goes WORKING without saying. But the great majority mony, and require very little coaxing cal conditions which they are not able to solve. If Father Coleman can get the girls of his congregation to de-

LARGE

and all other TEST IT

and K.D.C. Pills Mention this Paper

mailed on receipt of 10 Cts.

Stomach Troubles PROVE IT

MIGHTY CURER

INDIGES-

TION

....oF....

Highert Endorsements K.D.C. Co'y, Limited, New Glasgow, N.S. or 127 State St. Boston, Mass.

Let it Alone.

Scott's Emulsion is not a good medicine for fat folks. We have never tried giving it to a real fat person. We don't dare. You see Scott's Emulsion builds new flesh, Fat people don't want it. Strong failing in this, the opportunity was offered of illustrating to all future time people don't need it.

But if you are thin Scott's Emulsion is the medicine for you. It doesn't tire you out. There is no strain. The work is all natural and easy. You just take the medicine and that's all there is to it.

The next thing you know you feel better-you eat better -and you weigh more. It is Send for free sample. a quiet worker. wrote a long letter to St. Cyril stating the whole case and authorizing him to

SCOTT & BOWNE, Toronto, all druggists.

# Scrofula

What is commonly inherited is no crofula but the scrofulous disposition. This is generally and chiefly indicated by mtaneous eruptions; sometimes by paleless, nervousness and general debility. The disease afflicted Mrs. K. T. Snyder, Union St., Troy, Ohio, when she was dighteen years old, manifesting itself by a bunch in her neck, which caused great pain. was lanced, and became a running sore.

It afflicted the daughter of Mrs. J. H. Jones, Parker City, Ind., when 13 years old, and developed so rapidly that when sha was 18 she had eleven running sores on her neck and about her ears.

These sufferers were not benefited by professional treatment, but, as they voluntarily say, were completely cured by

Hood's Sarsaparilla This peculiar medicine positively corrects the scrofulous disposition and radically and permanently cures the disease.

The Whole Story Pain-Killer Used Internally and Externally.

Educational.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must each London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

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o stop your paper unless the amount
ue is paid.

LETTER OF RECOMMENDATION.

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

e faithful.
sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, Sept. 28, 1901.

A NEW REVISED BIBLE.

The American Committee which aided in the revision of the Bible in 1884 have at length issued another revised version differing in many important points from that of the British revisers which has now been before the public for seventeen years.

The two Committees, British and American, did their work of revision independently at first, and the British revisers had, in fact, gone twice through the books of Moses before both began to work together, but the proposed new revision was submitted, so far as it was prepared, to the American revisers, and all suggestions of the latter were carefully considered on their merits before the British Committee issued their version, and some of them were adopted.

By agreement, the proposed American readings which the British Committee did not adopt, were placed as a supplement to the British version and in this way the revised version was issued. Of these various readings, some arose out of differences in the Euglish and American use of words: others express a preference of one out of two possible interpretations, and in this case one was placed in the text and the other in the margin, whereas the American Committee preferred that the marginal reading should be placed in the text, while the text should be put in the margin; and others involved a real difference of interpretation.

But now, the survivors of the American Committee, apparently fearing that their proposals might pass into oblivion, determined to issue their version of the revision, and volume is the result.

The revised version itself as issued by the British Committee was not as favorably received by Protestants as it has made but little if any headway, not having been officially adopted by any of the sects, nor even by the Anglicans who were the first movers in the work of making the revision, the Convocation of Canterbury having laid down in May 1870 the rules according to which the revision should

be conducted. The newly published American version has met with less favor from the American press than even the British revision, and the generally expressed opinion is that it will disturb the faith of the public even more than the British version has done.

The principal purpose of the American revision is to use modern language instead of certain archaic expressions which occurred in the King James version and are retained in the British revision. This purpose does not meet with very general approval. Thus the Baltimore American

There is not one of these words which would puzzle a half grown schoolboy. Some have acquired two meanings instead of one, with the passage of time, like many other words in the language, and ordinarily intelligent people are familiar with There are words in the Bible which may fairly be called obsolete, but they are not many, and with some executions, they are of a kind and in places not to interfere with the reading or study of the sacred volume. Had the revision Committee confined itself to changing these, there could not have been much ground for criticism, because they would not have disfigured the text appreciably. They have, however, made sweeping

changes in the language of the Scriptures without any apparent reason.
They say they wanted to make it
easily intelligible to the people. What people? It is very like trans-lating Robinson Crusce into words of one syllable for the benefit of those one synaple for the benefit of those just beginning to read. If it be intended for such people, they will be the first to protest against such treatment of the Bible to which they are acustomed.

Many other papers have spoken to imilar effect, the general opinion being that the result of the changes proposed will be to create confusion in the minds of believers generally, and to disturb the reverence in which the Bible has been held hitherto by Protestants. That respect has been ever diminishing since Protestantism was first thought of, but this tinkering with what they have been taught to believe is the infallible word of God, has certainly tended toward destroying all faith in both Ged and the Bible. The rejection of the authority of the Church in the first instance destroyed by degrees much faith in Christianity, and prepared the way for the introduction of Latitudinarianism among Protestants. But now, when it is seen that the leaders of Protestantism have so little respect for the Bible that they are ready to change it according to the way the wind blows, it is not at all wonderful that the rank and file have become as incredulous as are those to whom they have looked for direction in regard to spiritual matters, and to the knowledge of God and the dogmas He has revealed to mankind. The publication of the new revision will bring them more rapidly than ever to the abyss of unbelief.

CONTINUING THE WORK.

Another Anarchistic crank named Frank Idings was arrested at Cleveland, Ohio, as a suspicious character for threatening the life of Theodore Roosevelt, the new President of the United States. He is alleged to have said in a saloon: "I belong to a society that will give \$50,000 to any man who will kill President Roosevelt. Idings at his hearing did not deny that he had made the statement. He was remanded to jail, and will be given another hearing Wednesday. Meanwhile the police will make every effort to learn all about the prisoner.

Still another is said to have left Berlin, N. H., who declared that he was on his way to kill President Roosevelt. His name is unknown, but he is said to be a foreigner. The police have received a description of him, and they are on the alert to discover him and to arrest him when found.

MARRIAGE AND DIVORCE.

At the Provincial Synod of the Church of England which met recently at Montreal, the following resolution was passed:

It was moved by Dr. L. H. Davidson and seconded by Chancellor Walkham, "That the prayer of the memorial of the synod of the diocese of be granted, and it be resolved that the following paragraph be added to canon

16 on the prohibited degrees : "No clergyman of this ecclesiastical Province shall knowingly solemnize a it was expected would be the case, and marriage between persons, either or both of whom have been previously married and have been divorced during the lifetime of the other party to the first marriage without reference to the ordinary, except where such persons desire to be reunited to each other."

This clause is not to become operative, however, for three years, according to the rules under which the synod legislates.

We cannot but congratulate the Provincial Synod and the Church of England on the adoption of this canon, which, except in one particular, assimilates the future action of that Church, at all events in Oatario, and the Maritime provinces, to the unvarying practice of the Catholic Church, which is the only practice which sustains the sanctity of the marriage tie. Yet there are certain thoughts which suggest themselves to our mind in connection with this matter to which we deem it a duty to call the attention of our readers.

It is notably admitted that this canon which is only now adopted by the Church of England in certain provinces of the Dominion, has not been urged simply as a local rule which when it is remembered that "the certain territories, owing to local cir- and ground of truth." (1 Tim. iii: 15.) cumstances. It has been adopted by the Provincial Synod as being the law of God and not of man-a divine, and

not merely an ecclesiastical law. This has been clear throughout the is not necessary, therefore, that the discussions on the question which have | Catholic Church should pass any new been brought up time and again for canon against the marriage of divorced many years past, without any result. persons. Her treatment of them is the This was shown by Rev. Mr. Waikham same to day as it has always been. during the recent discussion on the The matter on which action was

the delegates to the synod that " no action should be taken," but that "the general synod" (of the Dominion) should be asked to pronounce upon

the question." "We have been dealing with this question for years, and nothing has been done. Six years ago the whole of the jurisdiction of the Church of Chancellor Walkham replied that : question was threshed out, and the Bishops were asked to make a pro-The Bishops did noth ing, and we are in the san ne position to day. If members are not prepared, they should be, for all the arguments have been adduced, and have been printed in the journal of proceedings. Dr. Davidson, the mover of the reso

lution, as adopted, stated that: "The synod should lay it down ab solutely that so far as the opinion of that Church is concerned, the law of God should be intact, and no divorced person during the life-time of the other should be married. But he recognized the difference of opinion which had prevailed, and he was as ready to give as he hoped he was ready to take. It is shocking, and it is a great injust. ice that one priest in one parish in a great city like Montreal might be able o open the doors of his Church and allow the marriage of persons known to be divorced, because there

no canon on the subject." We have here the curious admission that hitherto the law of God has not been observed by the Canadian Church of England on so important a matter as the indissolubility of the marriage tie, and that there was no attempt made by the constituted authorities of that Church to enforce that law ! And even now, the same law of God is to be put into force in only some of the seven provinces of Canada; and even in these, the law is to remain in abeyance for three years !

During all this time, where are, and where have been the "watchmen upon the walls of Jerusalem who shall never hold their peace day and night; ve that are the Lora's remembrancers, take ye no rest and give him no rest till he establish and till he make Jerusalem a praise in the earth." (Is. lxii;

6, 7,) (Revised Version.) And here we may remind our readers that only a few weeks ago we were gravely informed by certain Anglican clergymen, speaking on behalf of the Church of England, that this Church is the same which existed in England in pre-reformation, days, back to the days of Alfred the Great, Saints Aug. ustine and Anselm, and even of King Lucius. Surely the pre reformation Church maintained the LAW OF GOD in regard to marriage, and it was for this very reason that King Henry VIII. finding that in the Church which then existed he could not be divorced and then remarried to another person, that he caused the modern Church of Eagland to be established with himself for its head, instead of St. Pater's successor, in the hope that the new Church would be more accommodating to him ; and in this expectation he was not disappointed.

The fact that the Catholic Church God which it maintained in the face of American flag. Henry, shows us which Church was the real Church of England in pre Reformation times.

We have noticed above that in one respect the new canon of the synod departs from the practice of the Catholic Church. It is provided that "the ordinary," that is the Bishop, can dispense from strict adherence to the canon, which is admittedly based on God's law. In the Catholic Church, there is no authority for priest, Bishop or Pope to override the law of God. Dispensations are sometimes granted for the removal of matrimonial impediments which are decreed by the Church, but the law of God is supreme, and cannot be derogated from by any human authority.

Another remark on this subject, and

we shall close this article. The Catholic Church has frequently been repreached by Protestant controversialists for constantly maintaining her unchangeableness. Indeed, she has not changed her teaching so far as God's revelation and law are concerned, though her disciplinary laws which are made by the Church itself may be modified according to the circumstances of time and place. This unchangeableness of the Church in her teachings will be readily understood ought to be followed by the clergy of Church of the living God is the pillar The truth of God's revelation does not change, and we must therefore expect that in regard to God's law the Church of Christ should be unchangeable. It

matter when it was moved by one of taken in the synod was brought before that body, as the resolution expresses by the diocesan synod of Montrea which asked by a memorial that "some definite binding rule should be made to guide the clergy in regard to such marriages as are referred to." The England in the Canadian Provinces represented. The Church in England is still as subject as ever to the British civil law which requires such marriages as are in question to be celebrated, and the Protestant Episcopal Church of the United States, in which every clergyman follows his own views on the matter, is not affected at all by the decision of the Canadian Provincial Synod.

> Since the above was written, the House of Bishops in the Synod decided that the words "without reference to the resolution as above given. It also made more clear the conclusion of the resolution by substituting for the words following those struck out :

"If a man and wife who have procured divorce desire to come togethe again, the clergyman may bestow a

blessing upon such persons. The sense intended by the resolution is not changed by this substitution ; but the rejection of the previous words implies that the Bishops will not claim the right to change or dispense from the divine law on the subject, though the Lower House was willing to grant this power to them.

SLAVERY UNDER THE U. S. FLAG.

Some American papers complain very energetically at the anomalous state of affairs existing on the Sulu islands which fell to the lot of the United States through the war with Spain. These islands are inhabited chiefly by Mahometans and were ruled by a Sultan until 1878 when after a short but sharp war, they were annexed by Spain, in order to put an end to the piratical expeditions which were constantly being sent out from them. The Sultan, however, took advantage of the conquest of the Philippines to make a treaty with the victorious Americans whereby his authority was recognized and slavery confirmed as institution under the suzerainty of the United States. Slaves are now bought and sold there at an average of about \$12.50 for boys and girls. Adults are not much in demand except women with children, as they too easily make their escape. These slaves are regarded as property, and are cared for as horses and cattle. This condition of affairs is not relished especially by Republican papers, which in the United States are the most zealous and loud upholders of the rights of the negro race. Hence the dissatisfaction in the United States where many Re publicans on principle declare that of to day maintains the same law of there should be no slavery under the

> WHAT MUST BE DONE WITH THEM?

> Johann Most, the notorious propagator of Anarchical principles, was arrested in New York city charged with having violated section 575 of the penal code by the publication of sentiments tending to disturb the public peace.

been called to account was the publication of an inflammatory article in his paper, the Freiheit, the day after President McKinley was shot. It was declared in this article that "the use of treachery, poison, murder, against despots is not merely a right, but a sion, as in the case of the inhabitants duty of every one who has the opportunity to carry it out, and it will be in 1789 by the lawless mutineers of his glory if successful."

It is clear to any one that these are exactly the class of sentiments which the powers of the world should choose are calculated to excite fiery, or even moody spirits to commit such crimes as that for which Czolgoez is now on trial for his life. The object of Most's language becomes more clear when the meaning he attaches to the word despot is taken into consideration. This word is commonly understood to mean one who being in authority makes use of his power to inflict severe and unjust punishment upon the innocent, or who uses his power to oppress those who are subject to him. But the signi fication attached to it by Most is different from this, as he includes under the term any one who belongs to the class of rulers of any country, or who assists in any way to maintain law and order. He says:

ban. Let the people carry out the

From such principles it would follow that not only the Presidents of the United States and France, and the monarchs of other countries, but legislators, as members of Parliament or Congress in any country, lawyers, judges, police, etc., should all be made victims of the assassin's dagger or bullets, and even of poisoned bullets to make the work sure. The Chicago Haymarket outrage in

1886, when a band of Anarchists threw bombs into the midst of a company of islands, but their usefulness would policemen, was the outcome of just such principles, but the American people showed, by their universal approval of the speedy justice dealt out to the murderers, that they are not disposed to trifle with such enemies of mankind and now that the trial of the assassin who so basely slew President McKinley has begun, we have no doubt that due the ordinary "should be struck out of punishment will be meted out to the guilty one.

