The Catholic Record.

LONDON, SATURDAY, OCT. 3, 1903.

CHEAP MAGAZINES.

Some time ago we had oceasion to visit the shop of a Canadian who deals largely in books. While there our attention was attracted by what seemed to us an enormous number of magazines, nearly all from across the border-of all shapes and prices from 5 cents to a quarter of a dollar and more, adorned with pictorial devices to allure us into purchasing them, abounding in illustrations, some of which we thought would make a respectable pagan sit up and wonder. There they were multi-colored, and fresh from the press, awaiting the public. We ventured to ask if they would find purchasers. "Yes-most of them," replied our friend. The cheap magazines with its chit-chat about celebrities of political and stage life is snapped up by the young who see things through the glasses of inexperience or conceit, and by the old who have not, we suppose, developed paresis fully enough to warrant them being taken into custody. The pretentious prints which furnish in lieu of criticism full-blown adjectives in eulogy of this or that author who happens to be in the public eye for the time being, have also their friends,

It is futile, we know, to protest against magazine sucking. Magazines heart, and because they are ladies apare here to stay-at least we may be sure that if the present ones should go out of existence, their places would be filled by others equipped just as ingenuously for the capturing of the dollar.

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However we offer no objection to them at this writing save that they beget in those who use them as a steady diet, a shallowness of mind and an inability to take to serious reading. We except, of course, the conservative periodical, which is contributed to by authors who write for the cultured. We refer at present to the cheap magazine with its dreary fiction, machinemade poetry and crude disquisitions on questions of the day. And these prints | rest. go into every nook of Canada. One sees them in households, in the cars, in the hands of the adult and of the youth. We are enveloped by them in an atmosphere of United States ideas. The praise of their institutions are continually sounding in our ears, and their eminent men, due to excessive advertising, dwarf our own great citizens.

CANADA A GLORIOUS COUNTRY.

Our children get into the way of thinking that the avenues of success lie fair before him who adventures across the border. Some of them go thither and find the dream true; others -and they are in the majority-encounter but misery and hardship and harness themselvs to labor for nought but a pittance. We are, we fear, betimes in danger of forgetting our own history. Yet we have a past rich in deeds of heroism and a future that we may well hope shall not be without honor. The country has resources and possibilities to afford abundant scope for the labours and talent of generations to come. But laudation of the alien and the things which belong to them betrays us into whining about this country being played out-the small prospect of advancement it offers -into the contemptible pessimism which but ill befits the citizen of a free

AN INTELLECT-DWARFER. But the omni-present magazine is a menace to the development of the intellect because it breeds a distaste for anything that requires an effort to be understood. We are not bumpticus enough to advise adults against its intemperate use. They dislike fuss, and moreover the skimmer resents the imputation that his knowledge is not profound. But we can do something with the children. The parents who recognize their responsibility in this respect will try to provide good literature for them. It was formerly the custom in some families for fathers to read aloud every evening a few chapters of some good book for the instruction and amusement of his boys and girls. And these children acquired a taste for reputable literature. They are not able perchance to grasp the full significance of the utterances of a great author, but they have been taught to pass by the printed word that is ignoble and to so respect their souls as to not leave them at the mercy of every scribbler. The great breakwater to our mind against the waves of drivelling idiots as to be influenced by magazinedom is the family.

THE CATHOLIC SPIRIT.

We may in writing thuswise be 2 trifle behind the age, but we cannot help thinking that if we make no endeavor to shield the young from much of the stuff that goes by the name of fiction, and from the pictures which stimulate the least noble of their proclivities, we are in danger of having a members of religious communities. We know that. Our boys, however, are Catholics, and should be given every opportunity to take a grip of the Catholic spirit. And that spirit is austere. It means work and conflict enmity to the cynicism and impurity of the world. We have progressed somewhat, but the way to peace and happiness still leads through the gates of self-denial, of defeat and of victory. Keep our boys innocent so long as we may. Good books to, and when the day comes for them to begin their work we may deem them not weaponless against the enemy and have the consolation of knowing that we have not been recreant to our duty in regard to them.

A VEXED QUESTION.

Just now the servant problem is agitating the grey matter of some of our thinkers. There are estimable ladies doubtless who take this matter to proach it with courtesy and tact and charity. Well the others who, though versed in the rules of etiquette, lack the one thing that is the touchstone of gentility, try to part company with the idea that a servant is a species of wild animal that must be subjected to a weird system before it can be domesticated. Thoughtfulness will work wonders. Servants are just as human as the kind people who frame rules for their benefit and object as strongly to supercilious patronizing. And the correspondents who favor us with communications on this subject should devote their strenuousness to other views and give us a

SOCIETY HELPERS.

growth of the Y. M. C. A. in the various towns of Canada. The explanation, however, is not hard to find. The Y. M. C. A. receives the enthusiastic support of our separated brethren, and, incidentally if some of ourselves who think that membership in Protestant organization is the best way to worldly advertised, as the reader may well imagine. It is wonderful how few Catholies there are in the mountains of North Carolina. For instance, in all Morth Carolina. Y. M. C. A. receives the enthusiastic advancement. It is assisted by the hearty co-operation and sympathy of is located — there is not perhaps one hearty co-operation and sympathy of some of our prominent citizens. Speaking from observation we must say that more than once have we been editionally to Catholic teaching. They are thoroughly independent, that more than once have we been edified by the interest they display in the and so honest that lying and stealmembers, and their efforts to procure them a place in the community. We know of one individual who is the truest kind of friend to young men. He gives them not only advice-though he does not dole out this ponderouslybut the hand of fellowship. He shows them-because he has tact-and appreciates the joyousness of self-sacrifice that he is at their disposal in all things reasonable. We do not know anything about the state of the funds of the Y. M. C. A., but the organization that can count upon the devotion of its friends is rich enough to meet any emergency. But may we say that of our organizations? Are our leaders conspicuous for their sympathy and co-operation with our societies? We do not think so. Most of them wake up indeed and realize our existence just before a general election, and then begin to tickle our ears with honied platitudes. But during the rest of the time they ignore us, or at least never seek to remove this impression. Yet, what good they might do were they to throw off the pagan "don't care" air and prove themselves our neighbors. So let us hope. One thing, however, our friends should learn is that we are not so simple as to attach any significance to the pretty compliments they pay us on occasion, save that they are prompted, as a rule, by self-interest. The man who abandons his Tin Gods for the time being to tell us of his admiration for our societies will bear watching. Nine times out of ten he wants us to butter his political bread for him. He desires to use a society for which he cares nothing, to further his political schemes. We have our shortcomings, but we are not such

STIRLING TESTIMONY TO CANADA.

Speaking on the occasion of his reeiving the degree of LL.D. from the University of Toronto, Lord Strathcona said that " Canada is a country worth

working for. " These words, coming from a man who has amply demonstrated by his own career that Canada is not niggardly in race of degenerates. But boys are not rewarding grit and persistent industry, ought to make an impression on the youth of the country. It may be said have not? that it is easy for one in affluence and honour to advise those who have none of these things. But this testimony to Canada is the testimony of one who knows what toil and privation mean-who has met and vanquished obstacles that search the soul-the tribute in a word, of a man who loves Canada because he knows it and beholds it in possession of every quality that can and good example will help them there. appeal to the patriotic heart. What contrast between those encouraging words of a veteran who has done things, and the whining-contemptible whining-of those who do nothing !

Canada is a country worth working for. The foundations of its nationbood rest upon respect for and integrity of the law and the sanctity of the family. the law and the sanctity of the family. For us the duty and the privilege of preserving these foundations inviolate and immutable,-building thereon the fabric of nationality which can, and should, be adorned with all things that befit a free and Christian people.

NON-CATHOLIC MISSIONS.

On our way home from the Conven-tion Father Irwin and myself stopped at the little mountain town of Cranberry, N. C., to give a mission to non-Catholics. Cranberry is situated on an elevation of 3,250 feet above sea level, possesses a most delightful climate, and opens up some mountain scenery which is simply entracing. Our first appearance at Cranberry was not greeted with any boisterous welcome. The brass band did not turn out to greet us, and the first native we met in-formed us, with an emphasis not to be mistaken, that they allowed no Catholics in that part of the country. As Father Irwin and myself would be only rather fruin and myself would be only too glad to die martyrs to the faith, this information did not particularly displease us, and we found upon examination that it was untrue. The only hall in the town was cordially given us free of cost, and the owner—the principal merchant of the place—attended A correspondent writes us expressself to see that all was made as coming astonishment at the remarkable fortable as possible. We wrote out notices of the mission

and tacked them up at various places. We then borrowed a bell and went ourselves through the village ringing the ing are little known. One Superior Court judge informed me that in one mountain county in which he had held court for twelve years, he had never had a case of larceny. The truth amongs such a people ought to make quick pro-The truth amongst

cess for that part of the country. When we left we had some half-dozen persons under instruction.—The Missionary.

NOTED CONVERTS. The papers are now so filled with the stories of conversions that these interesting life pictures have lost, to some extent, the element of novelty. The time was, and not very long ago, when the conversion of one who was in ever so conversion of one who was in ever so small a way known to the public was heralded with large captions, and given a prominent place in even the most prominent dailies; and these stories were read with eager interest by every one. To become a Catholic no small step for any one who had public interests at stake. It placed one on high as a target for abuse. It one on high as a target for abuse. It subjected one to a great deal of hostile criticism, and so strong was the feeling of antagonism to the Church that a suffered not a little in the estimation of his friends and in his business prospects.

In many places this is now all changed. The stream of converts is getting so large and it is bearing on its bosom so many that the public is tak-ing it as a matter of course. Now it is only those who occupy some very high social position, or are very prominent in public office, or whose position in the intellectual world is so prominent that their intellectual world is so prominent that their intellectual conviction influ-ences a large crowd of followers, that we read of in the daily press when they come over to Rome. Along with these come over to Rome. Along with these is a vast crowd of the ordinary people who come quietly to near at-hand priests, are personally instructed in their catechism, and individually make their submission to the their submission to the old Mother Church .- The Missionary.

Everything is possible; but without labor and failure nothing is achieved.

THE REAL PRESENCE. Philadelphia Catholic Standard and Times,

IV.

Following is the full text of Very Rev. D. I. McDermott's fourth sermon at the Church of Our Dady of Mercy: "When you come therefore together into one place, it is not now to eat the

Lord's Supper.
"For every one taketh before his own supper. And one indeed is hungry, and

another is drunk. "What have you not houses to eat and drink in? Or despise ye the Church of God, and put them to shame that

"For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread.

"And giving thanks, broke, and said:
This is My body which shall be delivered for you: this do for a commemoration of Me.'

"In like manner also the chalice after He had supped, saying: 'This chalice is the new testament in My blood: this do ye, as often as she shall

blood: this do ye, as often as drink, for the commemoration of Me.

"For as often as ye eat this bread and drink this chalice, you shall show the death of the Lord until He come. "Therefore whosoever shall eat this bread, or drink the chalice of the Lord

the chalice.
"For he that eateth and drinketh un-

worthing, eateth and drinketh judgment to himself; not discerning the body of the Lord."—I. Cor. xi., 20 29.

In the sermon preached on the Real Presence last Sunday evening, we saw that there is a right way and a wrong way of looking at religious doctrines. We saw that these doctrines transcend the powers of human intelligence to the powers of human intelligence to prove or disprove them; that they emanate from the invisible world of which the senses and reason can have no knowledge except through revela-tion; that, therefore, it would be a monstrous assumption for man to sit in judgment on divine truths; that this would make the testimony of man greater than that of God. We saw that the office of reason was not to decide whether mysteries of faith were possible or impossible, true or false, but only to ascertain whether they were divinely revealed or not.

