The Catholic Record.

LONDON, SATURDAY, Nov. 5, 1904.

THE GUARDIAN OF THE

MARRIAGE BOND.

George Meredith, the distinguished

English novelist, is amusing himself at

the expense of the public which has

ance. He wrapped up his thought in

purchasers. Now that his workday is

over he thrills the public by predicting

a time to come when marriages will be allowed for limited periods. Quill

drivers are busy with it pro and con;

the gentle reader is amazed at the

boldness and badness of the novelist,

and the novelist laughs, and ceases to

years by poverty and contempt.

It is singular, however, that editors

who are Christians have any time to

discuss the question of state control of

marriage. To their credit be it said

the most of them denounce Meredith's

dabbling in the theories of socialism

and free love, but in a weak and inade-

quate fashion. Some of the rejoinders

may ease the consciences of the writers,

but can scarcely be an effective bar-

rier to legalized lust. One editor

says that the great defence of

permanent marriage lies not in the

law, nor even in the churches,

but in the enormous inconvenience of

changing partners and in the fact that

the permanent marriages are so much

the best. If statistics can be relied

upon, the inconvenience of changing

partners does not restrain a great num-

ber of persons in the United States

from seeking new unions. It will weigh

very little with the man who is a law

unto himself or who is guided in this

matter by the principle of expediency. In fact we have it from the official re-

port that the loyalty of the Catholics

to the teachings and doctrines of the

Church and the fact that one of the

cardinal doctrines of the Church is that

Christian marriage is a holy sacrament

which when consummated can be dis-

solved for no cause and in no manner

save by death has unquestionably served

as a barrier to the volume of divorce

which, except among members of that

Church, is, and during the past twenty

years has been, assuming ever increas

ing proportions throughout the country.

Rhetorical fireworks anent the barbar-

ism attendant upon the adoption of mar-

riage for limited periods avails little.

Anyhow it virtually obtains in some

parts of the United States. Nations

also ere this have waxed rich in the

trophies of art and commerce the

while they kept a wide open door to

position in the family. And the divine

law of marriage is not obsolete.

Christ is still the ruler of the world,

and to Him only we look for guidance.

His word is final: "What therefore God

hath joined together let no man put

asunder." The Church, as Leo XIII.

teaches, is the guardian of the unity

and perpetuity of the marriage bond.

Although he says that Christ

entrusted to the Church the entire

control of Christian marriage, he makes

plain that she does not wish to inter-

fere with its civil consequences and

peace with the State. But it has no

power to dissolve the bond of matri-

mony however it may regulate its civil

power to invalidate a consum

joined together let no man put apart."

Therein lies the one efficient weapon

in St. John's.

At a meeting held in the presence of

the Holy Father, and composed of the Cardinals Oreglia, Vannutelli, Agliardi,

Rampolla and Respighi, it was decided that the removal of the remains of Leo XIII. in the Basilica of St. John Lateran,

where the last resting place of the deceased Pontiff ought to be, should take place in the month of November and during the daytime.

Cardinal Respighi was appointed to

arrange with the Italian authorities for

During the serious disorders of 1881, when the remains of Pius IX. were

against the passion of man.

and giving her a dignity and

wonder why his work was rewarded for

IN THE LIGHT OF HISTORY.

THE CRUCIFIXION FROM THE STANDPOINT OF AN UNBELIEVER.

There has been so much of passionate assertion and vehement reiteration, the demand for "faith without reason-ing" on one side, and bitter denuncia tion and scoffs on the other, that it would be refreshing to sit down, with an unpredjuced mind, and calmly and coolly draw the facts from history by the light of reason alone.

never shown any anxiety to read his Did Christ live? Did He suffer the leath reputed? Did He do and say productions. He offered it something death reputed? worth while, Diana of the Crossways, the things related? for instance, and it was looked at ask-

On these three questions hangs the greatest movement the world has even brilliant epigrams and it found few

known—a movement which seems yet to be only in its incipiency. Did Christ live? Did such a man live and walk upon the earth and do the works accredited to Him? There have been earnest and devoted men, men of learning and principle, who have given testimony of His life and doc-trine, and their testimony is good. So we must rationally conclude that such a man did live and taught and was cru-

It is true that the evidence in the one case is not so voluminous as the other, but there is very good reason for that. The faculties for recording were not then as now. We have but little account of the first age except by His personal followers, the Apos tles. These are severely attacked by non-believers principally, on account of discrepancies in the Gospels. But from that very fact there is a point in their favor, showing that there was no collusion. Each told the story as he saw or heard it. are a tissue of sentimentalities, which he saw or heard it.

THE CRUCIFIXION. The priests and pharisees had sought to arrest Jesus, but they feared His followers would rescue Him from their hands and thus make a tumult, and nands and thus make a tumuit, and they had too much experience of the ruthless manner in which the Roman sol-dier settled these disturbances. They had not much regard for the dignity of the Jewish churchmen. The treason of Judas gave the opportunity they desired, and sending a band of their guard they had Him arrested and brought to their council, where He was

held till morning.
At an early hour He was taken before Pilate, they wishing to have Him condemned and off their hands as soon as possible, but they were determined to have Him put out of the way. Pilate did not wish to condemn Christ, knowing that it was through malice He was power to shirk the responsibility of a trial. So he said to them, "You have a custom that I deliver to you, on these feetival days, a prisoner. Will you brought, so he used every means in his festival days, a prisoner. Will you have the Christ or Barabbas?" And they said, "Give us Barabbas." "What then shall I do with the Christ?" And they said, "Let Him be crucified."
"Why? I find no fault in Him." " He has made Himself a king and is an agitator among the people. If you let him go you are no friend of Casar."

Although Pilate held the Jews in contempt, he feared them. There were many learned men among them and they had considerable influence at the court

of Cæsar. So trembling with fear at the thought of the possibility of losing his scepter and the friendship of Caesar, Pilate resorted to a temporizing policy. So he said, "I will chastize Him and let Him go." So the cruel scourge was laid upon innocent shoulders, the ten sensuality. But Christ closed that der flesh torn and mangled and the

door by taking woman out of the mire | blood flowed. Pilate thought to draw pity from the hearts of the Jews and that they relent and let their victim go. So he led Him out before them, and standing Him in full view said, "Behold the

The sight of that patient, sad face all covered with blood and grime, should have melted a heart of stone, but if the hearts of His persecutors felt any degree of pity it was not manifest, for they cried out, "Away with Him!

Here it may be remarked that men bent upon the commission of a barbarous deed, legal or illegal, are not apt The heart canto be moved by pity. not hold two adverse sentiments at the same time: you cannot love and hate one and the same time.

that her greatest desire is to be at The Jews might not have been any hard hearted than others, but they thought that the very existence they thought that the very existence of their religion, which they considered assailed, and the good of their nation demanded the death of this Man, therefore they were determined that He should die. Pilate, half through contempt of the Jews and pity of the man, said: "Shall I then crucify your King?" They answered, "We at the industry expended effects. Every attempt to weaken that bond imperils, as it is obvious, its own stability. The Church has no man, said: "Shall I then crueify your King?" They answered, "We have no king but Caesar." Pilate then mated Christian marriage. Until the end of time her teaching and practice will be in accord with the words of orders to his soldiers to put Jesus Christ, "What therefore God hath

Some seem to have the impression that Christ was led to the place of ex-ecution by a sort of rabble, with some of His friends, especially some pious women contiguous to His person. Some pictures representing the crucifixion Remains of Leo XIII. to be Placed could convey this idea. This, however, is inconsistent with the strict discipline

of the Roman soldiers.

The vinegar and gall also were not given to increase the punishment, but in mercy to the condemned and to facilitate the execution. It weakens the itate the execution. It weakens the nerves and renders the victim non-resisting. Its action on the system is in the manner of seasickness. "And when He had tasted He would not drink."

It is told that whilst the others owled forth curses and blasphemics that not a word of complaint passed the lips of the Christ. It is also wor-thy of remark that the Roman soldier, used to obeying orders strictly to the letter, should take it upon himself to disobey in the "breaking of the legs,"

LONDON, ONTARIO, SATURDAY, NOVEMBER 5. 1904

but to be sure that He was dead pierced His side with a spear. "And they looked upon Him Whom they pierced."—M. M. S. in Catholic

FATHER MATHEW.

On Monday last, in the different large centres of Catholic life, was cele-brated the anniversary of one whose name will live in the minds not only of the Catholic people, but of all whose desire for a clean and wholesome condition of life has persuaded them to the advocacy of Temperance principles.

Simultaneously in London, Dublin, and his native Cork, among other places was honor paid to the memory of Father Theobald Mathew, whose wonderful labours and their almost miraculous results did so much during the first half of the nineteenth century to stay the ravages of the demondrink, not only among the Catholic people of Ire-land, but among high and low of all creeds wherever in the three kingdoms

his missionary zeal led him.
Father Mathew had practically stamped out a manifest weakness in the Irish character when his enthusiasm and earnestness had impressed the frish people with the pleasures and advantages of a sober, steady life and, doubtless, the result of his great work would have endured were it not for the blighting effect of the awful famine of '45, '46, and "Black Forty-Seven." In the trail of the famine came disorganization and demoralization, and the life work of the "Apostle of Temper-

was undone. But despite the consequent relapse, the spirit of the great teacher is still abroad, and nearly lapse, feet of the state which empty rhetoric was indused in, but practical demonstrations of a renewed life in the movement Father Mathew founded and whose existence is well evidenced by such organization

is well evidenced by such organization as the League of the Cross and the Anti-Treating League.

The history of the Temperance movement has been one of great hopes and fears, but to day there are indications that at length the truths preached by Father Mathew and his disciples are impressing themselves his disciples are impressing themselves on the popular mind and that again it is probable that among the Catholic people of there countries sobriety, with its attendant benefits, will be regarded as one of the chiefest and most admired virtues that one can most admired virtues that one can desire to possess.

The battle is not yet over. Far from it. But the outlook is hopeful, and there is every cause for renewed energy and hope on the part of those who would pay tribute to the memory of Father Mathew.—Catholic News, London, England.

PRESENT DAY REMINDERS OF SCOTLAND'S OLD TIME CATHOLICITY.

We have alluded several times re-cently to the testimony borne in the Protestant England of to day by popular sayings, names of places, and other curious survivals, to the Catholic faith which once pervailed in the land of "Mary's Dowry." In Scotland, which became much more bitterly and "dourly" Protestant than even England, are also to be found at the present time, interesting, and to Catholics pathetic, reminders of the days when "Caledonia stern and wild," was a and wild," was a of the Lord's Blackwood and Sons London have just issued a book by J. M. Mackinlay, M. A., entitled "Influence of the Pre-Reformation Church on on Scottish Place-names," in a review Vineyard. of which the London Spectator writes "To the casual observer the Pre Reformation Church has disappeared in Scotland in a way of which England gives no idea. The dedication name for instance of most of the churches, if actually lost is commonly disused Here, it is almost alway Here, it is almost alway known and often used; in Post-Reform ation (Protestant) churches, with very few exceptions, the practice of dedication has been continued. then apart from the churches numerous traces of the old system are to be foun as indeed they could hardly fail to be seeing how widespread is was, and ho it concerned itself with the details daily life. Mr. Mackinlay hasset his self to collect these indications of matter, so vast in extent, so multitud ous in detail that we can but wone at the industry expended iff it. burying grounds, fairs, farms, bury features of natural s dications of the prevailing ecclesiastic influence. Even railway must be in cluded in the list. On the Highlan Railway, George Junction, (Bradsha gives his name as George mus) eigh miles south of Thurso, recalls the fa held on St. George's Day (April 23r In Edinburg a street still or lately known as 'Pleasants' recall the dedic tion of a nunnery to St. Mary of Placentia. A farm in Forfarshire by its name Skrine the 'shrine' of so unknown saint. . . The turn of a certain road at Balquhidden (West Perthshire) is still called Bernna Aonghais, the Blessing of Angus. nd is that when the saint came its beauty that he blessed it."-Sacred

If thy gifts are real, they will suffic

WHERE IS THE SOUL?

discussion anent the soul, that has puzzled many a brain before nas puzzled many a brain bester how, is causing lively letters to be sent to a Boston journal hardly worthy to handle so sublime a subject; the question is where is the soul and in what space will it be after death?

As may be understood at first sight, not a single one of those who write these letters seem to have the right conception of the soul at all; they speak of a spiritual being just the same as if it were a body following the same laws and consequently having the same sub-stance as matter. A body is said to occupy space because while it rests in one place it excludes all other bodies from occupying the same place; that is,

a body is impenetrable.

Now the soul is not a material substance; nor does it follow the same laws as a corporeal nature; the soul is spiritual and has laws of its own. Among these laws is that of penetrability, which is a perfection lacking in bodies; that is, the soul is not excluded from occupying the same place as another soul while the soul is actually located in that space. In fact, it is a great speak of the soul as occupying space at all; only bodies and material things occupy space; and the soul being of an entirely different and higher order of being really is not limited or circumscribed by space. The difficulty lies in our not being able to conceive of the soul without forming to ourselves some picture of what we imagine it to be like, something more or less mate which we cannot fancy as not occupy

Such questions, therefore, as in what parts of the body is the soul, or in what space is it after death, are really mean-ingless; the soul is in the whole body of a man and at the same time the soul whole and entire is in every individual part of a man's body. How this can be we cannot fully understand though we know it to be true, not from faith, however, but from pure reason; just as we know that we think although we cannot understand how we think.

It would be better for the correspond ents who are worried about the position of the soul in space to seek for ex planations from wiser men than the editor of the journal in question who seems to be as unacquainted with the soul and space as he is with the laws of society and other deep questions for ever mooted in his editorial columns.— Providence Visitor.

SCENE VERGED ON THE DRAMATIC.

NOTED PASSIONIST MISSIONARY LEC-TURES IN CAMPBELLITE CHURCH— MINISTER CONFOUNDED.

Clemens, Iowa, has a number of persons blinded by the teachings of bigo-try and intolerance, which form the ground-work for the railings of the anti-Popery lecturer or the professional declaimer against the "abominations of Rome" or the "ex-priest" who lies with a brazen face, for the sake of filthy lucre. With them any calumny against the Catholic Church finds a

ready market.

Rev. Denis Lundon, pastor of St.
Anthony, for whom Father Angelo, of
the Passionist Order, Cincinnati, O.,
was conducting a mission, conceived
the idea of having a lecture in Clemens in order to let the truth shine there, for the good of souls, says the Iowa Catholic Messenger. Catholic Messenger. As Factor Angelo had made a favorable impression at Zearing, Ia., the pastor thought that a lecture would remove much prejudice at Clemens. Through influence. Father Lundon succeeded in pro curing the Christian or Campbellite church for the lecture, October 8th. That night the beautiful and spacious church was crowded and among the audience was the Campbellite or, as he is called, the Christian minister, Rev. D. M. Helfinstine, late president of the Palmer College or Christian College, Le Grand, Ia. Father Angelo in his brilliant lecture, proved, by the min-ister's own bible, that Christ gave power to His disciples to forgive sin; that this power has been transmitted to their successors; that this power has always been exercised from the earliest ages in the Catholic Church. Then the speaker answered many objections. The ecture was interspersed with anec dotes, which rendered it very spicy.

At the end of the lecture Mr. Helfin-

stine arose and confessed that the speaker in his discourse had been very fair to Protestants, but he remar that he would like to ask Father Angelo

a question.
The following discussion ensued:

would like to ask you a question.

Father Angelo - It would afford me much pleasure to answer it. (Here the reverend missionary approached to the front of the rostrum.) Minister—Is there no power to par-

sins, outside of the Catholic Missionary-The Catholic Church

Allos possesses the power to forgive sin. She alone has always claimed and exercised this power, which Christ conferred upon His disciples, and which as I proved in my lecture, has been transmitted to their lawful suc-

The minister seemed distressed and

embarrassed.

Missionary—As a minister of the Christian church, do you claim the power of forgiving sin?

Minister—No. But I go to God Himself and I confess my sins to Him and I believe that I will be pardoned

of your Bible: "Whosoever sins you remit, they are remitted unto them, and whosover sins ye retain they Mr. Heißinstine—Amen brother. remit, they are remitted unto them, and whosover sins ye retain they are retained?"

The minister, after an ominous silence—I prefer not to enter into con-

The missionary then said, that these words were always understood to mean that Christ gave His disciples the power to remit or retain sin. History proves that the Church of Christ has always exercised this power. It is an admitted fact, that at the present day confessions are heard in the Catholic Church. Turn we to the sixteenth century, the same stern fact confronts us. Dr. Martin Luther, an excommunicated priest, an apostate monk, the founder of Lutheranism, said in his day: "Auricular anism, anism, said in his day: Authentic confession, as now in voge, is useful, nay necessary." King Henry VIII., founder of the Anglican Church, had been before his apostasy a member of the Catholic Church and believed in confession. Turn we to the ninth century, the same doctrine is taught and practiced. At this epoch the Greek schism took its rise under the leaderschism took its rise under the leader ship of Photius. Although the Greek schismatic church has ever since been separated from the Church of Rome, yet the former is as tenaciously attached to auricular confession, as the latter. Turn we now back, yes far back, to the fourth century, the same doctrine is practiced. At this period, the Arians revolted from the Church of Rome, and they still teach and practice the doctrine is practiced. still teach and practice the doctrine of auricular confession. Now as this doc-trine is admitted and maintained in the fourth century, it must necessarily have een so from the first. For even the been so from the lirst. For even the brilliant enemies of the Roman Catholic Church admit that from the first to the fourth century the golden age of her existence, no blemish had as yet disfigured the divine beauty that decked her heavenly form. Brother, tell me, do you not now form. Brother, tell me, do you not now think, that we should confess our sins to a lawfully ordained minister?

The minister remained silent. Missionary—Brother, will you kindly tell me the name of your denomination? Minister—I am a Christian minister. Missionary — The founder of your Church is Alexander Campbell, is he

Minister-No; he is not the founder

Minister—No; he is not the of our Church.

Missionary—It is very strange that you deny it, for the reason that history proves that Alexander Campbell founded the Christian or Campbellite church.

Minister—He is not our founder.

Missionary-Brother, please tell me, who founded your Church?
The minister did not answer.

the minister did not answer. Missionary—I repeat, history proves that Alexander Campbell established the Campbellite or, as it is now called, the Christian Church. Before Alexander der Campbell there were no Campbellites or "Christians," so-called.

tes or "Christians," so-called.
Father Angelo then stated that
he had spent three months at Alexander
Campbell's church in Cincinnati, O.,
corner Eighth and Walnut streets. It

Campbell's church in Chiehnart, orner Eighth and Walnut streets. It is now a Catholic Church called St. Louis' Church. (Laughter.)

Minister—Well, will we not be saved?

Missionary — Brother, you will be saved and you will enter heaven, as well as myself, if you think you are in the right; that is, if you are in good faith, and keep the commandments and lead a good life, and follow the dictates of your conscience.

Minister-Amen. Missionary—But you must be in good faith; if you doubt that your religion is the true one, you must make inquiries and find the true church. Now I maintain that the Roman Catholic Church is the only true church of Christ. She alone can trace her succession back to Jesus Christ. To prove this statement, let me fancy for a moment that I were a stranger in this town, anxious to discover the true church. I would call on a Lutheran minister and ask him: Is your church the church of Jesus Christ? He would certainly reply: My church is the church of Christ. When was your church established? I would ask. He would say, in the sixteenth century.
Who is the founder, I would inquire. He would reply, why, Martin Luther. I would then exclaim, you are just sixteen centuries behind the times. Your religion is not Jesus Christ's but Martin Luther's. I want that church which was founded in the first century

In the same way I would visit a Methodist minister and say to him, your religion is just eighteen centuries behind the times. Your religion is not that of Jesus Christ, but of I want that on best of the control of the church in the eighteenth century. I want that church which was founded in the first century by Christ. Thus

In the first century by Christ. Thus I would reason with all the non Catholic ministers.

Now I maintain that the Roman Catholic Church is the old church, whose origin goes back to the first century. We claim a line of Pontiffs going back to St. Peter, the prince of the apostles. At no time has the succession been broken. From the present Pontiff, Pius X., we go back to Leo XIII. and from him to Gregory XVI. and thus we go back from one Pontiff to another, till we come to St. Peter thirself. No char church can be considered in the first subjects and the Holy See. Catholic subjects and the Holy See. The telegrams of greeting that were sent to him by the recent great Catholic convention of Regensburg were answered for the first time by the Emperor himself.

In the just published biography of Sir Herbert Oakeley, Mus, Doc. George Allen), there is an interesting reference to Liszt, the marvellous pianist and composer. It appears that Liszt, who came with a concert party to Dublin in January, 1841, was charmed with the Irish Melodies especially "The Last Rose of Summer," or "Eamenn an Catholic convention of Regensburg were answered for the first time by the Emperor himself.

In the just published biography of Sir Herbert Oakeley, Mus, Doc. George Oakeley, Mus, Doc. George Oakeley, Mus, Doc. George Oakeley, Mus, Doc. George Osing the first time by the recent great Catholic convention of Regensburg were answered for the first time by the Emperor himself.

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In the just published biography of Sir Herbert Oakeley, Mus, Doc. George Oxident Catholic convention of Regensburg were answered for the first time by the Emperor himself. lone is the old church founded in the Oakeley describes the unapprox

Here the discussion ended. The people, regardless of creed, even the Campbellites immediately crowded around Father Angelo grasped his hand warmly and congratulated him upon his success. The debate was wholly unsought and unexpected and afforded the able and elequent missionary a splendid opportunity of expound-ing some of the vital doctrines of the Catholic Church.

A WEALTHY CATHOLIC.

If it is any consolation to some of our co-religionists, they may take a kind of worldly comfort in the fact that the richest woman in the United States is a convert to the Church, the widow Walker of Philadelphia, the heiress of the late William Weightman's

many millions of dollars. Her son, an only child, died when he was twenty-eight years old, but was the first of the family to be converted. The mother and father followed him into the true fold. It is said that this lady, now about sixty years of age, is a devout Catholic, and as such she must value her religion more, infinitely more, than her father's many millions of money and property. The vast forthan her father's many than her father's many and property. The vast fortune was built up chiefly by manufacturing quinine—discovered by the Jesuits—plus a high protective tariff, a long period. Though the old years, did not leave a dollar to charity, he did bequeath his entire estate to his Catholic daughter. He himself lived and died a Protestant, but evidently respected as well as loved his daughter, his only child.