Johann Most's outrageous article, though it appeared immediately after the attempt of Czolgosz, was not thought by Magietrate Olmstead to have been written in consequence of the attack on President McKinley. It is supposed that Most's paper was printed already when the attack on the President was made, novertheless Most has been held for trial because the principles set forth by him are such as must lead to murder. He may not, therefore, be tried for complicity in the actual crime, but only for a breach of the law already referred to.

It does not appear likely that the immunity which Anarchists have enjoyed for the inflammatory language in which they have so frequently indulged during the last year, will be extended for the future ; for the entire press of the United States are now clamoring for the expulsion of Au- applicable to the newly acquired terriarchists from the country.

If this plan could be carried cut, the United States would be effectually cleared of the vermin. But there are difficulties in the way. It may be no easy matter to find out who the Anarchists are, in the first place. But to the marriage laws of the Catholic even if they were known to the police and could be arrested to morrow,

where could they be dumped? There is not a civilized country in the world which would willingly receive them, and to receive them unwillingly would imply that the coun try so taking them in would do so under compulsion or through fear of and women who shall have married giving offence to the United States by rejecting its refuse. It would seem, therefore, that the Americans must do one of three things : either send the Anarchists surreptitiously to some other civilized country, or deal with them themselves in what they may consider the most efficacious way, or ship them off to some desolate or uncivilized land where the amenities of civilization are an unknown quantity. The first and third modes of getting

rid of the nuisance are not very likely to be adopted ; so that the only way open appears to be to deal with them within United States territory. Perhaps they could be put on one of the Philippine or Ladrone islands to make the experiment to live under the form of government, or rather of no government at all, which they declare to be the ideal manner in which men ought to live. It would be no great loss to the world if they exterminated each other, as their principles would lead The crime for which Most has thus them to do; but if they learned to conduct themselves somewhat like civilized beings, their descendants, at law. least, might become a civilized community. This is not an altogether unlikely contingency, for the same thing has happened on more than one occaof Pitcairn island, which was settled

the Bounty. Another alternative would be that some island in the Pacific, or elsewhere, which should be made an international prison for Anarchists of all nations, who will there be guarded by garrisons of troops furnished by the various powers; and this, after all, may be, perhaps, the best way to deal with these wild beasts who are the dregs of society.

It is even now mooted that a con ference of the nations should soon be held for the consideration of the matter, and that some such plan as this may possibly be adopted.

THE FRIARS IN THE PHILIP. PINES.

The Rev. Father Diherty, a New York Paulist Father who went to

powered to endeavor to help to bring about a peaceful settlement between the United States and the Filipinos, if possible, declared in a lecture at the Detroit Summer Schools that in his belief the United States Government will not interfere with the Friars in the Philippines. Nevertheless, as there is certainly a strong opposition to the Friars on the part of a section of the natives, because they are foreigners, he is of opinion that they will withdraw from the islands gradually. The Friars have done great work on the be greatly impaired if they were to persist in remaining in the face of so much opposition.

MARRIED IN HASTE

A curious piece of intelligence comes from Manila to the effect that when the vessel which was carrying to that port several hundred school teachers who are to be placed in charge of the schools on the island of Luzon reached Honolulu, thirty couples were married there. The vessel had been only ten days out, and as most of the teachers must have been strangers to each other when they left San Francisco, most of the marriages must have taken place after a very short acquaintance.

There is an old saying to the effect. "they that marry in haste repent at leisure" and it may be presumed that the experience embodied in the proverb will be realized in many of these marriages. They were contracted in haste, and the parties in many of the instances will, in all probability, soon be seeking to take advantage of the very lax divorce laws which are characteristic of the United States. The question then arises whether the divorce laws of the States will be tory. If this is to be the case, it is awful to contemplate how large a proportion of these hastily married couples will be looking for divorces within a few months of their arrival at Manila.

Church, according to which marriage is a sacred rite, and the union of husband and wife cannot be dissolved except by death. It will not be an edifying spectacle to the innocent natives, if the island schools are to be taught by teachers, 80 or 40 per cent. of whom shall be divorced young men again in many instances, while their first husbands and wives are living, and perhaps they will be teaching schools in close proximity to those taught by the former husbands and wives from whom they have been divorced.

The Filipinos have been accustomed

We cannot contemplate such a state of affairs without the presentiment that it will be productive of a great demoralization among the people whose children are to be taught by such teachers; and is this to be one of the consequences resulting from the new civilization which is to be brought into the Philippine islands now that they are delivered from Spanish domination?

From these rash marriages, a large crop of divorces may naturally be expacted, and the marriage tie will necessarily be regarded slightingly where the evil of divorce will be so rampant, and thus an incalculable amount of open immorality will be spread throughout the country under the ægis of American civilization and

WELCOME TO THE DUKE AND DUCHESS OF CORNWALL AND YORK.

Oa Monday, the 16th inst., the Dake of Cornwall and York, the heir apparent of the British throne, and the representative of his Majesty King Edward VII. reached Quebec per steamship Ophir, and landed on Canadian soil, together with his accomplished Duchess. The royal visitors were attended by a number of nobles and by the ships Niobe and Diadem as an escort. and by several warships and Government vessels which had gone out early in the morning to meet the Ophir and join in the naval procession accompanying the vessel which bore the Duke and Duchess to the shores of Canada.

The Governor General Lord Minto, and Sir Wilfrid Laurier met the Royal marine procession at some distance below Quebec, having sailed out early in the morning to greet the visitors, and to be the first to welcome them to Canada.

On their arrival at the dock, the Governor General and Sir Wilfred side of the line which divides the camp, the ruling possessors of power from that of the people has come under the lain to the troops, and also being em-

his Government to the landing point to rec in the order of sentority, to greet the Prince and Princess. Now from the citadel the royal salute of twenty one guns was given, which was repeated by all the war-ships, and the royal Duke and Duchess stepped ashore.

The Duke was dressed in the uniform of a British admiral. The Duchess and her ladies in waiting were in mourning dresses as a mark of respect for the Empress Frederic of Germany, whose death was so recent, and also for President McKinley, who was slain by the assassin's bullet.

Everywhere the people of the ancient capital of Canada manifested their joy on the occasion of this long expected visit.

At the St. Louis gate of the city an interesting feature of the reception was a chorus sung by three thousand children, "O, Canada, Terre de nos Aieux" ("Oh, Canada, Land of Our Forefathers",) which expressed the loyalty of French Canada to the British flag and throne.

A loyal address was read in the chamber of the Legislative Council, on behalf of the city of Quebec, by Mayor Parent, who is also Premier of the Province.

At Laval University an address was read on behalf of the University Corporation, and another by the Archbishop of Quebec on behalf of the Catholic hierarchy and clergy of Quebec.

All these addresses expressed the most intense sentiments of loyalty, and were answered by the Dake in the happiest terms and in a manner which elicited hearty applause.

Everywhere throughout Canada the Royal visitors will be received with a most hearty welcome, and with an appreciation of the blessings the country enjoys from its being part of a great Empire in which civil and religious liberty is enjoyed; and French Canada has not been behind in the expression of these its sentiments to this effect.

From Quebec the Royal party proceeded to Montreal, reaching the latter city on the 18th inst. Here again the reception was most cordial and enthus iastic. The whole city turned out to do honor to the Prince and Princess.

The royal party next proceeded to Ottawa and thence to Toronto, and i is needless to say that in each place the reception was thoroughly enthusi astic and cordial.

It has been remarked that the chee ing was louder in these cities when there is a larger British population but this does not indicate a want enthusiasm on the part of the French Canadians, as cheering is essentially British custom, which is not so mu practiced by our fellow citizens French descent; but the greetings the latter were none the less heart on this account.

The royal party will visit London October 12, on their return from th trip to the North-West.

THE UNIVERSITY OF OTTAK

We are pleased to be able to s that the attendance at the Univer of Ottawa this year is larger than before at the opening. This is encouraging, proving as it does, our Catholic people are fully ali the great importance of giving boys a first class education. No we surprised that success continu attend the efforts of the good C Fathers. Indeed, from the ver ginning, each year showed a creased attendance and the prospect of the present year is guarantee of that success which be expected. The hearts of the and gifted priests are wedded work of Catholic education in it est and highest sense, and God v suredly continue to bless their

Who is Thy Neighbor? The Rev. Augustine Brugnoli M., preaching recently at the Church, Fulham, London, from text. "And who is my neighbor said every poor person was our bor, and those who were rich remember that the wealth the in charge of was not theirs, was left to them to dispose of The earth is the Lord's fullness thereof." Man was steward, and would have to strict account of the property ed to him. It was, therefor lutely necessary for the rich assist his poor neighbor, for " giveth to the poor lendeth to th and God in turn would rev cheerful giver. Life here ject to many changes and and it often occurred that the were uppermost to day upon t of fortune, were down the n It behooved us to be kind to and the afflicted for they neighbors, and especially to sinners upon whom Our ha The Son of God did not refus clate with those whom the jected. We should, therefore

material resources.

but because of his

adorned

faith.

And, last, material success and pros

SHREWD BUSINESS SENSE

and methods and his patient economy

A Chinese will begin with ironing col-

lars at 2 cents spiece and ere long will go back home with a competence, not

because he is a pagan, but because he

has carried economy and tireless in-

Their brethren have done the same

thing a thousand times before in other

parts of the world, not by virtue of their Catholic faith, but of their untir-

ing industry guided by the experience and practical wisdom gained by their order in its leng existence and handed

down in it by tradition from genera

But we have said enough to show

the folly of testing the truth and

purity of a paople's faith by the degree

criterion to Catholic nations only, and

as the worst of all evils is the misery,

the shame and the suffering that

THE UNREASONABLENESS OF

DOUBT.

After Oar Lord had risen from the

dead He appeared to five hundred at

once, but it is said some doubted.

They might as well have doubted the

Himself, stood before them.

hining of the sun at noenday. Jesus,

had the best reason in the world for

dence of the truth of the Gospel his-

truth of those claims.

nobody else cared to have it.

tion to generation.

poverty entails.

his Government to the landing point in the order of seniority, to greet the Prince and Princess. Now from the citadel the royal salute of twenty one guns was given, which was repeated by all the war-ships, and the royal Duke and Duchess stepped ashore.

The Duke was dressed in the uniform of a British admiral. The Duchess and her ladies in waiting were in mourning dresses as a mark of respect for the Empress Frederic of Germany, whose death was so recent, and also for President McKinley, who was slain by the assassin's builet.

Everywhere the people of the ancient capital of Canada manifested their joy on the occasion of this long

expected visit. At the St. Louis gate of the city an interesting feature of the reception was a chorus sung by three thousand children, "O, Canada, Terre de nos Forefathers",) which expressed the loyalty of French Canada to the British flag and throne.

A loyal address was read in the chamber of the Legislative Council, on behalf of the city of Quebec, by Mayor Parent, who is also Premier of the Province.

At Laval University an address was read on behalf of the University Corporation, and another by the Arch bishop of Quebec on behalf of the Catholic hierarchy and clergy of Quebec.

All these addresses expressed the most intense sentiments of loyalty, and were answered by the Dake in the happiest terms and in a manner which

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elicited hearty applause. Everywhere throughout Canada the Royal visitors will be received with a most hearty welcome, and with an appreciation of the blessings the country enjoys from its being part of a great Empire in which civil and religious liberty is enjoyed; and French Canada has not been behind in the expression of these its sentiments to this effect.

From Quebec the Royal party pro ceeded to Montreal, reaching the latter city on the 18th inst. Here again the reception was most cordial and enthus iastic. The whole city turned out to do honor to the Prince and Princess.

The royal party next proceeded to Ottawa and thence to Toronto, and it is needless to say that in each place the reception was thoroughly enthusiastic and cordial.

It has been remarked that the cheering was louder in these cities where there is a larger British population, but this does not indicate a want of enthusiasm on the part of the French-Canadians, as cheering is essentially a British custom, which is not so much practiced by our fellow citizens of the latter were none the less heartfelt

on this account. The royal party will visit London on October 12, on their return from their trip to the North-West.

THE UNIVERSITY OF OTTAWA

We are pleased to be able to state that the attendance at the University before at the opening. This is very philanthropy, are not, as a class, of Ottawa this year is larger than ever encouraging, proving as it does, that our Catholic people are fully alive to the great importance of giving their tals and found libraries is no proof that boys a first class education. Nor are we surprised that success continues to attend the efforts of the good Oblate Fathers. Indeed, from the very beginning, each year showed an increased attendance and the bright prospect of the present year is but a guarantee of that success which was to be expected. The hearts of the good and gifted priests are wedded to the work of Catholic education in its noblest and highest sense, and God will assuredly continue to bless their efforts.

Who is Thy Neighbor?

The Rev. Augustine Brugneli O. S. M., preaching recently at the Servite Church, Fulham, London, from the text, "And who is my neighbor?" and said every poor person was our neigh-bor, and those who were rich should remember that the wealth they were in charge of was not theirs, that it was left to them to dispose of it, for 'The earth is the Lord's and the fullness thereof." Man was only the steward, and would have to give a strict account of the property entrust ed to him. It was, therefore, absolutely necessary for the rich man to assist his poor neighbor, for "He that giveth to the poor lendeth to the Lord, and God in turn would reward the cheerful giver. Life here was sub-ject to many changes and chances, and it often occurred that those who were uppermost to day upon the wheel of fortune, were down the next day. It behooved us to be kind to the poor and the afflicted for they were our neighbors, and especially to despised sinners upon whom Our had mercy. The Son of God did not refuse to assoclate with those whom the world rejected. We should, therefore, learn

to recognize our neighbor, no matter what his station in life might be.

PROSPERITY ARGUMENT. Material Success is No Test of the True

Of late years, writes C. J. Armisead, in Truth, of Raleigh, N. C., it has become a stock argument with non-Catholic controversialists that the na tional prosperity of Protestant peoples is a proof that their religion is true Christianity. For the sake of brevity we will call this the "prosperity theory." Whether it be a true theory theory." Whether it be a true theory depends on the sense in which the term prosperity is used. For it has two widely different meanings. It may mean the absence of widespread and distressing poverty among the masses, freedom from crime, peace between the different classes of society, and the general prevalence of the Christian virtues of contentment and kindliness, courtesy and good will between man and man. Or it may mean the possession of vast armies and na-Aieux" ("Oh, Canada, Land of Our vies, the gaining of colonial possesssions, the winning by bloody victor ies of great prestige as a military and naval world power, together with the multiplication of the means of gaining wealth and of gratifying luxurious

It is in this latter sense that the advocates of the theory in question use the word prosperity. Nothing is more common than to find preachers, editors and platform speakers pointing out the contrast between the mere material development of Protestant nations and the poverty and backwardness of Catholic peoples, and asserting that it is a demonstration that the former have the true religion of Christ and the latter a false Only a short time ago a Methodist Bishop evoked rounds of applause by saying that the descendants of the men who made the Roman empire are men who now make a bare living by the help of a hand organ and a monkey. And he laid this decadence of the Italian people, of course, at the door of the Catholic Church. The good man evidently forgot that he was speaking as a Christian minister, and that ac cording to his own principles the empire builder may have been an unmitigated scoundrel, while the organ grinder may be one of

GOD'S HUMBLE HIDDEN SAINTS Now to make its material prosperity test of whether a nation professes the true religion is to set up the falsest possible standard of judgment. We propose to show that those who apply this criterion ride rough shod over the teachings of common sense, of experience and of the Bible itself, and are, moreover, complacently unmindful of the self contradictions in which it in-

volves them at every step.