We saw that those who look only at the difficulties of the doctrine of the Real Presence soon lost sight of Christ's divinity, whereas those who look at Christ's divinity are not troubled about Christ's divinity are not troubled about the difficulties of the doctrine; that those who doubt this doctrine ask, with the Jews and disciples: "How can this man give us his flosh to eat?" whereas those who believe it say, with the Apostles: "We have known and believed that Thon art, the Christ, the believed that Thou art the Christ, the Son of God;" that, consequently, the rejection of this doctrine involves the denial of Christ's divinity, that the acceptance of this doctrine involves the confession of His divinity. In a word, we saw that this doctrine leaves two we saw that this doctrine leaves two alternatives to those who seek the truth at the lips of our Lord; that of following the Jews and disciples who at Capharnaum abandoned Christ forever on account of the difficulties which seemed to them to render impossible His promise to give them His flesh to eat, or that of following the Apostles who or that of following the Apostles who adhered to Christ at the Capharnaum despite the difficulties of this promise. To believe, then, the doctrine of the

Real Presence, we have only to believe that Jesus is the Christ, the Son of God, because we know beyond the possibility of doubt that He tanght it. We know this from the fact that the words of promise were understood literally by those who heard them; literally by those who heard them; that when Jesus and disciples murmured against them that Christ insisted that they should be understood literally, defended this interpretion of them and allowed the multitude who objected to it to separate forever from Him rather than modify it. We know this from the fact that the words of institution when considered in themselves as well as in relation to other texts bearing on this subject cannot be properly understood in any but a literal ense, and also from the fact that tory shows that they have from the first been understood in that sense. know this, too, from the words o This Apostle, miraculously called to the ministry after Christ' ascension, tells us that he was not taught of men but of God; that he received this doctrine from heaven. In the text St. Paul says: "For I have received of the Lord that which also I Since Christ, then, delivered to you." Since Christ, then, continued to teach this doctrine after He had left this world, we too can look up and hear, as did St. Paul, Christ from His throne in heaven teaching this doctrine; we can say with as much cer-tainty as the Apostle of the Gentiles said, that we too have received this doctrine from the Lord. And God grant that we may ever fully appreciate the words "received from the

NOTHING WANTING TO PROVE THE

While, then, there is nothing want-While, then, there is nothing wanting to prove that our Lord Jesus Christ taught this doctrine, while the evidence on this point is sufficient, while it is conclusive; nevertheless, if we had nothing but the evidence bearing directly on the truth of the doctrine, we would feel as if something were wanting, as if feel as if something were wanting, as if something more should have been said or written about the Eucharist, not in-deed to prove its doctrine, but to show that the Apostle's and all true followers of Christ not only believed what Catho-lics to-day believe concerning this

ciated it; that they made eye and ear, hand and heart serve it; that they offered it the best gifts of body and offered it the best gifts of body and mind; that they made sacrifices for it; that they so loved our Lord in this sacrament that they took all possible pains to make themselves worthy of Him, all possible precautions to preserve and protect the Eucharistic species from even unintentional profanation; they that held as guilty of the greatest crime and deserving of the severest punishment those who wilfully desecrated this sacrament.

desecrated this sacrament.

From the fact that men usually place a precious gem in a setting worthy of it, we can argue from the richness of the material and the elaborate workmanship of the setting to the value of the gem. From the fact that men usually place their treasures in well protected places, we can argue from desecrated this sacrament. protected places, we can argue from the size and strength of the vault and the number of its guardians to the extent of the riches it contains. From the fact that men inflict penalties that bear some proportion to the offense committed we can argue from the severity of the punishment to the heinousness of the crime and the dignity of the perof the crime and the dignity of the person injured by it. In like manner we can argue from the devotion exhibited towards the Blessed Sacrament, from the treasures lavished on It, from the protection afforded It, from the punishment decreed against those who profane It, from all these we can argue that men believed in the Real Presence

that men believed in the Real Presence at all times since Christ instituted the Holy Eucharist.
Christ says: "Where thy treasure is, there will thy heart be also." What a man prizes highly, he guards assiduously, he parts with reluctantly, and he punishes relentlessly those who injure or destroy the object of his affection. In this way, too, does God act. He tells In this way, too, does God act. He tells us that He guards as the apple of things that are dear to Him; that He punishes those who touch those things as those who touch the apple of the eye. Thus whenever God committed to the keeping of men anything singular in divine benediction He gave the most adequate and minuteninstructions concerning the means not only of honoring but also of preserving it from desecration and destruction, as is evinced in the care of the Ark of the Covenant which contained the tables of the law and some manna. That Christ also did this is evident from the injunction: "Give not that which is holy to dogs; neither cast your pearls before swine, lest they trample them under their feet, and turning upon you they tear you."
(Matt. vii., 6.)

Since, then, we contend that Christ promised to give men His flesh and His blood; since we contend that He fulfilled this promise; since we contend that Christ gives us His body and His blood in the Eucharist, there ought to be in the Scriptures some instructions as to how men ought to demean them-selves towards our Lord in this sacra-

ment.

If, then, we are asked: Where are the dispositions prescribed for its worthy reception? Where are the laws to protect this treasure of treasures, this holy of holies, the Body and the Blood of Christ from profunction? Where holy of holies, the Body and the Blood of Christ from profanation? Where are the penalties decreed against those who are impious enough to profane it? We have only to tell those who ask these questions to listen to St. Paul hurling, as it were, the very thunderbolts of God's wrath against those who unworthily receive this sacrament, charging them with being guilty of the body and the blood of the Lord, declaring that the eat and drink judgment (as the Catechism says), damnation to themselves because they discern not the body of the Lord, because they do prove themselves worthy of the

THE TESTIMONY OF ST. PAUL. The voice from out the burning bush, commanding Moses to approach unshod to listen to God, does not compare in dread import with the words of St. Paul commanding reverence be paid the Eucharist, prescribing the dispositions for its worthy reception; the lightnings encircling the majesty of God on Sinai are not so terrible as the awful words of St. Paul accusing those who unworthily receive the Eucharist of the most heinous crime and pronouncing the direst penalty against

them. Now, St. Paul could not accuse of these crimes those who profaned the Eucharist if It were a mere figure of Christ, if Its reception were a mere act of faith in the atoning merits of Christ's death. In the Old Law there were types of Christ and of the Eucharist; nevertheless, no one, not even our dissenting brethren, would accuse those who in a state of sin eat of the paschal lamb or of the manna, of being guilty of Christ's body and blood because they profaned these types of the sacrament of the New Law; they would, indeed, be guilty of sin, but not "guilty of the body and blood of the Lord.

Our dissenting brethren deny the sacredness of images, condemn us for showing them too much respect; they accuse us of being too much influenced by their contemplation. While we hold in the profoundest reference the image of the crucified Christ, while we regard in intentional indignity offered it as a an intentional indignity offered it as a grave sin, while we accuse those who profane the crucifix of sinning in their hearts against Christ Himself, just as a man who wickedly desires the death of an enemy commits murder in his heart; nevertheless, we would no more dare to accuse them of being guilty of the body and the blood of the Lord, of sinning against the person of Christ, than we would think of trying to convict as guilty of murder him who only desired

the death of an enemy.

There can be no better representative of a person than a statue. Statues It will always be grateful.

sacrament, but also that they appre- have so fully represented kings that they afforded as much as the king's peroney anorded as much as the king's person refuge, protection to those who reached them before being apprehended by justice. So fully identified with great ones are their statues that enemies have shown disrespect to them, have wreaked yourgange on them, have have snown disrespect to them, have wrecked vengeance on them, have hanged the great ones in effigy when unable to touch their persons or afraid to do so. While the profanation showed dispersors to the displayer of the state o disrespect to the dignity, contempt for the authority, and hatred of the indi-vidual, never was it heard that the profanation of a statue was punished as a crime against the person represented by it. A statue may represent the dignity, the authority, the influence of

its original, but never his person.

When the populace defiled a statue of Constantine in order to manifest of Constantine in order to manifest their displeasure at a law which he had enacted, his courtiers endeavored to persuade the Emperor that the indig-nity offered the statue was an insult to his own person, and should, therefore, be punished without mercy. While his countiers argued in this way, this wise be punished without mercy. While his courtiers argued in this way, this wise prince disproved their charge and silenced their clamors for vengeance by drawing his hand across his brow and saying as he showed it to them: "There is no filth on my face." The words, then, "guilty of the body and the blood of the Lord" can have no meaning of the Lord" can have no meaning if the Eucharist is only a figure of Christ, if He is not really present.

NOT DISCERNING THE BODY OF THE LORD. Again, the Apostle tells us that those who unworthily receive the Eucharist eat and drink judgment to themselves because they discern not the body of the Lord. In these words St. Paul tells us that the most awful St. Paul tells us that the most awful penalty which can be visited on a soul will be meted out to those who profane the Real Presence, i. e., that they shall eat and drink judgment, damnation, because they discern not the body of the Lord. "Not discerning the body of the Lord." Let us ascertain the menning of this sentence. The dictionary tells us to discern means to see the difference between things which see the difference between things winder under some aspects seem alike, but under other aspects are entirely differ-ent, as, for example, the difference between right and wrong, good and evil-

As an illustration of the meaning of the word "discern" let us take the contents of an assayer's laboratory in which there are ores both of the pre-cious and the base metals. To the inexperienced eye these seem so much alike that the ores of the base metals might easily pass for those of the precious metals. If, however, a man be sent into that laboratory and told to act discerningly, he would be expected to discerningly, he would be expected to notice the difference between objects which resemble one another, but which are intrinsically different; he would be expected to separate the ores of precious metals from the ores of the base, because silver and gold are not only more valuable than iron and copper, but are destined to serve other purposes. This illustration will enable us This illustration will enable us poses. This illustration will enable us to understand St. Paul when he says: "When you come, therefore, together in one place, it is not now to eat the Lord's Supper."

In the church at Corinth there were

two tables, that of the love feast and that of the Lord. The Apostle, in the text, is endeavoring to correct abuses which he characterizes in severe terms He bids the Corinthians to mark well the difference between the two tables the dilicerence between the two tables, to discern that of the Lord from the table on which there is only food for the body; he enjoins them to prove themselves in virtue in order to receive worthily the body and Lord, telling them that many "eat and drink judgment to themselves, not dis-cerning the body of the Lord." Now the body and blood of the Lord, if they be not really present, can no more be discerned from the foods on the table of the love feast than silver and gold can be discerned from irm and copper if there be in reality no such metals as

if there be in reality no such means as silver and gold.

The A postic also in the text tells us:
"Whosoever shall cat of his bread and drink of his chalice unworthity, shall be guilty of the Body and the Blood of the Lord." While the unworthy restricted the control of the Lord. The segment is a grave ception of any sacrament is a grave sin, a sacrifege; while every sin crime against our Redeemer and inflicted on Him its own peculiar pain for in His own body on the tree He paid the debt due for every sin; nevertheless, neither he who sins in receiving any other sacrament unworthily nor he who sins against the mystical body of Christ can be said to be "guilty of the body and blood of the Lord." This phrase has a very precise meaning and very restricted application. Scriptures prove plainly that it applies to a crime similar to that w Judas, the Jews and Pontius Pilate committed in compassing Christ's death. When Pilate was, by the threatened loss of Cæsar's favor, coerced into sentencing Jesus to death he disclaimed all responsibility for the crime by publicly washing his hands and saying: am innocent of the blood of this just Man." So well did the Jews understand the significance of the ceremony and the meaning of the words that they immediately relieved Pilate of the responsibility of condemning Christ to death, and assumed it themselves by crying out: "Let His Blood be upon us and upon our children." TO BE CONTINUED.

At Their True Worth.

The spirit of faith teaches us to value things as God values them. To prevent one mortal sin is a greater work than to make a fortune. To induce a soul to make earnestly the morning offering even once is to render a service to the Sacred Heart for which

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ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMMINGS,"

"TANGLED PATHS," "M
BROOKE," ETC., ETC., ETC. CHAPTER XIV.

PAGAN GRIEF-ONCE MORE AT HOME-A SENSATION.

Early next morning, just as Fabian was preparing to go to the villa for the Fahiar purpose of arranging a pretty device he had thought of for Claudia's welcome home, a servant appeared, and announced that a person was waiting in the vestibule—who said his business was urgent—and requested to see him. Fabian had been expecting ever since he awoke that morning, to get some intelligence from the agent whom he nad commissioned to ascertain when Evaristus was incarceated, and if pos-sible, to save him; he was not sursible, to save him; he was not sur-prised, therefore, to see the lawyer himself, whom he received with grave courtesy, while his countenance ex-pressed a questioning anxiety, of which he was scarcely conscious.

After both were seated at a table of

carved citrean wood, upon which lay scattered implements of writing, and unanswered letters, with one or two volumes of favorite authors, the lawyer without any preliminaries, entered at once on the business which had brought him. He related briefly that he had lost no time in entering upon a careful soarch for Evaristus. What made it so difficult, was the great number of per-sons that had been arrested at the same time, and a certain secrecy which had been thrown around his arrest, on account of the popular sentiment in his favor. The lawyer stated that he did not succeed in discovering to which of the prisons he had been conveyed until after midnight, when he at once directed his efforts, by application to the proper officials, to procure access to him. This involved a delay of several hours; and when at last, near day-dawn the speaker found his way to the prison and showed the order for his admission, he was informed that he was too late Evaristus had been executed. The bes thing they could do, after receiving a secret bribe, was to direct him to the place where the offender had paid the forfeit of his life.