CATHOLIC NOTES.

The Papal Secretary of State is to be known henceforth by his Irish pat-ronymic. He will be called Cardinal Merry, the cumbrous del Val being

Father Bernard Vaughan has been selected by the Commission of Cardinals now sitting in Rome to preach in that city on the occasion of the great cele-brations in connection with the jubilee of the definition of the Immaculate Conception, December 8.

Miss Florence Taylor, famous as a Miss Florence Taylor, lamous as a pianist in Australia, and who according to Paderewski, will yet be one of the great pianists of the world, has gone to Vienna to study under the great Pole's great master. Miss Taylor is a Catholic.

Church history is repeating itself as bety een England and Irelard. In the early days of both countries Ireland sent missionaries to England and kept schools for Englishmen. Since Cath-olic Emancipation she has given hosts off priests and teaching religious to England and its colonies: and has revived the work so elequently por-trayed in Montalembert's Monks of the West by sending farmer monks from Mount Melleray to the Abbey of Mount Saint Bernard in the heart of Charnwood Forest, Leicestershire.

The Rev. Martin I. J. Griffin has been appointed secretary to Archbishop Ireland. Father Griffin is a Philadel-phian, and was ordained about two years ago. He is a son of Martin I. J. Griffin the well-known historian and writer on Catholic affairs. He cele-brated his first Mass in the Church of Our Lady of Mercy in Philadelphia.

Archbishop Falconio, D. D., secrated a handsome new altar at Augustine's Church, Kalamazoo, Michi-Right Rev. Bishop of Grand Rapids sang the Pontifical Mass and the Rt. Rev. Bishop of Detroit preached. The citizens gave Archbishop Falconio a reception Sunday evening. Nazareth Academy tendered a similar reception Monday.

Mr. T. W. Rossel, M. P., in an address to his constituents last week, told some plain truths illustrative of the exclusion of Irish Catholies from posiexclusion of Irish Catalones to post-tions of trust and emolument in their own country. He called attention to the fact that of the sixteen members of the Irish Judiciary three only are Catholics. These three are, as everyone knows, the Lord Chief Baron, Lord O'Brien of Killenora and Mr. Justice Kenny, and they are all graduates of Trinity College, Dublin, where as Mr. Balfour has admitted very few Catholics

Emperor William has not failed to embrace every opportunity at his dis-posal to manifest his good will for his Catholic subjects and the Holy See.

to another, till we come to St. Peter himself. No other church can lay claim to this long line of Pontifs. Therefore the Roman Catholic Church and the company of the Nocturne, whose works he edited prefaced by a laudatory memoir. oakeley describes the amapping after the century by Christ. Am I right or am I wrong? Here Father Angelo turned to the minister and looked right into his face. But he sat silent with his eyes cast down.

When Father Angelo perceived the way in which Liszt, twenty years after his visit to Dublin, accompanied "The Last Rose of Summer" at a Roman villa his rapid passages of sixths in arpeggio being simply astounding. Just a hundred years ago Beethoven arranged this air, but from a vulgarized

transferred, it was done at night.

The Most Rev. Apostolic Delegate,

and saved.

Missionary—If, as you say, you go to God Himself to receive pardon for your sine, what meaning do you attach to these words which I have read out to the sample of the father Angelo perceived the distribution of the father Angelo

It nuns semble Matheir

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THE BLAKES AND FLANAGANS

BY MRS JAS. A. SADLIER.

CHAPTER XIII. TILIAL L'VE AMONGST THE DILLONS-AN IRISH FUNERAL.

Next morning Mrs. Flanagan set of very early for the desolate home of the Dillons. She found them, after some search, in an alley notorious alike Its want of cleanliness and want of light -perhaps moral as well as physical. Be that it may, it is certain that both John Dillon and his wife had only taken up their abode within its dreary pre cincts because it afforded them a shelter which they could not obtain more re spectable localities. For months past the sole support of the family had been the earnings of the youngest daughter amounting, on an average, to \$3 a week -a scanty pittance to provide all that ad to be provided. The girl herself felt it hard, very hard, to be burdened with the maintenance of her father and mother, and occasionally came out with something very like an anathema, in regard to her brother and sister, who, she said, "left the whole burden upon her shoulders." Still, to do her justice, she did what she could to make the old people comfortable, grumbling more or less at times. Her days were spent from 7 in the morning till 6 in the evening, in the work room of a tailoring establishment, so that she had but little to do with the care of her sick father, or the work of the little house hold. Before her father "got to b very bad," Hannah used to go home to her dinner, but latterly she preferred take her dinner with her, because it was so dreadful dull at home-no thing but groaning and crying, and taking medicine, and all that," so poor Hannah found it more to her taste to eat her dinner amongst the girls in the

When Mrs. Flanagan arrived, panting under the load of a heavy basket, she found the old man in a feverish slumber, his eyes half open, and his thin, wasted instinctively clutching at the mand, instinctively clutching at the faded coverlit, a relic of former prosperity. His wife was sitting beside the bed, her hands clasped on her knees, and her eyes fixed on the emaciated face of her suffering husband.

work-room (several of whom brought their dinners with them, like herself),

rather than by the sick-bed of her old

" Bless my soul, Mrs. Dillon! what's come over you?" said Mrs. Flanagan, in a low whisper, as she set down her basket on the floor. "Don't be so down-hearted altogether, though, God knows, it's hard for you to be other-wise!" she added, as if to herself. "How is poor John this morning?"

"Very middling, Mrs. Flanagan; he put in a poor night of it. I'm afraid he's notiong for this world. But won't you sit down—though it's a poor place for the like of you. I saw the day I had as comfortable house as any one could put their foot in, but that day is gone fa rear gar, it is !" And tears choked her utterance. And a burst of

Now, don't be fretting or repining, Mrs. Dillon : every one has their turn of prosperity. Your turn may come again, and if it never comes in this world, it may be just as well for your soul. God sends you these little troubles because He wants to detach you from the world." She had been un-packing the basket while she spoke, and and its contents spread on the only table the place could boast of. "Here's a pair of chickens I brought you—they're just ready for the pot, so let us make a fire and put down one of the to make some soup for John."

Mrs. Dillon's gratitude was too deep for words. She could not speak, but taking the hand of her kind friend, she squeezed it between her own, and looked in her face with such a sorrowful expression that Mrs. Flanagan could hardly keep from crying with her. But that would never do, as she said to her-But

where would you get chicken soup?— you're only joking, Betsy."
"Indeed and I'm not joking, John.

If I hadn't the soup to give you, it would be a poor joke to talk of it. God has raised up good friends for us when least expected it. Here's Mrs. We least expected it. Here's Mrs. Flanagan waiting to see you, and it's her you may thank for the chickensoup, not to speak of other nice things that she brought for you. May the Lord reward her!" "Amen, Betsy, amen. But where is she—let me see for?"

"Here I am, John," said Mrs. Flanagan, coming forward to the bedside, and, hastily wiping away the tears which she would not have him see; "I'm sorry to see you so low, but I hope you'll soon get a turn for the hetter."

John Dillon shook his head. "No hopes of that, Mrs. Flanagan. The mext turn I get will be the last one. May God prepare me for that hour!" he said, raising his eyes to heaven. Then a sudden thought seemed to strike Betsy, did you see anything of

Since when ?" inquired his wife. "Since yesterday !-oh! sure, I for-got-oh! I did-I did!- God help me! I wish I could forget altogether." H seemed to revive him, then motioning away the cup with his hand, he lay for New moments silent, while the two women stood looking alternately at him

nd each other. Suddenly starting, as if an adder had stung him, he turned to his wife:

4 Betsy, I tell you I must see him before I die—he must come here, till I tell what's on my mind! I can't die with that heavy load on my soul. Maybe his father's last words might touch his heart, and put him in mind of his own poor soul. Oh, that soul!" he in a hoarse whisper, "that unnate soul I have to answer for 1 Oh, God! oh, God! won't you have pity on me and save him? Don't let him perish through my fault!"

"John, dear!" said his wife, "don't be wearing away the little strength you have, fretting about that unfortunate boy! God will bring him round in His

boy! God will bring him round in His own time."

The sick man turned upon her almost flereely. "He will not bring him round! I tell you no!—no!—no! I might have brought him round when he was young and easily led, and I didn't was young and easily led, and I didn't do it! I let him go on in his own way till he got too big and strong for me to manage, and I have his death upon me -the death of his soul—I have, Betsy you needn't look at me that way; I'm ot mad; it's all true that I'm saying. Both of us are in fault, Betsy, and we're both suffering for it now. God grant that we mayn't have to suffer for

it hereafter, too! Mrs. Dillon only answered with her tears. Conscience told her that her husband's words were but too true, and she knew not how to offer consola Mrs. Flanagan came to her tion.

assistance.
"Now, John Dillon, what's the use both talking that way! Don't you remember the old saying, what can't be cured, must be endured? Just make up your mind to do the will of God while you're in the world, let that be long or short—pray to God and our Blessed Mother to protect you and yours—and, above all, John, pray for the grace to die a happy death. Leave the rest to God. Don't let me hear word about the past-let byiones be by gones." Well, but I want to see that son of

mine, Mrs. Flinagan; I can't die easy without seeing him. And that poor Celia. Oh! if I could only get them ali to listen to me for one half-hour! Betsy will you go and tell Hugh that he must come and see me!—will you?"
"I will, John! if you wish it, but I know very well it's no use!'

can't you try?" "Go off at once!" whispered Mrs. Flanagan; "I'll stay with him till you come back—but mind and don't stay

Mrs. Dillon threw her thin, faded shawl over her shoulders, and went off in quest of her hopeful son. About half an hour had passed, marked only by the low moaning of the sick man, and his occasional glances towards the door, when Mrs. Dillon once more made her appearance. Hearing her turned his head quickly in the direction of the sound, and fixed his heavy eyes on the door. His wife entered, even paler and more miserable-looking than hen she left. She was alone. Flanagan looked at the old man. had his eye fixed on his wife as though trying to read her thoughts.

"Well?" said he, in a tone of anx

ious inquiry.
"I couldn't find him!" "Yes! you did find him, Betsy!don't tell me a lie-you did find him. I see it in your face. What did he say to you—tell me at once, if you don't mean to kill me?" "Oh! Mrs. Flanagan, dear, dear,

what will I say to him?" whispered the unfortunate mother. "I can't tell him what he said—it would kill him." "No, it wouldn't," cried Dillon; "I suspect the worst, so you needn't fear to tell me. What did Hugh say when you told him I wanted to see him

"He asked me—oh! God help you and me!—he asked me had you any money for him—if not, there was no use in him coming .- God forgive him

this day, as I do! 'That's enough!" said the old man, in an altered tone; '1've heard the worst now! Death may come now at any time. Oh! Jesus, Mary and Joseph comfort me in my last agony! I had a son once, and two daughters, but there's two of them gone now.
a poor deserted old man. Oh! Mary, Mother of God, don't you desert

me, or I'm lost for ever!"

Mrs. Flanagan's heart was ready to that would never do, as she said to herself; she came to encourage and to help, not to ery.

By the time the old man awoke, his wife had a cup of the soup ready for him. "Here, John, dear, I've got some rice of his property and the soup of the soup for yau" the soup is aid she; "keep it warm on the store." The other warm on the store." be sure to man.

By the time the old man awoke, his wife had a cup of the soup ready for him. "Here, John, dear, I've got some nice chicken-soup for you."

"Chicken soup!" replied her husband, in an incredulous tone; "why, would you get chicken-soup?—

Be sure to man.

"The other noded assent, and shook the kind hand of her benefactress, but she could not articulate a word. Bending over the sick man, Mrs. Flanagan said in a low yolce. "God be with you, John, till I wolce." voice, "God be with you, John, till I see you again. I'll be back with Tim

in the evening. "God bless you," was the fervent reply; "God spare you over your children, and good children they are! If we meet no more in this world, pray for me, Mrs. Fianagan—the prayers of the just are valuable before God!"

"Why surely, you don't mean to die so soon?" said Mrs. Flanagan with a forced smile. "With God's help, you'll live this many a day yet!" Dillon shook his head. He knew and felt that

death was not far off.

In the evening, when Tim Flanagan and his wife entered the poor dwelling of the Dillons, they found death before them. A few of the neighbors, men and women, were grouped around the bed, and on it lay the stark, cold body of John Dillon, already decently "laid out" by the pitying kindness of "the neighbor women." The bereaved and neighbor women." The bereaved heart broken wife sat in a corner the bed, her head bowed down, and her hands resting on her knees, the picture of hopeless sorrow. Her daughter sat at the farther end of the room, neatly even tastefully dressed, and carrying on what seemed to be an interesting enversation with a ceriain Watty Sul livan, a particular acquaintance of her

Both Tim and his wife were shocked to find the old man dead, but Mrs. Flan agan said within herself, as she thought of what she had seen and heard in the morning: "after all, it's so much the better—what had he to live for?"

The sight of Mrs. Flanagan drew a fresh burst of grief from the widow, but it did not last long, for her kind friend soon convinced her that God had

want to make preparations for the fun-

God reward you, Mr. Flanagan! was the fervent ejaculation of most of those present. Mrs. Dillon rose from her seat and went with them to the door, saying, as they parted, "I leave all to you, Mr. Flanagan! After God, you're the only hope I have!"

"Mother!" said Hannah Dillon, with

a flushed cheek, "one would think you were a beggar. It's real mean of you "Ah! God help me, Hannah! I'm

mean enough—we're all mean enough-the're no use trying to hide it!" whispered Well said. Hannah!" Watty; I like to see a girl having some spirit in her! Things ain't so bad that the old woman might speak like that. wouldn't let her if I were you!"

Hannah smiled graciously on her admirer, but, as the subject was not par-ticularly agreeable, she changed it for one more to her liking, asking Watty if he knew Mike Sheridan. "What! Hugh's old acquaintance?"

"The very same."
"Yes, I guess I do. What of him?" "Why, he was here this afternoon, since father died, and only think, he was quite sorry for the old man, and promised to come back this evening with his father and some of their friends. Ain't that curious?'

with rather a thoughtful air, as though he were endeavoring to account for such singular infatuation. The attempt was hopeless, it would appear, for shook his head, and said with a quiet smile: "They're a rum set, these church-going folks; there's no knowing what they're up to, for they don't ever

do things like other people."
"Next morning Tim Flanagan and
Dan Sheridan went out together as soon
as they got their respective breakfasts. They had, as they said, a good forenoon's work before them, and there was no

time to be lost.
"And I wish we may be able to do anything after all," buttoned up his great coat in prepara-tion for starting; "the people havn't much pity for John Dillon—that's a tion for starting; "the people havn't much pity for John Dillon—that's a fact; because they know he brought it all on himself by the way in which he brought up his family. For my part, I'm heart sorry for the poor woman he lrishman named Patrick Donnelly, I'm heart sorry for the poor woman he left behind him, and sure enough it grieved me to hear of him dying in such wretched poverty, a man that we all saw so well off not many years ago; but still and all, Tim, I'm afraid that others

won't have as much feeling for him as you and I have." "Well, well, Dan, we must only make the trial. Faint heart never won fair ladg. Remember that. step out in the name of God. Remember that. Let us

see we'll do better than you expect.' "May the Lord bless your under-king!" said Mrs. Flanagan, as she taking closed the door after them. When she had sent the girls to school, and left the dinner all arranged ready for cooking, she put of her bonnet and shawl, and walked down to the burial-house just to see how things were going on

It was a full hour after Tim's usual dinner hour when he and his trusty friend returned. They were both in high spirits, and that was "proof positive "that their mission of mercy was crowned with success. They had collected a sum of \$90.

lected a sum of \$90.

'So you see, Nelly, we didn't spend our forenoon for nothing. Dan and myself are going to make up the hundred. That will leave a nice penny for poor Mark Dillow of the penny for poor Mrs. Dillon, after paying all

"God be praised for that," said Mrs. Flanagar; "there's not a woman in New York city that's more in need of it. Sit down, Dan, and take some

inner with us."
"Well, I believe I will," replied onest Dan. "I think Tim and myself ave earned our dinner well. I tell that, Tim, I'm in more humor of eating honest Dan. what. now than I was at breakfast-time.'

I wouldn't give a pin for a cast down. fellow that can't look a difficulty straight in the face. Hold your plate for a wing of this turkey. Nelly, were Edward and John home to dinner "Oh, yes, fully an hour ago. Edward was in a hurry, for he had to buy some clothes that Thomas sent in for before he'd go back to the store."

"Oh! by George, I forgot all about them clothes," cried Tim. "I was to have got them yesterday—and poor Tom wants them, too; for he said in the note that he was to get leave to come into town next Sunday. Isn't it the greatest comfort in the world to have the boys so near us, that we can see them whenever we like? If our good Bishop college, at Fordham, for us, we'd owe him a debt of gratitude. It was only

see us when they were at Emmetts-burgh." True for you," observed Dan ; "] can't tell you how happy we all feel ever since Peter came to Fordham last

once or twice a year the poor boys could

"And so Edward bought the clothes, Nelly?" said Tim, thoughtfully. "Well, I'm sure I don't know what we'd do only for him, he has such a

good memory."

"And such a good head altogether, and such a good heart," said Dan, warmly; "his memory's only the least part of his goodness. God has done His own share for him, and no mistake."

It is needless to say that neither. Tim

It is needless to say that neither Tim nor Nelly dissented from Dan's opinion. The voice that praised their son was

music to their hearts.
On the second morning after John Dillon's death, the house was filled with people come to attend his funeral. Even outside the door a crowd was collected, waiting for the appointed time. Within the house all was silent, except the smothered groans of the widow, and the rather ostentatious wailing of the daughter. The geople without were discussing pretty freely, as is usual on such occasions, the merits and demerits of the dead—his prosperity in dealt mercifully with poor John in taking him from a world where he had nothing to expect but misery. After fall. On the causes which produced the

house of Dillon. All at once there was a dead pause, and everybody looked round to see what was the matter. Several voices said, in smothered ac-Several voices said, in smothered accents: "There he is—look! look!"
And there, indeed, he was—Hugh Dillon himself, standing at the door looking in, a cigar in his mouth, and his white hat drawn down over his eyes. He made no attempt to enter, but stood motionless for some minutes, perhaps turning the matter over in his own mind. People held their breath in expectation, almost dreading some violent pectation, almost dreading some violent outbreak of remorseful grief, but no such thing. After a little while, the affectionate son turned away quite comoosedly, saying:
"I guess the old man is gone at last

-ain't he ?' Most of the people were too much disgusted to answer, but one young fel-low, a stout 'longshoreman, quickly spoke for the others: "I guess he is -did you know him, comrade

There was a scornful smile on the speaker's lips, and a cutting sarcasm in his words, which Dillon well understood. Turning fiercely on him, he shoved back his hat, and regarded him a moment with a scowl of unutterable

What would you give to know?' said he, slowly and sternly. "We've met before now, Phil Ryan, and I have score against you since our last meet-ng!" He clenched his fist, and flung away his cigar, as if in preparation for

away nis cigar, as in preparation for a fierce struggle.

"You must keep your score for another time, my hearty," said the stalwart Tipperary man, with the coolest composure; "bottle up your anger, my fine fellow—this is neither the time the place to settle a quarrel.'

Dillon was going to make an angry reply, when a low murmur ran through crowd: "Hush! here's the corpse !" ne in waiting. A shudder ran through Dillon's frame, and his hard, strong heart was shaken for a moment. the coffin was carried out, and the first of the bearers on whom his eye fell was Mike Sheridan. Yes, so it was. whom Hugh well remembered, for he had once given him a black eye in return for certain good advice which he had no mind to follow. Many an eye was fixed on the unhappy young man, and it was said that there did come a certain change over his fea ures. The sight was strange, indeed to him, for Christian charity or national sympathy were alike strangers to his heart, and their benign aspect was for him dull and meaningless. Still, he was softened for a moment, and did actually assist to place the coffin in the hearse.

"I say, Mike," said he, holding out "I say, Mike," said he, holding out his hand, which Mike did not refuse, though, if truth must be told, he looked as though he wished he could. To him, Dillon was all but a parricide. "I say, Mike! this is real kind of you. Where are you going to bury the old man?"

In the Catholic burying ground, in Eleventh street; where else should bury him ?"

"Then you may all go to—a warm place for me," cried Dillon. "I'll be hanged if I go with him to that there Popish bury-ground." (This is a fact which I was told by an evewitness.)