And what has common sense to say on the subject? Simply this, that a rich and prosperous nation is only an aggregation of rich and prosperous individuals. But it says also that, in the individual, absorption in accumu lating money, constant preoccupation in making paying investments, the devotion of time and engrossing hought and labor to the development of railway systems and coal and iron properties, do not, and never will, tend French descent; but the greetings of to that detachment from the things of earth, which is the essential condition of the development of the highest Christian character, Mr. Samuel Lewis, the London usurer, and Mr. Terah Hooley, the promoter, was each a modern Midas, but no advocate of the prosperity theory has ever claimed eminent sanctity for either of them. Then how can it be claimed that a nation of Lewises and Hooleys would

be truly a people after God's own heart? looked upon as our most shining examples of Christian meekness, lowliness and self denial. To build hospi give even all that he has to feed the poor, and yet not have that supernatural charity without which the pro fession of Christianlty is a conscious pretence or an unconscious deception.

Therefore, we might be A NATION OF MILLIONAIRES, sending ship loads of treasure lieve want and misery in other lands, and might still be a nation of pagans or at best of nominal, not real Christians. It is then a dictate of common sense that prosperity has no necessary connection with true piety.

Experience also teaches the same

hing. In proportion to their numbers the Jews have more wealth than any other nationality, therefore, to be con sistent, the advocates of the theory in question ought to say that the prosperity of the Jews is a proof that they are still the chosen people of God. Or take the case of the mormons; they have performed the inhospitable shores of Salt Lake into a veritable garden spot, but nobody believes that their material prosperity is a proof that the latter day saints are the true saints of God. And what of the Parsees of India? There is, perhaps, in all the wide domain of Great Britain no more prosperous community. They can give the English themselves points in the art of getting and enjoying the good things of the earth. Yet they are still as rank pagans as if a missionary had never get foot on their land. And once more, if, as is asserted, it is the Catholic religion that makes Spain so poor and gnorant, why is it that, with the same faith as Spain's Belgium is one of the most enlightened, progressive and prosperous nations of Europe?

Moreover, these lessons of common of a Cath

had no means of acquiring them. They iron in their mountains, they sat down were even in slavery to the Egyptians. And this too while face to face with all the power and glory and wealth of the Egyptian monarchy. Does this prove that the God of Jacob was a false god and that Osiris was the true divinity to be worshipped? It does prove it, according to the prosperity theory, unless its advocates say again that God has changed, and that although

PONERTY AND PERSECUTION were once the paths to His favor, in our day wealth and luxury and avarice are the proofs of His special regard.

Again, for three centuries the dis Again, for three centuries the dis-ciples of Christ were a poor, despised and persecuted people. Although they have been looked up to by all succeed-ing ages as the most perfect models of Christian virtue, they were destitute of prosperity, either personal or national. This prosperity, this strange evidence of the possession of the true religion, was found in those days in pagan Rome alone. For she indeed had received the devil's promise, and all the king doms of the world and the glory of them were hers. Therefore, according to the non-Catholic test, God frowned upon the worship of the poor and despised Christian in the cata combs and looked with delight upon in the cata-

the smoking sacrifices laid on the alters of the heathen divinities. But let us come to later times. What power was dominant in two hemispheres three centuries ago? Into whose coffers flowed the gold gathered from the four quarters of the globe? It was Spain, and Spain, too, just when her Catholicity was most fervent, and was doing most in permeat ing the lives and moulding the character of her people. What answer have our friends to this objection to their notion that Catholicism of necessity entails poverty, ignorance and degradation upon a nation? None that we can see but this-that God must [have changed once more, and that while He favors the Protestant peoples in the nineteenth century, because they possess the true Christian faith, in the sixteenth century He was pleased to pour out the blessings of wealth and pewer and magnificence upon a nation whose religion was in His sight a mass of ignorant, degrad-

ing, soul destroying superstitions.
Once more, what becomes of what becomes of the theory when applied to nations that were once almost as powerful and progressive as was Spain, but have sunk almost, if not quite, to her present almost, if not quite, to level? Helland once had

SPLENDID COLONIAL POSSESSIONS in widely different parts of the earth. m and has shrun But she has lost the to the dimensions of her own insignificant home land. Yet she was, and still is, staunchly Protestant. But if it is Protestantism that exalt and Catholicism that debases a people, is it that each has produced the same unhappy result in these two different So, too, Sweden once had a commanding influence in the affairs of the world. But now she has little more than Greece or Turkey. Yet she embraced and still clings to the prin-

ciples of the reformation. Look, too, at Russia, perhaps the most ambitious as well as the mighties and most progressive of all the world powers-progressive at least in al hat goes to make a nation the dominating factor in the affairs of the world Napoleon's prediction that she would one day rule the continent seems more credible now than when it was first uttered. If, then, there be any truth in the national prosperity theory, So, too, our own millionaries, alhere again its advocates must swallow hough they do many noble acts of their own words. For upon their principles the case of Ru that it is neither Protestantism nor Catholicism, but the faith of the Greek Church, that is most pleasing to God.

But a word more upon another objection to the prosperity theory. is the flippant, cocksure way in which its advocates decide off hand a ques tion so complicated and difficult as to require the highest degree of learning, critical analysis and good judgment to answer it well and wisely. It is the question of the manifold causes that ead to the decline and fall of a once powerful nation. We do not purpos to say anything about it, except to show that causes more reasonable and sufficient than their religion may generally be assigned for the material rogress or decay of nations.

Why, for instance, should England's rcial supremacy be credited to theireformation, when it can be readily accounted for by her abundance of oal and iron, and by the modern ap plication of steam to navigation, by which her finished products can be easily and quickly carried to all the markets of the world? Protestant as she is, where would her commerce be i she had no more coal or iron than Switzerland, and no more coast line than Bayaria? Here, too, we may ask which has contributed most to her

REAL GREATNESS, her mere commerce or her free govern ment? Every sensible man will say the latter, of course. Then, if her Protestantism must have the credit for her commerce, is it not simple justice to give the Catholic Church the credit for what she gained in her Catholic days-her constitution, her representative government, her trial by jury, her magna charta, her universities? And And why lay the ignorance and poverty of the Irish at the door of the Church when it may be fully explained by the fact that every effort they made at material development was sternly repressed by England, and the opening of a Catholic school was made a penal

confirmed by the experience and the history of the past. The time was when the Israelites were without wealth or learning or civilization and wasth or learning or civilization and had no means of acquiring them. They is no in their mountains, they sat down testimony to the nations, in a skeptical and disbelieving generation, of the indisputable truth of the claims of the Catholic Church. Yet some doubtmany disbelieve. True, many honest and candid convirous are converted on supinely for centuries, and bought and candid enquirers are converted on their iron and cotton goods from the North. Yet all this time they were inthe spot, but, unfortunately, may resist the evidence of their senses and re tensely Protestant. But in a quarter fuse to believe even in the presence of of a century they awoke and showed themselves such adepts at material ten, fifteen, or even thirty thousand enthusiasti chelievers who are singing development that England and the peans of praise in presence of some North now dread their rivalry. But striking manifestation of divine power in the healing of some poor cripple who they are no more Protestants now than they were during their centuries was carried to the pool on a stretcher of lethargy. Clearly, then, their reutterly helpless, and arises from th ligion was not a factor in the matter bath perfectly cured and walks off without assistance from any one. at all. The secret of their lethargy was not their faith, but the incubus of How terrible is the power of preslavery ; the secret of their wonderful

How inexplicable the obstinprogress is that they have thrown off indice. ate blindness that shuts its eyes even the incubus, and have set themselves manfully to the task of developing their in the very face of such an extraordin ary manifestation of miraculous power, turns away with skeptical indifference and refuses to believe, perhaps tries to perity depend more upon the character-istics of the individual than upon his explain it on some fanciful natural and "scientific" theory. Such persons may well pray to God to deliver them from A Jew will start in business so small and unpromising that a Gentile the power of prejudice and give them would think a man must starve at it. honest hearts to believe the truth when Yet in a few years he will be comfortthus palpably made known to them .ably well off, if not rich. But it is not Sacred Heart Review. because he does not believe in Christ,

LOUIS PASTEUR : SCIENTIST AND DEVOUT CATHOLIC.

In the New York Tribune of July 28 appeared a tribute to the distin-guished scientist, Louis Pasteur which deserves to be widely republished, for the instruction of those mistaken people who foolishly imagine that a dustry to their last possible limits. It is not polygamy that accounts for the scientist cannot be a Catholic or a Cath prosperity of the Mormon colony, but olic a scientist. Pasteur, throughout the long headed business calculations a life devoted to scientific research, al of Brigham Young and his successors. ways was a loyal, true hearted and de A community of monks have bought a vout Catholic. The tribute which we tract of land in Kentucky so poor that quote shows in what esteem he is held It is now in the world of science : covered with bountiful harvests and with a wealth of flowers.

"The world to day gives honor to Louis Pasteur. It has hitherto don so in no uncertain manner. Long ago its best judgment enrolled his name among those of its great beneficent geniuses. But to day, in a peculiar and special manner, it pays him a peculiar and especial tribute, which is none the less marked because it is not ostensibly intended. What was practically an international tuberculosis ongress was last week in session in London. It was attended by some of We have the foremost physicians and scientists of the world. It was regarded with in-tense interest the world around. Its of their national prosperity. We have made it clear also that its advocates are determined to apply their false purpose was to devise means of mitigating, if not of wholly extirpating, the are equally determined to shut their greatest physical scourge of the human eyes to the fact that it cuts both ways, race. And it acted in every step on lines laid down by Louis Pasteur. We like a two-edged sword-that if it proves the falsity of the Catholic relig. may not say it would never have me ion it also proves that of Protestantism had it not been for him. America as well. But the most significant and might have been discovered and colonthe worst thing about it is its thinly zed had there been no Columbus. veiled paganism. The theory has its without hesitation it may be said that roots in the old pagan belief that the the congress merely continued and elaborated the work of which he more pest that the gods could bestow upon men was the ease and comfort and happiness that wealth enables them to buy, and that the thing to be dreaded

than any other man was the founder "We must give high credit to the distinguished men who participated in that congress and who for the last score of years have been successfully labor ing in the science of bacteriology. But we must not forget that it was Pasteur who chiefly-we will not say invented that science, but made possible the in vention and development thereof Others have explored; he discovered. Others have followed; he led. Others have won much well deserved credit; he suffered all the undeserved abuse and obliquy. Seldom in history has a great benefactor of the race been so misunderstood, so unjustly criticised, knowing that He was what He claimed His disciples were those who so foolishly and wickedly condemned. had been with Him from the beginning.

Never, perhaps, has one more modestly and bravely persisted in his there must have been many who were well acquainted with His history, His miracles and His extraordinary miracles and His extraordinary because, being a mere chemist, he works, yet some doubted. ventured to meddle with biology and It is so now. The evidences of the the mysteries of life. It is so now. The evidences of the the mysteries of life. He was next the in a lecture given in St. Peter's church, truth and genuineness of the Gospel anathematized because he dared in the name of truth to lay hands upon that remarked: "It is quite true, knowl-Catholic Church, are simply ever- sacrosanct fetich of materialism, 'spon taneous generation.' It was in his destruction of that fetich that the gates whelming. The very fact of the existence of the great Catholic Church, were opened to the immeasurable good of antiseptic treatment, of disinfection with its wonderful history, its autiquity, its universality, its millions upon millions of members of the preand modern sanitary science. Finally, when at last he proclaimed the possibil ity of curing and even preventing all ent and the past generations, embracing the profoundest intellects, the germ diseases through the application most learned, able and accomplished of the biological principles which he had scholars and the greatest saints the discovered, pandemonium was loosed world has ever seen, all this, we say, against him constitutes at least prima facie evi-

"Amid it all he stood patient, serene and undismayed, strong in simple tory. And to the candid, honest seeker after truth, a careful study of Christian faith and in the demonstrated truths of science. At the beginn ing of bis public career he said of silk the claims of the Catholic Church, as set forth in the writings of her theoworms' eggs, 'These will hatch out logians and defenders, will be abun-dantly sufficient to satisfy them of the sound, and these will hatch out diseased, larva' And it was so. Later, dealing with anthrax and with hydroout excuse, striking miracles are being phobia, he said, 'These patients will performed in various places through recover, and these will die.' And it performed in various places through out the Church. We are apt to overlook the fact that our Lord left the was so. Finally, looking upon the human race with the discerning prevision of him who looks from the ground of absolute truth, he said : 'We power of working miracles to His Church. In connection with the com-mission to go into the world and preach shall one day learn to banish all germ the Gospel to every creature He de-clared: "And these signs shall follow not yet. But this very congress last week in session was proof of men's faith shall cast out devils; they shall speak that it will come. Lister, teaching the with new tongues, they shall take up world to avoid and to destroy infecnature of the deadliest diseases and serpents, and if they drink any deadly devising means of combating them : thing it shall in no wise hurt them; they shall lay their hands on the sick Kitasato and Fraser and Calmette, and power was not, as some contend, to be confined wholly to the lines, are carrying Pasteur's printend, to be confined wholly to the lines, are carrying Pasteur's printend, to be confined wholly to the lines, are carrying Pasteur's printend, and the same contend to the antly proved by the fact that miracles self, perhaps, did not dream. But all have continued to be performed in the the value and all the splendor of their Church in every age since the apostles to the present time. The miracles of to the present time. The miracles of the present time achievements are tributes to him, the great ploneer, and are steps toward to the present time. healing at Lourdes in our day are the most remarkable. It would would phecy. And the supreme tribute had comes in this world-wide demonstraseem as if Providence had comes in this world-wide demonstration designed those wonderful exhibitions tion against tuberculosis. To day Bois.