'Here," added the lawyer, "I was not too late. It is true he was past re call, but I learned the particulars of his end. They first bound him on the wheel of torture, but before setting it in motion they tore out his tongue with with red hot pincers—"
"Enough!" interrupted Fabian,

"Enough!" interrupted Fabian, raising his hand from the table on which it rested, and dropping it again. while a sick faintness nearly suspended the action of his heart.
"I secured his body," began the

other, "supposing—"
"That is well. It is what I would have most desired, all else hav failed," Fabian quickly responded. "What disposition shall we mak desired, all else having

"Deposit it in my family tomb on the Appian Way," said Fabian, opening a cabinet, and taking therefrom a bronze key, which he gave him. "This will

"Thy request shall be faithfully attended to; but shall the remains b

I can have it done secretly, if such be thy wish."
"No," said Fabian, remembering to

"No," said Fabian, remembering to have heard, among other things, that the Christians did not burn the bodies of their dead, and inurn their ashes for burial. "No: there is a new coffin of Assian stone there. I bought it when I was at Assosa in Troas, two years ago, intending it for my own interment. The stone has peculiar properties, from which one does not shrink as from has been said that the Assian stone, much used by the ancients for sepulture, had the property of consuming the body forty days after interment, whence it received the name of sarco phagus—flesh-eater.) Evaristus was magus—flosh-eater.) Evaristus was my friend, and to give him his last couch is all that is left for me to do, Spare no expense for five lime Spare no expense for fine linen, spices, or whatever may be needed. There may be danger in carrying out my wishes; should it be so, the fee shall be in preportion to it."

"Thy instructions shall be obeyed to the lawyer.

the letter," answered the lawyer, fixing a look of keen scrutiny Fabian's face as he turned a moment to lay his hand on the head of his favorite dog—a gigantic hound—who had quietly entered and taken his station beside his master, fixing his great eyes, full of latent fire, upon the stranger questioning, threatening expression.
"I am satisfied, by what thou hast

already done, that they will. Be quiet Tito! A gentleman's dog should know his friend from a foe," said Fabian, grasping the brute's metal collar, as, growing restless, he crouched as for a spring.

Then Fabian and his visitor separated, the latter impressed with some strange ideas growing out of the interview. "Is it friendship only," he asked himself, "that induces this noble Roman gentieman, a worshipper of the gods, to give honored burial, among his own ancestors, to a martyred Christian? Or has he some secret motive, deepe and more sacred? Has the truth of Christianity, and the example of Evaristus, opened his eyes and touches; he istus, opened his eyes and touches; heart?" The man could not tell; he heart?" The man could not tell; he had dared ask no questions, for he was himself secretly a Christian—one of those who concealed their faith that they might better serve the suffering members of the persecuted Church—and lived in almost hourly expectation of being called upon to shed his blood in testimony of his faith. Was not this a living martyrdom of charity, as a living martyrdom of charity acceptable, if not so glorious, as brief, sharp pangs of the rack, the fiery torture, and the fieree, sudden agony, that as by a single blow changed the mortal struggle into an immortal

Left alone, the smothered emotions of Fabian's passionate Southern nature burst through all restraints, and in tones of blended rage and grief he exclaimed, bitterly:

" And is this the only reward Rome could find for thee, my Evaristus—to drag out thy eloquent tongue and shatter the silver trumpet that sounded her fame! Gods! are ye gods, to look down indifferently upon a crime like this?"

Grief was new to Fabian; he flattered himself that the philosophy he had adopted held him above the discordant passions of life; but found, to cordan passions of the box of the his shame, that, like snow-crusted vol-canic fires, they only waited the oppor-tunity to burst into flames. He felt beaten by his own weakness, and thought a more lofty fortitude would have made his grief worthier of its have made his grief worthier of its object. He also realized for the first time how utterly futile and wasted is all conflict with the decress of Fate. He had nothing that reached higher than his head to look to for comfort or help; there was nothing in the theories and apothegms of the philosophies he had studied that could give strength or solace to the troubled mind, or tranquillity to the fevered brain; so, pagan that he was, he relied, upon the re-sources of his own noble nature to live out his life as best he could, while h buried his sorrow deep in the sacred Places of memory.

Fabian plunged his head in a vessel

of cold, perfumed water, and, throwing himself upon a couch, took up a volume, which proved to be his favorite "Æneid," and sought to regain his usual tranquillity in its noble and poetic conceptions; then, when concious that his composure was entirely restored, he wrapped his toga about him, descended to the street, where him, descended to the street, where his chariot still awaited him, quickly mounted, and drove to the villa on the

Aventine. About the same hour in which Fabian was passing through the ordeal just described, Nemesius had left Rome to make his daily visit to the camp of his legion, and, without an object—only that it was a delicious day, and he wished to prolong his ride-he took the Urban road along the Viminal. As he approached the house of Hippolytus, he could but contrast its present quiet with the uproar and strife that yester-day reigned in its neighborhood. The day reigned in its neighborhood. sun shone brightly on its grim tower and touched with emerald sheen th ivy creeping over its dark walls; birds careered above it. glad under the blue sky and golden light; and odors of mingled sweetness filled the air with subtle incense.

There was a solitary old beggar, There was a solitary old beggar, clothed in tatters, sitting on the lowest step of the portico, as if to rest and gain breath before resuming his journey. Nemesius thought he had never beheld so miserable an object; perhaps because he saw this one singly, without others around to divide his attention The mendicant's cheeks were hollow and pallid; his large black eyes, sunk far back in his head, were dim and wandering; while his hands were so palsied that the staff he clasped carcely supported him.
Suddenly, from a door under the

portico, a young slave appeared, with a small loaf of bread and some scraps of meat, which he hastily thrust into the beggar's hand, quickly covering them with his tattered cloak, whispered a few words, and was turning to go back into the house by the way he came out was seized, pinioned, and dragged away by three men, who had followed him, and laid in wait to capture him as he returned. At the same moment two others laid violent hands when he on the beggar, who piteously pleaded for mercy.

Nemesius drew rein, and reminded the brutes that, the man being too old and feeble to offer resistance, such rough force was not necessary.
is his offence?" he asked. What

the heart of Nemesius, farther and deeper than all the rest, which had touched his naturally humane instincts; for he thought of his own sightless one, and quickly said:
"Release him to me; I will charge

myself with his support."
"We dare not. He is the slave of "We dare not. He is the save of Hippolytus. His son stole the food he gave him, and both will be punished for the crime," replied the leader, in rough, positive tones. Nemesius knew that a Roman master

held the power of life or death over his slaves, and that no man had the right to come between them and his authority; but beyond this—although ownority; but beyond this—atthough own-ing several hundred slaves himself—he was not acquainted with the various methods by which their offences were usually punished, having deputed their management to a factor, and given him-self no trouble concerning them.

" Will not his age and blindness pro cure some mitigation of his sentence?"
he asked. "But where is Hippolytus?
I will speak to himself: he knows me."
"He has gone to Rome; the Emperor
sent for him this morning; and it would be of no use if he were here, he is s enraged at the outbreak of yesterday. This old rogue will be starved to death, or cast from the tower of the Esquiline One of the punishments inflicted on refactory slaves,) whichever Hippolytus decides. He and his thief of a son can comfort each other in the dungeons below. Come ! get along, old wretch

We've wasted time enough already."

But the miserable old creature wa paralyzed by terror, hunger, and age combined, that on attempting to move he fell. The man seized him roughly, bore him down into the carvernous, gloomy dungeons, where the refactory slaves were manacled, and, throwing him upon the rugged floor of rock, they left him to die or recover, as Fat

m'ght decree. Nemesius t touched the sides of his horse with the spur and galloped away, wondering where lay the fault of the times that could produce results like these. He had spent his life in camps, and in active military service in the horse with the spur and galloped away,

foreign wars, and was ignorant of many things of civic polity, which excited his wonder when his observation was directed to them. He pitied the aged beggar, and would—for the love of his blind child—have given him refuge and support, but had been prevented by an arbitary law. Then he remembered arbitary law. Then he remember that, in the past, filial devotion been more than once rewarded and im-mortalized by the Romans: that it was virtue which ranked high in their ethics; and yet before his very eyes that day the virtue had been construed into a crime, to be followed by death instead of freedom and award. Truly, he thought, there must be more twofaced gods than Janus for such inconsistencies to rule, and the old sage Lentulus was right in declaring that the nobler qualities of the Roman charac-ter had fallen to decay.

The house of Hippolytus seemed destined, all at once, to become the scene of extraordinary excitement; for towards noon another prisoner, guarded by soldiers, and attended by a jeering crowd, was conducted to its gloomy dungeons—the same one Nemesius saw only yesterday, borne along by a furious mob, and consigned to the Mamertine
—the Christian Deacon, Laurence; his dark eyes radiant now as then with ineffable joy, his beautiful face tinted by the warm suns of his native Spain, neither pallid nor affrighted, but glow-ing with the divine light from within.

It was to procure this transfer that It was to procure this transfer that Valerian had commanded the presence of Hippolytus, believing that, if placed in his power, the latter could, by means fair as well as foul, wrest from Laurence the secret as to where the treasures of the Christian Church were concealed it having been reported that he held charge of them. He was to be offered life, freedom, and honors, if he com-plied, and made the slightest sign of homage to the gods; if not, death by untold torments awaited him. Hippoly-tus, and the prefect who was instrunental in his arrest, were to share in the spoils, if success efforts.

Unresisting, the Christian Deacon was urged on with brutal force, down steep, dripping stairways, along dark, narrow corridors, until the iron-plated door of the lowest dungeon, where the refractory slaves were confined, was reached; the grim turnkey opened it, and he was thrust in among the furious, lowling crowd, which in its impotent rage was ready to expend its violence on any new object that presented it

By the momentary glare of a torch as he entered—for, except a faint glim-mer from a grating in the corridor out-side, daylight was excluded—Laurence saw a youth supporting on his breast and upholding in his strong arms an aged and apparently dying man. denly the torch was extinguished; the great door clanged to; the heavy bolts were shot into their sockets; confused yells of despair and frightful imprecations arose within in a wild roar. what cared soldiers or guards? It was what cared soldiers or guards? It was all a thing of too common occurrence to disturb them in the least; they had obeyed orders, and it was for those who had broken the laws to suffer, not for them, who " meant to eat when hungry, rest when tired and drink and be ry when their work was done.

"Here let Thy servant reap some sheaves for Thee, O Christ!" was the prayer that ascended from the soul of the Deacon Laurence, as, moved with divine charity for the benighted creatures around him he sank on his knee upon the flinty rocks to implore for them spiritual light, and mercy which

they could not hope from man.

It required faith as divinely strong as that of Laurence to ask in hope th conversion of those ignorant, degraded, beggar, in quavering tones of weakness, "I have committed no offence. I am starving and blind: and my son, who, like myself, is a slave of Hippolytus, brought me some scraps of food that would have been thrown to the dogs. I lived past my usefulness, and went blind, and then I was turned out to beg my bread. Oh! sir, pity me!"

Blind! That had appealed direct to the heart of Nemesius, farther and deeper than a!! Are the limit of t

for the lovely blind daughter of Nemesius to go back to her beautiful home on the Aventine. At the moment the chariot, which bore the Princess Vivia, Claudia and her faithful Zilla, reached the great bronze gates of the avenue, the sun was low in the west, the sky suffused with delicate drifts of color a transparent, luminous mist pervaded the air; and the summits of the long mountain range, stretching southward, were crested with a shimmering line of gold. It seemed as if the heavens had garnered their loveliness wherewith to crown the dying day.

Fabian, who had spent a busy day at the villa, was waiting at the entranc of the avenue to receive them, with Grillo, around whose neck hung a huge garland of daisies and scarlet poppies, under which the silver bells of his collar jingled, and which he appreciatively lar jingled, and which he appropriately.