"Nobody asked you to go," Mike, coolly. you or any one else where you're after sending us; but I'd advise you to go about your business, Hugh Dillon. We can bury your father without you, and we'll do it, with God's help. He died a Christian, and he shall have Christian burial. Stand out of the

way!"
For a moment, Dillon looked as though he would resist and keep his ground; but, as he glanced around on the throng of stern, angry faces. which he was surrounded, he suddenly changed his mind, and skulked off through the crowd, amid the smothered execrations of some, and the dreary predictions of others. "He'll never die in his bed, I'm sure of that!" He'll be made an example of before he leaves this world!" "If there's a God above, he'll suffer both here and hereafter!" Such were the pleasing Such were the pleasing sounds which met his ear on ever defiance at every successive speaker He had barely reached the angle of the court when he saw the funeral move away, his unfortunate mother and sis being placed in a hackney-coach immediately after the hearse. It on the whole, a large and respectable funeral, perhaps, quite as much so as it would have been had John Dilion died at the height of his prosperity. The sight was a characteristic one, and highly creditable to the warm hearted race whose sympathies are ever with the destitute and the oppressed. I, for one, cannot but respect the feeling which gives rise to such demonstra-tions. It is an old Celtic practice, and is easily excusable in a warm hearted, generous people, brought together, or rather thrown together, in a strange land. Long, very long, may it be be-fore the Irish in America cease to cherish

" The kind old friendly feelings

inherent in their Irish nature, Even though the stranger may sneer at such exhibitions, they are dear and accept able to every genuine Irish heart. I is quite certain that there were many "intelligent persons" at poor John Dillon's funeral, large and Irish though it was, and I think they would have been more than a little surprised had any one even hinted that the demonstration was at all indecorous or un-Catholic. Every man to his taste, say I. The Irish people in America have surely a right to bury their dead in whatever way they please. If disgrace there be, it is all their own-they ask

no one to share it with them. When the funeral was over, Mrs. Dillon and her daughter returned to their desolate home. Hannah was na-

But, unfortnnately, Watty Sullivan came to hear of the seventy-five dollars which Tim Flanagan had handed over the widow, and his attentions increas seventy five fold. Hannah's love increased in due proportion, and and she gave her mother neither rest or peace till she bought her a handsome suit, of mourning—very deep mourning, indeed, as became Hannah's grief. Poor Mrs. Dillon had a nervous fear of getting through her little funds, so the only thing she bought for herself was a black gown of the coarsest stuff. Grief was in her heart, as she said herself, and it mattered whether she wore black or not. As for Hannah, she had no sooner secured her mourning than she began to come out agair, and, newfangled with her sable habiliments, delighted in showing off with Watty, and made it her chief pride-

To bear about the mockery of woe, To midnight dances and the public show." About a month after John Dillon's death, his widow came to Tim Flan-agan's one afternoon, her eyes red with

"Why, what's the matter with you, Mrs, Dillon," inquired Mrs. Flanagan, in her kind, soothing way. "I hope there's nothing wrong?"
"Not much, Mrs. Flanagan, not

much," replied the poor woman, with an attempt at regaining her composure. "Nothing ought to grieve me now, after what I have come through. Still it's hard, very hard, to have one's own child deny the mother that bore her Oh, Mrs. Flanagan, it's hard—hard! my eyes so kind like that at last I gother and her tears broke out afresh.

"Why, what has happened to you now?—is it Hugh you mean?" "Oh! no, no; if it was I think I wouldn't feel so bad, for I don't expect any better from him, but it

Celia, my daughter Celia, that gave me that cruel wound."
"Your daughter Celia - why,

thought she wasn't in town?"
"And so I thought, too, Mrs. Flanagan; but it seems she is. About an hour ago I was going down Leonard street with a bundle of clothes that I was taking home to Mrs. Lambton (you know I wash for her, ma'am), when who should I see but my daughter Celia walking with a young man. She was so gaily dressed that I had to look twice pefore I could believe my eyes, but it was her sure enough, and myself was so overjoyed that I caught her in my arms, and called out 'Celia, Celia, God be praised that I see you again !' "Well! and what did she say!" in-

quired Mrs. Flanagan, anxiously.
"Say! why she drew herself away from me, as if I was dirt in her eyes, from me, as if I was dirt in her eyes, and when the young man asked 'who is that woman?' she told him I was an old woman that used to wash for her. 'Oh! indeed!' says he; 'I thought she might be some friend'; but Celia answered very quick: 'Oh! not at all—good bye, Mullin'- that's what she called -'I'll see you some day soon.' And they walked off. Well, Mrs. Flanaso they walked off. gan, dear, the sight left my eyes, and there came such a weakness over me that I had to sit down with my bundle on a door-step. It was a mercy some-body didn't steal the clothes, for I must have been in a kind of a faint, and lay against the door, till a lady that was passing roused me up, and when I began to come to, I burst out a crying, and I think that done me good, for I got stronger every minute, and was soon able to go home with the clothes. Then I came straight on here to tell trouble. God is good to me, you my trouble. God is good to he, after all, in giving me such kind friends as you and Mrs. Sheridan. Mrs. Reilly. too, is always glad to see me, poor and

desolate as I am." Mrs. Flanagan did not think it prudent to express all she felt on hearing this sorrowful story. She applied herself rather to console the poor mother, by reminding her of that blissful region

"Beyond the clouds and beyond the tomb." where sin and sorrow are alike un-Gradually did the benign in fluence of hope allay the storm of maternal anguish, and by the time Mrs. Flan-agan had made a nice fresh cup of tea, agan had made a nice fresh cup of tea, and prevailed on her guest to take it, Mrs. Dillon felt "as if she had been in another world," to borrow her own homely phrase. "I think I can go homely phrase. "I think I can go home now," said she, "and tell Hannah; though, that's true, she'll not be home till 6 o'clock. Well, God be with you, Mrs. Flanagan, you've made my heart as light as a feather!"

TO BE CONTINUED.

A SCRAP OF IRISH FOLK LORE.

I was resting in the grass on a summer evening when the following little story dropped down upon me. "Whisht, honey! Don't let the waft of such a word pass your lips to the

child !"

The speaker was an old woman in a olue hooded cloak and white cap, and was sitting on a bank of fox-gloves in a green dell of Wicklow. Beside her was the stick that had helped her out to enjoy the sweet after-coolness of the remnant of a day in July. Along the sky behind, spread a lake of gold to which the darkening oak-trees made a serrated shore; opposite to her the summer night was creeping leisurely up the devey shamrock pastures. A triplet of little grey cabins with their snubby chimneys emitting peat-smoke, fragrant as incense, were huddled together a few perches away in the twi-light, and out of one of them had come he neighbor whose rude words to the child on her arm had called forth the aged grandame's remonstrance.

You mane no harm, Nora honey, no more than I did myself whin my Larry came back from the other world to check me!"

Nora sat down with a shiver on the pank, caressing her child's little sleepy head against her shoulder.

"Is it a ghost you're talkin' about, granny?' "He died when we were both young,"

continued the old woman, "and left me with three of them, and hard-set I was to keep the life in them. Many's the spending a few hours at the wake, Tim and Nelly returned home, the former observing that he had to be up early next morning, "for," said he, "I to the absent representative of the latter effect, nearly all were of one mind, and Nelly returned home, the former observing that he had to be up early next morning, "for," said he, "I to the absent representative of the latter desolate home. Hannah was naturally kind-hearted, and where vanity did not interfere, she was well disposed to do what she could for her mother.

"Wan night I was sayin' my prayers down on my knees at the old broken chair, and Johnny the eldest (him that went to say) was answerin' the prayers with me. I looked up and seen that the door I thought I barred was open, and I said to Johnny out o' the prayers, to stand up and shut it for me. When I turned my head again, it was open still, and I spoke out sharp to the boy to get off his kness and do what I had bid him to do. The child declared he had done it, and he upped and wint to do it again but when I lifted my head after sayin' the Litany, my word to you but the door was as wide open still as if I had set it that way a-purpose, to give a good set it that way a purpose, to give a good airin' to the place. I was tired and I was cross (God forgive me, and me at my prayers!) and let a bit of a curse at the boy.

"Bad luck to you, Johnny!" I said,

'have you no bands on you at all that you make three tries at a door and can't manage to shut it?'''

" The child cried and crept into had and fell asleep, and when I had well barred the door, meself turned in after him. But before I settled rightly to my rest I took a back glance at the r; and there it was standin' open as wide, like as it was rale polite somebody that was just expected.

"I jumped out of bed in a passion but before I reached the door there was omeone standin' in it - Larry my husand, and he carryin' a child arm, the two that was buried with him n the graveyard at the Kill. "The sweat teemed off my face, and my tongue dried up, but he looked into

up my courage to spake to him.
"'Larry,' I said, 'will you sit down at your own fireside, and I'll fire : for you look cowld and pale,' says I, 'and so does the childher that never thought to see again. Give m little Mary into my arms, that I may comb her yellow hair,' says I, 'and give her a sup of milk to bring the rosy color that she used to have, back into her cheeks. And let me wake up Dermo that I may see his blue eyes that were the light of our first wedded years, my husband,' says I. For a sort of madness had come over me at seein' them, and I seemed to think that they were rale

livin' again, and come back to me to stay. ... 'I can't, my woman,' says Larry, says he, 'for I only come to you on a God's - errand. And I brought the childher with me for a warnin' to you, Don't let the waft of a curse iver pass your lips any more to thim you have still with you, my girl, says he. 'Oh, Molly, don't curse the childher! Look at these two on my arms, he says. These little innocent childher with their love and their prayers have been my salvation. Your curse will poison their innocence, says he, 'and you'll have to answer for it.'

"I'll niver do it again, Larry," says I, but will you put them childher into my arms for a micute, and will you give e wan kiss, as it's yourself that used

to know how to do without the asking ' Well, he came near to me and let the childher in my arms, and he leaned over and put his lips upon my own, and oh, the cowld of them!—the dead cowld of the little cratures on my breast, and the ice of himself's face agin' mine-they wint through and through me, and froze me up and killed me. And I cried out aloud like a mad woman and fell down on the floor in a hape. And whin I came to myself, there in' but the stars shinin' through the open door where he had left it open for I heard a big sigh and a couple of little twitters like the young birds at the dawn, as if him and the childher had been watchin' till they seen I was better, and only passed away whin I came back to my sences.

'Maybe you dhreamt it all.' said sun burnt cheeks had been Nora, whose growing paler as the story approached its climax.

"No," said the granny, "for as like a kind of a token, my lips where himafter that the color of blue purple, like the lips of a body that does be froze with the cold. And I have two white marks on my breast where the heads of the little dead childher lain, same as if the chill had druv the blood out o' that part o' my bosom back into my heart, druv it so hard that it never could return."

She ceased, and I, he cavesdroper, had no mind to rise up and try to argue the old woman out of her faith. remained sitting on the bank after Nora had gone away and put her sleeping child in its nest under the poor cabin thatch. Presently the aged seen drew forth some large rosary beads and began to pray out loud in a continuous

nurmur. The greys of the landscape deepened: the green purple of the trees sank into guifs of black all around; a few poplars beyond the cabins stirred faintly in the sky, and the white-blossomed boughs of alder-trees glimmered out of the deepest down the vanishing road, and suggested the hovering nearness, yet alcofness of a reserve of sympathetic and vigilant spirits.

Sir Walter Scott.

We use to wonder how Cardinal Newman could think that the Waverly Novels helped to soften anti-Catholic feeling in England. It seemed to us that no Protestant could regard otherwise than with contempt the Church as Scott pictured her. But a recent number of the Tablet gives us the testimony of George Borrow agreeing with Newman. The author of "The Bible in Spain" was flercely anti-Catholic, and he says that "the tide of Paneyment in the says that the says that the says that "the tide of Paneyment in the says that the s of Popery which has flowed over the land did come immediately from Oxford. but how did it get to Oxford? Why, from Scott's novels." And this English glpsy thinks it "the crowning judgment of God on what remained of his race, and the house which he built," that Scott's heirs entered the Church, and "the house becomes the rankest Popish house in Britain."—The Cas-

Temptation rarely comes in working hours. It is in their leisure time that men are made or marred.

THE RELEASE OF A SOUL

It was the hour of midnight. The nuns of the "Hotel Dieu" were as-sembled in the chapel to sing the "Magnificat," by request of one of their beloved Sisters who was dying. It was her desire to pass from earth at the beginning of a new day, and sur-rounded by her Sisters in reliable the beginning of a few day, and sorrounded by her Sisters in religion gladly singing praises in that grand old hymn of rejoicing. She had spent twenty years in the service of our Divine Lord—years marked by sweet sacrifice and willing mortifications, and now that she was about to lay down cross and receive her crown, she felt only the rapture of an ecstatic soul who has lived in the world, but was not of the world. "Faithful in little things," the nuns had said of her

as they mourfully spoke her praises.
"Ah, she has surely merited heaven, but, oh, how we shall miss her."
They psssed like silent angels to and fro, attending to her every want, or praying silently for the happy death

of their beloved one.
She raised her eyes and looked at them, then called them softly to her the and asked them to sing for her the "Magnificat." As their sweet voices raised towards heaven her eyes seemed to take on a new light; some gleam of a brighter glory than this world can a brighter glory than this world can offer shone in them. When the singing ceased she spoke softly. "Dear Sisters, you have all been so good and kind to me, you have loved me, now you weep that I must leave you, but you too must follow me sooner or later. you too must follow me sooner or later, therefore, do not feel so sad about the farewell—it is not for long. I leave you all my love and my blessing, but I also ask of you the favor. It is this: Sing the "Magnificat" for me every day. It is Our Lady's prayer, and through her I hope to gain release from Pur-gatory, and to enter into the joys of heaven. I have loved her, she will not forsake me. Therefore, sing it daily, and when you receive some sign from me that I have ceased sufsign from the that I have cleated suf-fering, you may desist, and offer your prayers for some other poor soul. I have tried hard to persevere. I have loved my convent and loved my duties, but have also had many faults, and for want you to forgive me and to pray daily for me, and you will have in your poor Sister Estelle an interces

She became exhausted after speak ing. The nuns tearfully promised. She stretched her hand to bid them farewell, but it fell lifeless. She was

It is five years since the death of Sister Estelle. The nuns, true to their promise, have daily sung the "Magni-fleat," until they have felt assured that one so good and saintly as their long one so good and sainty as their long departed Sister must now be where she does not need their help. "She is in heaven," good Mother Helen, the Superior. "Let us spend our time praying for the poor sinners of the world. We need not sing the "Magnificat" this strengy," Accordingly the Sisters on Accordingly the Sisters on evening. this evening neglected to sing the dear chant to the great Mother who is so powerful to help her children.

The nuns are now enjoying recreation in the community room. Mother Helen kneels alone in the dim lit chapel. The glimmering sanctuary lamp throws its rays across her priedieu, where she prays softly for God's protection on her little band of chil-dren, that His all powerful will may keep them good and persevering in their vocation. What is this dark shadow that crosses the rays of light ? She startles. Is it a human figure? Yes, it seems so, for it approaches her. A shivering comes oe'r her, half fear, half awe, and in the half bright darkness, she turns an ashen hue. It lays its hand upon her clasped hands. A burning pain thrills her with horror. She shrieks, "O, dear Sister Estelle,

A soft voice, like the wail of an autumn wind answers: "To let you know what I am suffering; you have forgotten me. My entry into heaven is delayed." Then silently and shadowy as she had come she vanished.

as she had come she vanished.

Mother Helen knelt a few moments in trembling fear, then arose, hastened to the community and related to the Sisters her experience. She showed her hand on which was burned the impress

of five fingers. "Let us sing the Magnifleat," said Mother Helen, and in sweet, sad tones— each note a silent reproach to themselves-they sang it, nor did they again neglect the sweet, daily duty towards

their suffering Sister.

It is Vesper time. The chapel is ablaze with lights. Beautiful flowers are casting rare perfume from the altar.
The nuns are assembled around the organ, singing the grand "Magnificat," and thinking probably of that time years before when their neglect of it had caused them such sadness of heart. Suddenly from above the altar rises snow-white dove. They look startled No, it is not an earthly dove. It ascends, soars over the heads of the altar. It hovers a moment before the taber nacle, then arises, and melts away. They look at each other with pale, happy faces. All felt that their promise was at last fulfilled. Sister Estelle was happy .- Kathleen A. Sullivan, in the Rosary Magazine.

Drink in Ireland.

The Hon. Vincent Kennedy, an Irish M. P., is quoted as saying. "There isn't anything like the intemperance in Ireland nowadays that there used to be. The typical Irish gentleman, as depicted in the fiction of Lever and Lover who did nothing but ride to hounds, fight duels and drink whiskey, no longer can be found. Indeed, his habits were always considerably exaggerated in the romantic creations of these authors. To-day in Ireland the cause of temperance is working substantial progress, the people are taking the pledge by the hundreds. I know plenty of men who move in the same circles with myself who never touch a drop of ardent

Our domestic behavior is the main test of our virtue and good nature.

VERSIONS OF THE BIBLE

N. Y. Freeman's Journal.

Mr. Jones. "You know as well as I do, that the Church (Catholic) was against the translation of the Scriptures into English at that time (Tyndal's time-1526)."

We do not know anything of the kind. Nor do you; you only think you do. We have already shown, on the authority of Foxe, Cranmer and Sir Thomas More, that the Scriptures were trans lated into English long before Tyndal's time, long before the so called Reformation, and as More says, "read by godly people with soberness and de-n." Why should the Church be opposed to the Scriptures in English when she was not opposed to them in all the languages of Continental Europe?

The English Catholics were opposed to Tyndal's translation doubtless the same reason that Sir Thomas More was opposed to it, because as he proved it was a false translation. And for the further reason given by the Protestant Canon, Dixon, in his History of the Church of England. This dignitary of the Church of England says:

"Every one of the little volumes con taining portions of the sacred text, that was issued by Tyndal, contained also a prologue and notes written with such hot fury of vituperation against the prelates and clergy, the monks and friars, the rites and ceremonies of the Church, as, though an extensive cir-culation was secured to the work there by, was hardly likely to commend it to the favor of those who were attacked. Moreover, the versions themselves were held to be hostile to the Catholic faith, as it was then understood, and to convey the sense unfaithfully or malicious-The venerable words were ignored in them, and every variation that indicated opposition to the standing system was introduced."

Here is certainly a good and sufficreason to account for Catholic and Protestant opposition as well to Tyndal's translation without supposing t arose from opposition to the Word of

God in English.

Mr. Jones. "If the Church was not opposed to the translation of the Bible into English, for what cause was Wycliffe excommunicated?"

As he was not excommunicated we have no idea of the cause of his excommunication. Certain of his doctrines vere condemned as false and heretical. There were many charges brought against him, but the charge of having translated the Bible into English was not among them. Though twenty-four of his propositions were condemned as false he was, strange to say, not deprived of his rectory of the parish of Lutterworth. He died holding that charge in 1384.

We will give a few of the doctrines of Wyelifie that were condemned and ask what you decision would be if you were called upon to pass a judgment on

them: Everything that is, is God. This you will observe, is pantheism.)

2. God can produce nothing besides what He does produce.

3. He cannot increase or diminish the universe; nor can He create souls beyond a certain number 4. All things happen from absolute necessity. 5. God necessievery creature to its every act. All the sins committed in the world are necessary and inevitable. 7. Nothing is possible to God save that which actually occurs.

Do you consider these propositions orthodox? Is it not the duty of the Church to warn its members against them by condemning them as errors? You excuse the mistranslations of Tyndal by attributing them to the im perfection of the English language in his time. This excuse is groundless. If Sir Thomas More could expose the mistranslations of Tyndal in the time of Tyndal, it was equally possible for Tyndal to have avoided those mistrans-

Mr. Jones. "The translators of that time had but one or two original manuscripts to follow."

They had no original manuscripts to follow, for they were not in existence. You meant to say that they had but one or two copies of the original manu-scripts. But letting that pass, the copies they used were correct or erron-cous. If correct no number of newly found copies could improve on them; if incorrect, then the translation correctly made from them would give an erroneous Bible. An erroneous Bible is a fallible Bible, that is, not the word of God. And yet, according to you, Tyndal's was the only Bible the English Protestants had as their sole rule of faith. According to your admission Protestants have never had, since Protestantism began, some four hundred years ago, a correct, that is, a true Bible in the English language until the American Revised edition appeared.

Mr. Jones. "You ask, 'Where are those copies (of the Bible) and who authenticated them?' You will find hundreds of them in London, Paris, St.

Petersburg, Rome, etc."
This is too off-hand, too liberal, in a to ancient copies, the only ones we have been considering. Our request is very modest. We will be satisfied if you produce or locate, not hundreds, but one single, complete manuscript copy of the Bible duly authenticated as a correct reproduction of the original manuscripts. In a loose, general, indefinite way, you have offered hundreds, but not a single one have you named located or indicated. This wholesale method will not do. You must come down to particulars. We, therefore, must request you again to name and locate one single manuscript such as

we have described. The oldest manuscript of the Hebrew part of the Bible in existence is not older than the eleventh century. Who is to duly authenticate it; that is to say, who can supply you with evidence sufficient to build your faith upon, that

and the other authors-writings that no

longer exist?
Mr. Jones. "Jewish rabbis, Christian churches and noted scholars throughout the world."
How can the Jewish rabbis prove to you that a manuscript of the eleventh century of the Christian era is a corcentury of the Christian era is a correct reproduction of a non-existent man-uscript written by Moses fifteen hun-dred years before the Christian era? thow can they say anything is like another thing if they never saw and cannot see the other thing? Then what better authority are the Jewish rabbis to authenticate the eleventh coatury copy, or supposed copy, than you are yourself, in the absence of the original? Even if the rabbis agreed it would not help you. But they do not agree. The Hebrew copies of the Spanish Jews differ from the copies of the French, Italian and German Jews, and it is a question with Biblical critics which are the more

correct or less correct.

The same difficulty confronts your other authenticators; that is the impossibility of comparing two documents together when one of them no longer

But enough until you have named or located the one single manuscript copy of the Bible we have asked for, one only of the hundreds you have all over

THE PRESENCE OF MAN.

The presence of God is a powerful motive to urge us to be at every moment and to do at every moment what we ought to be and ought to do. "God sees me," ought to be sufficient safeguard against all temptation. But, alas! we can come to forget God's nearness to feel and act as if He were nearness to feel and act as if He were far away. How dreadful a thing it is to act in God's presence in a way that we should be ashamed of if one of God's poor creatures were present. The two following incidents resemble each other, and both of them illustrate the foregoing both of them illustrate the foregoing

remarks. About the middle of the last century the Senior Dean of Maynooth College was the Rev. Myles Gaffney, D. D. He was a white-haired, rosy-cheeked ittle man, with a stoop who, to the youthful students, seemed very old; yet after he had resigned his office and spent several years more as a Jesuit (his younger brother, the well remembered Father John Gaffney, S. J. was his elder brother in religious life), he was only sixty-three years old when he died in 1861, at the end of it all.