(Feast September 29) Opposed to the Prince of Darkness forever, Mi ca-el, "who is like to God, Prince of Light wages war against the powers of evil. As Milton says:

"The sword Of Michael, from the armory of God Was given him tempered so, that neither? Was given him tempered so, the keen! Nor solid might resist that edge.",

Michael, white winged, arrayed in golden mail, girded with the sword invincible, was the celestial leader of the ancient Hebrew armies, and new law he is patron of the Church militant. In the time to come the Prince of Light will conquer the forces of Antichrist, as foretold by the prophet and the apostle.
In England and Ireland Michaelmas

pronounced "Micklemas") is one of the "Quarter Days" when rents fall due and new contracts are arranged. The other quarter days are Christmas, Lady Day (feast of the Annunciation V. M., March 25) and Midsummer Day (feast of St. John the Baptist June

Before the Gregorian reformation of the calendar was adopted by England, Michaelmas was celebrated on the 11th of October, Lady Day was dated April Midsummer Day, July 6, and Christ mas, January 6.

The 29th of September is still called Michaelmas in Protestant England, just as the other "mass" terminations ire retained from Catholic days. "Lammas Day," the 1st of August, once meant "Loaf Mass Day," the day of first fruit or harvest offerings, when loaves were given to the priests for distribution among the poor.

Here is Francis W. Grey's beautiful hymn to the radiant Prince of Angels: When the ghostly foe assaileth, When my heart, my courage fai Faith is faint, and hope hath fle Holy Michael, guard my head.

When the heat of battle rageth, When my soul her conflict wageth Sore bestead by armed bands! Strengthen thou my feeble hands.

Spreads the world its snares, its treasures, Sinful joys and evil pleasures, All that mortals covet, prize; Holy Michael, guard mine eyes. In the midst of words mis-spoken,

Words that evil thoughts beloke Ill that heart and conscience sear Holy Michael, guard my ears. When my spirit, anguish riven, Stirs at wanton, insult given, —Heart and soul with torture wrung—, Holy Michael, guard my tongue.

When beset by doubts, temptations, Much in need of faith and patience. Much in need of faith and patier Teach me, then, the better part; Holy Michael, guard my heart.

When the homeward way grows dreary. When the home waxeth weary, When my spirit waxeth weary, Burdened by the storms, the heat, Holy Michael, guard my feet.

When my soul, with fear a quiver, Passeth through Death's icy river, In mine hour of agony, Holy Michael, succor me!

What legions of dazzling forms could we behold were we gifted with perfect vision! These early autumnal days are the days of angels. ing their Prince come the Guardian Angels, whose feast is celebrated every year on the second day of October.

"Hand in hand with angels, through the we go; es are on us than we blind ones Brighter eyes are on us than we deaf will know:
Tenderer voices cheer us than we deaf will own; er, walking heavenward, can we walk

Pray for us, great Archangel Michael! Holy Guardian Angels, pray for us !

MORAL AND INTELLECTUAL MONSTERS.

When Father Tom Burke was in this country he said that non sectarian education is calculated to produce an intellectual as well as a moral monster. edge is power. You have given that man power by giving him knowledge. But you have not given a single principle to purify and ir fluence or restrain that power so as to use it properly. Therefore you have made a moral monster! And now that man is all the more wicked, and all the more heartless, and all the more remorseless and impure, in precisely the same proportion as you succeed in making him cultured and learned. This is the issue of this far famed system of nonsectarian education." will deny that the illustrious Irish Dominican spoke the convictions of his mind, or that these were formed in the best schools of Catholic theology. It will be said that the Sunday school and the family will supply the principles, the lack of which makes the educated man the monster described by Father Burke. Sad experience proves that the weekly lesson in the catechism and family devotions, as they are performed in most cases, prove of little avail against the influence of a professedly Godless education. Catholic education, such as the Church wishes for her children, includes a training not permitted in the public schools velopment and cultivation of the mental faculties should not be the sole end of education. It should include the formation of the heart and the acquisition of virtuous habits, and this must be secured by the help of good examples, good companions, innocence of life, respect for religion and devo-tion to God.—American Herald.

I believe in the rare only: great minds, great characters, great men. What matters the rest? The greatest praise that may be given to a diamond is to call it a solitaire. - Henri Pene Da BY A PROTESTANT THEOLOGIAN.

As I said in our last paper, Professor Foster, in declaring (p. 77) that he takes the introduction, no less than the definition, of the Unam Sanctum, as of dogmatic force, "without fear of successful contradiction," shows a hardhood and self sufficiency, and, I may add a shallow sciolism enough to may add, a shallow sciolism enough to take away the breath of any one who really has some interior knowledge of Catholic theology, though it were no more extensive than that of the present writer. Even Lansing's illiterate ignorance does not mount to a bolder effrontery although to be sure, this, with him, is continual, not occa-

Let us see now what theologians it is, and what principles of theology, that Foster fixly contradicts in de-claring the reasonings of the Unam Sanctum no less than the definition, to be binding on faith.

First, he contradicts Robert Bellarmine, Cardinal of the Holy Roman

Church, the greatest controversial theologian in three centuries, a very eminent general theologian, perhaps inferior only to Suarez, a man to whom his colleagues twice seriously meditat. ed giving the tiara, a Jesuit, and as such pledged to an exalted doctrine of papal authority, a candidate of his order for canonization, and thereby shown by them to have in the main written agreeably to their opinions. Bellarmine, speaking generally, not of any particular document, says that the reasonings of a decree of faith, con ciliar or papal, do not bind belief, nu less they are a part of the definition itself, which assuredly the reasonings

of the Unam Sanctum are not.

One of the greatest theologians of our day is Perrone, a Jesuit, for many years a professor at Rome, and so active in promoting the Vatican Council as to be regarded by the Gallicans as one of the chief instruments of their defeat in it, as we see from Friedrich's angry anticipations. He certainly was a man whom we could trust to up. hold the widest doctrine of papal and conciliar infallibility consistent with orthodoxy. Yet Perrone, quoted by Newman in his letter to the Duke of Norfolk, says: "Nothing but the ob-jects of dogmatic definitions of Councils are immutable, for in these Councils are infallible, not in their reasons." According to this weighty authority, therefore, the papal accept-ance of a conciliar decree of faith makes the definition binding, but not the reasonings. Of course it makes no difference whether the decree is accepted or composed by the Pope; the extent and limits of infallibility are the same in either, except, indeed, that a ratified conciliar decree migh perhaps be more carefully guarded, not only against error, but also against ambiguousness.

Perrone also says, as quoted by ishop Fessier: "Neither personal Bishop Fessier; facts, nor precepts, nor rescripts, nor opinions, which from time to time the Roman Pontiffs put forth, nor decrees of discipline, nor omissions of definition and very many other things of that sort, come into the account of the decrees, of which we treat. For al-though, in view of the exalted authority from which they proceed, they are to be held in great esteem, and are to be received with humble submissiveness and veneration of the mind, nevertheless they do not constitute a definition ex cathedra, of which we speak, and on which alone we build up pontifical infallibility."

Bishop Fessier of Austria was, as we know, first secretary of the Vatican Council. I need not say that this gives a certainty of his being a theo-logian above the common level. His pamphlet on "True and False Infaili-bility," certainly, shows that he has turned the whole matter of infallibility over in his mind very thoroughly, and repeatedly, and on every side. Moreover, the little treatise (which l have read throughout very attentive ly, again and again) has an import ce much beyond even that implied in its coming from so high a functionary of the council. It is practically the Pope's own exposition and interpretation of his cwn conciliar action. understool that the treatise was writ-ten at the suggestion of Pius IX as it was afterwards commended by a Papal Brief. This, of course, does not commit Plus to every position, much less to every argument, of Bishop Fessier. Yet it is plain that it was meant to commit the Pope, and that at a particularly critical moment, to an approbation f the brocure as giving essentially his own meaning in his own action and definition.

The question now comes up, of how much importance is the approbation of Pius IX. given to a doctrinal treatise? Let us suppose first that this approbation had been given in words, not in writing. What would it have been worth then? "As good as nothing," worth then? Professor Foster would say, for he treats poor Pius as of very small account, intellectually. The Pope's count, intellectually. The Pope's solemn declaration of the possible salvability of non Catholics, although Foster himself views it as probably cathedratic, is treated by him as of very little account in determining the true doctrine of Rome. And why? Because he does not view Pius person-

but Count John Mastai, as a man and a priest. Now no one pretends that he was a man of great powers of thought, or of deep learning. Indeed, Cardinal Newman adduces it as a remarkable instance of providential watchfulness over the Holy See, that so few of the Popes have been men of speculative minds. Perhaps St. Leo I. is the only one eminently so, or at most, also St. Gregory the Great. The office of Rome, in theology, has been that of a regulatrix. Her function has been not so much to originate systems of heology as to moderate and balance theology as to moderate and balance
the opposite sides of religious thought.
Theological organization has been
mostly allotted to such men as an
Athanasius, a Basil, the two
Cappadocian Gregories, an Augustine,
Hillary of Politicas and hy

Cappadocian Gregories, an Augustine, a Hilary of Politiers, and by way of exception, a Pope Leo the Great. High speculative powers in a divine are a sore temptation to one sided emphasis of truth, and overcharged truth easily turns into error. As Wilfrid Ward remarks, the function of the Church is to make use of all the truth found even in heresy, much the truth found even in heresy, much more within her own borders. The Holy See has often had to remind the followers of Thomas, or Bonaventura, or Scotus that their great masters after all did not sit in the central chair. Original philosophical genius is a great strain on men appointed to regula e and balance, and therefore, says Newman, God has provided that few such men should be called to the supreme

magisterium. To revert now to John Mastai Ferretti. Dr. Schaff once remarked to me that Pius did not seem to be a deep read theologian, but that he had his Bible well by heart. Surely that is a good witness to a chief Pontiff. Protestants certainly ought to think well of him for that, although I am afraid that we are as capable as anybody of smothering Holy Writ under theologi-

Allowing, as we do of course, that Pope Pius IX. was very far indeed from being a theological rival of St. cal comment. Leo the Great, we come to the only important practical question: Was he adequately furnished for the functions of the Papacy? Of course he was. Nobody but an idiot or an ignoramus would ask such a question seriously. He had been for some thirty years a priest; for a number of years a diocesan bishop; for certain years a cardinal. His character (of which devoutness and benevolence were chief qualities), his capacities, and his acquirements, were perfectly well known to the conclave that chose him. To go no farther back, the Roman See, since the great reformation induced by the Council of Trent, has had a settled and ordered course, which makes it, not improbable, but simply makes it, not improbable, but simply impossible, that an incompetent man should be chosen Pope. It is in no way needful that he should be a man of deep theological reading. All that is needed is, that he should know the substance of Catholic teaching in the higher potency implied in his

the substance of Catholic teaching in the higher potency implied in his being an educated priest, and when-ever he requires more particular in-struction, should know to whom to struction, should know to whom to apply, which of course he does, since all the gifts and talents of the Catholic Church are at his command. He is too thoroughly environed by the traditions of the See and of the Church to leave it possible for him to propound, I need not say heresy, but anything erroneous or temerarious. Whether personally learned man or not, he is, for all the purposes of his great office, as learned as all the divines and all the Bishops of the Church put together.

We will consider more at length the strange obliviousness of this truth by many Protestants.

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES' SERMON. Eighteenth Sunday After Pentecost

BAD THOUGHTS.

"Why do you think evil in your hearts?"

What harm can there be in mere thoughts? They are only light and momentary fancies, various and fiseting as summer clouds, coming and going as if by some will of their own, quite independent of our control. Will God regard even our thoughts? Will He judge us by what we have dreamed, rather than by what we have

Yes, my brethren, God does regard our thoughts. Our Lord Jesus Christ tell us that all sin has its birthplace in the heart, and is as truly in the thought as in the act. "Out of the abundance of the heart the mouth speaketh," He says; and again: which proceed out of the mouth come forth from the heart, and those things defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false testi monies, blasphemies. These are the

You see what a serious matter our thoughts must be in God's sight, when they are thus put in the same catalogue with such enormous sins as murder, adultery, theft, perjury and blasphemy. John Chrysostom truly "Men's souls are not so greatly injured by the temptations which assail them from outside, as from those evil thoughts which poison them within. Evil thoughts are very dangerous thinge indeed. We must be constantly on guard against them. And if there are any who think that they are safe so long as they keep their bodies from evil, and allow their hearts and minds to indulge in all sorts of irregular imaginations, they are guilty capable of consistent dogmatic thinking."

Let us first consider, not Pius IX.,

Let us first consider, not Pius IX.,

And these evil thoughts are as the sands of the sea-shore for multitude—envious thoughts, profane thoughts, angry thoughts, unclean thoughts. They are only little thoughts, perhaps; but together they make a great host. And they come buzzing around the head and heart like a swarm of files. You remember the plague of files You remember the plague of files You remember the plague of files which afflicted the Egyptians in King Pharao's time. Well, I am afraid that the hearts of some of you are very much like the houses of those Egyptians much like the houses of those Egyptians
—full of swarms of evil thoughts,
thick as files, making a breedingplace in your souls, and rendering
them foul, festering masses of corruption. When you kneel down to pray,
they come to distract you. When you
are with others, they influence your
conversation. When you are alone,
they are there filling your mind with
images and fancies. In church they
dis:urb you. When you walk, they
accompany you. When you work,
they interrupt you. And, like the
plague in Egypt, "the land is corrupted by this kind of files"

they interrupt you. And, like the plague in Ezypt, "the land is corrupted by this kind of flies"

Now, my brethren, it is perfectly true that we cannot help such thoughts coming in to the mind; but we can help their staying there. We can prevent our hearts and minds from being hives and nests for them to dwell in. We can drive them away, give them We can drive them away, give them nothing to feed on, clear them out as pests and nuisances. They may buzz around us and vex us, and worry us never so sorely, yet they can do no harm so long as they are not given admittance.

admittance.

Though evil thoughts may come to us by hundreds and thousands, and beset us over and over again, if we always banish them, and pray against them, and refuse consent to them, so far from committing sin, we gain a victory every time, and store up merit in God's sight. Sin begins only when they are consciously admitted and will

ingly entertained. You know what the custom house is. All goods coming into this country are examined there, and if anything unlawful is discovered it is promptly seized and condemned. Would it not be a good plan for us to establish spiritual custom houses at the door of our hearts, and subject all our thoughts to rigid inspection? If they are good to rigid inspection? If they are good, let them in gladly; if they are bad, seize, condemn, destroy them at once. Don't allow one to enter. There is no such thing as "duty" on bad thoughts: they are absolutely contraband; they must not be allowed to pass at any price.

THOUGHTS ON THE SACRED HEART.

Blessed Margaret Mary says: "If you know how much merit and glory there was in honoring this amiable Heart of the adorable Jesus, and what the recompense will be that He will give to those who, after having conse-crated themselves to It, seek only to honor It. Yes, it seems to me that this intention alone will give more merit and approval to their actions before God, than all that they could do besides, without this application."

And again: "The treasures of benediction and graces that the Sacred Heart encloses are infinite; I do not know that there is another exercise of devotion in the spiritual life that is more calculated to raise a soul to the highest perfection.

IMITATION OF CHRIST.

The Want of all Comfort.