Saluting the Princess with tha sauve, deferential manner in which h was so perfect, Fabian asked her perto transfer Claudia from her side to Grillo's back, to which she gave a kind, ready assent; whereupon he gently lifted her from the chariot, and placed her on the saddle. She was trembling with joy at being once more at home to stay; and to be met by Fabian, and actually seated on Grillo's back, proved such a realization of her dreams, that it made her almost gasp for breath. But this was not all; for, as if to crown her happiness, Nem now joined them, and, having cordially welcomed his guests, he dismounted to embrace and speak low, loving words to his darling, which were for no ear but her very own. Oh! the happine but her very own. On: the happiness of it—to be at home; to have around her the ones she loved best on earth; to feel the caressing touch of their hands, and hear their tender words! Then came the bitter thought, stinging her with sharp pain, that she could n ee them for the darkness-the dread-

grief to reach the hearts so dear to her

"This is our Queen returned to her kingdom, my cousin the Princess,' said Fabian, with his irresistible smile to the Princess Vivia; "and, if it please thee, she will take the lead to-

Let us have no ceremony whatever, Fabian; it would mar ail my enjoy-ment of the unrivalled loveliness ment of the unrivalled loveliness spread out around me, and which I now see for the first time. No wonder the child's heart grew homesick! And it is as beautiful as the rest to see her on that mouse of a donkey, the like of which I never beheld," answered the Princess, beaming with smiles.

The little procession started, Claudia's hand in her father's as he Claudia's hand in her father's as he walked beside Grillo, when Fabian, who was in advance, waved a branch of brange flowers over his head, at which signal a sudden shower of rose-leaves fluttered down upon them as if out of the sky; and at the same moment a choral peasant-song of welcome floated out from the tree-tops, filling the air with wild, sweet melody, which alternated with the clear tenor of the showare, that was as distable in tops signal a sudden shower of rose-leave choragus, that was so flute-like in tone as to be distinctly heard from end to

On every over-reaching bough of the old chestnuts was perched one or more of the young slaves of the villa, in whose Southern hearts the love of music was an inherent gift, and a passion for anything spectacular as natural as the breath they drew. Each one was provided with pannier of rose-leaves and, having been drilled by Fabian, they performed their allotted parts with the most enthusiastic spontoneity Wishing to make Claudia's welcome home one that she could most enjoy, he he had devised this, which she could both feel and hear.
"Oh, Fabian!" she exclaimed, as

the fragrant snow of rose leaves fell over her face and hands, "what is it fluttering down so lightly upon me? And those voices, and that one voice like a flute in the air !" "There are in the air, my pretty one

-some strange birds that I snared, which not only sing, but scatter rose-leaves to welcome thee back," he ans-

wered, laughing.
"Birds! Oh! Fabian, do birds sing verses ?'

verses?"
"Mine do," he replied; "and they shall sing for their little lady whenever

she wishes."
"Oh! my father! how sweet it is to tremulous tones; then she laughed, and stretched out her hand to Fabian, which he bent over and kissed. "Thou art always so good to me, Fa-bian; and I love thee!"

"Listen, Fabian!" exclaimed Nenesius, as the sweet tenor of the horagus soared high up into the air like a lark; "it sounds like the voice we heard in the ilex grove yester-

"It does. I detect the same chord the same tone. It is a rare voice. I heard him singing at his work the other day, and this little scena suggeste self. He is in some way related to Symphronius, as beautiful as a young ppolo; and his occupation is to keep gardens trained the carnations in the up and free from weeds.

"I knew they were not birds, Fa bian !" laughed Claudia, who had list ened with interest to the conversation. " I meant their voices." back, never at a loss.

It was indeed the same voice they had so mysteriously heard in the gar den. The boy was an orphaned greatnephew of Symphronius, and a Christian. His father, a pagan, had been a keeper in one of the prisons; but one day, on witnessing a certain martyrdom, he, suddenly enlightened by the grace of God, declared himself a Christian, and suffered. His wife followed his example later, and, like him, exultingly yielded her life for the faith that was in her. The boy, their only child, had been baptized, and was a catechu men at the time of his mother's martyr dom; and, being left entirely helpless and homeless, Symphronius had brought the lad to the villa, and got the gar-dener to set him to work. While tying up the carnations around the statue of Floro the day before, he was repeating to himself a Christian hymn, which so to himself a Christian hydri, when so filled his heart with joy and hope, that, forgetting himself, the single word "Heaven" escaped his lips, reaching the ears of Nemesius and Fabian, as if in answer to the words of the latter. No one at the villa knew that the lad Admetus was a Christian, still less did any one imagine the changes that were passing in the mind of old Symphron-

While we have been occupied by this little digression the showers of rese-leaves continued to descend, and the choral songs to fill the air, until the little blind daughter of the house and her adoring attendants reached the portico, where Symphronious received them with his grandest air, his manner tempered, however, by the delight that glistened in his eyes, and crinkled his visage with smiles of welcome that would not be suppressed.

would not be suppressed.

"I welcome thee, my cousin Princess, to my dear home," said Claudia, folding the hand of the Princess in both her own, and pressing her soft lips upon it. "I think thou wilt like it, the air is so sweet! And when I show thee all the beautiful places, and my doves, I hope thou wilt like it will enough to stay."
"I am sure that I shall, my dearest.

I like it now. It is celestial !" said the Princess, kissing her young cousin, who had never before appeared so lovely to her.

Claudia was now within a few months of being ten years old; her birthday would come in October. She was well grown for her age, slender in form, yet grown for her age, slender in form, yet sufficiently well-rounded for a graceful outline; and now, as she stood in a slant of golden light, her pale blue robe falling in soft folds to her feet; her long, shining curls floating over her shoulders; her face irradiated with the transitions of her return, and her gracef happiness of her return, and her great pathetic, blind eyes looking blankly

thought how wonderfully beautiful she

And so the old idyllic life at the villa on the Aventine was resumed, in all its material aspects the same, the only change being in the blind girl herself—a change which to a casual observer was not apparent, but which her father and Zilla noticed with silent but exquisite pain. This was her ever-present consciousness of being blind, which she involuntarily being blind, which sae involutions betrayed in many ways, now by a sudden shrinking back when in motion, as from an impending blow, at another time impulsively stretching forth her hand, palm outward, as if to prevent contact with some impediment that would hurt her; and again in the timidity of her steps, which hampered the freedom of movement that had formerly given such attractive grace to her mo

TO BE CONTINUED.

OUR KATHLEEN.

The day she came to us my mother as ill. The cook had departed sudwas ill. The cook had departed sud-denly, without notice—as cooks some times will; the chambermaid had developed a painful felon on the first finger of her right hand; and I, a young in-experienced girl of seventeen, just from school, was launched for the first time on the sea of a housekeeper's ex-periences. And, oh, what a troubled, stormy sea it was! Therefore my heart bounded with hope when I led the pretty sponse to an advertisement in the morning paper, to my mother's room. grey-eyed Irish girl, who came in re

ing paper, to my mother sroom.
"You look very young, my dear,"
said my mother in her sweet, kindly
voice, as I lifted the blind a few inches that she might see the face of our pro-spective handmaiden.

And sure I am young, ma'am," sh replied, as one surprised that her state of youth should have been detrimental the cause in hand. "But I always heard it was good to be young when on heard it was good to be young when one is strong, and I'll be growing older every day. Praise be to God that brought me under a Catholic roof this morning! And I hope you'll let me try, ma'am, and see what I can do for you. It's sorry I am that you're lying you. on your back this beautiful spring day. But we'll have you up before long,

There was not the slightest hint of There was not the signtest fift of forwardness in this speech, though to the reader it may seem familiar as fall-ing from the lips of a "greenhorn" not two days "landed." It was simply the delicious innocence of youth and inex-perience. We both felt it. I looked quickly at my mother as if to say, "If she not delightful?" and she answered my thought with a smiling glance of omprehension.
"But what can you do?" she in-

quired. Where have you lived?"
"At home in Ireland I could do all there was to be done in the house, ma'am." she answered. "But here I don't know the ways. They are very strange. But I can learn, ma'am, and

m not slow."
"You do not mean that you have never been at service in America "Yes, ma'am, I mean that. It would be very wrong and foolish for me to

pretend otherwise : though some women on the cars told if I acknowledged the truth it would prevent me getting a place. I think myself it would be far worse to say I could do the things I know nothing about, and en I came to do them be tell-

ing on myse!f.

She had two of the prettiest dimples in her rosy cheeks that were ever seen. They appealed to me irresistibly and mother also. As the stranger ooked from one to the other with tha lovely smile half pouting her beautiful lips, the innocent grey eyes under the longest lashes I ever saw, were scarcely to be withstood.

mother "I fancy you will have to be

taught almost everything."
"Your fancy isn't far from ma'am." was the instant reply. I'll try my best: and maybe the young lady will teach me a little till you are

on your feet again."
The domestic situation was explained to her, my own inexperience, also the temporary disability of the chamber-maid, who had gone home that morning. "I do not know what to do," said my mother, as she finished the recital of our woes.

Let me stop anyway till yourself are better and you can get one to suit you." was the prompt response. can wash the pots and pans and scrub the floors for the young lady, so that she il not be soiling her hands too much

Her eyes met mine. Youth spoke to outh.

"Do let her stay, mother!" I pleaded, and the easy victory was won.
Afterward we both laughed heartily at the mistake Kathaleen made in the beginning-mistakes that would not have occurred if I myself had not been so inexperienced. But by the time she had been in the house three weeks nad been in the nouse three weeks everything was running smoothly; though our fortunes, already failing, made it necessary that we should do without another servant. Before she had been with us six months my father died: the large house was rented, and my mother, Kathleen and myself mIved to a smaller one which we owned in the suburbs.

I do not know what we should have

done without Kathleen in that dreary time. I had a spell of typhoid fever. After I had recovered my mother fell and broke her arm. Kathleen bore all the burthens—was cook, housekeeper and nurse, all in one. She seemed to grow prettier every day; everything she wore was fresh and becoming, though her attire was of the simplest. She was never out of humor, never tired : work seemed to her but play.

She had been with us about a year and a half when we learned the story of the little romance which had sent her to America. One day a letter came for her-the first she had received. This did not surprise us, however. had told us she was an orphan with no connection that she knew of but a stepmother, with whom she could not agree, and so had come to this country.

When I handed her the letter she turned it over several times in a puz zled way; then said, with an embar-rassed smile.

"Maybe you would read it for me,

Miss Florence, please? I don't know writing at all." I was surprised, as she seemed fond

of reading.
"How is that, Kathleen," I asked, when you are such a great reader?"
"I am very fond of reading, ma'am,"
she rejoined; "but I can hardly make out writing at all. After my mother's death I never went to school."
"I am so sorry!" I said. "Butafter

"But after this we will have a writing lesson every evening, when the work is done."
"Oh, that will be just what I'd like!"

she replied with radiant countenance.
I opened the letter; it read as tol-

Dear Miss Blaine-This is to let you know that your stepmother is dead, and has left it upon you as her dying request that I am to be your husband. Times were bad, and my lending her money leaves her and you my debtors to the amount of one hundred pounds. The same I will remit if you promise to come home and marry me. It can not be that you will allow the good v who raised you as her own to languish in Purgatory for a debt you can repay.

By this time I should judge you were tired of the hard work in America, which I learn from Martin Clancy you have been doing. Kindly let me know if you receive this, and I will send passage money; forgiving the past, and always, Your faithful friend, PETER BREEN.

Kathleen sat gazing into space with a troubled look in her grey eyes, her lips tightly shut, one foot nervously tapping the floor. At last she spo Tell me, Miss Florence, would that debt he mentions be on me at all, think you? Would there be any obligation? God knows I wouldn't like to be the means of keeping the woman one hour in suffering, though she was but a poo mother to me.

"No, not the slightest obligation." I answered promptly. "Of course I do not know the particulars, but unless you made a promise, Kathleen-"A promise is it! To that

she exclaimed. 'Twas on account of she exclaimed. Twas on account or him mostly that I ran away to America." "Tell me all about it, Kathleen," I said. "I will, Miss. Sure, why should

and I'm afraid he'll pursue me, now that he knows where I am."
"But he can not take you, Kathleen,

if you do not want to go with him. 'I'd go to my grave first, Missorence, "she replied. Florence,

At this moment my mother entered the kitchen, and the letter was read once more. I think I should have called her if she had not appeared, know-lng well that Kathleen's story could not fail to be interesting, and knowing also that I could never have repeated

it in her own simple and delightful nanner.
"Ma'am," she began, "I'd not Miss Florthink of bothering you and Miss Flor-ence with my little affairs if it were ont kind of forced on me by what's hap pened. I was downtown one day and I net a boy from my own place, and it's he that has told where I am. He asked if he could come to see me, and I told him I did'nt care for any company, but I was foolish enough at the sa to tell him where I lived. stepmother that's the cause of it all

father was an old man when he married her; and after he died nothing would do her but that I marry another old man and join the two farms." "Why didn't she marry him herelf? "They were cousins, Miss," Kathleen

replied. "And if they wern't I don't believe they would have had each other, replied. sheep and wouldn't me herding the allow me to go to school; though he had always a boy tending them before, and my father left her comfortable. But she couldn't make me marry Peter, though she made my life so miserable that I ran away from her at last. I placed myself under the special protection of the Blessed Virgin, trusting that she would take care of me: and I say her Rosary every day. And that's all the story. Did I do wrong, think you ?