One of the means adopted by Gaffney for training in spiritual things the multitude of young Levites in his charge was to assemble the students of the Junior House in the Logic class hall on Wednesday evenings and discourse to them very conversationally on many things. His stories made these causeries very agreeable to his young audience, especially during the first year that they listened to him. One of these stories was about a Catholic servant maid in a Protestant family where the mistress had the cruelty and meanness and wickedness to try to undermine and unsettle the faith of the poor girl. One of her horrid insinuation was that priests hypocritically paid homage to the Blessed Eucharist in public, but only when others were looking on. The servant hid herself in a church until it was closed, when she saw the priest after some minutes come in from the sacristy in soutane and stole kneel down to pray for a time be fore the altar and then with deep reverance and recollection remove the Blessed Sacrament to a more secure place for the night. To his surprise, the poor young woman rushed forward and throwing herself at his feet, con fessed how far she had yielded to the suspicions artfully instilled into her. Happy the priest whose demeanor and whose heart at his most unguarded moments would confirm the faith of such a waverer. The presence of God ought to be enough; but there is force also in a sort of vicarious presence or God, the presence of our sinful fellow creatures. Let us work and pray secret as if some of these were watching

There is a certain similarity between the foregoing incident (described by Dean Gaffney in 1821, and probably occuring much earlier, or perhaps occuring in several different circum-stances) and a fact that Cardinal Merstances) and a fact that Cardinal Mirmillod has mentioned as happening to himself in an early part of his brilliant ecclesiastical career. When Vicar of Geneva in Switzerland, he was the occasion of the conversion of a Protestant occasion of the conversion of a frotestant by simply making a genuflection before the Blessed Sacrament. It was his custom to go every evening and pay a visit to our Lord Jesus Christ in the church. He then trimmed the lamp and locked and securely fastened the outer door, after ascertaining that nobody remained in the church. The inhabitants of Geneva were very bitter and the clergy took the tutmost care to protect the churches for fear of sacrilagious attenues and the Blacked. sacrilegious attempts upon the Blessed Eucharist. Father Mermillod then Father Eucharist. returned to the foot of the altar, made a devout genuflection, and in leaving kissed the ground as a mark of adora

One evening believing himself quite One evening believing himself quite alone, he was in the act of rising after concluding his devotions, when he heard a noise; the confessional door opened and a lady came out. "What are you doing here at this hour, madam?" "I am a Protestant," she replied," as you know. I have attended the Lenten services and listened to the instruction which you gave on the Real the Lenten services and listened to the instruction which you gave on the Real Presence. I was convinced by your arguments; one doubt alone remained — forgive me for expressing it: 'Does he believe,' I asked myself in what he says? 'To convince myself I came here to see if in secret you would behave towards the Holy Eucharist as one who believed. I was resolved, if I one who believed. I was resolved, i saw your conduct accorded with yo teaching to be converted. I came, and I believe. Hear my confession." To-day she is one of the most devout Cath-

been granted that petition of St. Thomas Acquinas which may be given in the beautiful translation that I have no hesitation is attributed to Father Henry James Coleridge, S. J., on account of the way he introduced it into "Among the Prophe's," in The

O.Jesus glorious Lord, Whom now these veils enshroud and cover.
One gift alone I cover, lask this only grace: That in the light of Paradise, whon earthly things are over,
I worship in Thy presence and look upon Thy face.

Month, thirty years ago:

God grant that our behaviour in our most secret and most unguarded mo-ments may stand this test—as if we were always not only in the presence of God but in the presence of man.— M. R. in Irish Monthly.

WOMAN'S MISSION.

TO GUARD AND KEEP BRIGHT THE IDEALS OF LIFE.

Daughters of America, Catholic women of America, to you God has entrusted a work such as, in my humble opinion, has never been given, with so nuch emphasis and with such magnificence, to you sex. Never in the history of the world and—I am prone to say—never in the history of the Church, has the position of women been one of greater responsibility, greater promise and greater glory. There has been, in and greater glory. There has been, in the slow course of the centuries, a gradual adjustment of the relationship of the sexes; woman has been coming to her rightful place. Perhaps it is not too much to say that just now, in our time and country, the women have gone ahead of the men. If you take the average Catholic young women and Catholic young men of to day in these United States of America, the young men do not shine by the contrast.

Their sisters have outdone them. There are many exceptions, and I say, God be praised for that; there are many noblemen—God bless them!—but I am talking of the average. If you go into any of our towns or big cities, go as a priest or as a missionary, and give a mission to the women, and you will see the difference. There is a higher both of intellectual cultivation and of moral and spiritual refinement among the women than there is among

This ought not to be. I hope there will be a readjustment of these relation. ships ere long, but that what I have said is true I do not doubt. There has been in our own time a lowering of the standard, a deterioration in the ideals of manhood. With our young men, the one great idea is to become a successful man in the world; as for a future life—well, we know nothing about it and we don't care anything about it. To be a successful man of business, and that which moves the world to-day—to be a rich man, if you please, to be a successful politician, if you please, simply to succeed in some material career, and to make a mark in the world as a "successful" man, with the world as a "successful" man, with-out reference to the cultivation of the higher qualities, those nobler gifts, those faculties which make up our spiritual life—this is the ambition of

spiritual life—this is the ambition of our young men to-day.

Now, women of America, young women of America, God calls you to a great work. There is a work which you can do which we priests who minister at the altar, and who preach to you cannot have you have to reach these who are do. You have to reach those who are beyond our call; you mingle with so-ciety, and to you belongs, and God requires it of you, that you should keep bright that very ideal of life of which I have just spoken, not for your own sakes merely, but for those amid whom you move and among whom you will doubtless be the leader, the pillar of strength the guide and true counsellor -Father Fidelis, C. P.

THE RULE OF NOT TOO MUCH.

The little ones are to be drawn to religion with tact and sweetness. As yet unconscious of sin, they are peculiarly under the law of love, and if the idea ng God for love and in a spirit of honor can be inculcated in them early, who will say how long the defiling touch of sin may not be kept away

from them? Let them learn first to adore God and ask His favors with short prayers well said. Give them the fatherly idea of God. The minds of these little ones are more logical than we realize. Do they ask something of their fathers and mothers in a long speech full of hard words which they cannot pronounce, much less understand?

Let them learn Our Lord's own prayer first, and the Hail Mary and the Creed also, with explanations adapted to their intelligence, and which will intelligence, and which will save the prayers from being a mere exercise of memory; but teach them, too, that they can speak to God in their own simple fashion, and without ceremony, at any time and in any place. "Prayer is the lifting up of our hearts to God," says the old catechism. Will not the teacher or parent simplify this definition into: "Prayer is talking to God, as to the One you love best and Who can do the most for you"?

A dear little five-year old wanted to ray for her father who was sick; and some one said to her, "You must pray for him often." But prayer was something for night and morning, and associated in the little mind with consociated and the social control of the s siderable ceremony. How could any-one pray often? One might be out of doors, or with campany. "But I would doors, or with campany. "But I would have to kneel down and begin "In the Name of the Father." When assured that she could say a little prayer in her heart at any time, and without any formalities, the tiny face brightened, and at once she expressed her heart's wish in a way which must have gone the sight to the Heart of Him from Whom straight to the Heart of Him from Whom

straight to the Heart of Him from whom all fatherhood is named.

If only we would familiarize the eyes and minds of the little ones, even before they go to school with the sacred pictures, which can be had now of artistic excellence and at reasonable prices, and accustom them to thinking of God and the Blessed Mother, the Saints and the dear Guardian Angel, not as far off and fearful, but as love sufficient to build your faith upon, that this manuscript is a correct reproduction of the original writings of Moses to that lady of Geneva has long since the lady of Geneva has long si

dren brought thus early and pleasantly to God, would not be likely to stray far from Him in later years.—Boston Pilot.

ONE END NECESSARY.

BY BISHOP CONATY.

Give us religion in education, and give religion in its fullness to those who demand it and according as they demand it. The Catholic Church views man as the child of God, whose life is to be developed into the full stature of Christian manhood. It believes in a definite teacher whose word is truth and who alone can answer the questions of life. Religion, according to its idea, tends to promote and perfect true growth. It rounds out and makes the man; it believes in something more than the merely human; it demands that life and its duties be thoroughly understood and taught; it builds all law on the eternal law and finds it moral training in the principles of positive religion; it believes that education is true only when it gives the right ideas of life and character motives for right living, hence it is opposed to the dis-jointing of intellectual and moral cul-

Moral character is greater than riches, honor and genius, and the aim of the true teacher is to touch the depths of nature and make man realize his dependence upon God in order to know his duties to his God and his fel-

There is a danger in educational systems losing sight of the true end of education and wasting their energy upon the ends that are secondary. The one necessary end of all education is to lead man to eternal life and round him out in the fullness of manhood according to the destiny with which God invested We believe that that destiny is eternal, that man is made for heaven and not merely for earth, and that the things of the soul are the real values of

A Handbook for Teachers.

One of the best helps to parent and teacher in using in the child's religious education the best new methods in pedagogy, which mercifully apply the rule of not too much, is "Course of Christain Doctrine: A Handbook for Teachers," in the Dolphin series, and from and the Dolphin Press. We shall have more to say of this in another time and place; but for the present, we would commend it as an indispensable book for the household library, containing as it does, a complete course of religious instruction from that of the least of these little ones, onward; and written in the loving, reasonable, and attractive style which must draw children to Our Lord, who loves them with an especial love, and keep them with Him always .- Boston Pilot.

Cholera morbus, cramps and kindred complaints annually make their appaarance at the same time as the hot weather, green fruit, and complaints are debried from the same debried from the same debried from eating these tempting things, but they need not abstain if they have Dr. J. D. Kellegge's Dysentery Cordial and take a few drops in water. It cures the cramps and chilera in a remarkable manner and is sure to check every disturbance of the howels.

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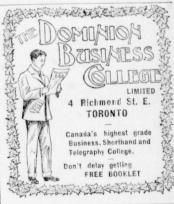
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elergy throughout the Dominion.
Correspondence intended for publication, as
well as that having reference to business,
should be directed to the proprietor and must
resch London not later than Monday morning.
When subscribers change their residence it
is important that the old as well as the new
address be sent us.
Subscribers when changing their address
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Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry. Obituary and marriage notices sent by subscribers must be in a condensed form, to

LETTER OF RECOMMENDATION,

University of Ottawa Canada, March 7th, 190.
the Editor of The Catholic Record,
London, Ont:
Dear Sir: For some time past I have read
rour estimable paper, The Catholic Record,
and congratulate you upon the manner in
which it is published. atulate you upon the manner in published. It and form are both good; and a die spirit pervades the whole, with pleasure, I can recommend

vou and wishing you success, Palicy me to remain.
Yours faithfully in Jesus Christ.
† D FALCONIO, Arch, of Lariss:
Apost, Deleg.

LONDON, SATURDAY, Nov. 5, 1904.

THE PILGRIMAGES TO ROME.

There can be no doubt that the multitudes of pilgrims, who go to Rome annually to express their attachment and loyalty to the Holy See, have their faith and piety strengthened both by their visits to the Holy Father personally and by the many evidences of the antiquity and continuity of the Catholic teaching which they see on every hand. We have never known of any one who had been received at an audience by either Pope Pius IX. or Leo XIII. who was not deeply impressed by the personality of these two great Pontiffs, and who did not feel that he or she was truly in the presence of St. Peter's successor while listening to their benevolent, instructive, and paternal words. These words were felt to be truly the advices of Christ's vicar on earth, and were treasured as such by every one who was admitted to the privilege of a personal interview with either of these Popes. We have not so frequently met persons who have had the same privilege in relation to Pius X., the period of his reign being yet short, but we have no doubt that the same impression was made in every case by the present great high-priest and representative of our divine Saviour : for it is the office which, more than the man who fills it,

On the other hand there are memorials which attest that Catholic doctrine is the same to-day as it was one thousand years, and even eighteen and a half centuries ago. pendency on the Almighty, or when it There are irrefragable monuments to show that St. Peter's See was fixed in Rome. There is the Mosaic list of Popes dating back from the fifth century, which still exists in St. Paul's Church, though it was damaged by fire some years ago. There is the testimony which Pope St. Damasus left in the catacomb of St. Agnes to the effect that a delegation had come to him from Antioch to ask that the body of St. Peter, which was carefully kept in Rome, should be given over to Antioch, where St. Peter had first fixed his See. To this request the Pope refused to acquiesce, because St. Peter had finally fixed his See in Rome, and had died there a martyr of Christ.

makes the impression.

There are, especially in the cata combs, other testimonies, not only to the Pontificate of St. Peter in Rome but to other doctrines of the Church which modern heresiarchs have denied, and no one can thoughtfully see these the teaching of the Catholic Church has remained unchanged during the lapse of centuries.

Many thousands of pilgrims have visited the Eternal City during September and October. They have come from Austria, Germany, England, Ireland, America, from many provinces of Italy, and other countries.

Among addresses made by the to these pilgrims, one of rkable is that made to the from France. This adking contrast to the illcurrilous language uttered remier Combes in refer ope, and the French pil grims could not but be struck by the contrast. It was kind and affectionate, and expressed the most profound love working people; but it made no referthe present Government against the Church. The di however, congratulate lowed by these Congresses in the past Christianity.

the pilgrims on their strong faith, their practice of the Christian virtues, and their frequentation of the sacraments instituted by our Blessed Lord, the Saviour of mankind.

The pilgrims were told of their noble ancestors who loved the Church of Christ, and "were devoted without reserve to the chair of Peter, being ever ready to defend and maintain what is true and good." They were exhorted not to be degenerate descendants of those glorious ancestors, for they would thus work not only for their own happiness, but likewise for the prosperity of

The Holy Father added that if it be necessary, he will be ever ready to accept any suffering to make France happy, prosperous and great.

The pilgrims were deeply moved by this affectionate address, and they returned to their homes with increased affection for the venerable Head of the Church.

As Premier Combes has become so paternal that he must meddle in the private affairs of the French people, and as he forbids many of his officials to hear Mass, to say the Rosary, or to venerate the crucifix, we presume his next step may be to forbid his subjects to go to Rome any more as pilgrims. It will not be a difficult matter for him to find a danger to the Republic in the advices given by the Holy Father to the pilgrims; and indeed if danger to M. Combes and his Government is identical with danger to the Republic, that view of the case may be right. The pilgrims will certainly become more attached to religion, and their attach ment may be communicated to their friends and relatives, and thus many may come to see that France would be better off with a change of rulers; and this conclusion may not be very pleasant to Messrs. Combes, Delcasse and

THE FREETHINKERS AND THE POPE.

The Holy Father has pronounced solemn protest against the Congress of Free Thinkers which recently met in Rome and passed resolutions denying the divinity of Christ and the divine authority of the Christian religion. The Church and the Pope, to whose care the deposit of Christian faith has been committed, that they may continue on earth the work of salvation which Christ Himself began, also received attention from this assemblage, and their work was denounced as being unworthy of this age of progress and civilization in which we live.

The Holy Father, in his paternal pro test against the blasphemous meeting, expresses intense sorrow that the divine work which Christ did on earth should be the object of attack by human malice, and all the more that such an attack should be made in Rome, the city from which the Church on earth is governed. He reminds us that intelligence is the noblest gift which the Creator has bestowed upon mankind, but that intelligence becomes sacrilegious when it is subtracted from derejects the consolation and direction of

Rome is the city which was destined by Almighty God as the depositary of Faith, and the insult to our Almighty Creator is the more grievous that Freethinkers should select the Eternal City as their place of meeting, because it is the city which has been designated as the tranquil and venerated See of Christ's vicar on earth.

The Holy Father expresses that he has received much consolation for this insult to the Divine Majesty, from the fact that he has heard recently from many pilgrims to the Holy City expressions of strong faith and filial affection, and particularly from one thousand members of the Catholic Association of French young men who visited the city a few weeks ago, and were received by the Pope at a solemn reception. Nevertheless he does not deem the reception of these testimonies without acknowledging that pilgrims a sufficient atonement for the wickedness of the Free Thinkers, and he appointed a solemn public service of atenement for the outrage offered to the Divine Majesty, and for the honor and good name of the city which had been defiled by the blasphemies of the Free

Nevertheless, it is stated by those who witnessed the Free Thinkers' assemblage that it was a complete failure in regard to the intellectual standing of those who took part in it. In fact, the Paris correspondent of the New York Tribune declares in a cable despatch to his paper that it was a complete fiasco. M. Berthelot, the distinguished French chemist, was invited to attend but he declined, and Professor Haeckel declared that his absence was a heavy blow to the success of the Confor France, and particularly for the gress. But M. Berthelot was not only absent, but he sent a letter to the Conence to the virulent attacks made by gress in which he strongly condemned the course which had usually been fol-

in their expressed condemnation of liberty of conscience, and the toleration of those who disagreed with them. All this did not prevent this Congress from aiming at the forcible suppression of Christianity, and from passing resolutions to this effect.

Professor Haeckel himself seems to have been about the most eminent of the scientists who were present at the gathering, but it is well known that he is far from being as versed in scientific research as were even some of those who have preceded him. He is but an imitator of Darwin, whose theories he has adopted in regard to evolution and the origin of man, though the most eminent of European physicists, as Professor Virchow of Berlin, have pronounced these theories unproved and fanciful.

UNDER WHICH KING?

To the present time, the Sees o Laval and Dijon, in France, have not been filled. They are vacant owing to the resignation of their Bishops which was requested by the Pope, while M. Combes, the French Premier, insisted that they should retain their offices. M Combes is exceedingly angry that they have resigned in spite of his expressed wish, as he hoped that through this he might have the nucleus of a French schismatical Church of which he would be the autocrat, as the Czar is of the Russian Church. Their acquiescence to the Pope's demand has dissipated the Premier's hopes, and shown whether it is the Pope or the French Premier who rules the Church of God.

M. Combes was approached to ascertain whether he could agree to the nomination of new Bishops to replace Mgrs. Geay and Le Nordez, but he refused to recognize that any resignations have taken place.

Under the circumstances the Holy Father would be justified in nominating Bishops to the vacancies without troubling himself to please the Government: but this action would be interpreted by M. Combes as a breach of the Concordat, and would furnish a pretext for the introduction of a bill to annul the Concordat, though it is M. Combes and not the Pope who has openly violated that agreement.

Such a pretext the Holy Father does not wish to furnish, but he has found a means to supply temporarily the needs of the two dioceses, without infringing the Concordat. It is, of course, necessary there should be a head for each diocese, and it is, therefore, now announced that the Pope will nominate two titular Bishops as Apostolic Administrators for the two dioceses without waiting for the consent of the Gov ernment. These Bishops will have full episcopal jurisdiction in their respective dioceses until there shall be a Government willing to let the Church fulfil its functions. These administrators will receive no salary from the Government, but the Pope himself will provide for their maintenance, unless the people of the dioceses themselves raise the necessary sum for this purpose. It is very probable that this will be done, as the people of the two dioceses concerned have spontaneously sent to obedience to the Holy Father in the present crisis. These assurance must be a cause of tremor to M. Combes and his Cabinet, as they must be regarded as a strong hint that they have already gone too far in their efforts to destroy religion.

M. Combes has relied on the fact that there is an army of between six and seven hundred thousand officials through the country who depend upon him for their daily bread, so that he has in this a security for a certain amount of influence to be exerted in his favor at the next elections. But he may overestimate the strength which this fact gives him. There may be many who will value their petty salaries above conscience, but it is very possible that there will be honesty enough found in the electorate to tell their rulers plainly that they have already gone too far toward dechristianizing

the nation. Hitherto, we confess, we have been deceived in our expectation that the French people would rise in their might to put an end to infidel domination, as the Belgians did years ago. We are not so sanguine in our expectations as we were; yet we do still believe that the time will come, perhaps unexpectedly, when this will be the case; and that the more virulent these rulers show themselves to be, the more quickly will the sharp sword fall which we believe to be hanging over their

heads by a slender thread. One thing is sure, that the French Government must now be certain that the Bishops and clergy will not render obedience to an infidel government in its usurpation of an authority which has been divinely given only to the successor of St. Peter. It is yet to be seen what the people will do. If they do not obey those whom the Holy Ghost has appointed to rule the Church of God, they need to be reconverted to

ITALIAN CATHOLICS AND THE SUFFRAGE.

A despatch from Rome states that several Bishops of North Italy, among whom is Cardinal Ferrari, Archbishop of Milan, and an intimate friend of the Pope, have united in petitioning the Holy Father to consider whether the moment has not come when it would be advisable to allow Catholics to participate in the general elections o Italy.

It is said that the petitioners re present that the abstention of Catholies from voting during the last thirtyfour years has brought no advantage to the claims of the Vatican for independ ence, but has seriously endangered the interests of religion by entrusting power to the open enemies of the Church, and they believe that if the people are allowed to vote, at least many good Catholic candidates would be elected who would be somewhat favorable to religion, even though active friends of the Church might not be successful as candidates for the Chamber of Deputies. Thus there would be a strong party in the Chamber willing and capable of preventing legislation aimed against religion.

It is added that the Pope has not as yet decided what course he will pursue in this matter, but that he has asked the opinion of the most prominent among the Cardinals regarding the decision he should take.

The prohibition to Catholics to take part in the elections was issued by Pope Pius IX. after the occupation of Rome by the Italian Government. The Pope considered that the abstention of faithful Catholics from voting at the Parliamentary elections would constitute a continuous protest against the occupation of the States of the Church, and it was hoped that this protest would result in forcing the Government to make peace with the Church by reinstating the Pope as sovereign of Rome at least, and the territory in the immediate vicinity of Rome as far as the sea. It is difficult to say what policy is likely to have the best results, but there are many who think that the interests of religion would not suffer if the suggestion said to be given by the Bishops referred to were followed. These are of opinion that the interests of religion would on the contrary be more secure if this course were followed; but whatever might be the result of either of the alternative policies, loyalty to the Holy Father will always dictate to true Catholics to follow whatever course he may direct them to take in a matter which so directly concerns himself personally, as well as the rights and dignity of the Holy See.

THE SITUATION IN FRANCE. It cannot be denied that the majority which sustains Premier Combes in the French Chamber of Deputies is a decisive one; for though it has varied from time to time, sometimes growing less, on the whole it has kept close to one hundred, though it has at times gone as low as eighty. On October 22nd, the question of the rupture of Rome earnest assurances of their diplomatic relations with the Vatican was discussed, and the recall of the French Minister M. Nizard was sharply criticised. The session was a boisterous one, and the despatches say that Deputy Beaudry d'Asson called Prime Minister Combes "a brigand," and was restrained with difficulty from assaulting the Premier.

It is very possible, and even probable that the disorderly conduct of M. Combes' opponents has been misrepresented, as we know that it is a favorite pastime with the associated press reporters to represent in an unfavorable light those in Europe who support the Catholic Church, and to represent in the best light possible those who are endeavoring to work out her overthrow. We must therefore accept the assertions of these writers with the proverbial grain of salt; yet we have no doubt that the minority represented the course of the Premier as dishonorable and irreligious, which it really is. At all events, there seems to be no doubt that M. Combes was sustained by a vote of 325 to 227, the majority being 98.