For whether I have with me good men or devout friends or holy books or fine treatises or sweet singing and hymns, all these help little and give me but little relish, when I am forsaken by grace and left in my own poverty.

At such a time there is no better

remedy than patience, and leaving myself to the will of God.

I never found any one so religious and devout, as not to have sometimes a subtraction of grace, or feel a diminu-

tion of fervor.
No saint was ever so highly rapt and illuminated as not to be tempted sooner or later.

For he is not worthy of the high con-templation of God, who hath not for God's sake been exercised with some tribulation.

For temptation going before is usually a sign of ensuing consolation. For heavenly comfort is promised to such as have been proved by tempta- John Scully, S J. tion.

To him who overcometh, said Our Lord, I will give to eat of the tree of life. (Apoc. ii. 7)
Now divine consolation is given,

that a man be better able to support adversities. And temptation follows, that he may

not be proud of good.

The devil never sleeps, neither is the flesh yet dead; therefore thou must not cease to prepare thyself for battle, for on the right hand and on the left

are enemies that never rest. Liquor, Tobacco and Morphine Habits.

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of conflict abating one tittle of their just demands. Other and greater nations have been blotted out of existence, and their places on the world's page known no more forever, by a one hundredth part of the misfortunes, defeats and treacheries that have fallen to their lot; but the Irish race, like the hero of the pagan legend, has risen stronger each time they touched the depths of their defeats, and has been made purer by their very degradation, because they have never lost trust in God.—Rev.

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# OUR BOYS AND GIRLS. BETTY, THE BORROWER.

SEPTEMBER 28, 1901.

BY CARROLL WATSON RANKIN. By Carroll Watson Rankin.

Betty Biglow would easily have taken the prize, had one been offered at the Misses Gordons' Finishing School, for being the girl with the prettiest manners and the sweetest disposition. Everybody, from the eldest and crossest Miss Gordon down to the youngest of the day students, loved Betty, but she had one deplorable failing. Although her wardrobe was extensive, her room the prettiest in the building, and her allowance of pocket money ample, she was a persistent borrower.

sistent borrower.
"On," she would cry, darting into some other girl's room on the way to chapel, "do lend me a handkerchief! chapel, "do tend in a ;" or "D) let me I've forgotten mine;" or "D) let me take w hat-pin! I haven't one to my name!" or "Please lend me some

I don't want to go back to my oom for mine."

If Batty had ever returned anything it wouldn't have so bad; but she was careless, and seldom gave the hand kerchief or the hat-pin or the gloves

second thought.
Her particular chum, Helen Brad bury, tried in a gentle way to mak her see the error of her ways. Betty declared that she already saw then and that she repented and would re form, but in the same breath sh begged Helen to lend her a couple postage stamps. "Betty," said Helen, "you are i

corrigible. I'm afraid I am," laughed Bett "but I'm just as willing to lend as am to borrow"—which was qui

The next day half a dozen gi gathered in Helen's room when Bet gathered in Helein's footh with the meyour belt! It is time for music lesson, and I can't find min So Helen reluctantly unfastened belt, and Betty darted off with it.

" I think," said Margaret Bro "it is simply abominable the Betty borrows things !"
"It's more 'abominable the way

doesn't bring them back," said Ri
"She borrowed my umbrell
month ago," said Madge Rob
"and she hasn't returned it yet."
"She never will," said He
"The only way I ever manage to any thing back is by making a c raid on her room. I must waylar in the hall when she has finished lesson and demand my belt, or I

be obliged to go down to tea wi "She's the dearest thing I saw," said Madge, "except for one unfortunate habit. I do wi could break her of it without hu her feelings. She's so generous

"Girls," interrupted Mollie P

"I have an idea!"

"Girls," echoed Madge, "has an idea!"

Silence! I have the window said Mollie, rapping on the "This meeting will please co order. Girls, let's give Betty a lesson. There are thirty eight in this establishment. Let's s to morrow morning and borrow thing Betty has. As Madge say the soul of generosity, and wou us the paper off her wall if w

to ask for it, and she could get "We'll do it!" shouted th "And we'll do it so thore said Helen, "that even Betty the point.'

"Helen," said Mollie, down and tell all the girls in down and tell all the girls lift dormitory; and Margaret you third floor girls, and I'll go rooms along this corridor. Be tell Mildred Slater. She is pet victim, and will be glad opportunity to retailate." opportunity to retaliate."

Indeed, Mildred was so v that she rose at 4 o'clock morning and tiptoed across room. "O, Batty," said th robed figure, "do you happe any kindling and some me have a fancy for a grate fire

"Why, yes," said Botty,
but isn't it a little earl time is it, anyway?"
Mildred made no reply; busily engaged in gathering match and all the kindling. At 4 45 Mollie Peters C

luctantly out of her warn stole reluctantly out of her and stole along the corridor room. "O, Betty," said she, yawn, "will you lend me y dish and your bottle of have an idea that I shoul

scrambled eggs for breakf way, if you don't mind, lend me the eggs, too. Ik some yesterday.

"Just help yourself," ss ligingly.

"O, Betty," said Heler
half an hour later in be
slippers, "would you le
hair cloth ekirt? I thin a new binding on mine to

"Of course you may he the chair with the rest of "O, Betty," said Maccame to invite you to a factor of the course my room at 5 this afterno lend me some chocolate? you mind lending me ! I'm going to ask a cou scholars, and I want to

Betty. "Don't you 'curtains? You'll need Madge, more than

# OUR BOYS AND GIRLS.

BETTY, THE BORROWER.

it necessary to borrow some article of wearing apparel during the day, and BY CARROLL WATSON RANKIN. Betty Biglow would easily have taken the prize, had one been offered at the Misses Gordons' Finishing School, for being the girl with the School, for penng the girl with the prettiest manners and the sweetest disposition. Everybody, from the eldest and crossest Miss Gordon down to the youngest of the day students, but she had one down. loved Betty, but she had one deplor able failing. Although her wardrobe was extensive, her room the prettiest in the building, and her allowance of pocket money ample, she was a per-

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second thought.

Her particular chum, Helen Brad bury, tried in a gentle way to make her see the error of her ways. Batty declared that she already saw them and that she repented and would reform, but in the same breath she begged Helen to lend her a couple of

postage stamps. "Betty," said Helen, "you are in-

corrigible. "I'm afraid I am," laughed Betty, "but I'm just as willing to lend as I am to borrow"—which was quite

The next day half a dozen girls gathered in Helen's room when Betty

burst in upon them.

"O, Helen," she cried, "do lend
me your belt! It is time for my music lesson, and I can't find mine So Helen reluctantly unfastened her belt, and Betty darted off with it.

" I think," said Margaret Brown, "it is simply abominable the way

Betty borrows things!"

Betty borrows things!"

It's more 'abominable the way she

doesn't bring them back," said Ruth.
"She borrowed my umbrella a
month ago," said Madge Roberts,
"and she hasn't returned it yet."
"She never will," said Helen.
"The only way I ever manage to get
any thing back is by making a daily
raid on her room. I must waylay her
in the hall when she has finished her
lesson and demand my belt, or I shall lesson and demand my belt, or I shall be obliged to go down to tea without

"She's the dearest thing I ever saw," said Madge, "except for that one unfortunate habit. I do wish we could break her of it without hurting her feelings. She's so generous her-"Girls," interrupted Mollie Peters.

"I have an idea!"

"Girls," echoed Madge, "Mollie has an idea!"

Silence! I have the window sill, said Mollie, rapping on the glass.
"This meeting will please come to order. Girls, let's give Betty Biglow a lesson. There are thirty eight of us in this establishment. Let's start in to morrow morning and borrow every thing Betty has. As Madge says, she's the soul of generosity, and would lend us the paper off her wall if we were to ask for it, and she could get it off."

"We'll do it!" shouted the girls.
"And we'll do it so thoroughly,"

the point.' "Helen," said Mollie, down and tell all the girls in the west dormitory; and Margaret you tell the third floor girls, and I'll go to all the rooms along this corridor. Be sure to tell Mildred Slater. She is Betty's pet victim, and will be glad of an opportunity to retaliate."

Indeed, Mildred was so very glad that she rose at 4 o'clock the next morning and tiptoed across to Betty's room. "O, Batty," said the white-robed figure, "do you happen to have any kindling and some matches? I have a farey for a greate fire this morn. have a fancy for a grate fire this morn-

ing."
"Why, yes," said Batty, sleepily,
but isn't it a little early? What time is it, anyway?"
Mildred made no reply; she was too

busily engaged in gathering up every match and all the kindling.

At 445 Mollie Peters crawled reluctantly out of her warm bed and stole reluctantly out of her warm bed and stole along the corridor to Batty's

"O, Betty," said she, stifling a yawn, "will you lend me your chafing dish and your bottle of alcohol? I have an idea that I should like some scrambled eggs for breakfast. By the way, if you don't mind, you might lend me the eggs, too. I know you got some vesterday.

"Just help yourself," said Betty, ob-

herself, stripped the pretty room of its Invincible determination and a right nature are the levers that move the world.-Porter.

all was done so naturally, and so much after Betty's own careless fashion, that she suspected no plot.

She loaned skirts, waists, shoes, hairpins, towels, bedclothes, unnerwear, books and writing materials with such daitohtin readiness that the with such delightful readiness that the conspirators all had compunctions. She even expressed her pleasure in being able to assist her friends.

School hours were over at 4 o'clock.
When Betty returned to her room at that hour, she found it stripped of

adornments, and later in the day car-ried off even the rugs and most of the

furniture. Apparently, too, almost every girl in the establishment found

all was done so naturally, and so much

everything portable.
"Well, Madge has evidently taken
me at my word!" said Betty. "If
she is going to have such an elaborate entertainment as all that, I must dress up a little for it."

Betty removed her school waist and skirt, and dropped them upon the bare iron bed. Then she took the pins the glittering mass of curls about her shoulders. Her back was turned to the door, or she might have noticed that it was opened softly. Mollie, on her hands and knees, pulled the garher than the should be some benefit yourself. Don't her hands and knees, pulled the garher than the should be some benefit yourself. out of her abundant hair, and shook the glittering mass of curls about her shoulders. Her back was turned to her hands and knees, pulled the gar-ments from the bed to the floor, and vanished with them without making

Betty looked for her hair brush, but remembering that she had loaned it to Nellie Warwick, twisted up her rebellious locks as well as she could without its aid. When she turned to wash her face, she could find no soap and no

towel.

"Really," said Betty. "this is embarassing. Now I think of it, I've been a regular department store all day long and I seem to be about sold.

"Hurry up, slow poke!" called a voice from the hall "Madge wants you

to help receive the guests."

When Betty went to the closet for her gown, she found that the closet contained absolutely nothing but a row of empty hooks and a small lump

of soft coal.
"Well," said Betty. "I like this! I knew I had been lending things all day, but I didn't realize I had been so lavish. I'll have to wear my school

dress, after all."
When she found that even the school dress, thanks to Mollie, had disappear ed, it flashed upon her that she was

ed, it flashed upon her that she was the victim of a practical joke.

"Well," she said, "that settles it! Of course, I can't go to a fudge party in a lump of coal and a tooth brush, and that seems to be about all I have left. But I wouder why they borrowed—" Suddenly a hot flush spread over her chear.

"Rorrowed! That's over her cheek. "Borrowed!

it. They's been paying me back in my own coin, but I don't think it's a a bit nice of them." There was a catch in Betty's voice, and her brown eyes filled with tears. She reached for a handkerchief, but found the drawer empty.
"I can't even cry," said she, for

lornly, wiping her eyes on a scrap of pink ribbon, "but I want to dreadfully. I remember now that every girl who has passed my door to day has borrowed a handkerchief. I hate to cry on my green slik petticoat, but I'm afraid I'll have to."

I'm afraid I'll have to "
Sie was, however, a plucky young person, and when she had had an uncomfortable little cry among the green silk ruffl is of her skirt, she discovered that she was not utterly crushed after

"And we'll do it so that will see all.
said Helen, "that even Betty will see all.
Fifteen minutes later a small lump of

coal the words:
"Help! Help! B. B." "Let's go to the rescue, girls," said the way of frequent Communion."

Madge. "Somebody run and find a dress for destitute Betty."
"Here are her slippers," said Helen,
stepping out of them.
"Here's her belt," said Mollie, tak-

ing it off.
"Here's her ribbon collar," said

"I'll run up stairs and get Mabel. my own."
"Batter take her a handerchief," said Mildred. "She'll need one, or I don't know Betty."
"Take a towel, toe," said Madge,

" so that the poor dear can wash her A relief committee, composed of sym-

pathetic Helen, marched off with a large bundle, and Betty's immediate necessities were relieved. A few minutes later, properly clothed and in a fairly cheerful frame of mind, she made her appearance at the fudge There was nothing about her party. There was nothing days to indicate that her borrowing days were over, but they were. The lesson

had gone home.
"I guess," said Betty to Helen,
when they were talking it over afterward, "that I needed the lesson, but just the same it gave me a bad quarter of an hour. I think I must be cured,

CHATS WITH YOUNG MEN. for all that, both may be overruled to

he can. Absolute confidence in one's ability to succeed is an indispensable

When you have found your niche,—

when you realize that you are work-ing along the line of your strongest faculties instead of your weakest, —do not allow anything to divert you from your choice. No matter what difficul-

ties may arise, no matter how much harder than you anticipated your work may be, do not waver or turn back. Stand firm by your choice. Remember that there are times in every car-

eer when the thorns are more plentiful

than the roses. It is at such seasons

that your manhood must assert itself,

that the strength of your purpose must

be proved. Do not, however dark or

discouraging the outlook, admit the

possibility of defeat. Set your face

toward your goal, and stoutly affirm

and reaffirm your confidence in your ability to succeed. This keeping one-

self up to the success standard, and

Many fail because their self confi-

dence becomes shaky; they allow people to inject their doubts and fears into their minds, until they become uncertain of themselves, and ultimately lose altogether that bouyant faith in their ability to snaceed without which no great thing aver was accom-

which no great thing ever was accom-

What though you are poor, or your

environment unfavorable! These things should incite you to greater

ity to your environment, believe firmly that you were made to domi-

nate your surroundings, that yeu are the master and not the slave of cir-

cumstances, and conditions will soon

to succeed, the mental attitude which

wonderful power to the combination

everything but his determination and

paths to success and happiness.
"The thing we long for, that we are."

The Power of Religion.

wife, love and reverence between

parents and their children, which

makes the poor respect property of others, and causes the rich to make a

right use of their wealth. From this

fidelity to duty and this respect for the

rights of others, come the order, the tran-

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The Two Scourges.

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An Antidote Discovered.

A recent remarkable discovery in medi-

PEOPLE.

people and a State. - Leo XIII.

It is religion which produces concord

ion between husband and

lack of confidence undermine.

plished.

proof of a strong character.