She was speedily assured that she had not done wrong, and that was the end of the episode. No word was ever end of the episode. No word was ever sent to Peter, and for two years longer we rejoiced in our little Kathleen. But one spring day, while we were

having some repairs made, a handsome young carpenter made her acquaint-ance, and not long after Kathleen ance, and not long after Kathleen blushingly asked permission to receive him as a visitor. The inevitable end soon came to pass. Felix was appar-ently all that could be desired, and reluctantly we gave our treasure into his keeping. They returned to Pennsylvania, whence he had come, and we had several cheerful letters from Kathleen. The oil fever was at its height at the time, and she wrote that he was making splendid wages putting up machinery for the operators.

Misfortune continued to follow us.
Our little house with all its contents

Our little house with all its contents Our little house with all its contents was burned to the ground, leaving us almost penniless. Then a bank failure completed the ruin. Not only myself, but my poor mother, was obliged to seek employment. So Kathleen passed out of our existence.

For a dozen years or more I had been becausers in a large hotel. The

housekeeping in a large hotel. The responsibility was great, but my duties were not arduous, and my mother was with me. She employed her time in mending and marking the linen, and we were happy in each other. One day I was requested to prepare the finest suite of rooms in the house for the family of a famous oil king, whose riches were almost fabulous, and of whose charities

almost fabulous, and of whose charities and those of his wife the papers had long been filled.

"By the way, they are of your religion, Miss Donaldson," said mine host. "It was specially asked whether the house was in easy reach of a Catholic church. I wrote them that there was one around the corner."

They arrived in the afternoon; but,

They arrived in the afternoon; but,

shamed of we had kn blessed far everywhere numbered in spite of give up n summer for eashore c after, wit Kathleen's and girls : constantly dear to th their litt Florence. Some Florentin obscure s artists in

towns in

may see

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sacramer churches them, a doubts, will mal the days devoutly prayer, neither inspirat faith. Beatric who had The old tired of great e questio

heaven dark s Floren meal. and F and or dictor

The damne "Y point

THE ROSARY.

As October is the month of the Holy Rosary a few thoughts on this devotion may prove interesting.

It was an ancient custom in the East to offer groups of proceed to distribute the control of the control of

to offer crowns of roses to distinguished

An illustrious Bishop, St. Gregory,

Church. With this idea he composed a

prayers he had composed the most popular and still more beautiful prayers of

had been recited, she adopted the cus-tom of the anchorites of the Thebaid, and threaded beads of wood or stone in

Christianity, and one of the most devoted servants of the Blessed Virgin,

was specially instructed in this devc-tion by the Mother of God herself.

standings, appear to disdain. St. Charles Borromeo, St. Francis Xavier, St. Vincent de Paul, Bossuet. and

Fenelon are amongst the great number of those who have offered to the Blessed Virgin this daily tribute of praise. St.

The principal mysteries af our re-

ask God through the interession of Mary for some virtue which we need, or which shines out more especially in the mystery we contemplate; or we may recite each decade for a special

Rosary is sure to prove a great source

Don't Delay to Become a Member of

the League.

"Where there is a will there is a way.

So many say that they would join the League, but that it is not started in their church, and they will wait

of happiness.

read it for me, I don't know

she seemed fond

nleen," I asked. great reader?"
eading, ma'am,"
can hardly make ter my mother's school." said. "But after k is done."
t what I'd like!"

ent countenance.

; it read as tol.

This is to let you

ther is dead, and

e your husband.

my lending her

you my debtors

hundred pounds

if you promise to me. It can not

the good woman own to languish bt you can repay.

ld judge you were

ork in America

lartin Clancy you

indly let me know ad I will send pas-

ng the past, and aithful friend,

g into space with

er grey eyes, her ne foot nervously

t last she spoke: brence, would that on me at all, think

e any obligation?

e woman one hour he was but a poor

test obligation," I
"Of course I do

culars, but unless

Kathleen—"
To that man?"
was on account of

away to America."
It it, Kathleen," I

om yourself or the

told it long ago, if s any need for it. Il pursue me, now

take you, Kathleen,

o go with him. "
grave first, Miss
lied.

my mother entered he letter was read

I should have called

t appeared, know-hleen's story could

esting, and knowing ever have repeated

ople and delightful

began, " I'd not

you and Miss Flor-le affairs if it were on me by what's hap-ntown one day and I

own place, and it's ere I am. He asked

see me, and I told or any company, but

gh at the same time e I lived. It's my

the cause of it all

her but that I marry d join the two farms."

she marry him her-

ins, Miss," Kathleen

they wern't I don't I have had each other,

sheep and wouldn't to school; though he tending them before, oft her comfortable.

nake me marry Peter

my life so miserable from her at last.

er the special protec-l Virgin, trusting that

are of me; and I say

day. And that's all I do wrong, think

ily assured that she

ong, and that was the No word was ever I for two years longer

day, while we were

irs made, a handsome

made her acquaint-long after Kathleen

permission to receive. The inevitable end ass. Felix was appar-

ild be desired, and re-

our treasure into his

returned to Pennsyl-te had come, and we neerful letters from

oil fever was at its

ie, and she wrote that plendid wages putting

the operators.

with all its contents he ground, leaving us Then a bank failure

Then a bank failure
uin. Not only myself,
other, was obliged to
t. So Kathleen passed
nnce.
ears or more I had been
large batel. The

a large hotel. The as great, but my duties as, and my mother was employed her time in rking the linen, and we

each other. One day I to prepare the finest the house for the fam-

little Kathleen.

nd after

Sure, why should

PETER BREEN.

room while she was speaking. I thought I had never seen so beautiful a face, nor one so full of amiability and hidness. But before I could a face, nor one so full of amiability and kindness. But before I could answer she had my mother's hand, and was exclaiming:

"Oh, Mrs. Donaldson!—you—you
here! O dear, O dear, O dear!"
My mother looked helplessly at me,
but I had already recognized the

stranger. "It is Kathleen, mother! I said.

when some one knocked at the door.

The lady had advanced within the

You remember our Kathleen?"

"And you, too, Miss Florence!" she cried. "Ah, you have changed! I would never have known you. But why are you here—working? What happened that you did not write to me? pened that you did not write to me? Why did you forsake me in that way?" She drew us both to the sofa and sat in the middle, now looking at one, now

at the other, while tears ran down her cheeks—indeed we were all crying.

After we had accounted for ourselves, she told how her husband, in his occupan of carpenter, had secured some oil lands which had proved of enormous value. For years she had vainly en-deavored to find some trace of us; for I wanted you to share in my good fortune," she said. We talked laughingly of Peter Breen,

who, we hoped, was happily resting in a better land. She told us of her dear whom we must see that very night. In the midst of it came a girlish

vice, following a tap at the door.
"Mother, mother; are you here?
We have been getting worried about "Is it you, Mary?" the mother said.

and bring them here."
A black curly head was thrust in the

doorway to learn the meaning of this extraordinary request, then disap-'I knew there were only two persons

in the world that mother could be so delighted to see," the child said afterward when we had become acquainted.

ward when we had become acquainted.
In a few moments she returned with
her brothers and sisters.
"Here, children, dear," said Kathleen, gathering them all up to us in a
loving embrace. "It is Mrs. Donaldson and Miss Florence, for whom I
have been searching the world over,
and of whom I have told you hundreds
of times. Here they are, thank God! and of whom I have total you make God! But they will not be here long. Tomorrow morning will change all this."

They proved to be as lovely, as kindly, as affectionate and as grateful

kindly, as affectionate and as grateful as their mother—those handsome unspoiled children. Glad in her gladness, rejoicing in her joy, they surrounded us and bore us off with them to their own rooms, where we talked and feasted till midnight. Next day we were the heroines of the place. Unashamed of the lowly station in which we had known her, Kathleen and her blessed family told the happy story everywhere. Henceforward we were everywhere. Henceforward we were numbered among their own; and, though in spite of all entreaties, I declined to give up my position on the instant, summer found us established in their

seashore cottage on the Sound.

My dear mother died several years after, with my arms about her, and Kathleen's hands in hers. The boys and girls are all married now, but are constantly flitting to and from the maternal nest. I believe I am almost as dear to them as their mother; they and their little children call me "Aunt Florence."—Hope Willis in Ave Maria.

THE TWO KEYS.

Rev. P. A. Sheehan in the Dolphin. Some fifty years after the great Florentine's death, there lived in an obscure street in Ravenna one of those artists in iron and brass, of which the towns in Italy then were full. You may see their handiwork still in Cathemay see their handiwork still in Cathedral gates, in the iron fretwork around a shrine, in the gratings around the sacramental altars in episcopal churches; and if you have not seen them, and entertain any lingering doubts, look up your Ruskin, and he will make you ashamed. These were will make you ashamed. These were the days when men worked slowly and the days when men worked slowly and devoutly, conscious that work was prayer, and that they were laboring for the centuries, and not for mere passing bread. We cannot do it now, for we toil in the workshops of mammon; and neither fames, nor fame, can give the inspiration of that mother of art, called faith. Wall this artist's range was faith. Well, this artist's name was Jacopo Secconi; and he had an only child, a daughter, whose name was Beatrice, called after the great poet who had made his last home at Ravenna. The old man, for he was now old, never tired of speaking to his child of the tired of speaking to his child of the great exile: and Bice never tired of questioning her father about Beatrice, and the wonders of purgatory and heaven. Once a month, however, a dark shadow would fall upon their threshold; a brother of Jacopo's, from Florence, who would come over to see his niece, for he loved her; but she did not love him. For, after the midday meal, the conversation of the two brothers invariably turned upon Dante brothers invariably turned upon Dante and Florence, and Dante and Ravenna. No matter how it commenced, it veered steadily around to the everlasting topic, and on that they held directly contradictory views.

The Florentine stoutly maintained that Dante was in hell and eternally damned.

"You say here," he would say, pointing his long finger and sweeping the whole of Ravenna in a circle, "Eccovi l'uomo che stato all' Inferno!"

Interrence But Beioved !"

"But Bioe wept and said : "Alas! How can I? I am but a child, and the said is grieved at the state is grieved in the League in some other church, or still better, get a Hand Book (price only 5c), which will tell you all about it, and get some or two, and she loosed them. And one two keys at her cincal did evont members of your Church to join with you, and after you have a few members, ask your pastor to start the swa marked "Charity," and it was of gold; and the other was of silver, and blessing by waiting, but act at gold; and the other was of silver, and blessing by waiting, but act at the state who is a gold; and the other was of silver, and gold; and the other was of silver, and blessing by waiting, but act at gold; and the other was of silver, and blessing by waiting, but act at the former into the great rusty lock. The former into the great rusty lock. The

as my duties did not call me in the I say : Eccovi l'uomo che sta an' In- bolt shot backwards, but the gate would

as my duties direction of their apartment, I had not direction of them. The chambermaid who attended the party described the action as a very beautiful woman, the "Corpo di Bacco!" the brother would exclaim, "you deserve to go thither yourself for such a saying. God couldn't send such a man to hell. mother as a very beautiful woman, the girls lovely, and the boys remarkably He could not give such a triumph to handsome.

About 9 o'clock my mother and I were in our little sitting-room, reading, were in our little sitting-room. satan

satan!"
Dante hath sent priests and Bishops and Cardinals there," the brother would reply. "He hath filled its gloomy caverns with his enemies. He was vengeful and unforgiving. There is no place for such in heaven!"

when some one knocked at the door.

"I beg your pardon," said a very sweet voice as I opened it. "But they told me you were Catholics here and world let me know the hours for Mass. I like to go in the mornings whenever I can." "I saw, him here in exile," replied Jacopo, "when you, good Florentines, drove him out. I saw him walking our streets, a grave solitary man. My father used to point him out, and say:

'Look well, Jacopone, look well!
That's a face that men will worship to the end of time!" the end of time!'