The Premier declared that the Concordat between the Church and State cannot be kept up; for the Pope has no right to discipline a Bishop, contrary to the French laws, as Pope Pius X. had attempted to do with Mgr.

The truth is that the supervision of the Episcopate belongs essentially to the Pope, and no French law or laws of any other country can restrict that right, which is included in the office which Christ committed to St. Peter.

M. Combes said that Pope Pius X. had seized upon the incident of the Bishop of Laval in order to disavow the policy of Pope Leo. The truth is account by Pope Leo himself for certain improprieties, of which he perhaps

the French Government to have him appointed in the first place. He was more a Government Bishop than a Churchman, and it is no very great matter for surprise that Premier Combes has constituted himself Bishop Geay's defender. But the Bishop himself practically admitted that Pope Pius X. was right, for notwithstanding the French Premier's advocacy of his cause, and his prohibition against the Bishop's obeying the decree ordering him to go to Rome, Bishop Geay admitted his error, and yielded to the Holy Father's desire that he should resign his Bishopric.

M. Combes pretends to believe that the charges against the Bishop were trumped up by the Royalists because Mgr. Geay is a Republican. That was certainly not the case, for the original charges were brought up under Leo XIII., who was a true friend to the Republic; but in any case, it is the Head f the Church, and not the Head of the State, and particularly an unbelieving Premier, who has the right to decide who is a suitable person to hold the office of a Bishop. To this the Bishop of Laval acceded by resigning his bishopric, though Premier Combes wished him to retain it.

The victory remains with Pope Pius X, though, indeed, it is in the power of M. Combes to persecute the Church. He cannot, however, carry out his plan to make the doctrine and discipline of the Church depend upon his whims, and the firmness of the Pope has taught him this lesson.

He threatens to abolish the Concordat. Should this be done, it may not be so great an evil to the Church as he imagines. The Concordat appears to be of little benefit when the Government which has the operation of it in its hands violates its provisions at will

as Premier Combes has done. Yet, we have still hope that M. Combes will not indefinitely have his own way. There is good reason to believe that his course is not so popular with the French people as he imagines, and he may be thwarted in favor of the innocent party divorced even in his effort to abolish the Con cordat. Already many departmental Councils have passed resolutions condemnatory of the policy of the Government which has caused so much trouble and dissatisfaction through the country. It is a surprise to the Government that among the Councils which have done this is that of the Lower Seine.

This recent resolution shows that there is great dissatisfaction existing at M. Combes' course, and it cannot but influence the next elections, if it does not even influence the present Chamber to call a halt.

We admit that we cannot fully account for the apathy hitherto shown by the French people in supporting M. Combes, but we believe it arises from a general indifference to the political situation. But this indifference is apparently passing away, and those who eem to know best the signs of the times foretell that there will, on the next opportunity, be a large majority against the irreligious policy of the Government, which will bring about the downfall of the present Cabinet.

It is stated also that though there is able majority. no nuncio of the Pope at Paris, and no French Ambassador at Rome, there are communications between the Vatican and the French Government, carried on by special messengers, and it is hoped, notwithstanding the hostilities which have been carried on between the two authorities, that an agreement will be reached soon regarding the appointment of Bishops to all the Sees now vacant.

Premier Combes gave a list of those whom he wished to be selected, but Pope Pius X. insists that only those who are worthy of the office shall be appointed; and so far an agreement has not been reached; but the demand of M. Combes has already been greatly modified, and it is expected that there shall be other modifications to meet the Pope's views. The Pope has already required exact information to be given him in reference to all those who have been named by the Government, and he will not appoint any whom he does not esteem worthy of it. It is said, however, that Government officials have asked a number of priests to fill the vacant Sees, independent of the Pope's appointment; but all who have been thus tampered with have refused consent. It is, of course, understood that if they were appointed in this way they would be backed by the Government, and installed in the Episcopal residences and would receive the salaries from the Government, but none have been in duced to accept the delusive offer They know well that they would not be obeyed by priests or people if they accepted such an appointment; for it is understood that it is not from the State but from the Pope that the fountain of episcopal jurisdiction flows Among those who received this offer that the Bishop had been brought to the Vicar-General of Albi is named, and by him the plans of the Govern ment were made known to the Pope. In would never have been guilty if it this transaction the Government has privilege of his acquaintance. May were not for the influence exerted by experienced a bitter disappointment.

THE BOSTON P. E. CONVENTION. A conclusion has been reached at the Boston Convention of the Protestant Episcopal Church on the question of the marriage of a divorced person.

The Bishops were in favor of the prohibition of all such marriages, except in the case when the parties have been reconciled and wish their remarriage to be celebrated anew. The House of Deputies, composed of clergy and laity, was divided in opinion, the clergy being mostly against the marriage of a divorce; and the laity in favor thereof, if the divorced person has been the innocent party when a decree of divorce has been issued by the courts on the ground of adultery.

The question in dispute was earnestly debated without either side giving up its view, till at last a compromise was agreed upon, and it was agreed that no minister, knowingly and after due enquiry, shall solemnize the marriage of any person who has been or is the husband or wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage. But this canon shall not be held to apply to the innocent party in a divorce for adultery, provided that before the application for such remarriage a period of not less than one year shall have elapsed after the granting of such divorce.

Clauses are added requiring the papers and the decree of the court to be shown in evidence that the divorce is asked for in accordance with the requirements of this canon; and to the minister the discretion is given to decline to solemnize such marriage.

An amendment was also passed in reference to the administration of the sacraments, providing that if a clergyman shall have reasonable cause to doubt whether a person has been married otherwise than as the Word of God and the discipline of this Church allow, such clergyman shall refer the matter to the Bishops before administoring the sacraments. The Deputies had made an exception to this clause on the ground of adultery who had remarried, but the Bishops struck out the exception. Their action was afterward accepted by the Deputies.

It is supposed by leading Churchmen that the middle course thus adopted will greatly diminish the number of remarriages of divorcees in the Church ; but it is stated to be the intention of those who are entirely opposed to such remarriages to obtain an expression of opinion by the Convention against such marriages under any conditions.

According to the compromise which has been effected, the so called innocent party is actually authorized to marry some third person, though delays are thrown into the way. If we are to believe that this canon is intended to meet the divine law on the subject of marriage, as we have been told, it seems that it should either allow the marriage without putting difficulties on the road, or prohibit it absolutely.

The motion for a change of name of the Protestant Episcopal Church was defeated after a long debate, the present name being retained by a consider-

SOLDIERS AT MASS.

G. V. L., of Elm Creek, Manitoba,

"There are certain French noblemen who stand during the elevation. Is that a privilege granted the French nobility and the French army?"

When Pepin the first king of the Carlovingian dynasty of France was solicited by Pope Stephen III. to protect him against Astolphus, king of the Lombards, Pepin hastened to the rescue of the Holy Father, and defeated Astolphus. The exarchate of Ravenna was taken by the victorious monarch and added to the dominion of the Pope. It was allowed when Pepin and his soldiers assisted at Mass, that the same form of homage should be shown to the Blessed Sacrament by the soldiers, as was shown to the king: namely, they stood in the royal presence and presented arms. Hence at the elevation of the Mass the soldiers when in military array presented arms standing, and the custom has been continued, but there is no privilege of this kind that we are aware of where there is not a military array. The concession was given in recognition of the aid given by the army to the Pope.

We regret very much to chronicle the death of Rev. Father Twohey, parish priest of Trenton, Ontario. Father Twohey's death took place at Mount Clemens, Mich. He had gone there for treatment for inflammatory rhuematism, but died of typhoid fever. Father Twohey was a native of Lindsay. To the Archbishop, priests and people of the Archdiocese of Kingston Father Twohey's death will be sad news. He was a most exemplary priest of Holy Church, and was held in the highest regard by all who had the his soul rest in peace!

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DISHONOR TO THE SON FOLLOWS DISHONOR TO THE MOTHER.

Six years ago Professor McGiffert, of the United States Presbyterian Church, and one of the staff of the Union Theological Seminary, created quite a sensation by the publication of a book entitled " the History of Christianity in the Apostolic age." His teaching was condemned by the Presbyterian General Assembly, and he was called upon either to modify his position or to withdraw from the ministry of the Church. His offence consisted in this that he regarded Christ merely as a man. He is described by Professor Estis of Hamilton Theological Seminary as overlooking entirely Christ's divine character, and making no suggestion that He was of any help to mankind, or that He spoke with any divine authority. He did not, in fact, give Jesus any higher character than that which Mahomet possessed. "He seemed to cut away faith in the Sonship and the Lordship of Jesus," says Professor Estis, "and in the conception of Jesus by the Holy Ghost, His birth of the Virgin Mary, His descent into Hades, (hell) His resurrection from the dead, His ascension into heaven, his sitting at the right hand of God, and his return to judgment of any kind." We have left as our creed, so far as Christ is concerned, only this: "I believe in Jesus Christ, who suffered under Pontius Pilate, died and was buried. In fine, Professor Estis represented Professor McGiffert's volume as "the most revolutionary which has yet appeared on this side of the Atlantic," ignoring the vital character of Christ as our Redeemer, and " being as unsatisfactory, and essentially untrue as it is radical." Regarding the Sacrament of the

Eucharist or the Lord's Supper, Dr. McGiffert put forth the theory that it was not a command of Christ that it should be celebrated in remembrance of Him. He has favored the belief that it was an after thought of the early disciples which St. Paul at a later date promoted, and likewise St. Luke, who was largely influenced in his teaching by St. Paul.

It is not surprising that Professor McGiffert's daughter should be tainted with her father's views regarding the character of Jesus, and she recently published a poem which gives a most unchristian notion of the Incarnation of Christ, and His office as our Redeemer. She makes the statement that God waited for ages till He should find a man sufficiently imbued with the spirit of self-sacrifice to become the Christ. Any of the prophets, she asserts, might have become the Saviour, if he had exercised himself sufficiently in self-denial.

Thus it is that the Presbyterians began by repudiating all respect for the Mother of God, accusing Catholics of being guilty of idolatry insomuch as they honored Mary for her Son's sake. The natural consequence of this disrespect to the Mother has been the disrespect for her divine Son which has now become prevalent among Protestants, and especially among Presbyterians. The matter has gone giving divine honor to the Son, while giving due reverence to the Mother

While every Catholic knows that the divine honor which belongs to God alone must be paid to Jesus, and not to His Mother Mary, who is a creature, we recognize that to Mary is due an honor superior to that which belongs to any other saint, while differing essentially from, and falling far short of, the honor which belongs only to God.

The Scripture justifies the paying of due respect to the Mother of God. "Glory and honor and praise" are due "to every one that worketh good," (Rom. ii. 10.) And in the first chapter of St. Luke's Gospel, Mary is honored by the Angel Gabriel whom God sent to address her as "full of grace," and as having "found grace with God." So also Elizabeth was filled with the Holy Ghost, to address Mary with the remarkable words, "Blessed art thou among women; and whence is this to me that the Mother of my Lord should come to me?" Mary herself declared that "God hath regarded the humility of His handmaid; for behold all generations shall call me blessed. For He that is mighty hath done great things to me, and Holy is His name."

It is not surprising that the sects began by dishonoring Mary, should end by dishonoring her Divine Son, and by denying the efficacy of our Redemption through His sufferings and death.

FATAL FAITH-HEALING.

A faith healer named Joseph Fike is being looked for by the police of Manitoba on a charge of manslaughter. Fike Blood of our Lord and all the graces cause he undertook to cure Leonard Newsome of a typhoid fever from which he was recovering, but was unsuccessful. Fike declared that he would effect a cure by magnetic healing, and in applying his remedy, he rolled the patient

Blood of our Lord and all the graces ("Not only the original Merry family still exists in Waterford," goes on the writer, "but the Cardinal has two old the Saints, when we have their honored bones with us on our altars. As a cure by magnetic healing, and in applying his remedy, he rolled the patient

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about violently, and kept up this treatment for a week. The coroner's jury returned a verdict of manslaughter against the faith healer, but he has made good his escape and cannot be

The public appear to be becoming more and more frequently the victims of the faith-healing superstition, under the forms of Eddyism or so called Christian Science, Dowieism, and magnetic healing. It is to be regretted that the laws are not more stringent against such impostures, but, perhaps, grown up people cannot very readily be protected, as it is only with their own consent that they are operated on, and our present laws are not of a character to protect a man or woman altogether against the effects of circumstances of his own creation. It would, at all events, be highly desirable to protect children fully against pretended medical treatment by known impostors. If this were done, the rate of mortality in such cases would be greatly diminished.

Our old and esteemed friend Mr. John Ronan of Hamilton has lately been the recipient of honors well deserved. The Ontario Government has bestowed upon him a very responsible position-bursar of the new asylum at Penetanguishene. On the occasion of his leaving Hamilton to attend to his new duties the citizens gave evidence of marks of esteem which are seldom equalled in our civic life. We repeat, they were well deserved. John Ronan has been always a manly man-straightforward, capable, energetic. He could never stoop to do anything unworthy, as he is built on sterling lines. The Government has secured a man who will reflect credit upon the civil service, one who will perform his duties with exactitude. Long may he live to enjoy his honors.

CHURCH CONSECRATION.

There are different ceremonies attached to a church itself or edifice, in which the children of the faith gather around the tabernacle or earthly dwelling-place of their God and Saviour. There is first the laying of the corner stone, or first great stone on which the building is to rest, and then the blessing or dedication of the church after the material work is completed. Finally comes the consecration ceremony when the church is given up to Go forever. Consecration can only be had when all the debt is paid on the church.

We can get some idea of the character of such an event by a comparison. As the young religious who at first is received with simple ceremony and after a while is allowed to put on the after a while is allowed to put habit, is still free to return to the world, so the church simply blessed and allowed for divine use may, if desirable, be given up and cease any longer to be a place of sacrifice and worship.

But, again, as the religious when once vowed to God or solemnly consecrated to His holy service, irrevocably and forever, is no longer free to change, so too the Church that is consecrated is given irrevocably to God-and what may, the sacred edifice is His and His alone; and should fire or other elements destroy it, or the ravages of time cause it to crumble to dust the ground on which the Church stood would still be sacred, and around the hallowed space where the altar stood would be erected an iron rail, and in so far that only Catholics persevere in the centre of the enclosure would be raised a huge cross telling the story of

the past glory.

The presence of our Lord makes any Church a holy place, but this holines we may say may be limited to the taber-nacle and the sanctuary or immediate But when a Church surroundings. But when a Church is consecrated, that holiness pervades even to its outer walls. Every stone is blessed because it is a part of the one great whole that is consecrated, and the altars on which are offered the Im-maculate Lamb in holy sacrifice are given to God only after long and solemn prayers. A Church may be blessed or dedicated in a few minutes, but hours are required for its consecration. A simple priest may bless a church—but none but a Bisbop can concource—but none but a Dispop can con-secrate it. The work is so sarced in the mind of Holy Church, that she re-quires it to be prepared for both the Bishop and flock with solemn fast the

day before.
When Solomon's temple was built, all When Solomon's temple was burn, and Israel assembled at its opening and amidst the greatest solemnity, the ark was placed in triumph in the holy of holies under the wings of the cherubian Voice and harp, and psaltery, cymbal and trumpet biended in sweetest harand trumpet biended in sweetest harmony, and when the priest chanted forth the psalm, "Give glory to the Lord for He is good, and His mercy endureth forever," the whole audience fell on their faces, for the house was filled with the cloud of God's majesty, and fire that down from the heavens and fire shot down from the heavens and consumed the welcome holocausts.

But what were the ark and temple but shadows of what was to come? What the sacrifices of the Old Law in comparison to the One Holy Sacrifice comparison to the One Holy Sacrifice of the new? A mighty, an infinite change has been wrought; the figure has given place to the substance; the shadow to the reality. Our Lord has brought in His sacred person the God from the clouds to reign with us on our alters to the end of time. When an alter is congenized relies of the an altar is consecrated relies of the saints are placed in it to teach us to what perfection we may reach if, like them, we partake of the Body and Blood of our Lord and all the graces

must be their number when the church

Oh, if we could but lift the mystic veil that surrounds our altars, how many bright spirits would we see crowd-ed round their Lord prostrate in ador-ation before Him! And if we could be so happy as to hear their heavenly anthems, what joy would fill our souls for-ever! "For let us open the heavens we shall says St. Chrysostom, othing more holy, nothing greater than our altars." If a consecrated church must needs be a holier place than the church simply blessed, must we not conclude that the Holy Sacrifice offered then will be all the more acceptable?
And if a people must be considered blessed that have a merely - dedicated church to pray in, how much blessed are they whose temple is con-secrated? If the parish and all the faithful in it are blessed because of their dwelling beneath the shadow of God's church and altar, how much more blessed when that shadow is all the more widespread and deeper, when by solemn ceremonies both church a altar are consecrated to His glory? church and

The people of a parish ought hasten the day of their church's consecration by being generous in their contributo pay off the debts. good householder delights to have his house all his own, and not a dollar due upon it, so the good Catholic flock should delight in having their church free from debt .- God's and their own. -Bishop Colton in Catholic Union and

OUR FULL DUTY.

The great feast set aside by Holy Mother Church for the prayerful com-memoration of her children gone to eternity is passed. On that day millions of those still in the flesh fervently prayed for these departed souls. Masses were heard, Communions offered up and devotions multiplied in their behalf. On that day the children of the Catholic Church throughout the world prayed for a common namely, for the poor souls in purga-

Surely such a touching tribute must command the thoughtful attention of those not of the Catholic fold. What a sweet and consoling doctrine, appealing even to the most sacred sentiments of the human heart! Union of the living and the dead, through the all powerful influence of prayer! Effective and substantial union possessing the power of expiating punishment for sin; the power of unbarring the gates of purgatory, the power of opening the gates of

While admiring the tender solicitude of the Church for her departed children as shown by the Feast of All Souls, is it not true that many fail in the performance of their full duty towards the dead? Is it not true that many give no prayerful thought to even their own beloved dead except on the above occasion? Is it not true that there is great dereliction of duty in this respect during the other days of the year? In a word, it is not true that many soon cease to pray for their departed relatives entirely?

Many continue earnest and devout for a few months, others for a few years. Then comes the conviction that those for whom they have been praying have gained admission to heaven. Some openly proclaim that those deceased lived saintly lives and surely directly to eternal happiness. I this not reprehensible? Who but Who but God knows the period of probation souls must suffer? Who but God knows the amount of temporal punishment these same souls must still make satisfaction for? Who but God can measure for them our meritorious prayers and good It is not presumption, there fore, for us to set ourselves up as judges? How infinitely better to presume that relatives and friends are always in need of our prayers, and conives.

When we think how our own prayers may become ineffectual through distrac tion and other causes, we surely must must feel the necessity of having recourse to more powerful means. Remembering also that this month is especially devoted to the holy souls, we should double our εfforts in their be half. But if we desire to render them the greatest and surest assistance, we will have the Holy Sacrifice of the Mass will have the Holy Sacrinee of the Mass offered for them frequently. Those who have been negligent in the past should make amends during the present month and continue their devotions for the dead throughout the remainder of their lives. In this way only will they be doing their full duty.—Church Progress.

THE PROTESTANT AUNTS OF THE PAPAL SECRETARY.

Salvatore Cortesi, writing in the Independent of Cardinal Merry del Val, alludes to the attempt, immediately after his nomination, to make the Papal Secretary of State appear the incarna tion of the historic and proud Spanish hidalgo, and a ferocious anti-American. "The truth is just the contrary," says Mr. Cortesi, "as he has always felt a great admiration for the United States, especially for the progress and vigor of Catholicism there, while his connections at Rome have much with Americans." Mr. Cortesi tells of the Cardinal's de-

scent from an Irish family, a member which, a Mr. Merry of Waterford, w to Spain about a century ago to look up some land which he possessed there, some land which he possessed there, and, liking the place, remained, prospering rapidly. From him sprang two branches: one called Merry y Colon, from an intermarriage with the family of the Duke of Veragua, who claims descent from Christopher Columbus; and Money del Val from an Irish wife of Merry del Val, from an Irish wife of one of the family who was a Miss Wall, whose name was "Spaniardized" into

than these two rigid Low Church Church dames can be imagined, who hold in abhorence all forms and cerethe Sacred College being to the ' Scarlet Woman. quiet haven came, a year ago, the news that the nephew, who was some time to see the error of his ways, had been made a Cardinal. Their sensations were mixed, although disapproval was, on the whole, uppermost, but having a shame-faced regard for the sinner, they austerely answer his letters, and hope for the best."—Sacred Heart Review.

METHODIST SERVICES FOR NEW YORK NIGHT WORKERS.

In two of New York's Catholic churches, St. Andrew's, in City Hall Place, and St. Francis of Assisi's, in Vest Thirty-first street, there are early Masses (2 30 and 3 a. m.) on Sundays and holy days for the benefit of the large number of night workers who are employed on the daily papers centering e neighborhoods. From the first Masses have been most successful, the average attendance being between six hundred and seven hundred worshippers.

eet the needs of the Protestant night workers St. Paul's Chapel of Trinity Church was thrown open for worship at 2.30 a. m. on Sun-This early service at St. Paul's was not, however, very largely attended was discontinued with the coming of the summer season, and, it is announced, will not be resumed. Now the Methodists are to make an attempt to succeed where the Episcopalians failed, the place selected for the early morning service which they are about to inaugurate being the old John street Methodist Episcopal Church, the birth place of American Methodism.

When the Cross is not Disliked. The Northwest Review, alluding to the hisses which greeted the Anglican Bishops as they walked in procession recently in Liverpool, declares that the demonstration seems to have been aimed especially at the silver cross held up before the Archbishop of York. "Had that silver cross been borne by some of those secret societies that borrow the symbols of Catholicism while they are alien to its spirit," comments our es-teemed contemporary, "the fanatical mob would have quietly viewed the tomfool pageant, or even applauded the parade. So long as the sacred symbol of the cross is not used, where it ought especially to be, in religious functions, the world rather likes it. On the flag of the British Empire it figures thrice, and not even ultra-Protestants complain. A fashionable woman may flaunt a golden cross on her much uncovered breast without exciting comment at the glaring inconsistency.