The Priceless Birthright. As a spring can never rise higher than its source, so one can never attain a greater success than he believes

Always Smiling. Always Smiling.

A happy face may and often does conceal an aching, weary heart.

Often we remark about certain persons: "How happy they appear!"

They are always good-natured, and their cup of joy must be full. Still at the same time, a turbulent sea of sadness and despair may be raging within and without all is glossed by apparent serenity and happiness. They are serenity and happiness. They are fighting life's battle nobly, courageously and giving a noble example to be followed. Even though our bur-dens are heavy and discouragements many, we yet should strive to make others happy and a smiling face will do wonders for those about us.

Don' be a Knocker. If your neighbor is prosperous, let him prosper. Don't grunt, growl or grumble. Say a good word for him, and let it go at that. Don't be a

some fellow has a little more sense and to undermine your self-confidence. Never admit to yourself, even in sand than you have.

Do a little hustling yourself. Don't Do a little hustling yourself. Don't be a knocker. If you can say a good word, say it like a prince. If you are full of bile and disposed to say something mean, keep your mouth shut. Don't be a knocker. No man ever got rich or happy minding everybed,'s business but his own. No man ever helped himself permanently by knocking his neighbor down. Give up a kind word. Give it literally. It won't cost word. Give it literally. It won't cost you a cent, and may want one yourself some day. Some had thousands one year and the next year they were without the price of a shave. So don't be a knecker. You can't afford it. If you want to throw something at somebody, just throw your patronage this

way. But don't throw brickbats or mud. Don't be a knocker. You will get there just the same. To Stay Good.

We have the following from the Inermountain Catholic: A young man said yesterday to his "I went to confession on Saturday.

When I came out of church I felt as if a load had been lifted off my heart. I walked along as if on air." No doubt he had made a good confes-

sion and had experienced the peace that comes to the soul with the state of grace. Why should he not keep that happines? Why should he return to

The only way to stay pure and chartable is to go to Communion often. If that young man does not receive the sacraments again until next Easter he will most probably fall into his old ways and his condition will be worse that before. Confession will be still more difficult to make. The devil will have him further in subjection like

captive slave.

The best way to be good is to stay good. Once that the soul has had life restored to it by penance it needs frequent food to give it strength to resist temptation, and that spiritual food comes through prayer and Communion.
It is easy to go to confession when
one has little or nothing to tell. Once

a month is not too often.

The fight for salvation is a daily The fight for salvation is a daily and hourly warfare. The world, one's own flesh, and the devil are against had managed to print with the bit of coal the words:

The fight for salvation is a daily and hourly warfare. The world, one's own flesh, and the devil are against him. They tempt him at every turn. Christ is his one defense. Christ is found in Communion.

vere in virtue he has only one way-

Well Done.

To do anything well, there should be a sound mind and a healthy body. There have been men who were perhaps never well, never for an hour en joyed good health, and yet they lived to purpose, for their deeds are this day exerting a happifying influence on mankind. William the Conqueror was a wheezing asthmatic all his days.
Bishop Hall was a martyr to pain as
ceaseless as it was severe. Baxter had an infirmity of constitution, and, from early youth to the grave, labored un-der bodily disease and wearing pains. No doubt the sufferings of these men aided in moulding their characters to a form which the age required. The most we can say of these cases, is that their diseased condition was overruled, and good was brought out of it.

It Lays a Stilling Hand on Pain.—For pains in the joints and limbs and for rheumatic pains, neuralgia and lumbago, Dr. Thomas' Eclectric Oil is without a peer. Well rubbed in, the skin absorbs it and it quickly and permanently relieves the affected parts. Its value lies in its magic property of removing pain from the body and for that good quality it is prized. What greater good might have resulted had they been men of stalwart constitutions, we may never know, but certain it is, that when we are well, thought is a pleasure, and labor is a pleasure, but when sick, both are a burden, and every thought, and every act, is the result of an effort. We shall never do anything perfectly until we get to heaven; but there pain,

BADLY RUN DOWN.

Symptoms That May Lead to Serious

THE EXPERIENCE OF THOMAS CADA, OF ESSEX CO, - NERVES SEEMED SHAT-TERED AND HE FELT UNFITTED TO

STAND HARD WORK From the Review, Windsor, Ont.

Mr. Thomas Cada, of Pike Creek, a small village in Essex county, is known to almost everyone in that section. He is a son of Mr. John Cada, mill owner, and a prominent politician in his locality. A representative of the Windsor Review, who had known that some time previously. From the Review, Windsor, Ont. had known that some time previously Mr. Cada was in poor health, recently met him looking anything but an luvalid, and naturally asked what had restored him to health. "Dr. Williams' Pink Pills," promptly replied Mr. Cada. When asked if he would give the particulars for publication Cada said "certainly, if you think it worth while; but there is nothing very wonderful about my case. I was simply badly run down; my nerves seemed to be all shattered, and I was unable to stand hard work. In fact work of any kind left me badly used up. There did not seem to be any maintaining, in all its dignity and organic trouble, it was just a case of integrity, one's self sufficiency to acbeing run down and worn out. I felt myself gradually getting worse, how-ever, and I began taking medicine. tried several advertised remedies, Never permit anyone or anything but they did not help me indeed some of them did me more harm than good. thought, that there may be a possibil-ity of your failure. This constant affirmation, this persistent dwelling Just then I read of a case much like mine cured by the use of Dr. Williams' Pink Pills, and I purchased a upon the possible, or plus, phase of success, and never admitting the negafew boxes. Very soon I noticed a decided improvement in my condition tive, will tend to strengthen, to ren-der impregnable, the great purpose and in the course of a few weeks I was feeling my old time self. I can now eat heartily, do a good day's work the one unwavering aim, which brings victory. with no unusual fatigue, and in fact

feel thoroughly renewed in health and strength. Naturally I think Dr. Williams' Pink Pill a great medicine for those who are weak or ailing." If you are feeling run down, and easily tired, you need a tonic to put easily tired, you need a tonic to put you right—to make you feel bright, active and strong, and the only al-ways reliable tonic is Dr. Williams' Pink Pills for Pale People. Give these pills a fair trial and you will find that that a practice powers have find that their curative powers have not been over-praised. Sold by all dealers in medicine, or sent post paid effort. Stoutly deny the power of adversity or poverty to keep you down, constantly assert your superior at 50 cents a box, or six boxes for

\$2,50, by addressing the Dr. Williams Medicine Co., Brockville, Oat. PAIN - KILLER IS JUST THE REMEDY needed in every household. For cuts, ourns and bruises, strains and sprains dampen a cloth with it, apply to the wound and the pain leaves. Avoid substitutes, there's but one Pain. Killer, Perry Davis', 252, and 302, improve. This very domination in thought, this assumption of power, this affirmation of belief in your ability

Pain.Killer, Perry Davis'. 25c, and 50c.

Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti Consump ive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease.

Some persons have periodical attacks of claims success on the highest plane as an inalienable birthright, will strengthen the whole nature, and give of faculties which doubt, fear, and Many a man has accomplished his

because it relieves and cures the disease.

Some persons have periodical attacks of Canadian cholera, dysentery or Diarrboga, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogg's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced. object by this determined adherence to faith in his ability to succeed, when confidence in himself has been swept away. One should cling to this price-less birthright as he would cling to his Thoughts are forces, and the constant affirmation of one's inherent right and power to succeed will some change inhospitable conditions and unkind environments to favorable



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MILLIONS USE CUTICURA SOAP, assised by Cuticura Ointment, for beautifying the skin, for cleansing the scalp and the stopping of falling hair, for softening, whitening, a slippers, "would you lend me your hair-cloth skirt? I think I shall put a new binding on mine to-day,"

"Of course you may have it; it's on the chair with the rest of my clothes." "You shall be seen to invite you to a fudge party in my room at 5 this afternoon. Can you lend me some checolate? Betty, would you mind lending me your plcures? I'm going to ask a couple of the day scholars, and I want to be very find for the occasion."

"I'm going to ask a couple of the day scholars, and I want to be very find for the occasion."

"I'm going to ask a couple of the day scholars, and I want to be very find for the occasion."

"I'm going to ask a couple of the day scholars, and I want to be very find for the occasion."

"I'm going to ask a couple of the day scholars, and I want to be very find the control of the co

AnObject Lesson

to the average housewife is the ease with which washing can be done when Surprise Soap is

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If the scripture be the only rule of faith, why did not the Master and Perof our faith, Jesus Christ, write it Himself, or at least command His tles to write it, says Truth. He frequently ordered them to teach and to preach, but we do not read that He ever directed them to write. Supposing, with our adversaries, that the scripture is the only rule of faith, Christ must have commanded the apostles to write; for He unquestionably com d them to leave us a perfect rule of faith. The doctrine, then, of an ex-clusive scriptural rule of faith, rests on the supposition, that Christ commanded His apostles to write. Now, as the command is nowhere recorded in scripture, the doctrine rests on nothing but the absolute want of scriptural proof. Nay more, as the scripture is the only rule of faith, no sacred tenet can be believed on any other authority ; surely then it can not be believed, "that Christ commanded His apostles to consequently, it can not be proved that their writings constitute this perfect rule. This admission of the doctrine seems to lead us to the most absurd consequences.

Whoever will peruse the scripture with attention and without prejudice, will draw any other than this conclusion -that it was meant for a feet rule of faith. Only a few of the apostles wrote, therefore the rest had o concern in the rule of faith. The first four books are four historical sketches of the birth, public life and death of the Redeemer. The first was written in Syro-Chaldaic, and left by St. Matthew as a mark of his attach ent to the Jewish converts before he left Jerusalem. The second is only an abridgement of the first, and was originally written in Latin by a disciple of St. Peter. The third is in some points more circumstantial than the first, and was composed in Greek, and the fourth was written for the express purpose of refuting certain heretics, who denied Christ's divinity.

This was written last of the canonical works. The remaining part of the new scripture contains the acts of the postles, which is an historical register f some of the principal actions of St. Paul, during a certain period of his It was sent to an illustrious individual, to give him corrupt information on the subject of which it treats, be cause so many incorrect statements had The epistles which folgone abroad. , were written as emergencies called their authors with those to whom they wrote. They generally turn on ne particular subject, and were gen erally addressed to some particular amunity, and frequently to individ-The last book is the Apocalypse, a book from its depth and obscurity, ill calculated to be part of an exclusive rule of faith. Now, can it be justly supposed that the union of these de-tached pieces could be intended to form a perfect rule of faith and conduct, without any other rule, guide, or authority, for all mankind ; for the that are unacquainted with the original languages, as well as those that are versed in them ; for those who can not read as well as those who can ; for those who are incapable of reasoning, as well as good logicians; in a word, for all men with their various passions, prejudices, interests, dispositions, judgment, situations?

God could not have commanded every member of the human family to the consequence of this principle, that the scripture is the only rule of faith? Thousands of discordant sects have sprung from it, each purporting to be the only true Church, each maintaining its peculiar tenets and confidently appealing to the excipture for the support of these tenets. There mustainly be some other authority. There must cer

The principle of private interpretabased on even more ridiculous foundation. Thousands of people of practically no education claim the right of reading scripture and interpreting it. They will not trust the Church, which Christ promised to guide in all truth forever; nevertheless they are forced to trust the multitude of translators who put the scriptures into divergent English. And if the trans-lations be conceded accurate, how proud and arrogant are those individuals who assume themselves competent to interpret without any especial fitness. They do not scruple to risk their souls in interpret-ing the laws of God; yet at the same time they dare not undertake the in terpretation of the laws of their own country. No one will accept their de cision, and most of them are unwilling to risk it themselves. Courts of law decide the various points, and appeals are taken to higher courts until the highest is reached, and its decisions are held conclusive. Such courts have existed within the Church from the earliest ages, defining the meaning of Scripture, and only arrogant or mis-guided souls dare claim for themselves a better right to inter-pret that body which through the Holy Ghost, He promised to be with always, teaching her all truth. In our ourts there is an authority to decide the meaning of difficult passages. Can we conceive that God would be les considerate than is man? Christ would not command us to follow, the truth without leaving us an authorized and infallible guide. That guide is the Church which gave the scriptures to men and alone received authority to interpret them.

The man who is never idle has no time to be mean.

The man who blows his own horn is morely a self-entertainer.

The Priests Point the Way to Heaven It is a habit with us to speak of the

sors, her saints and founders of religious orders; we dwell gladly on her marvellous success in converting the barbarous races, which have grown into Christendom, in purifying morals in softening manners, in consecrating and protecting women, in founding schools, in preserving the treasures of classical literature, in fostering the arts, leading migratory tribes to choo fixed homes, to fell the forest, drain the marsh, build cities and put themselves under the rule of law. Her name has indeed been associated at times, during the lapse of nineteen hundred years, with things upon which we cannot dwell with pleasure or approval, but her general course and influence have made for righteousness, peace, charity, reverence, chas-tiry, obedience, mildness, modesty, kindliness and habits of cheerful industry. What she has been able to is still able to do for us here and now and though we rise in dignity of being in proportion to our power to live in thought of the past and the future, yet since life is chiefly action, our firs: concern is with the present. In the Church there is an exhaustless fountainhead of spiritual energy, since in her as the Saviour has taught us to believe, there abides the Spirit of God. But if this energy is to manifest itself in the world, it can only be through Godlike men. To such it was in-trusted in the beginning, by such it was spread throughout the earth, and by such alone can its divine healing be communicated to the sick and hun gering souls of the people. On us it depends whether the Sacred Ark shall ride in safety, bearing the holiest and most priceless treasures, on the rising waters of the modern democracy whether again as of old, the pries shall not merely point the way to Heaven but be also a pioneer in all the paths that lead to wider knowledge, truer freedom and more whole-

Now, all the great changes that mould and transform human life-religion, patriotism, friendship, love, devotion to heroic men and right causes-must be cared for and followed for themselves, and with all one's mind for them, to supply for the presence of and hear, or their power to strengthen, uplift and purify is less. we, the leaders of the Church in America be able to turn resolutely from the false lights of momentary success, of material progress, of pride in mere numbers and showy buildings to the inner sources of power, knowledge and wisdom, to purity and love to modesty and mildness! Snall we be able to free ourselves from the awful pressure of a public opinion which believes in nothing but money -and shrewdness as a means to money -an opinion that

"Hangs upon us with a weight Heavy as frost and deep almost as life?"

Shall we be able to reach and maintain a living and passionate faith in an estate higher than that of men- a faith which shall make us reverent, levout, patient and self-denying Which shall impel us to desire and abor for the things that lead to life, and to put far away the things that lead to destruction? If so, then in preserve unity of faith, and leave them | making ourselves worthy to be called that blessing. In fine, what has been shall find that we have become capable of rendering the highest services to the state of which we are citizens. "That country is richest," says Ruskin, which nourishes the greatest num ber of noble and human beings; that man is richest, who, having perfected the functions of his own life to the ut most, has also the widest helpful in fluence, both personal and by means of his possessions, over the lives of others."—Catholic Columbian.