"A bad, gloomy face, full of sourness and malice to God and man," the

and malice to God and man, the Florentine would reply.

"Presence of the devil! No, no, no!" cried Jacopo. "But a great, solemn, marble face, chiselled as with a point of fire. I mind it well. He used to pass our door, always looking forward and upward, his cloak slung around him, and the folded beret on his head. Men used to kneel down and kiss the pavement where he had trod. God sent his angels and his Beatrice for him when he died.

for him when he died."
"Pah!" would exclaim his brother,
"that's a pious deceit. There are
only ten commandments, brother mine;
and one of these the greatest: "Thou
shalt love! Believe me, your Dante shalt love!' Believe me, your Dante has read the Lasciate more than once since he died!"

"Then where could God put him?" shouted Jacapo. "Did He create another circle for him lower down? No! no! God does not damn such souls as Dante's! I allow you he may be in purgatory for a short time, because we must all go thither for our a better land. She told us of her dear husband's death and of her children, damned! All heaven would cry out against it!

So the controversy would rage, month after month, and Bice would listen with wondering tearful eyes. But she hated her uncle cordially, and would refuse to kiss him when he went away. And for days Jacopo would not "Come in, come in darling—but first call Frank and Cyril and the other girls in a moody, silent, abstracted way, and sometimes he would pause and wipe the sweat from his brow, and say to

"Dante in hell! Yes, he was! We all know that; but he is not. I swear it. He is not!"

And he would bring down his hammer

furiously upon the iron; and Bice, cooking the midday meal, would tremble

and cry.
But in the cool evening, when her But in the cool evening, when her work was done, and father had had his supper, and was pouring over the great black-letter pages of his great poet, Bice would steal down to the little church just around the corner, and pray ong and earnestly. For she was a sweet, innocent child, and loved all things, but most of all God, as the Supreme Beauty. Then she prayed for the soul of her good mother, who was dead; and lastly, she knelt before a favorite Madonna, and, remembering her father's words, she prayed long and earnestly for the dead poet.

"Abandoned and rejected in life," she said, "like all great souls, he must not be neglected in death. God may hear the prayers of a child for the mightiest soul He has made for centricies."

And she always prayed in the poet's own words, for they were as familiar as her Pater Noster or Ave Maria, as no evening ever went by but she had to repeat one of the great cantos for her

Then, one soft summer evening, she Then, one soft summer evening, she fell asleep on the altar steps immediately after her prayers; and she had a dream. She saw a great sea in the dawn light, just waking up in the morning breeze, and fluted in long gentle plaits, that caught the pink light from the burning East. And lo! across the waters came a tiny boat, propelled neither by sail nor oar; and standing in the prow was a Soil—the Soul of a Woman, resplendent as the sun, and glowing in its crystal transparency, for Bice saw the Morning Starthrough her vesture, as it lay low down in the horizon. And the boat and the Soul came towards the sleeping shild Soul came towards the sleeping child,

devotion

until the latter beckoned and said:
"Come hither, O Child of Mercy, and enter with me. I have come fo thee!

And Bice said: "Who art thou?"
And the Soul answered: "I am th spirit of Beatrice. I have been sent for

And Bice answered: "I cannot go And Bice answered: "I cannot go, for my father is old and feeble, and I may not leave him."

And the Soul said:
"It is imperative that thou come;

for thou alone holdest the keys of that place, where he, whom we love is de-

And Bice entered; and they pass out over the shining waters that trembled beneath them, until they came to a shore, horrid with beetling crags, which seemed to touch the sky, and beneath whose feet the sea swelled and made no sound. And they rode on the waves to the mouth of a gloomy cavand made no sound. And they rode on the waves to the mouth of a gloomy cav-ern, vast and impenetrable, for the front was closed by a great iron gate, whose bars seemed red with fire, or the rust of eternity. And behind the bars was the figure of the great poet, wrapped in his gloomy mantle as of old, and looking out over the shining sea with that same look of settled gloom and desnair which Bice knew so well. and despair which Bice knew so well.

And the Soul said:
"Go forward, and open the gate, and liberate our Beloved!

THE COMMUNION OF SAINTS.

In this part of the ninth article of key, and lo: the great iron barrier swung back heavily. And entering, the child caught the peet's hand, and drew him forth. And the gate swung back with horrid clangor. And, entering the back with horrid clangor. the Apostles' Creed we find a most beautiful and consoling portion of the doctrines taught by our Lord. For its better understanding and most thorough appreciation one must bear in mind the character of God's Church. This has ing the boat, the three sped forward rapidly toward the dawn, which is in-finity, which is heaven. And the poet, placing his hand on the child's head, been aptly defined as a vast Kingdom, of a varied membership. The relationsaid sweetly and solemnly:
"Thrice blessed art thou, thou second

ship established finds its highest perfec-tion in the enjoyment of God Himself.

These form the membership trium-phant: But there others who have not as yet attained their last end. Those, Beatrice; for lo! what my Beatrice ac-complished but in vision, thou hast verfor instance, who are being purified in "How now? how now? giovanetta mia!" said the aged sacristan, as he rattled his keys above the sleeping child. "What a strange couch hast thou chosen! But sleep comes lightly to the young. Surge! filia! benedicamus Domine!" he shouted.

He bent low and raised the face of the sleeping child. the flames of purgatory and those whose souls are still retained by the bodies they animate. All are citizens of the same kingdom; some triumphant, some suffering and some militant. All, however, are bound together in a close union for all are members of the mys-tical body of the Church whose head is Jesus Christ. St Paul puts it thus: "For as in one body, we have many members, but all the members have not the sleeping child.
"Jesu! Maria! but she is dead!" the same office, so we being many are one body in Christ, and every one mem-

one body in Christ, and every one members one of another."

All are united in one Lord, one baptism and one faith, seeking the same end, eternal happiness. The union and communication, therefore, between the members, though these be in different testes is conite clear. All being mem states, is quite clear. All being mem-bers of the same body, it also follows persons, and the early Christians loved to honor in this way the images of the Blessed Virgin and the relies of the bers of the same body, it also follows that all participate in one another's prayers and good works. But this means a communication between the various members. Hence a communion between the saints, members of the Church Triumphant, the souls in purgatory, members of the Church Suffering, and ourselves, members of the Church Militant. of Nazianzen, full of devotion towards the Mother of God, was inspired to substitute for the material crown of roses a spiritual crown of prayers, per-suaded that it would be more accept-able to the Blessed Queen of the

Church Militant.
The members of the Church Triumphant are in the position, therefore, of Church. With this idea he composed a long series or crown of prayers, which comprehended the most glorious titles, the sweetest praises, and the most excellent prerogratives of Mary. In the seventh century St. Bridgid, one of the patron saints of Ireland, brought this pions thought to a greater phant are in the position, therefore, or power. Greatly can they aid us by their intercession. This we should frequently seek, especially at the opening and closing of the day. As "it is a holy and a wholesome thought to pray for the dead," we should never forget them. When released from their sufferbrought this pious thought to a greater perfection. She made the devotion in-troduced by St. Gregory available to all by substituting for the beautiful them. When released from their suffer-ing and become members of the Church Triumphant they will not be forgetful of us. And as the most pleasing homage to God is the sacrifice of the Mass we should have it frequently offered for the souls departed.—Church the creed, the Our Father and the Hail Mary. And in order to know by some material indication how many prayers

NOT FIT FOR HEAVEN.

and chreaded beads of wood or stone in the form of a crown. Rosary signifies crown of roses; and the prayers we daily resite form a wreath of spiritual roses with which in love we crown our The following passage from an address on Dante, delivered by Mr. Herbert Burrows at the South Place Chapel of the London Ethical Societya body which does not believe in dogma—shows how the Catholic view of

Mother and our Queen.

The word chaplet means little crown.
The rosary of the Blessed Virgin is composed of five decades, each of which consists of ten Hail Marys, preceded by one Our Father. St Dominic, one of the greatest saints of Church has always modified, the hard and fast ideas of much of the future of the greatest saints of Christianity, and can of the most decades. state. Ordinary Protestantism has always been in a most frightful muddle always been in a most frightful muddle about this future state. It has professed to be pretty sure about heil—that was comparatively easy—you are damned, and the case is settled, with costs against the defendant, without appeal: The muddle has been about heaven—as to whether souls went was specially instructed in this devices that was comparatively easy—you are the that was comparatively easy—you are that was comparativel heart. In many cases women are superior to men. And so the saying, "Good for women!" is worth nothing. And what is there in the chaplet that about a future state, Purgatory is by far the most logical idea. And Dante seized on it, and seized too, on the idea seized on it, and seized too, on the least which I believe has always fixed the minds of very large numbers of Christian men and women, that if they were not quite fit for heaven, they certainly were not bad enough to be quite fit for And what is there in the chapter that is not good for every one? Is it the Our Father which is not good enough for men? Was not our Lord speaking to His own apostles when He taught to His own apostics when He taught them this beautiful prayer? Or is it the Hail Mary which is beneath the mind of men? or the Creed at the be-ginning? or is it the sign of the cross? were not bad enough to be quite he to hell, and that, therefore, a period of probation and purification was necessary. That is the raison d'etre of the 'Purgatorio,' in which eventually the soul may be purified and strengthened The greatest men of modern times have recited the Rosary with as much in the grace of God." some, with remarkably advanced under-

PIUS X. PRAISES WORKINGMEN.

The Pope last Monday held his first eception of any importance, over two thousand persons, for the most part working people from the quarters around St. Peter's, being admitted to his presence in the courtyard of La Pigna, one of the largest spaces inside Francis de Sales made a vow to recite the Rosary every day. It must be a strange kind of pride which can despise the Vatican. In the portice looking onto the court was erected a small throne, which the Pope insisted should a prayer so honored by such men as demption, fifteen in number, are cele-brated in this devotion, and the right not be surmounted by a canopy, as the ceremonial prescribes. As he smilingly seated himself on the throne he was way in which to recite the Rosary is way in which to recite the Rosary is to meditate during each decade on one of the mysteries in the life of our Saviour, or His holy Mother, and to ask God through the intercession of greeted with a storm of applause.

The Pope rose, drew near to the steps

of the portico, and, raising his hand for

"This demonstration of reverence "This demonstration of reverence and affection touches me, not because it is addressed to my person, but because it is addressed to Him whom I represent—Christ. It is an index of the faith animating your hearts. I am all the more pleased because the majority of you are workingmen, for Christ is intention, to obtain some grace from God, the conversion of a friend, of a father, a mother, a child, for the cure of some disease, the success of some undertaking, or, in case of failure, for patience and resignation.

A faithful daily recitation of the the advocate of the workingmen, and

the latter are faithful to Him."

The Pontiff went on to say that the workman who is satisfied with his condiworkman who is satisfied with his condition find in it a true pleasure, shedding sweetness about Him.

"These words," continued Pope Pius,
"are the first that I address to the Romans. Be satisfied with your conditions.

fromans. Be satisfied with your condi-tion, provide education for your chil-dren, and I assure you in the name of the Holy Ghost that the blessing of God, which I so much invoke for you and your families, will be given.

BE THERE A WILL WISDOM POINTS THE WAY.—The sick man pines for relief, but he dislikes sending for the doctor, which mean bottles of drugs never consumed. He has not the resolution to load his stomach with compounds which smell villainously and taste worse. But if he have the will to deal himself with his salment, wisdom will direct his attantion to Parmelec's Vegetable Pills, which as a specific for indigestion and disorders of the digestive organs, have no equal.

Have you tried Holloway's Corn Cure! It

Have you tried Hollowsy's Corn Cure? It has no equal for removing these troublesome excreences, as many have testified who have tried it.

NEW POPE'S HUMBLE ORIGIN.

PIUS X. CAME OF SIMPLE, PIOUS AND INDUSTRIOUS PEOPLE OF LOWLY CONDITIONS.

From the London Truth. The two Sarto sisters, who kept ouse for the Pope at Venice, will come BUSINESS to live near him in a convent in Rome but not as nuns. He has not spoiled them by worldliness. They kept no servants, hired no facchino to bring home what marketing they wanted, never appeared in his patriarchal gondoia and were lauded by their neighb as simple, pious charitable women. Another sister is wife of an her native village. One of in her native village. One of the Pope's two brothers is a carabineer and the other the postmaster of a district in which he served as letter carrier

for twenty years.