Alcohol in Patent Medicines.

We see the Rev. Walter Shanley of Hartford quoted as attributing the growth of intemperance among women to the presence of alcohol in medicine. Father Shanley referred to a letter he had received from a Washington physician giving information as to the percentage of alcohol in a large number of so-called patent medicines, and then warned his hearers against the use of them. He said that he was convinced that continued use of medicines which are fortified with alcohol produces a craving which is the forerunner of inebriety.

CATHOLIC TEMPERANCE IN SCOTLAND.

The Catholic temperance cause in Scotland is reported to be making good progress. At the annual convention of St. Andrew's Catholic Total Abstinence and Benefit Society, which took place in Edinburgh recently, the secretary, Mr.McCann, reported that the year which ended on June 30, might be safely considered the most successful the society has yet had since its foundation in 1899. During year four new branches had been established, and a district had been ormed, to which twelve branches are filiated, the total number of branches being fifteen. The president in the course of his address, said that the future of the society depended largely on the success of the juvenile branches. The formation of female branches was not free from difficulties, but it was worthy their consideration. It was decided to extend the organization as much as possible throughout the whole of Scotland .- Sacred Heart Review.

All Catholics firmly believe that our Lord is really and truly present in the Blessed Sacrament. Yet are there not some who by their actions when in church cause others to question their sincerity in the matter? Are there not some who never receive Him but once a year? Are there not others who never visit Him excepting on Sundays? Is it not a difficult matter to reconcile professions of belief with practices in these individuals?

DIOCESE OF LONDON. MISSION AT ST THEMAS.

MISSION AT ST TH MAS.

A most successful mission lasting one week closed on the morning of Sunday. 2srd inst., at Hily Angels Church, St. Thomas, the object being to give the members of the large congregation an opportunity of complying with the conditions of the public jubiles of the Immaculate Conception. The devotion of the Forty Hours Advaction was also held during the Jame week.

Jave Conception. The devotion of the Sory of Jours' Advaration was also held during the me week. The mission was conducted by the following diocesan clergy, each giving two or three days of his time to the preaching of the mission, namely. Rev. Fathers Goam of La Saleste, McMenamin of Biddulph, O'Neil of Bothwell, and Q inlan of West Lorne. The sermons preached by the reverend missioners were of a very high order of merit and elequence. Such a stir in deed was made, and so much favorable discussion aroused in all quarters that non Catholics were attracted in greatly increased numbers as the mission proceeded. The regular congregation is to be congratulated on the way it turned out en masse to make the mission. Over nine hundred and fitsy confusions were heard and more than eight hundred and fity approached the altar rails to partake of the Broad of Life. A very large number were en rolled in the scapular of Mount Carmel, among whom were a number of convorts to the faith. Alog sther the mission and its results were a source of consolation to the able pastor, Kev. T. West, and his indefatigable assistant, Rev. Father Ferron

Vincent de Paul Society, at St. Mary's Church, East London, on last Sinday evening. So great was the congregation that chairs had to be placed in the aisles, and the collection was a most generous one.

MOUNT CARMEL

MOUNT CARMEL.

On Sanday, Oct. 16 h. Fathers O'B yan and Connelly S. J. began missions, in the churches of Our Lady of Mount Carmel and the mission church, St. Peters.

From the opening day until Friday the weather could not be more favorable and even to the close, Sunday evening following, the parishioners had reason to be grateful.

Father O Bryan conducted the mission in St. Peter's church which closed on Wednesday morning after which he joined Father Connelly in the parish church of Our Lady of Mount Carmel. Ia both churches the mission was well attended but particularly in the mission church. Here a mission had not been given for many years as the parishioners had been accustomed to attend the mission in the parish church.

The attendants proved their singular approach to the mission in the parish

rch. ae attendants proved their sincere appre The attendants proved their sincere appreciation of such af two ras a so their appreciation of such a gifted, forcible, eloquent and horoughly practical man as Rev. Father O'Bryan. Morniny and evening the practical part of religion was pictured to them in a most striking manner such as forced itself upon the minds of all and enabled them to arrive at conclusions most beneficial to old and young.

He took a particular interest in the children examining and instructing them, in the cate

and young.

He took a particular interest in the children, examining and instructing them in the cate chism and abowing them the advantages of any early religious training.

In M. Carmel the attendance continually increased and at the close of the mission the congregation was well represented. As Father O'Bryan had to leave on Saturday the greater part of the mission in thicken a standard of the conditions of the condition

DIOCESE OF HAMILTON.

ST. MARY'S CHURCU MOUNT FOREST, RECPENED.
On Sunday, 9-h inst. the formal re-opening of 85. Mary's church took place. His Lordship Bishop Dowling offi itated, assisted by the Very Rev. Dan O Connell, pastor of the congregation, the R.w. Father Ksho. of Kenilworth, one years of age. His Lordship advised them to keep the pledge another twenty-one years of age. His Lordship advised them to keep the pledge another twenty-one years. The church received His blessing and High Mass was celebrated by the R.w. Father Coty, who also preached an able sermon. Bishop Dowling also eloquently addressed the congregation and lectured at the services in the afternoon. Triduum services were also held on Monday, Tuesday and Wednesday of this week.

The collection, as usual, was generous, and wednesday of this week.

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The collection, as usual, was generous, and wednesday of this week.

The collection as usual, was generous, and were also held on Monday, Tuesday and sorting the worth of one whose consistent life adversed the congregation.

Dan O'Connell and his congregation are to be congratulated on the hand some structure which replaces the one destroyed by fire over two years age. The sately tower adds very much to the appearance of the exterior while the interior is searced with sub-tantial and comfortably passed.

Kalamazoo, Michigan.

A beautiful new altar the artistic work of E. Hackner, of LaCrosse, Wisconsin, was conserved by the Right R.w. Bishop of Delroit, and the river of the prop ST. MARY'S CHURCH MOUNT FOREST, RE-

Kalamazo, Michigan.

A beautiful, new altar the artistic work of E. Hackner, of LaCcosse, Wisconsin, was con secrated by the Most Reverend Apostolic Delegate, Archielshop Falconio, on Sunday, Oct. 30-h. The sermon on the occasion was preached by the Rich's Rv. Bishop of Derroit, and the Pontifical Mass chanted by the Right Rev. Bishop of Marquiste. There was a number of distinguished clergymen in attendance.

number of distinguished ciergymen in attendancs.

The Catholics of Kalamazoo welcomed the Delegate with an immense torch light procession. It was one of the largest in the his tory of the city. The citizens, without respect to creed, tendered him a recei tion at the Academy of Music, Sunday evening, where more than two thousand were represented.

The students of Nazureth Academy tendered the Apostolic Delegate, and the visiting Bishops a reception. The visit of the Most Reverend Apostolic Delegate was one of the grandest in the history of Catholicity of Western Michigan.

MARRIED.

MARRIED.

GAUGHAN-COLLINS —OA Oct, 10th Mr., M. J.
Gaughan and Miss Isabella Collins, by Rev.
Father Paquin.

McMULLIN GORMAN.—At S.). James church,
Eganville, by the Rev. Father Dowdall, Mr.
John McMullen of Pembroke to Miss Mary E.
Gorman, of Eganville.

EG N. FORDES - At St. Christopher's church, Forest, by R. w. Father Costello, Mr. Patrick J. Ezan to Miss Jennie Forbes, both of the 10th line of Bosanquet.

DIED.

McGuire — Died at Trent Valley, Seymour Township, Mr. John McGuire. May he rest in peace! McCool. —At Pembroke, on Oct. 9, Mc. John McCool, aged forty seven years. May he rest

in pesce!

Gallagher — Died at her home Longwood.
Oct. 17th. Mrs. Margaret Gallagher, aged
seventy-two years. May she rest in peace!

Ecan — Oct. 15th. 15th. at the residence of his
daughter, Mrs. D. T. O'Shea. St. Thomas, Mr.
John Egan. May he rest in peace! Sullivan eged sixty nine years. May he rest in peace!

For the CATHOLIC RECORD.

The brightness of the noon day sun Is (ft hid by dense dark clouds, The glories of his rays seem gone, And gloom this little world enshrouds.

And many a flower on bill and dale, Which bloomed beneath his glowing beams Now hides the face behind its veil, And droops, enwrap', as though in dreams.

And oft it is, when all seems clear. And fields are green and skies are bright We little dream the storms are near. Which heraid nigh the winter's night. So too with man, when hopes are high. And life is sweet, and friendship rife,

How of do thick dark clouds draw nigh To hide the sun which gives him life. And winter comes, with all his woes, With desolation wild and drear, And all his fundest aims o'erthrows. And fills the soul with doubt and fear.

But though the darkness and the blast Sweep o'er the course of nature's hand, The dawn of spring will come at last And flowers bedeck the desert lands

The God of Heaven, Who rules o'er all Doth over man's brief course preside; Who trust Him truly cannot fail, But ever in His care abide.

MR. JOHN RONAN BONORED.

B. A. BRANCHES ALSO MAKE HIM A HANDSOME PRESENTATION.

HANDSOME PRESENTATION.

Hamilton Times, Oct. 12.

It falls to the lot of but few men to hear from the lips of their fellows such tributes of one soff as John Ronan, was privileged to hear yearerday afternoon. A coterie of his warmest friends in the business and professional circles of this city, mat in the gentleman's parior at the Hotel Royal to express a few words of esteem to Mr. John Ronan on the eve of his departure for his new home. For he leaves in a day or two for Penetanguishene, where he has been appointed as bursar of the new asylum. He was not only permitted to hear the warmest enconiums of his worth but he was the recipient of something more tangible in the shape of a handsome cabinet of sterling silvar.

Harris, William Carroll, tobacconist; J. Kavanagh, James Dwyer, H. J. McIntyre, J. Burke, J. W. Burns, J. M. Bowa, A. A. Lees, D. Sulivan, W. Burrow, J. Hennessy, J. H. Cummer, George Case, Add. Kerr, Rev. Father Co.y. M. A. Patott M. J. O. Kelly, John F. Shea Wan, Carroll grocer; Father O. Reilly, Johns Dixon, James O'Brien, W. P. Crawford, J. W. Millard Ald. Biggar, A. O. Heir, James Shea and Dr. Balfe, and to the notification of the control of the c

Shea and Dr. Balfe.

The speeches were brief and to the points. Each gentleman spoke heartily and earnestly and seemed at a loss to find suffitient words to kyress all his sentiments. It was the unanimous opinion of the gentleman who represented various faths and political leanings that in Mr. Ronan Hamilton was losing one of the best and bliggest hearted citizens she over had.

the best and management of cere-had. Adm Brown was the master of cere-monies, and a more tactful one could not have been found. In calling the meeting to order and making the presentation, he did so in his customery eloquent and resourceful manner.

He said:

I regard it as an honor to have been requested to act this afternoon in behalf of his many friends in presenting a testimonial to bur worthy citizen. John Konan, a man who in his public and private life has secured the respect and esteem of all who had the privilege of his acquaintance. I find it difficult to give proper expression to what I desire to say on this occasion, although the duty assigned to me is most congenial to my feelings. Mr.

assembled to do you honor and wish you Godspeed.

It was easily to be seen that Mr. Ronan was
deeply touched, both by the gift and the kind
words of Mr. Brown that had been endorsed so
cordisally by those present but he replied in
characteristic manner briefly and frankly. He
was more than delighted, he said. He had no
idea that he was such a great man. If he had
known is he might have remained and run for
Parliament. (Laughter.) He had not the eloquence of Adam Brown or George LynchSaunton, and would be unable to reply as the
occasion demanded. He could only thank the
gentlemen heartily and sincerely for their
kindness. He would ry in his new home to
conduct himself in the way Mr. Brown had
been kind enough to say that he had lived
here.

been kind enough to say that he had lived here.

Mr. Staunton was the next spoaker, and he proposed the health of Mr. Ronan in an eloquent tribute, in which he said that their friend was an ornam-into any city. The poor were losing a good friend in him. John Ronan might have been a rich man if he had not been so charitable. His actions were never dictabled by ulterior motives. He had no political only cits to serve and what he had done was out of the bigness of his heart. He was a good man, and it was no flattery to tell him that his life was an example for anyone to follow. O her epoakers were, A. A. Lees, Adam Ballentino, John, Tiden, T. J. Kulvington, Adam Zimmyman, J. M. Eastwood, Sheriff Middleton, Ald, Kerr, W. H. Lovering, A. O. Heit, J. Kavannagh, J. H. Cummer, J. M. Brown and Wm. Burrow,

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trimmed in fancy buttons, Same waist in Black Taffeta Silk \$2.95 All other shades, \$3.50; all shades Lustre \$1.50; all shades French Flanne \$1.75; Black Sateen 95c. An shade Velvet \$1.95. Add 15 cents f Postage. Give Bust Sige. Send to-d.

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Sacred Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXXV.

We have seen how the Republican correspondent is horrified at the mitted the faith and morals of Christen mitted the faith and morals of Christen dom to the keeping of "the Church of Hildebrand," evidently meaning that we are to regard Hildebrand as a tyrannical and injurious man in his administration. We have seen how widely this disparaging estimate of Gregory VII. differs from that held by authorities so far from Roman Catholicism as John Fishers the Nation as Dr. David Fiske, as the Nation, as Dr. David Muller, and many other Protestant his-Even those who dislike Hildetorians. Even those who district Hide-brand, or are suspicious of him, have to own that he transmitted the Catholic doctrines of faith and morals unim-paired, as he had received them. Augustus Neander is one of the most

eminent Church historians, and so in-different to the outward form of the Church that he might almost be called a Plymouth Brother. Moreover, he takes ground against Hildebrand at almost every point, against his enforcement of celibacy; against his enhancement of the papal jurisdiction and depression of the primates and archbishops; and above all against his treatment of the Emperor Henry. Yet he dwells with benevolent satisfaction on his high purposes, and the broad liberality with which Hildebrand, himself a ality with which Hildebrand, himself a strenuous monk, combated the notion that the only way to serve God is to enter a cloister, as too many persons of high rank in his day were disposed to nigh rank in his day were disposed to do, forsaking the most important re-sponsibilities. When Queen Matilda, wife of William the Conqueror, asked St. Gregory how she should best show her devotion to the Holy See, he replied, in substance: "Help to make your hashand, your children, and your replied, in substance: "Help to make your husband, your children, and your people, happy and virtuous, and you will make me happy, and will show yourself a true daughter of the Catholic Church." Neander also speaks of Hildebrand's

superiority to the witcheraft delusion Of course he believed in the possibility of demoniacal possession, but he could not speak too scornfully of the popular notion that decrepit old women are the chosen agents of Satan for the exercise of his most fearful prerogatives of destruction. Could he have lived through the two centuries from 1450 to 1650 to 1700, Church history, Catholic and Pro-testant alike, might have been spared a record of horror compared with which the Spanish Inquisition is no great

Gregory was also no lover of heresyhunting. He acknowledged the virtues and abilities of Berengarius, and as there are many ways of treating the Real Presence equally consonant with the faith, he gave the distinguished archdeacon of Angers abundant time to show that he differed from common opinions only in points of philosophy, not in any matter of religion. Even when it appeared that Berengarius was really heterodox, the Pope prescribed a very mild formula of recantation, and dismissed him unharmed. Of course the Imperialists took this opportunity to attack Gregory as himself a heretic, or fautor of heresy, but the charge was so plainly mere party spite that the Church does not seem to have thought it even worthy of refutation.

Dr. Alexander Allen of Cambridge not only receives the Reformation, but extols it in a way which causes some of us to wince, and which is by means supported by Gairdner or Green (in Green's later conclusions), by Hallam or Macaulay, or by Goldwin Smith, little as the last likes Rome. Yet, Dr. Allen declares that the Papacy has accomplished one of the greatest func in history, and that he esteems Hildebrand the greatest of all the Popes. How curiously this sentence, of a scholar, and a scholar of Protest antism the most pronounced, contrast snarl against "the Church of Hilde brand!"

As to his personal demeanor towards Henry IV. we have remarked already that the monk of Clugni was probably no exemplar of urbanity. Yet as con-cerns the famous scene of Canossa, I observe (never having inquired it out at first hand) that the new Methodist church history dismisses it as an exaggerated fable. It declares that later investigations present the Emperor as spending his three days of waiting in a well-warmed apartment, in regal attire, the penitential sackcloth merely thrown over it and perhaps casting off his shoes as he crossed the snowy courtyard to the Pope's apartments. Probably the actual scene was some thing between the traditional humilia and the comfortableness of the However, as the Methodist narrative. Reconciliation of Venice, between Barbarossa and Alexander III., has been enormously distorted, by some over zealous friend, it is likely enough that the Penance of Canossa has been tra vestied, whether by friend or foe.

Dr. Merle d'Aubigne, though by no means virulent (he was a very sincere Christian), is a very narrow and complace Protestant, and his history. as Johnson's Cyclopædia rightly says. is of no authority. Yet, repeating Gregory the Seventh's dying words: "I have loved righteousness and hated iniquity: therefore I die in exile," Dr. Merle subjoins: "Who of us dare to contradict this testimony? "Who of us shall

I would advise our friend the corres-pondent, therefore; not to revise his udgment of Hildebrand, for I doubt ether he is morally capable of this, but to be more cautious in his next remarks about this "greatest of all the Popes." Ot course St. Peter is to be understood as standing apart.

Our writer, having thus shaken off the dust of his feet against this great man shall I say two shivering fits ? "the culpable Innocents," and

two lists are merely takes at random, to signify that the most of the Popes, whether called Innocent, Paul, Gregory, Pius, Leo, Benedict, Clement, or Marcellus, were evil men, whom it is mostrous to suppose to have been called to govern the Cnurch. I rather wonder that he has not taken the Johns, as there are twenty-three of these and there are twenty three of these and they would have afforded him such incontestable matter of reproach as John XII., and John XXIII., not to say John XXII., who is little liked by Protestants and not especially admired by Franciscans of the strict observance. To be sure, I do not know that he could find particular fault with John XXI., whose fame as a Pope has been eclipsed by his name as a theologian, and who shines in Dante's Paradise as "Peter the Spaniard."

I can fancy our friend as holding

forth something on this style. "hardly agree with the learned and de vout Lutheran scholars of the sixteenth vout Lutheran scholars of the sixteenth century, who give us a list of twenty-two Popes in succession, every one of whom was an undisputed sorcerer, to whom it was a mere after-dinner past-time to shake fire out of the pontifical sleeves, and a good part of whom were carried off bodily by the devil. The pious disciples of the great Reformer are to be admired for having appropriated so much of his evangelical gift of unbounded vituperation, and even imunbounded vituperation, and even im-prove upon it; yet I question whether their consecrate zeal has not sometime shot a little ahead of certificated fact.
At all events, in the face of modern enlightenment, the most I could do for them would be to own that perhaps a good many Popes have been hypnotists of the thirty-third degree—hypnotism, eked out by an occasional seance, being our modern equivalent for witcheraft. our modern equivalent for witcheraft. I am with you my friends, in all noble enterprises of disparagement, on two conditions, first, that you shall use the language of the twentieth century, and second, that as I am a gentleman, I should like to have you also talk like gentlemen. Call Rome anti-Christ if you will, provided you use this courte-ous title only for those who, believing in Christ, are capable of believing in anti Christ. Don't bring it to me. As to 'culpable' and 'unapostolic,' apply those evidences of my benevolent appreciation to any series of Popes you choose, Johns, Benedicts, or Leos. Please yourselves and you will please

However, as we can't well go through the whole catalogue, we will next week give a little attention to these unfortunate Innocents and Pauls.

CHARLES C. STARBUCK.
Andover, Mass.

THE HOLY EUCHARIST.

Having treated of the Holy Eucharist as a Sacrament, we shall next con-sider it as a sacrifice and as a comunion. First, then, as a sacrifice. To understand it as such, it becomes necessary to know what is meant by a sacrifice.

A sacrifice, therefore, is defined as

an offering to God whereby we acknowledge Him to be the Supreme Lord of all creatures and creation. The Cause of all other causes, Who always was and alway will be. Hence it is seen at once that a sacrifice can be offered only to God. To offer it to any creature, saint or angel, is to be

guilty of idolatry.

That which we call the Mass is the Eucharistical sacrifice of the Body and Blood of our Lord and Saviour Jesus Christ under the forms of bread and wine, as we have seen. It is the same as that offered by our Lord at His last supper. In substance it is identical with that of the cross, the only difference being in the manner of offering it. Hence it is the most perfect sacrifice which can be offered to God.

Persons of a studious character and

Persons of a studious character and those given to making comparisons of the State their marriage may be a good and real one, but in the sight of God it will not be so, if any such imperements used in the sacrifice of the Mass. Some may never have heard Mass. Some may never have heard the State their marriage may be a good and real one, but in the sight of God it will not be so, if any such imperements when the Unitarians hold; and yet the "true Church" of Bishop Fallows rejects and other claimants of his sort. It is, indeed, an extraordinary institution, according to this exponent:

"This Church will have a ministry, a Mass. Some may never h the answers; many have no doubt long ago forgotten them. Their origin, therefore, is attributed to St. Peter, St. James and their successors, whose purpose was to surround the sacrifice becoming solemnity and to make us more sensible of the hidden mysteries

of the same. Furthermore, it is called a sacrifice of adoration; a propitiatory sacrifice a sacrifice of thanksgiving and a sacrifice of petition. A sacrifice of adoration because by it we are made capable of a proper adoration of God, through Son, our Lord and Saviour Jesus Christ. A propitiatory sacrifice we know it to be from the words of our we know it to be from the words of our Lord Himself: "This is My Body, which is given for you. This is My Blood, which shall be shed for many, for remission of sins." A sacrifice of thanksgiving, for that is what the word Eucharist means. And finally, a sacrifice of petition, that we may obtain through Our Divine Mediator - Our Lord and Saviour—all necessary spirit-ual and temporal blessings from God.