# THE GREAT CARDINAL NEW-

MAN ON IRELAND. We would ask the attention of every true friend of Irish freedom to the following prophetic words of the illustri ous Cardinal Newman. He speaks with the voice of a prophet: "I contemplate a people which has had a long night, and will have an inevitable day I am turning my eyes toward a hun dred years to come, and I dimly see the island I am gazing on, become road of passage and union between two hemispheres, and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigor and Spain in enthusiasm, and I see England taught by advancing years to exercise in his behalf that good sense which is her characteristic toward every one else. The capital of that prosperous and hopeful land is situated in a beautiful bay and near a romantic region and in it I see a flourishing university, which for a while had to struggle with fortune, but which, when its first founders were dead and gole, had successes far exceeding their an-xieties. Thither, as to a sacred soil, the home of their fathers and the fountain-head of their Christianity students are flocking from East, West and South, from America, and Australia, and India, from Egypt and Asia Minor, and last, though not least, from England—all speaking the one tongue, all owning the one faith, all eager for true wisdom, and thence when their stay is over, going back again to carry peace to men of good will all over the earth."

These words of the great Cardinal

THE GLORY OF THE CHURCH, better day when Ireland shall take her place among the nations. To hasten that day should be the aim of every patriotic Irishman. Ireland triumphs and glories of the Church
She has now to be her own liberator,
in ages which are gone. We love to
tell the story of her martyrs and confesAmerica should help the Irish patriots at home under the leadership of Mr. Redmond.—American Herald.

### CARDINAL GIBBONS.

In a most unusual place—Harper's Weekly—is found the following tribute to the work and personality of Cardi-

He is a plain man, says the Weekly,

is Cardinal James Gibbons. The first impression one gains after meeting him is of the modesty, even retire ment, of his manner. Although born in Louisiana, he was educated at one of the older Catholic colleges in Mary. land, and over half of his life has been spent as a resident of that peculiarly Catholic centre, Baltimore. Here almost daily he comes and goes amid the other citizens - a tall spare old man, whose figure age has but slightly bent in spite of his sixty seven There is nothing particularly imposing or impressive in his appear ance, except that one may be struck with the kindly dignity of his face. The democracy of his life, as it might be termed, surprises one who knows him only by reputation. Not even a carriage forms a part of his establish ment, and his household is governed by frugality and economy. In a position to live with al state and ostentation of all the pean prelates, it is foreign to the man's character. For years he has followed the same routine at home, rising by 6 o'clock and giving ample time for his early devotions, observed either at his private altar or in the cathedral. Following the plain break. fast, he generally gives two or three hours to his correspondence, one of the priests of the household acting as his secretary. He endeavors to take time for an hour of business visits later, as by virtue of his office he controls most of the Church property in the dicese, which requires much personal atten-

He is a most interesting talker. The variety of subjects he can discuss is really remarkable, ranging from religion to politics, and including the topics of the day He is conversant with the conditions of labor and capital, the most modern discoveries in science and mechanical inventions, and is thoroughly informed on politics, although, if he has a fondness for any special train of thought it is litera ture. He has the perception of an attorney in getting at the bottom of knotty questions referred to him to solve-and these are many. Not a week elapses but he is called upon to allow marriages where the man or woman has been divorced. Every kind of influence is brought to bear to obtain his sanction, for many of the persons are of high social standing, but the Cardinal lives up to his convictious, which, as well known, are very pronounced, and his decision is unvaryingly dissenting. His interest in the questions of the day is really intense, and he gives closest attention to those may concern not only the Church, but the different classes people at large. He has followed the conflict of labor and capital as it has developed, realizing its vital importance, and has questioned the ordinary ministers of Him who died for all, we laborer, the heads of the unions and nany of the largest employers in his study of the problem. He has tried to get in touch with both sides, and it

can be said that he has the confidence The Cardinal takes an active inter est in all agitation of a benevolent character and mingles freely with re presentatives of other creeds at such meetings. A few years ago, at a meeting to discuss plans for relieving the poor of Baltimore, among those on the platform were a Methodist clergyman, a Presbyterian minister and a Jewish rabbi besides Cardinal Gibbons and the governor of the State. His intense patriotism is a characteristic, and this feeling is shown frequently in both his verbal utterings and writings.

The Weakness of Man. The highest power of man, his best calculation, shows, like his weakest and his poorest, that God has ruled all things in beauty, and that all man's twitchings and struggles are power less, when they act against this eternal law. God of order, God of beauty, how can we thank Thee for such daily miracles? How can we learn, grow, to prize, as we ought, life and its wonders? Strengthen us, Father, strengthen us ! that our free lives also may accord better and more often with Thy Eter nal Life ; that we may labor with Thy laws, with Thy power-Thou in us and we in Thee !

Best Left Alone. I believe any reasonable man cannot read in connection a Catholic and an anti-Catholic work without discov ering the logical truth of the one and the false premises of the other. ish and stupld seem to me the arguments of the Protestants; empty, vul gar and worthless the tirades of infidels and fanatical writers. I would not recommend any Catholic to read aught of those; they are vanity and vexation of spirit; they are full of subtle poison, that robs the heart of rest, of health, of hope—of everything.
A single page of plausible falsehood may pervert an unprejudiced mind so that a whole volume of truth will hardhave a prophetic ring about them, ly restore it; therefore leave them and we seem to see the dawn of that alone,—Chas. Warren Stoddard.

### ARCHDIOCESE OF OTTAWA

Sunday afternoon, 15th inst., in the church t. Mary. Bayswater. His Grace the Arch op conferred the Sacrament of Confirma of St. Mary, Bayswater, His Grace the Arch-bishop conferred the Sacrament of Confirma-tion on twenty girls and twenty-five boys, The sponsors were Mr. Joseph O'Meara and Miss Delia O'Connell. Rev. Father Sloan pastor of St. Mary's, com-menced his annual visits last week. His Grace the Archbishop celebrated Mass in the Rideau street con ent on Tuesday of last week, attended by Rev. Father Pallier, O M. L. the chaptsin. Afterwards addresses in French and English were presented to His Grace.

### DIOCESE OF LONDON.

The Rev. Albert McKeon's DEPARTURE FROM STRATHROY.

The Rev. Albert McKeon, S. T. L., received three addresses and as many purses from the Catholice of Strathroy, Adelaide and Watford. On the Sunday before his departure for Irish town, Dr. McCabe of Strathroy, John Farrell of Watford and James Henderson read the addresses, which were well rendered and very flattering indeed. The purses were presented by David Roobe, Wm. McCathy and W. O'Dwyer. The music by the choir and orchestra was excellent, and the church was crowded from the sanctuary to the organ loft. Father McKeon concluded his farewell sermon amid the tears and sobs of the three congregations whose churches he had erected and paid for. On Monday evening fifty men—all Protestants—including doctors, lawyers, bankers and merchants—headed by the town band, marched up to Jil Saints," and presented Father McKeon with an address and a solid silver service "as a tokens of esteem and appreciation from the non-Catholics of the Little Athens of the West. A pleasant time was spent, during which humor our speeches, music, mirth and laughter reigned supreme. Father McKeon left here on the crowded the station platform and the band played "Come back again, Soggarth Arcon" J. F. R. REV. FATHER M'KEON'S DEPARTURE FROM

Strathroy, Sept. 24, 1901. ORDINATION AT THE CATHEDRAL.

ORDINATION AT THE CATHEDRAL.

At St. Peter's cathedral, London, on Saturday, Sept. 21, Mr. John Brennan of Windsonson of Mr. John Brennan, exise officer at Walkerville, was ordained deacon, Mr. Brennan, who received his education at Assumption College, Sandwich, and spent three years at the Grand Seminary in Montreal, will shortly be elevated to the priesthood.

### ARCHDIOCESE OF TORONTO.

IMPRESSIVE CHURCH OPENING AT BROCK.

ARCHDIOCESE OF TORONTO.

IMPRESSIVE CHURCH OPENING AT BROCK.

Thursday, September 19th, was indeed a glad day for the people of Brock, when their friends gathered from far and near to assist at the opening and solemn blessing of St. Malachy's new church and to participate in the great Joy of the occasion.

The ceremony, which began at 11 a. m., was solemn and inspiring. His Grace Archbishop O'Connor dedicated the new edifice to the service of God under the patronage of St. Malachy. High Mass was celebrated by Rev. Father Coyle of Dixie, by happy coincidence a native of Brock and one of the generous benefactors of the new church. The Archbishop assisted in cope and mitre, having as deacons of honor Rev, J. L. Hand and Rev. P. Kiernan. In the sanctuary were Fathers Laboureau, McRae, Dollard, Richardson and the worthy pastor Rev. M. Cline.

The sermon of dedication was preached by Rev. Father Moyna, P. P., of Orillis, who took for his text. "The grain of mustard seed." and traced in logical sequence the growth of the Church from the seed to the bud, from the bud to the plant, and from the plant to the fully developed tree. With the skill of the scripturia and historian he traced the life of the Jewish Church through all the phases of its government, showing its gradual development under divine intervention. till its culmination in the birth of Christ. Continuing, the rev. preacher in forceful language showed the law of oppositions of the Christian Church down this, despite the power of the world, the reget fyrants and the might ofkings. Here the faw of the complete possession of his hearers referring pachetically to the reverse with years and destitute of the arther tower on the server with years and destitute of the server of the power?" asked the preacher. "Is it not diverse hower?" asked the preacher. "Is it not diverse hower?

sacrifice and devotion of the good proconducted so ably and so successfullding of St. Malachy's new church.

# DIOCESE OF PETERBOROUGH.

On Sunday, Sept 8th, Rev. Fathers Verlooy and Fiset, two Redemptorists from Montreal, opened the Jubilee Mission in the parish of North Bay. The former delivered the English the latter the French sermons and instructions. The mission closed on Sunday evening, the 15th. The good people of the parish responded most creditably to the zealous efforts of the earnest missionaries. From early morning to late in the evening large numbers were seen wending their way to the parish church for the various exercises of the mission. About seven hundred had the happiness of receiving their adorable Saviour in the Most Blessed Sacrament. The eloquent and touching sermons of the good Fathers made a deep and permanent impression; on the parishioners, and without doubt the great Jubilee of 1901 will ever remain green in their memory.

A FIFTIETH ANNIVERSARY. MISSION IN NORTH BAY.

A FIFTIETH ANNIVERSARY.

A PIFTIETH ANNIVERSARY.

Sunday, the Sth inst., was the "red letter" in the annals of S. Anne's church, Sudbury, for on that day Rev. Father Hamel celebrated in our midst the fiftieth anniversary of his entrance into the Society of Jesus. As on all former festal occasions the altars were aclow with waxen tapers and colored lights. Produce decorations of choicest flowers lent redolence and richness to the modest sanctuary. The Venerable Jubilarian offleiated at Solemn High Mass, twhile Rev. Father Lussier and Rev. Father Rottot, S. J., acted as deacon and sub-deason. Very Rev. Father Flitatrault, Superior General of the Society, who was present for the occasion, addressed the congregation very impressively. In the most suborgist terms he explicated on the merits and rewards of the religious life. After Vespers appropriate and eloquent addresses, in French and P. S. Frawley, in behalf of the parishment, superior this zealous and evolved priest of God. The Reverend antiments expressing their high estimation and evolved priest of God. The Reverend antiments expressed and assured their that the fifty years of untold applicates. To the parents present he master that the fifty years of untold applicates. To the parents present he made application, which have the hearts of their children the growth of the religious vocation. "The fields are from your the parents present and choir. The festal greeting had been given by the pupils of St. Aloysus school, on the eve of this joyous feast. The choruses chanted in the sweet and simple accents of the little ones were truly beautiful, and captivated the hearts of these religious for the gathering, but the respers are fow." The music and singing, rendered with harmony and devotion during the Mass and Vespers, reflected much credit upon the organist and choir. The festal greeting had been given by the pupils of St. Aloysus school, on the eve of this joyous feast. The choruses chanted in the sweet and simple accents of the little ones were truly beautiful, and captivated the heart

How kind the Blessed Virgin was at the marriage-feast of Cana! She was anxious to help the hosts even in a matter of slight moment. Surely, as Queen of Heaven, she will not refuse to help in graver matters those who turn to her with loving confidence.—Ellis Schreiber.

### DIOCESE OF HAMILTON.

CHILDREN'S JUBILEE PROCESSION.

Sunday afternoon last there took place the first of the Jubilee processions for the children of the Cathedral parish and those of St. Lawrence parish. Over seven hundred children marched into the Cathedral and then went to St. Lawrence's church. They were accompanied by the cathedral and the priests of the above named parishes. At each church they sung appropriate hymns. His Lordship recited the prayers. He also gave benediction of the Blessed Sacrament at St. Lawrence's church after which he briefly addressed the children. The altars and sanctuaries of the churches visited were decorated suitable to the occasion. The children of these parishes will again go in procession next Sunday.

ORDINATIONS IN CATHEDRAL CHAPEL. CHILDREN'S JUBILEE PROCESSION.

ORDINATIONS IN CATHEDRAL CHAPL.

On Saturday morning last His Lordship raised to subdeaconship the following gentlemen, members of the congregation of the Resurrection, attached to St. Jerome's college, Berlin: Albert Zinger, Anthony Fischer, Charles Kiefer, Francis Pieczaski. The oeremony took place in the Cz-hedral chapel and the bishop was assisted by the Rev. Father Schweitzer, C. R., Berlin and the cathedral priests. The orders of deaconship will be conferred on the same gentlemen, Sunday next, and on Sunday. Oct. 6th, they will be raised to the priesthood. ORDINATIONS IN CATHEDRAL CHAPEL

### OBITUARY.

MR. ALEX. GILLESSIE, CHESTERVILLE.

MR. ALEX, GILLESSIE, CHESTERVILLE.

It is with sincere regret we chronicle the death of Mr. Alex. Gillessie, of Chesterville, who died on the 3rd inst. Decessed contracted a severe coid during the early part of the winter, which rapidly developed into bronchial pneumonia. Skilful physicians were employed, and everything was done by a loving wife and friends, to relieve him For a time hopes were entertained for his recovery, as he was apparently improving until a fow days previous to his death. Decessed conducted a successful mercantile business for some years and was very popular among the citizens of Chesterville, He bore his sufferings with patience and resignation and being fortified by the last rites of the Church of which he was a consistent Quino michiated at the Requiem High Mass, after which interment was made in the cemetery south of the village. The sympath of the community is extended to his sorrowing wife. Mr. Patrick Quinn, Peel.

MR. PATRICK QUINN, PEEL.