We should not jump to the conclusion that the Pope is vulgar and his family dreadful people. English folk born and reared in such lowly conditions would be. The Anglo Saxons are the youngest children of European civilization, and have not yet had time and opportunity to throw off the dross of barbarism. Italian civilization has its roots almost in prehistoric times, for history knows little of the Etrurians. Modern Italy has always in various ways kept up high standard of culture. in the Renaissance was bloodstained, it was of magnificent brocade, and valued the sweet virtues of the humble class. Most of the sixteenth century Virgins and all those of Raphael are France, in point of far-back origin

and culture, stands next to Italy, and that is why she can be a republic. These Sarto women are content with the costume their mother wore before them, as Mme. Loubet mere is satisfied with the close white coif neckerchief, coarse wide apron and plain, full skirt of the south of France farmer's wife. The Pope's sisters were pointed out to M. Chaumie, the Minister of Public In-M. Chaumie, the Minister of Public In-struction, and his secretary when they went to Venice to be present at the laying of the Companile foundation stone. These gentlemen saw them sit-ting at a distance on folding stools in the Square of St. Mark, making lace and chatting with other women who might have been gondoliers' wives. Their brother had been on the faroff platform blessing the foundation stone and surrounded with civic dignitaries and court personages whom the King had sent to represent him.

Be at war with your vices, at peace with your neighbors, and let every new year find you a better man.—Benjamin Franklin.

A LETTER TO MOTHERS.

Mrs. Jas. E. Harley, Worthington, Ont., gives permission to publish the following letter for the benefit of other mothers who have young children in their homes. She says: "I have many reasons to be grateful to Baby's many reasons to be grateful to Baby's Own Tablets, and to recommend them to other mothers. Our little girl is now about fourteen months old, and she has taken the Tablets at intervals since she was two months old, and I cannot speak too highly of them. Since I came here about a year ago, the saked me what I gave our baby to keep her in such even health, and I to keep her in such even health, and to keep her in such even hearth, and I have replied 'absolutely nothing but Baby's Own Tablets.' Now nearly every child here gets the Tablets when a medicine is needed, and the old-fashioned crude medicines, such as castories and conthing propagations, which oil and soothing preparations, which mothers formerly gave their little ones, are discarded. Our family doctor also strongly praises the Tablets, and says they are a wonderful medicine for children. Accept my thanks for all the good your Tablets have done my little one, and I hope other mothers will profit by my experience."

will profit by my experience. "
Baby's Own Tablets can be given with absolute safety to the youngest, frailest child, and they are guaranteed to cure all the minor ailments of little ones. Sold by all imedicine dealers or mailed at 25 cents a box by writing the Dr. Williams Medicine Co. Brockthe Dr. Williams Medic

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. Editor of The Catholic Record Ottawa, Canada.

Te the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
your estimable paper. THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the fathful.
Blessing you, and wishing you success.
Believe me, to remain.
Yours fathfully in Jesus Christ,
Yours fathfully in Arch, of Larlesa,
Apost. Deleg.

LONDON, SATURDAY, OCT. 3, 1903.

RITUALISM IN SOUTH AFRICA

A lively discussion is going on in the South African papers in reference to the progress of Ritualism in the Church of England in the newly annexed Transvaal and Orange River Colonies. The Evangelicals and Ritualists have declared open war against each other, and neither party is disposed to surrender one iota of its creed or practice.

The Evangelicals assert that "the Bishops are without exception in league with the Ritualists, and that a large proportion of the clergy belong to the Church Union and the 'Confraternity of the Blessed Sacrament,' two societies which spring from societie of the same name in England, and which avowedly cultivate the Ritualistic forms of worship which are in vogue in London and throughout England.

The Church is called there "the Church of the Province of South Africa, and the Evangelicals say that clergymen or Protestant or Evangelical sympathies are not wanted there by the Church authorities.

The Bishop of Pretoria feel it neces sary to make an effort to satisfy the Evangelical party by publishing a letter in the Johannesburg Leader in which he admits that he was at one time the provincial superior of the Confraternity of the Blessed Sacrament, but that "he gave up all connection with that Society and the English Church Union before his being ordained Bishop of Pretoria,' as he " believed it to be better in such a position to be free from any society of a party character."

The Bishop of Bloemfontein was also waited upon by a deputation consisting of a number of prominent and influential citizens of Kimberly, who entered a protest against Ritualistic practices which they said had been introduced into the Church, especially in their city. They asked that they should be allowed " to erect a new Church in that eity in which the services should be suitable to the convictions of those holding Evangelical views, which is equivalent to saying that the doctrines and devotions of the Christian religion should be modified to suit the whims of those to whom that religion is to be

The Bishop replied that the specific objections raised by the deputation were not so serious as to justify the schismatical course they proposed to follow, he would, however, endeavor to meet the desires of the deputation as far as possible by removing any just eause for complaint. The next evening he declared from the pulpit of his cathedral that questions of ceremonial are too trivial a matter to justify harsh measures, and he could only refer complainants on such matters to the rubrics of the prayer-book which must be their standard and guide. But, he added, "there is to be waged a great battle of Armageddon which will take place between those who hold the Catholic (Anglican) faith and those who embrace one of the innumerable forms of heresy. That is the real battle, and one of far greater importance than the supposed fight; and the great conflict is nearer at hand than some people imagine."

A large meeting of the Evangelical party was held the next evening to take cognizance of the report of the deputation, and a resolution was passed expressing deep regret that the Bishop had taken no action to meet the views of the Evangelicals who stand up for the original principles of the Reformation on which the Church of England was founded, and appointing a committee to draft an address to the Archbishop

of Capetown, and to take such other action as they might deem expedient towards obtaining redress of the grievances complained of.

Mr. G. A. L. Green, editor of the Advertiser, who moved the above mentioned resolution, declared that they must obtain from the Archbishop definite decision in regard to the point whether moderate (i.e. Evangelical) Churchmen have any status in the Church of South Africa, and if his decision was adverse, they must in conjunction with the people of Johannes burg and Natal, represent to the people of England the sad existing state of affairs in these Colonies.

Mr. J. Pooley, who is said to be or of the most prominent residents of Kimberly, who seconded the resolution, de clared that "the Bishop had evaded the question with undoubted ingenuity, but he could not congratulate his Lordship on the manner in which he had drawn red herrings across the track."

It is difficult to foresee what result, if any, will come from this movement of the malcontents; but it would seem that the Kensitite Anglicans of England have quite enough to occupy their minds in the so-called lawlessness of English Ritualists, without bothering themselves with the troubles of their Kimberly half-brethren. We imagine that Sir William Vernon

Harcourt, Mr. Charles McArthur, M. P. for Exchange Division of Liverpool, and other members of the British Parliament who have constituted themselves champions of the Low Church party, will find the task they have undertaken quite burdensome enough, without setting themselves forward as the champions of the South African Evangelica's as well. The last time these gentlemen undertook to engineer an anti-Ritualistic law through the House of Commons, they were buried under the overwhelming majority of 310 against 156. This happened four years ago, and they have not yet recovered their breath sufficiently to raise up a similar issue on behalf of a taction of Churchmen in a distant colony which has long claimed to have the right to do its own law-making.

We recommend these facts to the notice of certain Low Church zealots in Toronto and Montreal who are constantly occupying themselves in abus ing the Catholic Church on account of the curious proceedings of their own clerical brethren whom they accuse of wishing to throw the whole Anglican Church into the arms of the Pope. We fail to see that these gentlemen have made much advance toward Rome in their awkward imitations of the Roman ceremonial and Ritual; for the matter of ceremonial is of small account, as the Bishop of Bloemfontain remarked, in comparison with the lack of essential Catholic doctrines, and of valid sacerdotal orders, without which ceremonial imitations are fantastical and empty forms.

AFTER SEVEN CENTURIES.

The Montreal Star's correspondent in announcing the first offer of sale of his estate by an Irish Landlord makes the following statement:

" Lord Talbot de Malahide, who has family which has the unique record of having held these baronial lands for upwards of six centuries and a half. estates were originally conferred on a Talbot by Henry II. The Malahide estate is remarkable as being the only one in Ireland held directly under the Malahide Talbots Crown. The Talbots of Malahide never rendered homage to any one but the sovereign of England. The Richard de Talbot mentioned in Domesday Book was the ancestor of the Talbots of Ma ahide and of the Earl of Shrewsbury. Amongst the mediæval prerogatives r maining to the Irish Talbots are the judgment of water and of iron, the duel, the pit, and the gallows. Happily, recent generations have beefree to avoid their liability to adjud cate in these directions. If, however, his Irish tenants buy his estate, Lord Talbot will have to caution them that they are still bound by the terms of the grant to render to the King the service of one archer, with a horse,

and suit of mail forever." "The estates were originally conferred on a Talbot by Henry II., " says the correspondent. Would not the correct thing to say be; the original owners were despoiled of their estates by Henry and conferred on his retainers; and now, after the lapse of some seven centuries, the descendants of the former may recover their own property by paying to those of the latter large sums of money. As to the condition attached of rendering to the present Sovereign "the service of one archer with a rent of mail forever, " it is one the purchasers may assume without scruple. For how many centuries past has the condition been "more honored in the breach than in the observance!"

You find yourself refreshed by the presence of cheerful people; why not make earnest efforts to confer that pleasure on others? You will find that half the battle is gained if you will never allow yourself to say anything gloomy. when the civil officials were attempting

One of the most touching episodes of the brief period during which the Holy Father Pope Pius X. has been on the Pontifical throne, was his reception of over two thousand working people from the district around St. Peter's church on September 13th. The workingmen were admitted to the courtyard of La Pigna within precints of the Vatican, and when the Pope appeared, accompanied by a few guards, he was received by the throng with every manifestation of enthusiasm, being greeted with a storm of applause and cries of " Long live Pius! Long live our Father."

The Holy Father raised his hand for ilence and said:

"This demonstration of reverence and affection touches me, not b it is addressed to my person, but be-cause it is addressed to him whom I represent, Christ. It is an index to the faith animating your heart. I am all the more pleased because the major-ity of you are workingmen for Christ ity of you are workingmen, for Christ is the advocate of the workingmen, and the latter are faithful to Him."

The Pontiff continued the train of thought, saying that "the workman who is satisfied with his condition finds in it a true pleasure, shedding brightness about him. These words are the first address to the Romans. Be satisfied with your condition, provide and care for your children, and I assure you in the name of the Holy Ghost that the blessing of God, which I so much invoke for you and your families, will be them a large section who belong to the given."

Pope Leo manifested in many ways the interest he ever felt in the welfare of the working classes and by his celebrated encyclical on the social and industrial relations of employers and the employed he made known the correct position these two classes should bear to each other. This encyclical was vigorous in its condemnation of the revolutionary and anarchistic theories whereby many agitators were endeavoring to excite discord in society, and to the object in view. destroy the sentiment of religion, while at the same time he asked that the protection of the State should be extended to the working class that they might receive fair payment for their day's labor. He also favored labor unions as a means of the protection of their interests. His influence with the masses was increased very greatly by the sympathy he thus extended to the poor and hard-working people, for they were not slow to perceive that by the promulgation of these principles, their condition would become improved much more effectually than by anarchistic methods, capitalists being exhorted, to deal justly with their employees, while the latter were warned against socialism and communism.

Pope Pius X. follows up to their legitimate consequences the principles laid down by his predecessor in advising patience to the workingmen, and contentment with their condition, for in the faithful discharge of their obligations lies the only means whereby they can provide by honest labor, for their families which are committed to their care by divine providence.

Our readers cannot but be struck with the harmony of the Holy Father's advice and that given by our divine been the first Irish nobleman to make an offer to sell his estates to the tenants under the new Land Act is the representative of the Talbots, a Saviour to the soldiers who consulted And what shall we do? And He said to them: Do violence to no man: neither calumniate any man; and be content with your pay." (St. Luke iii, 14.) To similar effect is the admonition given by St. Paul to the Hebrews: (xiiii, 5). " Let your manners be without covetousness, contented with such things as you have : for He hath said, I will not leave thee, neither will I forsake thee.' So that we may confidently say : the Lord is my helper : I will not fear what man shall do unto me."

The working men of Rome have shown true wisdom in receiving in a good spirit the paternal admonitions of their kind Father the Pope, who could not do otherwise than advise them in accordance with the instructions and example of our divine Master.

THE GREGORIAN AND RUSSIAN CHURCHES.