Yet it bears its benefits not only to the living, but also to the dead, as we saw when some time ago reviewing the Mass and the Apostles' Creed. This for the reason that all who are in communion with God's Church, whether still in the flesh or expiating God's justice in purgatory, participate in the same prayers and the same sacrifice. A final word on the Mass in our next review will conclude the consideration of the Holy Eucharist as a sacrifice

Queer Conscience.

-Church Progress.

Some people seem to have a queer conscience. They may be honest on an average; they may pay their ordinary debts scrupulously; they may contrib-ute to all worthy charities brought to their notice, but when it comes (who would probably have been too the paper, to the magazine, that in-much amused at him to retort the cere-structs entertains and educates their much amused at him to retort the cere-mony), is next seized with a shivering family, by some strange inconsistency they dra w the line. They'll pay some time, but while it's only a "the unapostolic Pauls."

As there is nothing in the name of Innocent or Paul to mark out one Pope as worse than another, I presume these than another, I presume these than another is a wait of two—well, that will not bankrupt the publisher; he can wait! And he waits, and waiting—dies. — St. Anthony's Messenger.

PIVE-MINUTES SERMON enty-Fourth Sunday After Pentecost

MARYING OUT OF THE CHURCH.

In our course of instruction on marriage, my dear friends, we have so far spoken chiefly of the care which should be taken in the selection of the person who is to be one's constant companion through life, and shown that not only earthly happiness, but even the salva-tion of the soul, may depend on this choice being made wisely. We will now go on to consider the ceremony of mar-

Some people, through they have al-ways been Catholics and lived among Catholics, seem to be entirely ignorant of the laws and acquirements of the Church on this subject. They appear to think that nothing has to be done but to call on the priest some fine evening and that he will marry them then and there. And if it is not convenient to go to the priest, or if he makes any difficulty about it, why, then a protes tant minister or his honor the mayor

tant minister or his house.
will do at a pinch.

Now there are several points which these people need instruction about, and several mistakes which they make

with whom we should have nothing to do? By no means. He is, indeed, more likely to be to blame for his errors in religion than his people, for he has, from his greatest knowledge in religious matters, a better chance to know the truth; but even a minister may be in good faith about his doctrine. And

in other respects he may be a worthy and estimable gentleman.

But the reason why Catholics should avoid going to him for marriage is that marriage is one of the seven sacrament which our Lord has entrusted to the keeping of His Church. These sacra-ment, then, belong to the Church, and we cannot recognize the right of those who separate from her to administer them or to assist officially at them, though they may have the power to do so validly. Therefore, though marriage be real and valid when contrasted before a Protestant minister, and though his own people, of course, are not to blame, if in good faith, for availing themselves of his services, we cannot do so. Indeed this would be the case even if marriage were not a sacrament but merely a religious rite or ceremony we cannot allow the ministers of any sect separated from the Church to act as such for us in any religious function: to do so would be to allow their claim to act in the name of Christ. This we can never do, and, above all, where the

sacraments are concerned. Another, and a very weighty reason, why Catholics cannot go before a min-ister for marriage, is that no one but the Catholic clergy can be supposed to be sufficiently acquainted with the laws of God and of the Church regarding Christian marriage. There are impediments, as they are called, which make marriage invalid unless a dispensation is obtained from the proper source. Some of these are commonly known such as those which proceed from a near relationship of the parties; but there are others which are not known even by name to the great mass of the faithful, and which a Protestant min-ister, even should he happen to know them, would never for a moment regard. Catholics, therefore, if they go to a minister to get married, run a great risk of not being really married at all, owing to these impediments not being detected or attended to. By the law this holds, even though no suspicion of such an impediment should have arisen. You see, then, how important it is in this matter to consult those who are competent to advise them.

IMITATION OF CHRIST.

OF THE DESIRE OF ETERNAL LIFE: AND HOW GREAT THINGS ARE PROMISED TO THEM THAT FIGHT.

Ask not what is delightful and com modious for thee, but what is pleasing and honourable to me; for if thou judgest rightly, thou oughtest to follow Mine appointment rather than thine own desire, and to prefer it before all that thou desirest. I know thy desire and I have often

heard thy sighs.

Thou wouldst be glad to be at present in the liberty of the glory of the chil-

Thou wouldst be pleased to be now at thise eternal home and in thy heaven-ly country, abounding with joy: but that hour has not yet come: on the contrary, there is still another time, namely, a time of war, a time of labour Thou wishest to be replenished with

the Sovereign Good, but thou canst not at present attain to it.

I am that Sovereign Good: wait for me till the kingdom of God comes.

On every Catholic altar our Lord is born ; in every Catholic tabernacle our Lord is cradled.

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A PLAGUE.

strictest enforcement of the binding power of the marriage bond, any weakening of which would overthrow her right. Tandem polygamy may prove pleasant to bad men; it must wrove fatal to good women. For now as always is it true, in words of great tragedian, that "the eyes of men love to cull the bloom of youth, but they turn aside f om the old."—The London Catholic Times. olic Times.

A MONSTROSITY "CHURCH."

"The true Church of the past is the true Church of the present, and it will be the true Church of the future. No new Church, therefore, do we proclaim as the coming Church."

So says Bishop Fallows in the Epis-copal Recorder. So say we. But how does the Recorder reconcile this dictum with this other, regarding the said "true Church?"

"With the Unitarian, it will hold firmly the unity of God and the human ity of our Lord Jesus Christ; but, with the Swedenborgian, it will none the less believe in the supreme Deity of our Lord Jesus Christ; and, with the primitive Church, "concluding the same" out of the Divine Word, it will hold to the threeness in one of the Father, the Son and the Holy Ghost."

That Church which will hold at once

that Christ was only a human being and at the same time supreme God, is indeed a remarkable phenomenon. Christ could not found a Church better than Dowie's if He were mere man, as the Unitarians hold: and vet the "true

This Church will have a ministry, a ministry called of God and the Church. It will believe heartily in the divineness of the summons. "Go work in My vine but will spend no time squander the strength of its intellectual giants in endeavoring to find "the missing link" in a "succession" no man has ever been able to trace in the past and never will be able in the future."

"It will have within itself no hierarchs to lord it over God's heritage. It will carefully see that no rights are vested in any of its ministers by which they may tyrannize over their breth-

"It will have a ministry, but will not tolerate for a moment the intervention of a humanly-appointed 'priest' between the seeking soul and the seeking Saviour.'

So a humanly appointed "ministry is to be recognized as allowable in this singular "true Church," while it denies the right of God to appoint His priests in this ministry. When it includes in in this ministry. When it includes in its membership those who deny the Founder of the real true Church to be 'Christ the Son of God," as confessed by Peter, the first priest, what matter is it what it affirms or denies? But it claims, indeed, according to Bishop

Fallows, no Divine authority:
"The Church will be flexible in its polity. It will adapt its methods to the ages along which it goes. It will sacrifice neither measures nor men to the unyielding rigor of ecclesiastical system. Denying that any special form of Church government is of Divine appointment it will be plaint in every part of its outward economy, that "by all means it may save some.

If it has no Divine appointment to speak, why does Bishop Fallows speak for it? He is outside his own court .-Philadelphia Catholic Standard and

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Nestlé's Food

Of a truth divorce has proved to be a plague. Men and women, with two husbands or two wives as the case may be hold up their head in society and think themselves, and are thought by others, to be little the worse for a matrimonial arrangement which if it were not recognized by the law of Parliament would drive them away from the door of every decent house. And Now there are several points which these people need instruction about, and several mistakes which they make in this very important affairs. We shall have to consider them separately. And we will begin with the greatest mistake of all which can be fallen into by Catholics who wish to get married, and that is to go to a Protestant minister for the purpose.

What, is, then, the harm exactly of going to a Protestant minister to get married? Is it that a Protestant minister is an immoral or vicious character with whom we should have nothing to more seductive or more dangerous than this of divorce. Preachers cannot too sternly point out the law of the Church on the point, nor impress on the faith-ful the fact that whatever the law of land may permit, the law of the Church on this point is clear as noonday—once married, no divorce till death. While both parties live remarriage may not be. And if this be hard in individual cases it is still the law and absolutely "unbendable. "Till death do us part;" those words are said and must stand. And if ever they are not said or are allowed not to stand then woman's position as the household's queen sinks into that of the household's toy, drudge or slave. Her interests demand the strictest enforcement of the binding

A PLEDGE FOR A DAY. Many men who drink alcoholic liquor

noderately, drink out of habit, or be cause they need friends, or because they have some time to kill, or for some other trivial reason. They are not yet under the thrall of a craving for stimulants. And they are unwilling to swear off for any great length of time. But here is a pledge for a

day:
"O my God and Father, to show my
Thy injured love for Thee, to repair Thy injured honor and to obtain the salvation of souls, I firmly resolve not to take wine, alcoholic liquor, or any intoxicating drink, this day. And I offer Thee this act of self-denial in union with the sacrifice of Thy Son Jesus Christ, Who daily immolates Himself for Thy glory

on the altar. Amen."

To whoever will make this resolution in a spirit of faith and penance the Holy Father grants an indulgence of three hundred days, which is applicable

to the souls in Purgatory.

This is a good chance for moderate drinkers who brag about the way that they use liquor, saying that they can take or leave it, to see if they can leave

To help them the Columbian says If you feel a strong inclination to take a dram of whiskey, drink two tumblers of water; instantly, two-thirds of the desire for the stimulant will disappear. Now who'll take this pledge for today?-Catholic Columbian.

You cannot be happy while you have corns. Then do not delay in getting a bottle of Holic way's Corn Care. It removes all kinds of corns without, pain. Failure with it is un-

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CHATS WITH YOUNG MEN

Nature is kinder to all men than we commonly imagine; and few there are who can not, with God's blessing, if who can not, with God's blessing, if they strive with a strong and constant will, form their own characters and attain to more than respectability. To tain to more than respectability. To will is always in our power; for will is always free. Will strongly, will nobly, will firmly, will constantly, and fear not but you will execute, in due time, gravely and successfully.—Brownson.

Take Some Regular Rest. Beware of trying to work all the time. The very intensity of your ambition to get on may keep you back. A bow that is bent constantly loses its elasticity. Take the best Indian bow that ever was made, string it taut hang that ever was made; string to the string, and you will find that the bow will remain in the same position. It has lost its throwing power; all its spring is gone. So, the brain that is kept tense during all the waking hours soon loses its responsiveness and effective working It fails to fully grasp all the

necessary phases of a day's work.

I have known college students who looked upon every half-hour of ball looked upon every half-hour of bair playing or other amusement as time thrown away. I have watched these same students in after years, and have noticed that they "went to seed" very early. Although they piled fact upon fact, and added knowledge to knowledge in their student days, thinking them selves infinitely superior to their classmates who allowed the muscles of the mates who allowed the indeed of and brain to relax while they strengthened the muscles of the body by indulging in a little wholesome fun or athletic exercise, they lost ground when they left college. The brain hardened, and their ideas lost vigor and freshness, for the zest of life had fled before they com menced to live. Enthusiasm was killed in the unnatural tension and forced mental activity of their student days.

Everyone should put some recreation

into each day. No day is complete without its period of relaxation. Nothing is truer than that "all work and no play makes Jack a dull boy.'

Stick at Your Occupation "I have no idea why that baby should have died," said an old-time physician, who had more zeal than skill, "for I tried everything, gave it every remedy I ever heard of, and yet

A great many people who fail in life are like this old physician. They say they don't know why they have failed, because they have tried everything. They do not realize that it is this very "trying everything" that has ruined them. Young men everywhere, who have plenty of success material in them, are killing their possibilities by constantly changing from one thing to another, shifting about without any definite purpose or plan, "trying every-

Take, for example, one of those bright, typical youths who may be found in every community. He gets a job in a store, and works there for a month or two. Then he begins to grow restless; he thinks there are better opportunities in railreading than in storekeeping, so he secures work on a After a while he tires of this also, and goes to work on a farm for a season. He abandons the farm for the district schoolhouse. After teaching school for a term or two, ho studies law a while, and after that, surveying. Then he throws up everything and to the West. There he works a short time in the mines, but he doesn't strike 'pay dirt," and he begins to grow disheartened and to wonder why he

doesn't succeed. "Succeed! How could be? Could the most versatile genius that ever lived succeed in becoming a practical storekeeper, railroad man, farmer, school-teacher, lawyer, surveyor and miner, all within the space of a few

Concentrate your efforts and be someyou can take your choice.

you can take your choice.

If you want to amount to anything worth while, in the first place, go into the thing that Nature intended you for as soon as you can. Then stick to it, through thick and thin. Don't go into but for a few months or a year or two, but for lifetime. Stick and hang on no matter how hard it goes with you. Broaden, deepen, and enlarge your vocation, whether it is farming or building up a newspaper, until its expansion is equal to the abilities within you. This is the way to succeed. Hold on to your experience. It is valuable capital, and you throw it away every time you change your occupation.

Certain of Employment.

Laying aside all the business houses that insist upon beginning with their employees at the bottom of the ladder, what the other houses that will not employ elderly men really want is not employ elderly men really want is not youth, but interest, energy, willingness and ideas. It is just as possible to have these at forty as at twenty. Therefore, except in the instance mentioned, the remedy lies with men themselves. No man that really masters his business, studies it and has ideas about it is likely to be out of employabout it, is likely to be out of employ-

Provided that he does not make a sot of himself with drink and provided also that he avoids the state of arrested development and mental dry rot, he is likely to have constant employment.

Ideas are the life of any business in the world. The man that has ideas is

absolutely certain of employment.

Entangling Alliances.

Don't tie yourself or your money up. Don't risk all your savings in any scheme, no matter how much it may promise. Don't invest your hardearned money in anything without first making a thorough and searching investigation. Do not be misled by those who tell you that it is "now or never." who tell you that it is "now or never," and that, if you wait, you are liable to lose the best thing that ever came to you. Make up your mind that if you lose your money you will not lose your head, and that you will not invest in anothing until you thoroughly understand.

chance to make money if you do not act promptly. But take your time, and in-vestigate. Make it a cast-iron rule never to invest in any enterprise until you have gone to the very bottom of it, and, if it is got so sound that level-headed men will put money in it, do not touch it. The habit of investigating before you embark in any business will be a happiness-protector, a fortune-protector, and an ambition-protectivell.-O. S. Marden in Success. and an ambition-protector as

Some Helpful Thoughts, Business which cannot be conducted on Christian principles is no business which should be conducted by Christian

Be cheerful. Make an effort to be agreeable. Take some pains to be interesting to your associates. Learn to relate some anecdotes, to tell some stories, to sing some songs, to know something worth knowing, so that in the time for social intercourse you can do your part. Don't live only to please

Common sense is the knack of seeing things as they are, and doing things as they ought to be done.

Be generous. The world loves a nagnanimous soul. Large-heartedness is always popular.

God has never had much use for the oan who was not willing to do little

Many a young man with large capa bilities and bright prospects, has been brought within reach of the guns of the enemy by some chain which has held him down. It may be the chain of passion, appetite, indifference to high purposes, impatience, instability or what not—why be held down by a chain, when a release is promised?

A Better Way.

Use your brain. Study your business. Find out all its details. Find out exactly how it is conducted. Find out ways in which your end of it can be better conducted. There is nothing in the world of the work of men's hands that is not susceptible of improvement if some one will think enough about it. Any one can think about the work he has to do every day, and usually it requires no genius to find a way to better

Habit of Unhappiness. Most unhappy people have become so by gradually forming a habit of unhappiness, complaining about the weather, finding fault with their food, with crowded cars, etc. A habit of complaining, of criticizing, of fault-finding, of grumbling over trifles, a habit of looking for shadows, is a most unfortunate habit to contract, especially the contract of the contract ally in early life, for after a while the victim becomes a slave. All of the impulses become perverted, until the tendency to pessimism, to cynicism, is chronic.

Buried Under Their Own Rubbish. Some people spend a large part of their lives beginning things and then drepping them. They squander their energy and waste their efforts in rush-ing from one thing to another, without ever accomplishing anything. They have the faculty of beginning things, but do not seem to have the inclination or the ability to finish them. They are the victims of spasmodic enthusiasm. A new plan is suggested, or a new idea strikes them, and they are all vigor and enthusiasm when they first begin to put it in action, but very soon their interest cools, their ardor dies out, and the thing, whatever it is, is left unfinished.

Such people give you the impression f being sufficated by the rubbish about them. Everything is lying around in an uncompleted condition, egging to be finished-half written letters and manuscripts, half executed plans, work of all sorts in various stages development, and all in a state of utter confusion.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY The Agony of Our Blessed Lord in the

Garder.

BY LOUISA EMILY DOBREE. FIAT.

Then the guard shut the door sharply; Mrs. Cleeve came to the window to give parting messages for her mother, and the train slowed out of the station, leaving Bernie with with tearless eyes and an aching heart. She was well accustomed to going about London by herself, and was soon in a third class herself, and was soon in a three district carriage returning to Lurnham Park, the suburb where her grand-mother lived, and which adjoined Warton Green where her own home was.

Mrs. Eliot was an old lady of severe

She had married late in life aspect. She had married fate in fife, and Mrs. Cleeve was her only child. She was extremely prim and conventional, methodical in all things, and with a fondness for routine, punctuality and monotony, which Bernie found very

Mrs. Eliot was a Protestant of the Low Church type, and considered her daughter had done very wrong indeed when she was engaged to a Catholic; and when she became one herself shortly after her marriage Mrs. Eliot was in despair. However, the years had gone by and nothing she ever said influenced her daughter in the slightest degree. The latter, lax as she had be-come, knew the marks of the true Church, acknowledged its authority and knew what was right thought she did not always put her knowledge into

practice.

Mrs Eliot was somewhat of an invalid Mrs Eliot was somewhat of an invalid suffering from chronic rheumatism and was blessed with an even temper. She seldom kept her companions for more than a year, and the last has gone of very suddenly just after Mrs. Eliot was settled into the dull little house called The Canaries. Everything in the house was kept in extreme order, and the furniture did not look as if it was intended to be moved or used. Mrs. Eliot usually sat in the dining-room which overlooked a tiny garden, and besides her companion she had the society of two extremely ugly cats and stand all about it. There are plenty of good things waiting. If you miss one, there are hundreds of others. People will tell you that the opportunity will go by and you will lose a great besides her companion she had the covered world—all bore testimony in the society of two extremely ugly cats and a fat spaniel. The former were yellow and black with thin long tails and habits of great familiarity. They lay on the sofas or chairs whenever it from Christian truth and tradition be-

pleased them to do so, and to Bernie's intense annoyance perambulated the table even at meal times. They whisked their tails over the bread and butter, they sniffed the meat and food generally, habitually sitting in close proximity to their mistress, one

on each side of her.

Although very fond of dumb animals Bernie did not like those at Canaries, nor their ways, and Carlo the spaniel became her sworn enemy, as he was always of the companion, one whose duties was to comb out his at. Carlo snarled at Bernie until coat. she had to make him understand that she would comb him whether or no, and once a week he was washed—another trying performance. Mrs. Eliot always had Carlo's chair placed at one side of the table at meals, and the cats by this time knew better than to inter-fere with the choice morsels that were cut up for him by Bernie according to

cut up for him by Bernie according to her grandmother's directions.

Carlo had his own red-cushioned basket, and if Tim or Topsy ever ventured into it they were turned out in a very summary fashion by the owner who was by no means too fat to assert his rights.

his rights. A few old ladies came to see Mrs. Eijot, and as their conversation chiefly consisted of the merits and demerits of the parsons of their acquaintance and the immediate topics of their own particular churches, Bernie felt a little out in the cold. She had her lessons at the convent to occupy her, but only went there now in the mornings and as her grandmother did not allow her to ask any of her "Papist" friends to the house, she had little companionship of any kind. Mrs. Cleeve had told her mother that Bernie was not to be interfered with as regarded her religion in any way, and in the letter but not the spirit the old lady kept her promise. So the days went on and letters came but rarely from Switzerland, for the Oleeves all hated letter-writing. However, the news, scanty as it was of Alban, was good, and Bernie's spirits rose as she thought how delightful it would be to have him at home again in the spring well and strong. It cheered her so much that she bore very patiently with her very exacting grandmother, and tried to be as punctual, orderly and methodical as it certainly was not her nature to be. Over her washstand was an almanac, and every day Bernie crossed of a day so as to encourage herself with the thought of spring and having Alban with her again. How much she missed him no one knew, and he was continually in

her mind. It was a very early Lent that year, and in Holy Week Bernie went as usual to the church which was close by and on Good Friday kissed the Cross with a feeling of thankfulness that the trial of the long time without Alban was nearly over, for in the brief letter of the week before last Mrs. Cleeve had said they were soon returning home and that Alban was not to be known he

was so well and strong.

Certainly it would be delightful to see him again, thought Bernie as she walked slowly home. In her room she had a cupboard full of toys which she had bought with her pocket money and at the cost of much self-denial, and she imagined how he would enjoy many a merry game with them in which she

would have a share. The prospect was so delightful that the actually patted Carlo out of sheer delight, which she felt she must express in some way. The two cats with their long thin tails were going upstairs before her, and then Mrs. Eliot came out of her room with a yellow envelope in

her hand. At home owing to Mr. Cleeve's litat home owing to Mr. Cleeve's In-erary work—such as it was—and his own fondness for writing, telegrams were things of daily occurrence, but at The Canaries none had ever come during the whole winter, and Bernic's heart beat fast with fear which was only heightened by her grandmother's inusually kind tone of voice.
"Come in here, Bernie - there

Bernie looked quickly at her grand-

TO BE CONTINUED.

NOVEMBER-A REVERIE.

This, the month dedicated to departed ouls, is the saddest season of the religious as of the natural year. From earth's face the bloom of summer and the rich glow of the harvest-tide have disappeared, leaving no vestige, not one dry leaf of memory behind. The death-cold grasp of winter is closing cruelly on the vitals of all earthly hings. Between the light that is gone and the winter darkness that is at hand, the sad November lies dreaming of the right vision that is past, hoping for a life that shall return, yet feeling in the actual present only bereavement and loss of all that makes happiness and

How meetly has not the Church consecrated this sad moontide to the memory of the departed souls that hover beyond in a region between life and death eternal!