On the 15th uit in the township of Peel occurred the death of Mr. Patrick Quinn at the early age of forty five years. He died fortified with the last rites of the Church, administered by Rev. Father Kehoe of Draylon. Eighteen years ago he married Miss Annie McManus of Arthur, who survives him, together with four sons, the eldest of whom is seventeen. He leaves besides, three brothers and an aged mother to mourn his loss. May he rest in peace!

MRS. JAMES DUGGAN, MOUNT ST. PATRICK

MRS. James Duggan, Mount St. Patrick. Of your charity pray for the repose of the soul of Mrs. James Duggan (nee Margaret Dooley) who departed this life on Tuesday, the 17th August, 1901. Mrs. Duggan had the happiness of receiving the rites of the Church on her death bed. Rev. Father McEachen referred to the exemplary life led by the decessed lady in his remarks from the pulpit on Sunday last, and reminded the congregation of the necessity of being always prepared for death. She was fifty years of age, and leaves a husband and three children to mourn her loss, as well as her sister, Nora Dooley- May her soul rest in peace!

# THE TRANSVAAL WAR.

A disagreeable surprise has come to the Brit-ish public in the form of several considerable successes to the Boer arms during the past successes to the soer arms during the past week.

At Scheeper's Nek three companies of mounted infantry with three guns under Major Gough, sighted 300 Boers in full retreat from Sheheeper's Nek, and those were pursued by the British, who reached a ridge overlooking the Boer force. But the retreat was only a trap to bring the British to a point where they were unexpectedly almost surrounded by the enemy. An attack was suddenly made by a large force of Boers on the right and front, and Major Gough's force was overpowered and captured.

large force of Bors on the right and front, and Major Goughs force was overpowered and captured.

At Vlakfontein a detachment of the Royal House Artillery with two guns was surrounded by a superior force of Boers and captured, and again, a squadron of the 17th Lancers falling into an encounter with the Boer Commandan. Smuts met with a remarkable loss. Of a total force of 100 they lost 3 officers and 30 men killed, and 2 officers and 33 men wounded.

To counterbalance to some extent this disagreeable turn of events, details from Graaf Reinet, Cape Colony, show that Commandant Lotter's force of 11 men which has been invading the Colony has been practically annihilated by the 9th Lancers and Cape Mounted Rifles. This fight was conducted at a distance varying from 30 to 400 yards.

At 8 o'clock on the morning of Sept. 7. Leeuw's commands of 200 men made an attack on the small British garrison at Sutherland, and were reinforced by 50 men from Smut's Commando.

Lord Kitchener's official report to the War Office states that from lept. 9 to Sept. 18, a period of 9 days, the Boers have had 47 killed, reverses during the week, the perpenderance of loss has been on the Boer side.

It is said Damaraland, which is in German South Africa, There, they must become German subjects lishle to two years military service, and their children must learn the German long will accept these terms, though they greatly object to the rendering of military service.

# ST. MARY'S C. L. AND A. A.

RESOLUTION OF CONDOLENCE.

At the last regular meeting of St. Mary's Catholic Literary and Athletic Association Teronto the following resolutions were adopted: Whereas it has pleased Almighty God to re-move from our midst Rov. Father Sheridan,

move from our midst Rov. Father Sheridan, be it therefore
Resolved that we, the members of the above Association, deeply deplore his early demise and offer our heartfelt consolations to his relatives, and be is further
Resolved that copies of these resolutions be sent to his relatives and be published in The Catholic Register, The Catholic Record and True Witness,
J. T. LOFTUS, Rec. Sec. pro tem.

The little stone by the roadside receives dust from every passing wind. The shower has often cleaned it, but it has always become again soiled. Another stone of the same lustices near by, but within the brook. It is perpetually cleaneed, and kept clean year of the sung waters. Oloudo, and kept clean year of the the detection of the sung waters are supplied to the sung waters are so the sun. All its cleansing, all its purity, is in the stream, not in itself.

In speaking of the suns whom Catholics revere, he said, "I too have a favorite saint—St. Francis of Assisi."—" Final Memorials of Longfellow."

It cannot be denied that outward coolers.

I Longfellow."

It cannot be denied that outward accidents conduce much to fortune's favor—opportunity, death of others, occasion fitting virtue; but chiefly the molding of a man's fortune is in his own hands.—Bacon.

WHIRMS P. U., Kent Co., Ont. 1196-2.

A QUALIFIED TEACHER CAPABLE TO AS. S. 3. B Malden and Col. North, for the year of the property of the property

### MARKET REPORTS.

LONDON. London, Sept. 25. — Dairy Produce— Eggs, fresh laid, tretain 16 to 17c; eggs, crates, per dozen, 14j to 15c; butter, best roll, 19 to 1tc butter, best roll, 17 to 19c; butter, creamery; 22 to 25c; lard, per pound, retain, 10 to 11c, honey, strained, per 1b. 9 to 10c; honey, in comb, 12j to 15c.

Vegetables,—New potatoes, per bag, 70 to 80c; onions, per bushel, 60c, to 70.

Poultry—Spring chickens (dressed) 50 to 70; live chickens, 35 to 50c; ducks, per pair, 65 to 90c.

live chickens, 35 to 50c; ducks, per pair, 65 to 50c.

Grain, per cental — Wheat new, \$1.10; oats, new, 98c to \$1.0; oats, oid, \$1.12 to \$1.15; oats, new, 98c to \$1.0; oats, oid, \$1.00 to \$1.05; corn, \$1.00 to \$1.10; barley, 87 to 90c; peas, 95c to \$1.15; rye, 70c, to \$1.00; buckwheat, 85 to 90c.; beans, per bushel, 90c. to \$1.15.

Meat—Pork, per cwt., \$9.10 to \$9.25 beef, \$4.50 to \$6.00; veal, by the carcass, \$7.00 te \$7.50; mutton, by the carcass, \$5.50 to \$9; spring lambs, per lb., 9 to 10c.

Live Stock Live hogs, \$7.00; pigs, pair, \$7.00 to \$8.00; export eattle, \$1.50 to \$4.75, -27arm Produce—Hay \$7.50 to \$8.00; straw, per load, \$2.50 to \$3; straw, per ton, \$5 to \$6.

nominal at 6te on track here. Rye steady; at 49c middle freights and 50c. east, Buck-wheat dull; prices purely nominal. Flour firm, 90 per cent, patents, for export in barrels, 290 middle freights; \$2.60 in bags; choice straight rollers, in barrels, locally and for lower provinces, \$3.15 to \$3.30; Hungarian patents, \$4.00, bags included, at Toronto and strong bakers at \$3.75. Oatmeal steady; car lots at \$3.75 in bags and \$3.85 in wood; broken lots. Toronto, 30c per barrel extra. Mill feed quiet; cars of bran for shipment quoted at \$15, west, and shorts, \$15 west; ton lots of bran sells here at \$14.50 and shorts, at \$16.50.

of the proposeduly passed away. Rev. Father the of mount of the village. The sympathy of the community is extended to his sorrowing wife. May ne rest in pace!

MR. PATRICK QUINN, PEEL.

On the 15th ut in the township of Peel occurred the death of Mr. Partick Quinn at the early age of forty are pears. He deed fortified with the last rice-fee of Drayton. Eighteen by the state of the community is extended the service of Drayton. Eighteen by the state of the Church administered by the state of the Church administered by the state of the Church administered by the state of the community of the pears. He deads of the community of the pears and an aged with the last rice-fee of Drayton. Eighteen by the state of the community and he mans of actual two survives him, together with four sons, the eldest of whom is seventeen. He leaves besides, three brothers and an aged mother to mourn his loss. May he rest in peace!

MRS. COSTELLO, LONDON.

There passed to her eternal reward on Sunday, the 15th inst., Ann, the beloved wife of Mr. Costello, the firm of the particle of the princes are presented by the protect patience and resignation to God's holy will were a source of consolation and edification to the family and her many friends. She had the supreme happiness of being fortified with all the rites of Holy Church in her passage from time to eternity, and throughout her illness enjoyed the tender ministrations of her bereaved husband and children.

Requiem High Mass was celebrated in the Cathedral for the departed soul on Tuesday, the 15th by Rev. P. J. McKeon, after which interment was made in St. Peter's cemetry. The chief work of the particle of the contract was a sunday of the presence of the particle of t

Toronto, Sept. 20.—For attle market this morning
Cattle — Shippers, per cwt., \$4.25 to \$4.75; butcher choice, do., \$4.09 to \$4.50; butcher, inferior, \$2.75 to \$3.00.
Sheep and lambs—Choice ewes, per cwt., \$3.50 to \$3.50; butchers sheep, each, \$2.00 to \$3.00; tambs, each \$2.00 to \$3.00; do., per cwt., \$3.50 to \$4.50; butchers sheep, each, \$2.00 to \$3.00; tambs, each \$2.50 to \$3.00. \$4.00; butcks, per cwt \$2.50 to \$3.00.
Milkers and Calves—Cows, each, \$3.00 \$4.50; butcks, per cwt. \$2.50 to \$3.00.
Hogs—Choice hogs, per cwt., \$7.25 to \$7.37; ight hogs, per cwt., \$7.00; heavy hogs, per cwt., \$7.00; sws, per cwt., \$3.50 to \$1.00; stags, per cwt., \$2.00.
East Ruffalo, N. Y., Sept. 26.—Cattle—Dull East Ruffalo, N. Y., Sept. 26.—Cattle—Dull East Ruffalo, N. Y., Sept. 26.—Cattle—Dull

East Buffalo, N. Y., Sept. 26.— Cattle-Dull and unchanged. Veals and calves—Steady; tops. \$7.75 to \$5.25; fair to good, \$5.50 to \$7.25; light, \$5.50 to \$6.25; heavy fat veals, \$6 to \$7.39; Hogs—Market good demand; good to choice Yorkers, \$7.25 to \$7.35; mixed packers, \$7.30 to \$7.35; mixed packers, \$7.30 to \$7.35; mixed packers, \$7.30 to \$7.35; hogs, \$7.40; by; roughs, common to good, \$6.50; grassers, \$6.75 to \$6.90. Sheep and lambs—Receipts, 35 cars, market dull and slow to lambs at yesterday's closing prices; sheep easy.

The 7th Battalion Band.

The 7th Battailon Band.

A number of gentlemen in this city have undertaken the task of re organizing the band of the 7th Battailon, with a view to placing it on a first-class footing. We can truly say that at one time this band was one of the very best of its kind in Canada, and it will be a credit to the city if it be once more placed on a similar footing. We trust our citizens will prove their interest in this undertaking, as it would be a source of pride to have in our midst such a band as the 7th Battailon had been in former years. HE DOES NOT STANUED NOW

# HE DOES UNI STUMMEN UNA

(From the Berlin News-Record.)

Among the many who have been treated for stammering by Dr. Arnott of cases have attracted more attention or been greater Godsends to the patient than that of Ford R. Cherry, of Winfield. Wellington County. He had previously tried elsewhere, but received no particular benefit. Our reporter has seen him daily at the Grand Central Hotel, and in conversation with him, asked him if he really felt he had permanently conquered his old enemy. He replied: "Most certainly. I know now why I formerly stammered, something every one must know if he hopes to be successful in permanently overcoming his impediment. I can speak easily and have no fear, simply because the old habit is no longer a mystery to me." He certainly spoke fluently, and seemed to loss no opportunity of "getting a word in." He left for home yesterday, after a stavof four weeks, a happier and a wiser young man. cases have attracted more attention or be

# Some Reasons Why You Should Insist on Having

EUREKA HARNESS OIL

Unequalled by any other. Renders hard leather soft. Especially prepared. Keeps out water. A heavy bodied oil. HARNESS

An excellent preservative.
Reduces cost of your harness.
Never burns the leather; its Efficiency is increased.
Secures best service.
Stitches kept from breaking.

OIL Is sold in all s sold in al

Manufactured by Imperial Oil Company.

# TEACHER WANTED.

WANTED A SECOND OR THIRD CLASS made or female teacher for S. S. No. 20, WilmoGerman preferred. Duties to begin at once, stating salary and enclosing testimonials. Address Louis Gatschene, Josephsburg, Ont. 1194-tf.

WANTED FOR S.S. NO. 1 TILBURY
East, Kent Co., a Catholic teacher, male
or female. Duties to commence the first of
October. Application, stating salary and experience, to be addressed to George Brustell
Williams P. O., Kent Co., Ont. 1196-2.

# VOLUME XXIII.

The Catholic Record. London, Saturday, October 5, 1901.

OTHER THINGS.

We have been sent the report of a certain literary society and invited to comment thereon — eulogistically, of course. But we refrain. We are not in the business. We are quite content to accept its own valuation and to agree that everything was lovely. The music, we suppose, was charming ly rendered, and recitations all cut or the bias and very soulful. We sugges that the members after they ge through with Chopin may with profi to themselves, and to others, try t tune up the hearts of the sick and so rowful in tenement and hospita There is a lot of music packed away i all of us. Pain and misery may pr vent the outpouring of the melody, b it is within us slumbering and waiting for the liberating hand of kindness as

SO-CALLED "CHRISTIAN SCIENCE."

We are told that some "Catholics" Canada have accepted the doctrine Christian Science. Well, a Catho can be an idiot as well as anybo else. And then they may dearly le a lord, and the fact that a noble of journeyed from a distant land to l upon the face of the dear old mot and to hear from her venerable that sin and sorrow exist not and the world is but a dream, may h convinced them that there must something in Christian Science. there is a good deal in it, for the mot There is no use prating about the c effected by Christian Science. may have been real or imagin Mrs. Eddy may be a daft old wom a clever manipulator of human cre ity and stupidity. All that is asid question. The only fact for a Ca to recognize is that a rigmarole su ated into a system is not sure gr for anyone who wants to enter eternal life.

TRUE CHRISTIAN SCIE

To possess the truth, says F Campbell, S. J., to know when came, and whither we are going are our opportunities, and wh obligations-to have the secret verting the sorrows of life into tunities of happiness-this is w Catholic faith alone can give. Christian Science, but it is no Eddy's.

WHO ARE THE FOES OF IZATION?

Some ministers of the Gosp the horder have been ly for gentlemen of their cloth they would have done had th on the scene of President Mc murder savours strangely of lessness which they abomina may, however, suppose that h the deed swept them off their feet and provoked them to ex which square neither with la

To our mind it is futile to

ligion.

putting down anarchy by for has been tried elsewhere, in l example, where, despite a well secret service, a network of ruthless punishment, the only exist, but, as we are yearly in numbers and in Force indeed may prevent th that would ensue in the car chists getting the upper h cannot extinguish their ideas. These are intangib youd reach of official; and ward ; manifestation may locked for and dreaded. W lieve that a great many av chists are in our parts of But we cannot help think the present conditions their principles, or their attitude towards civil be viewed with no disfavo sections of the population people will be found an who have been educated of God and His chastisem the poor chafing unde cruel wrong-in a word those who have been to selfish luxury of the

men who now

sad fate of Mr. McKinley

but an illusion, and th