Upon no cold and precise formula of doctrine would we dwell when feeling speaks its word and urges its appeal for remembrance of the friends who are gone before us. The Christian mind —nay, the human heart—knows and feels that there is an abode between everlasting life and death beyond the everlasting life and death beyond the grave. Heaven, were it inaccessible here to all, would lose its every charm. Were it accessible here to all it would lose its grace and glory. Heaven is the final goal of man's struggie, the last reward of his victory. None but the clean of heart can enter there. Yet in God's eight is no man elean—no man justified.

ight is no man clean-no man justified. Therefore have all nations proclaimed in their religious rites that there is a place of purgation of souls beyond the grave. The worshipper in the farthest East, the Persian, the Egyptian, the Greek, the Roman and even the savage and untaught inhabitant of the undis covered world-all bore testimony in

lied also in their practices this dictate of nature. They were the first to at tempt to wean the heart of mankind the sweet belief in the commun-of souls. They alone would deprive ion of souls. religion of the comfort that lies in the mutually - exchanged succors between the living and the dead. They are

coming back now to nature and to truth.

It is a sweet thought—the thought of Purgatory. It is the only thought that can rob death of its sting and sin of its victory. The true Christian soul would not, if it could, remove the realm of purification that lies as a barrier-land between heaven and the traveled-stained wanderers from earth. Could sin, however slight, survive death and accompany the soul into God's eternal presence, then sin's vic-tory would be complete and the crown and reward of evil would be assured. But were sin that is mere defect but no revolt, to be visited with eternal and irreparable doom, then the king-dom of justice and the queenship of mercy would cease to rule over fallen . The place of purification where faithful departed expiate their faults and prepare themselves for God's presence, is therefore a neces-sary institution in the Divine Economy. It is a place of justice and of right to be blessed and beloved of the Christian

soul. It is a bright land of hope and promise dearer to Heaven than its happy mansions, because therein abide not those who revel in glory, but those who need Heaven's holiest gift mercy. It is the ante-chamber to the palace of the High King, where the poor whom He called blessed await in patience and entreat in prayer the de-light of His unveiled presence. And they are happy even in their painful prison-house, these souls-elect. feel that sense of right amid the sense of pain that renders suffering sweet though it retain its bitter, and that makes hope sorrowful while it retains

While lifting up our thoughts to the faithful departed and rendering our suffrages for their relief, all that sainted of our intention. Yet nature still speaks across the barrier of death and binds us with tenderest ties to our own.

The deepest feeling the heart is cap-able of is aroused by the vision that flits before us of many a loved one that was nearest to us on earth. We see them surge upward from amid that plaintive band, lifting their sad eyes—whose language we know so well—in supplication to ours. We see them stretch their hands towards us as they cry, "Have pity on me, at least you, my friend"—my son, my brother. my friend"—my son, my brother, sis-ter, or my best-beloved on earth. Who can resist such a cry? Who has

not heard it oftimes in the deep silence of the night in the busy din of daylight breaking in on our revels and on

Ah! forget not this month the souls consigned to your care and keeping, till the hour comes—which you can hasten when angels shall welcome them to their eternal rest .- Buffalo Union and Times.

AT THE ELEVATION.

"If anyone were to look down from a church gallery during Mass, he would notice," says a writer in the English Messenger, "that the members of the ongregation with few exceptions, bow their heads at the warning bell, and never lift them until after the elevation. In this practice there is a dis-crepancy between what we are taught and what we do, which might and should be rectified, with profit to our souls.'

As a practice to which the writer calls attention prevails to the same extent in this country, a few further words on the subject from this article may not be unprofitable:

Immediately after the holy words of consecration the priest kneels to adore, and then raises the Sacred Host a the Blessed Sacrament before bendon the Biessed Sacrament before bending down in adoration. In a charming little book recently published we read that there used to be in England a popular idea that the sight of

the Host brought joy to the heart, and that when the time approached, men would jostle their neighbor that they might better see the Blessed Sacrament. The Elevation is the contribution of the contribution on is certainly the central and essen-ul ceremony of Holy Mass. It is at e moment of Consecration the Son of od comes down upon the altar. It is en that we should lift our eyes and ook upon Him Whom we have pierced. If Father Cochem's Explanation of the lass, we find these beautiful words: How solemn and sublime a ceremony hen the Sacred Host and consecrated halice are lifted up above the altar ongs of joy resound in the courts of eaven, the earth is visited with salva-

tion, the souls in purgatory experience a mitigation of their pain, hell trembles and is afraid." This is the most precious moment of the Mass. Now is it time to lift up our heads, for our salvation is at hand; now is it time to make our offering to God, of the one oure spotless Victim, Whom the Creator s willing to accept at the hands of His nost sinful creatures. Now is the time o obtain all we need. Let us not lose ne graces of the Elevation by our own

Our Lord Himself revealed to St. Gertrude that " As often as any one



are fruit juices in tablet form. The greatest known cure for Stomach Troubles, Constipa tion, Biliousness and Sick Kidneys. 50 cents a box. All druggists have them.

hilds Play or Wash-day Surprise Soap cleanses so easily that wash day is like child's play. There is nothing in it but pure Soap cannot injure the clothes and gives ne sweetest cleanest results. To wash the Surprise way Read the directions on the wrapper.

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AT FORTY CENTS EACH Yes, better than it would to purchase Gold Dollars at forty cents each.

You can get one of the CHATHAM 100 EGG INCUBATORS with BROODER to match for \$10.00 in 1905; \$10.00 in 1906 and \$11.00 in 1907, without interest. These machines will hatch and take care of as many chickens as ten hens. Ten hens will lay sufficient eggs during the time that it takes to hatch and brood their chickens to pay each yearly payment on Incubator and Brooder. Making a moderate estimate of the number of times that the above machine may be used, estimate of the number of times that the above machine may be used, in each year, as four, you have forty dollars as the earnings, over and above what you would get from the old way, take off ten dollars which is the yearly payment for machine, and you will have left thirty dollars earned on the expenditure of ten—which is gold dollars at twenty-five cents instead of forty cents each. This is only one of the many cases of profit attainable from the use of the CHATHAM INCUBATOR. Head quarters for this district

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LONDON, ONT.

looks in devout adoration at the Sacred Host, or, being unable, wishes he could do so, his reward in heaven is increased, and he is entitled to a special degree of bliss in the enjoy-ment of the Beatific Vision." St. Teresa also mentions a special reward in Heaven for "reverent contempla-tion of the Elevation." In the ages of Faith going to Mass was son spoken of as "seeing God." spoken of as "seeing God." And in-deed if we have heard Mass devoutly and gaze reverently at the Sacred Host, we have every right to say with Jacob: "I have seen God face to face

and my soul has been saved.' A PURELY VEGETABLE PILL—Parmelee's Vegetable Pills are compounded from roots, herbs and solid extracts of known virtue in the treatment of liver and kidney complaints and in giving tone tookhe system whether enfeebled by overwork of deranged through excesses in living. They require no testimonal. Their excellent qualities are well known to all those who have used them and they commend them selves to dyseptities and those subject to billous ness who are in quest of a beneficial medicine.

ess who are in quest of a benefit.—If the miners who work in cold water most of the day would ub their feet and legs with Dr. Thomas Ecleric Oil they would escape muscular rheumaism and render their nether limbs proof against the cold. Those

NEURALGIC PAINS

Are the Cry of the Nerve for Better Blood,

ENRICH THE BLOOD AND NEURALGIA WILL DISAPPEAR-IT IS ONLY THOSE WHOSE BLOOD IS POOR AND WATERY THAT SUFFER.

No part of the human system is more sensitive than the nerves. Many of the most exeruciating pains that afflict little higher than his head, in order as the logians tell us, that "It may be seen and adored by the people."

Therefore the correct custom is for us to lift our heads and look reverently to lift our heads and look reverently. which generally attacks the nerves of the face and head, sometimes causing swift, darting, agonizing pains-at other times a dull, heavy aching feeling which makes life miserable. There is only makes life miserable. There is only one way to get rid of neuralgia and other nervous troubles, and that is through the blood. Poor, watery blood makes the nerves shaky and invite disase. Rich, red blood makes the nerves strong and banishes all nerve troubles No medicine in the world can equal Dr. Williams' Pink Pills as a blood builder and nerve tonic; every dose helps to make rich, red blood, and every drop of this new blood feeds and strengthens the nerves and banishes all nerve ache the nerves and banishes all nerve acnes and pains. Among those who offer strong proof of this is Mr. John McDermott, Bond Head, Ont., who says: "A few years ago while working as a carpenter in Buffalo I got wet. I neglected to change my clothes and next morning I awoke with cramps and resize throughout my entire body. I pains throughout my entire body. I was unable to go to work, so called in a doctor. I followed his treatment, but it did not help me. As I was unable to work I returned to my home at Bond Head. Here I consulted a doctor who said I was suffering from neuralgia, but though he treated me for some time, he though he treated me for some time, he also failed to help me. I had often read of Dr. Williams' Pink Pills, so decided to try them. I had not used more than three boxes before I felt they were helping me. From that on I gained day by day, and after I had used some ten boxes I had fully recovered my old-time strength and have since been able to work at my trade without any trouble. The pains and aches no longer torture me and I have gained in weight. I me and I have gained in weight. I think Dr. Williams' Pink Pills an in-valuable medicine and shall always have

good word to say for them." a good word to say for them."
Neuralgia, sciatica, rheumatism, St.
Vitus dance, and the many other blood
and nerve troubles all vanish when Dr.
Williams' Pink Pills are used—but you
must get the genuine bearing the full
name, "Dr. Williams' Pink Pills for
Pale People," on the wrapper around
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GRADUATION EXERCISES AT THE

A select and cultured audience assembled yesterday afternoon at the Urruline Academy to witness the graduation exercises and presentation of honors. St. Ceccia s Hail, beautifully adorned and illuminated, was a scene of loveliness rivaling all the glories of Indian summer. The decorations were in rich autumnal tints, bunting, flowers, foliage and palonings being arranged with delicate taste and art.

autumnal thus, tumnal, have a paining s being arranged with delicate taste and ark.

At a little after 4 the guesta had all arrived and the programme commenced. The places of honor were occupied by His Grace Archolishop Gauthier of Kingston, and His Lord hip F. P. McEwsy, Bishep of London. The following clergymen were also present: ft.v. Father Aylward, rector of St. Peter's Cathe drai London; Rev. Father McErady, C. S. Bresident of Assumption College, Sandwich; Rev. Father James O. F. M. P. P. chaplain; Rev. Athert McKeon, P. P., St. Mary's church. London; Rev. Arch Dean Andrieux. Windsor; Rev. Father Ladouceur, P. P., St. Peters; Rev. Father Ladouceur, P. P., St. Peters; Father Bechaid, P. P., Walkerville; Rev. Father Bubas; P. P. Rigdetown; Rev. Father Guinene, Assumption college, Sandwich; Rev. Father Herman, O. F. M., and Rev. Father Hubert, O. F. M., Chatham.

PROGRAMME.

PROGRAMME.

Agues Bowerand Maybelle Elizabeth Parker.

CANTATA—" MARGUERITA"

"Tell me, Otell where gay fairies dwell?"
Margaret Dowdail.

"Way up in the sky. O ever so high!"
Henrietta Collins.

"Margurite Eong"—
Marle Thibodeau, Florence Dowdail, Dotty
Nicholls, Bioesom Drake, Minette Baby,
Ethel Donovan, Elieen Mulvey, Beatrice
Dowdail, Lulu Baby, Hazelle Joly, Laura
McIntyre, Blanche Donovan, Anna Tiernan, Mildred Donovan, M. Eva Tiernan,
Dotty Wilson.

nan, Mildred Dobovan, M. Eva Hernan.
Dotty Wilson.

Beware the Fairy of Discontent.".

Blossom Drake
Story of the Frost Fairles.
Anna Tiernan
Story of the San Fairles.
Ethel Donovan
There are Fairles of Spring time and Sum
mer.

quite captivated the audience. The introduction of the Angelus bell in the distance, and the chorus, "Ave Maris" by an invisible choir, while grouped on the stage remained on table and the chorus, "Ave Maris" by an invisible choir, while grouped on the stage remained on table and the chorus, "The closing number was played by Miss Edgine Hall and Miss Emma Onliette, the second pill and Miss Emma Onliette, the second pill and Miss Emma Onliette, the second of Movem, the first violin by Miss Emma Onliette, the second wide of the second wide of the second wide of the second violin by Miss Laura Mather and Miss Angels Group and the drum by Miss Angels Siver. The piece was rendered with bright irresistible spirit, each individual player seeming to vie with her companions in the fire and arder with which she executed her part. The violins were played with faulities precision and brilliancy and the strongly marked riptim was rendered still more vigorous by the addition of the drum skirfuily played by Miss Bower.

The crowning of the gradua as is always the most inter sing feature of commercement exercises. The two graduates, Miss Jessie Movement of the stage of the second themselves before His Lordship, who placed on the head of each a beautiful garland of roses, and conferred on them the elegant gold graduation medal. They then proceeded to address their parting words to their teachers, friends and companions.

Miss McVean in a sweet expressive voice read a finely written essay on the dignity of Christian womenhood, and the necessity of fullifiling the loty end of our being in responding to our Caristian birthright. Her motto was, Responder Natalibus.

The valectictory was pleasingly delivered by Miss Spereman. In it she contrasted the fame of those great victors and statesmen whom the world, but is of that infinitely more desirable kind awarded by the supreme King of Heaver. But she also proved that this fame cannot be obtained without the help of God and implicit reliance on Him—Nie Dominus frustra. She concluded wi

Silver medals for having the highest marks a circumstance examinations, presented by Mrs. John Crotty, Bothwell, and Miss Crotty. St. Columban b. Mrs. General by Mrs. John Crotty, Bothwell, and Miss Crotty. St. Columban b. Mrs. General by Matheway of the Mrs. General by Matheway of the Mrs. General by Matheway of the Mrs. John Fabbert.

Phactical Music Department. College of the Mrs. General by Anna L. Carson. Habert.

Phactical Music Department. The following young ladies receive medals for having passed with first class honors, the Toronto Conservatory of Music examinations:

Senior Grande.

Gold medal, presented by Rev. Albert McKeon, P. P. St. Columban's Oct. Johained in Intermediate grade, by Maybelle Elizabeth Parker.

INTERMEDIATE GRADE.

Parker

INTERMEDIATE GRADE.

Gold medal, presented by Rev. Francis Laurandeau, Stratferd, Onk., obtained in junior grade, by Olive Mather Tunior GRADE.

Silver medal, presented by Rev. Father Vielloneuve, P. P., Tecumsch, Out., obtained by Hazelle Joly in Primary Grade.

Gold Cross for fidelity, to St. Cecilia's choir, recented by Rev. Father Langleis, P. P. Tilbury, Ont., awarded to Jessie Margaret Me-Vean.

ART DEPARTMENT. Gold palette for painting, presented by Rev. Albert McKeon, P. P. St., Columbat's, Ont., award d to Della Brener.
Compotitors—Edith James, Carrie Trankla, Marjorie Massa, Eva and Anna Smith, Vera

Gosnell, Catherine Sullivan, Florence Foy and May belle Parker.

May belle Parker.

ACADEMIC COURSE.

Certificates for having passed the Part II,
Junior L-aving Teacher's Examination,
awarded by the Elucation Department
foronto, to Jassie Margaret McVean Kattleen Loretta Spereman and Gertrude Doyle.
Certificates for having passed the High
School Entrance Examination, awarded to:
Florence D wdall. H Z 1:9 Washburne. Anna
Burby. May Jorle Massey, Mabelle Wigle, Kiby
Killeen, Henrietta Collina, Eva Doyla, Angela
Grotty, Marle Anne Beaudet and Esphemia
Greer.

COMMERCIAL COURSE. COMMERCIAL COURSE.

Diplemas for having completed the commercial course in this academy, answely; sterography, book keeping, to the sterography, book keeping, to the sterography course of the sterography course of the sterography and the sterography course of the sterography awarded to: I rene Mount and Anna Faubert.

Certificate for stenography, awarded to Grace McArron. MUSIC DEPARTMENT.

MUSIC DEPARTMENT.

The f. llowing certificates have been awarded by the To-onto Conservatory of music.
Certificate, for having passed with first class honors the latermediate Examination in Musical Form, awarded to: Anna Carson.
Certificates for having passed with first class honors the intermediate pianeforte and junior theoretical axaminations, awarded to: Maybille Parker.
Certificates, for having passed with honors the junior pianeforte and primary the oretical examination awarded to: Olive Mather, Anna Faubert, Laura McDonald and Edith Hall.
Certificates, for having passed with first class honors the primary theoretical examination, awarded to: Jessie Wilson.
Certificates, for having passed with honors the primary theoretical examination, awarded to: Jessie Wilson.
Certificates, for having passed with honors the primary pianeforte examination, awarded to: Hazel Joll, Anna Burby; Laura Mather and Kathleen Adali.

ART DEPARTMENT.

Certificates for freehand, model and object drawing, awarden to: Delia Brener, Cather-ine Sullivan, Mary McKenna, Maybelle Parker and Teresa McVe.n.

C. M. B. A.

Hamilton Spectator, Oct. 21. Hamilton Spectator, Oct. 21.

There was a largy autendance at the social evening given by the members of the local branch of the C. M. B. A. in their hall, 37 James street south, last evening. The chject for which the members were called together was to do honor to John Ronan, who for many years has been identified with the association as District Grand Deputy and a feature of the evening's proceedings was the presentation to Mr. Ronan of a handsome suit and traveling case and a pair of fur gaunitets. The presentation was made by Rev. Father Coty, Chaplain of the order, and the address was read by F. W. Quinn, who acted as chairman. The address follows.

sto; rye. 30 to 35; peas, \$1.00 to \$1.10; buck-wheat \$5c to \$100.
Pcultry.—Spring chickens, per pair, 55 to 75; live do., per pair, 45c. to 600; turkeys, dressed per lb 11 to 14c, ducks, dressed 70 to \$1; ducks, live 60 to 80.
Farm Produce.—Hay, per ten \$8 to \$8.50 straw, per ton, \$5; do., per teed. \$3 to \$3.50.
Meat.—Dressed Hogs \$67.5 to \$7.25; pork, by the \$1 to 9.5 to 9.7; tamb per pound, \$8 to 10; the quarter \$4.50 to \$7.5; tamb per pound, \$8 to 10; Live Stock.—Live hogs \$1.75; pigs per pair, \$4.50 to \$7.50; stags, per pair, \$4.00 to \$2.12; sows, \$3.00 to \$3.25; export cattle, per 100 los \$4.75; los \$4.65.
Vegetables.—Potations, per bag \$60 to 700; cnions por bag \$1.00 to \$1.25. egetables — Polatoes, per bag 60 to 70c; ms per bag \$1 00 to \$1 25.

38jc for No. 2, in store here; No. 3, 37 to 374c Corn — American yellow, No. 2, 6:c: No. 2, white, 59 to 60c; buckwheat, 59 to 59jc. Flour — Manitoba patents, \$3.80; strong bakers, \$5.50; high Ontario blended patents, \$5.75 to \$5.85; in wood; choice 60 per cent. patents, \$5.50 to \$5.50 in wood, and 25c per bbl. less in shippers' new back; straig, it rollers, \$2.45 to \$2.55 and 25 to 30c strait wood. Rolledoats—\$2.37 to 75 bag, and \$4.90 per bbl. Feed — Onterio mad, in bulk, \$7 to \$18; there, \$19 to \$20; Manitoba bran in begs \$8.00 to \$10 shorts, \$2.10 han—Choice primes, \$1.46 to \$1.48 per bush; \$1.35 to \$1.37 in car lots Provision—Heavy Canadian short cut port, \$16.50 to \$17.50; light short cut, \$15.50; light short cut, \$15.50

Eggs-Select, new tata, 2*; straight gathered, candicd, 20; No 2, 14 to 15c.

Live Stock Markets.

East Buffalo, Nov. 3.—Cattle—Receipts, 4(0 head; good common. dull prime ster rs, \$5.50 to \$5.75; shipping, \$4.75 to \$5.25; butchers \$4.08 \$4.75 heifers, \$2.75 to \$1.25; cows, \$2.25 to \$4.75 heifers, \$2.75 to \$1.25; cows, \$2.25 to \$4.50 kers; \$1 to \$2.25. Vosis — Receipts, 20c head; 25c lower; \$4.25 to \$7.75, Hoge-heecipts, 6000 head; active strong to 10c higher; heavy, \$4.45 to 5.60 mix.d, \$5.50; to \$5.50; pigs. \$5.70 to \$5.50; typing. \$5.50; to \$4.75; stags, \$5.50 to \$4.75; stags, \$5.50 to \$4.75; stags, \$5.50 head; active lambs, \$4.50 to \$7.75; a few at \$5.75. Canada lambs, \$4.50 to \$5.70; as \$4.50 head; sheep, firm; native lambs, elow; lower; native lambs, \$4.50 to \$5.70; as \$4.50; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$1.50; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$1.50; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$4.50; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$4.75 to \$4.75 wethers, \$4.25 to \$4.50; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$4.75; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$4.75; ewes, \$5.75; to \$4.75 wethers, \$4.25 to \$4.75; ewes, \$5.75; to

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WANTED FOR R. C. SEPARATE SCHOOL
Douglas, Ont., a second class teather
Capable of teaching pupils who have passed
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taught in the first form of the High school.
Apply, enclosing testimonials, etc., to John
McEschen, S. c. Treas., Douglas, Ont. 1866:16

MALE TEACHER WANTED FOR R. C. S. S. No. 40 Woolwich. Capable of teaching German preferred. Duties to commence Jan. 3rd. 1995. Apply, stating salary, qualification and experience to Anthony Friedman Sec. Treas., Weissenburg, Out. 1357-4.

TEACHER WANTED MALE OR FEMALE I for Roman Catholic Separate School Section, No. 5. Normanby. Duties to commence after Christmas holid ys. Applicants please rate salary and experience. Apply to John Mu'queen, Ayton, Oat. 1353-2.

TEACHER WANTED FOR SCHOOL SEC Tion No. 6, Huntley. A qualified teacher, female, Duties to commence January 1st. 1975 Apply stating salary to John Carter, Sec Treas West Huntley. P. O. Ont. 1359-2



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