From Tiflis in Russian Transcaucasia the news comes that the Armenians of that province are opposing by force the transfer of the Armenian Church property to the civil Government under an Imperial decree issued on June 25. The Armenian, otherwise called the Gregorian Church, has hitherto been an independent organiza. tion, distinct from the Russian and other oriental churches, but it is the settled policy of the Czar to unite all the schismatical Eastern Churches in his dominions into one under his direct control, and to be governed by the Holy Synod which is a State organiza-

tion. The Armenians propose to resist the execution of the law, and there has been an encounter between them and the police and troops at Elizabethpol,

POPE PIUS X. AND THE WORK. to take possession of the Church there on behalf of the Government. In the riot which occurred, stones and other missiles were thrown, whereupon the troops were called out, and the throwing of missiles by the incensed Armenians became more general. Revolvers were also drawn and fired by the as well as with the assent of our minds, Armenians, whereupon the soldiers fired and dispersed the mob, killing and wounding twenty-seven.

The Armenian Church claims a very high antiquity, it being maintained by them that King Abgar corresponded with our Lord, inviting Him to preach in his country, and that Christ answered his letter, a copy of our Lord's letter being kept to this day in the archives of Edessa. This letter is spoken of by Eusebius as being extant in the early certain, however, that in the year 302 in the country by St. Geogory, called the Illuminator. In the year 491 the Armenian Patriarch refused to accept and since that date the Church of Armenia has been in a state of schism, and has remained as an independent Church, which was originally somewhat infected with the heresy of the Euty-

In the fifteenth and sixteenth centuries many of the Armenians returned to the Catholic faith, and though the majority of the people adhere to their schismatical worship, there is among Catholic Church, and acknowledge the supremacy of the Pope. The country belongs now partly to the Russian, and partly to the Turkish Empire. Under the Turks the Armenian Christians have endured fearful persecution.

It remains to be seen whether this new move of the Russian Government will succeed in bringing about the absorption of the Gregorian into the Russian Church, at least within the Russian Empire, which is evidently

POPE LEO XIII.

The New York American Review for September contains a symposium or collection of articles by well-known writers from divers standpoints on the work and influence of Pope Leo XIII. The first of these is by the Most Reverend John Ireland, Archbishop of St. Paul, which is, of course, written from the Catholic point of view. The others are in succession by the Right Rev. Leighton Coleman, Protestant Episcopal Bishop of Delaware; the Rev. R. F. Coyle, Moderator of the Presbyterian General Assembly; the Rev. J. B. Thomas, Professor of Church History in Newton Theological Institute, a Baptist institution; the Rev. Washington Gladden, a well known and prominent Congregational clergyman of Columbus, Ohio; the Rev. J. Wesley Johnston, of the Methodist Episcopal Church, New York, and the Rev. Dr. H. Pereira Mendes, of the leading Jewish Synagogue of the City of New York, which is named Shearith Israel.

Archbishop Ireland opens the symposium by mentioning the universal interest and grief manifested on occasion of the death of Pope Leo. On the subject he says:

"As the electric flash speeds across the continent announcing that Leo XIII is no longer among the living, all are startled, and break forth into a universal chorus of sorrow and praise. The President of the Republic wires across the Atlantic noble words of con-dolence. A former President of the Republic, judges of the Supreme Court, statesmen, scholars, men of affairs, speak reverent eulogy. Cities and uni-versities lower their flags to half-mast. Protestant ministers in their temples, and Jewish rabbis in their synagogues give out tribute of speech and America mourns Leo. And what we are witnessing in our land, other peo-ple were witnessing in theirs. Tzars and Kaisers, rulers of monarchies, and presidents of republics told their regrets, and the multitudes responded in sincere and sorrowful echo. It was not a country mourning an illustrious representative it was not a Church mourning a Supreme Pontiff; it was humanity mourning a great and good man.

The Archbishop points out that the nineteenth century, a century of discovery, and disposed to foster revolution in religious creeds, as well as in science, history and civil society, turned its search-light upon the Catho lic Church in the hope to find it incurably antiquated, deserving only to be relegated to obscurity, or even removed altogether from the living world. 'There was war to the death between the age and the Church."

"In its hatred of the Church, the age was reinforced in non-Catholic countries by sectarian prejudices, sur-vivals of animosities of former generations. In those countries, to the minds of many, the Church was still the foe and perverter of the Scriptures, and its Pope, if not the anti-Christ, was, at east a fair image of the Apocalyptic

two Popes who preceded Leo XIII.,

namely, Gregory XVI. and Pius IX..

It was under these conditions that, conscious of its inborn strength, the Church gathered its energies under the

trines which had been handed down through the ages, and which came from Christ Himself the founder of the Church, and which being divinely revealed, are as true to-day as when they were first taught to mankind as the truths by following which in practice mankind may attain salvation.

During this period also, the cele brated Syllabus of Pius IX. was issued, condemning fearlessly a great number of errors of the present day. This Syllabus has been greatly misrepresented, or at least misunderstood by Protestants, and among the points which have been thus misunderstood or misrepresented, there are two which are particularly insisted on by the non-Catholic writers in the symposium of part of the fourth century. It is the North American Review. Thus the Rev. Mr. Thomas attributes to the Christian faith was planted firmly Pope Pius IX's. works a sense they were never intended to convey. The error is condemned that "the Church ought to be separated from the State, and the the decrees of the Council of Chalcedon, State from the Church," This, according to the Rev. Mr. Thomas, must be interpreted as "officially putting the Church of Rome in open antagonism toward the political system of the United States, into which that principle has been wrought as fundamental." He adds that notwithstanding all this there have come only Papal laudations of American institutions," which he deems to be a great inconsistency on the part of the Popes, and especially on the part of Leo XIII., who, though adhering to the Syllabus of his predecessor and confirming it, has been remarkable for his repeated expressions of admiration for things American.

> The Pope's condemnation is not diected against those who are of opinion that under some circumstances it is desirable that the Church should be separated from the State, but against those who maint in that in no case ought there to be a union of Church and State, thus condemning the union of Church and State which has been approved by the Church for some countries.

The condemned proposition is clearly equivalent to the assertion that "it is always unlawful to have a union of Church and State," which is evidently a false proposition, for there can be nothing wrong in the encouragement of God's truth by the State. On the contrary, it is highly commendable to do this, and yet there is nothing in all this which obliges us to believe that in a greatly mixed community like the United States, it is desirable there should be a union between the two Powers. We can see from this how unjustly the Rev. Mr. Thomas quotes with approbation the statement of some unnamed writer that Pope Leo XIII. was " a pious Machiavelli." A similar misrepresentation is made

by the Rev. H. Mendes, who asserts that the Syllabus condemned the "progress of thought." In reality it only condemns those who assert that the Church and the Pope should fashion her teachings according to the notions of pretentious modern philosophers who wish to pass their theories upon the world as demonstrated truths, especially theories which would turn God out of His office as the Creator, Conservator, and Ruler of the universe, on the plea progress, liberalism and modern polity. Archbishop Ireland shows that on the

accession of Leo XIII. to the pontifical throne, there was a war of nations against the Church. Even, notwithstanding their confidence begotten by faith, that Peter's bark can never sunken beyond recovery, the loss of the Pope's temporal power, and the persecution of Catholics throughout Europe at the moment of Leo XIII's. election put Catholics in a state of dismay. But Leo's mind was "so lofty so far-reaching in range, so piercing in its glance through details, so rapid in its flight to the kernel of the problem, and thence at once to its solution,' that he made peace where the only prospect was that of a continuous warfare against religion. Liberty was gained for Catholics in Russia, where a relentless persecution had been waged. In Germany the persecuting Falk laws were repealed through the manifest fairness of his proposals, and the sweetness with which they were made-and Bismarck himself was glad after a very ew years to have the Pope arbitrate on on a point of disagreement between Germany and Spain in reference to the sonfidence he put in the Holy Father's tact and integrity. The gratitude of England was secured by Leo's settlement of perplexing questions in Malta. He also satisfied both England and Ireland by his tactful and fair decision that the claims of the Irish people to better government were just, while he condemned measures taken by the people of Ireland when they transgressed against justice and charity. "Nations learned that their truest friend and supporter was the Pontiff of Rome: rulers sought his friendship and allito assert anew the truth of the doc- ance," and "the presence in the Vati- came as the most yielding of rulers and

can of Germany's Emperor and England's King a few months ago spoke volumes in praise of Leo as the Pontiff of peace." It was, in fact, Leo's settled policy to be at peace with civil governments, and he would not wage war against governments until all peacful solutions had failed, and till he ound compromise and conciliation impossible without violating sound principles.

The late Pope's encyclicals on Labor nade him the foremost of social reformers and philanthropists. His founda tions of schools and universities prove that the Church is the foe to ignorance, and the friend of science and learner reserch.

Pope Leo's policy of conciliation did not succeed in making the French Rapublic friendly to religion, but the Archbishop says unhesitatingly that the Catholic people of France are more to blame for this than the Pope. Pope Leo advised, and we may even say com. manded, the French Catholics to accept the Republic. "He decided a moral question. The Republic was the estab. lished form of government: it was the will of the majority of the nation. Therefore, it was the moral duty of Catholics to accept the Republic, and work loyally for the weal of the

country.' Leo spoke for the Church, making it clear that the Church is not tied to any particular form of government, but that the people could choose the form which pleased them best. The Archbishop says:

"The duty of the hour for Leo was to proclaim the principles of truth and justice. What might follow, what did follow, was then, as it is now, a second-ary question. Leo did his duty. His-tory will vindicate him. As to what has, in fact, followed, Catholics in France must take to themselves their share of the blame.

Pope Leo wished the Catholics to support the Republican form of government in earnest, and a section of them did so, but another section remained monarchical. The anti-Catholic French government took advantage of this fact to assert that the Catholic Church aimed at subverting the Republican form of government, and by this lie succeeded in duping a majority of the nation into supporting his government.

We do not believe that the present anti religious policy of the government will survive the proper education of the people to the real situation; but for the present, irreligion is triumphant, and the Church is persecuted. But the French people-the Catholic people of France-are to blame, but not Pope Leo, whose advice, if acted upon, would have resulted in the establishment of religion and peace on a firm foundation.

NON-CATHOLIC OPINIONS ON POPE LEO XIII. AND THE PAPACY.

In the preceding article of Pope Leo XIII. we make some comments upon the views enunciated by several writers in the current number of the North American Review in regard to the work and influence of Pope Leo XIII; but as we chiefly confined our remarks therein to the views given from the Catholic point of view by Archbishop Ireland, it will interest our readers to know what opinions are held by nonthat these theories constitute "true Catholics regarding the deceased Sovereign Pontiff.

We need not repeat here what we have said in regard to non-Catholic misrepresentations of doctrines contained in the Syllabus of Pope Pius IX., so far as they relate to the policy pursued by Leo XIII., and his approval of the Syllabus. We proceed, therefore, to call attention to the divers opinions enunciated in regard to Leo person-

It is remarkable that the estimate of all the non-Catholics who have furnished articles for the symposium agree in describing Pope Leo as a Pontiff. who ought to be held in high admiration on account of his personal qualities. Bishop Coleman of the Protestant Episcopal Church says:

" Among those who shall stand high in universal esteem for their uprightness and benevolence, for their compelling sense of responsibility, and for a steady, chivalric maintenance of principle, Leo XIII. is entitled, by the grace of God, to an honorable place in the world's history.

The Rev. Robert F. Coyne, the Presbyterian contributor, admits that Leo's efforts to induce capitalists to recognize the rights of labor were beneficent Caroline Islands, thus showing what and beneficial, and that "the world cannot thank him too earnestly for his defence of the home" of mankind, in maintaining the sanctity and unity of the marriage bond. This rev. gentleman might have given a like praise to the whole line of Popes, for there was never a Roman Pontiff who did not maintain the sanctity and indissolubility of marriage, because of its divine institution as a Sacrament.

The Rev. Mr. Thomas, the Baptist contributor, declares that Leo, in private life, was unusually self-assertive and inflexible in will, but that he bethe most conciliat and that " if the sh been piloted out of seas into sunlight been accomplished terous steering and of the sails under t He admires the sk which Pope Leo the rulers of count ginning of his reig tile to the Catholi The other Pro

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the rulers of countries which at the beginning of his reign were actually hostile to the Catholic Church. The other Protestant writers are equally laudatory, and Rabbi Mendes is no less so. He says that Leo displayed to an unusual degree that majesty of mind which "stands for right, and by its power overcomes and converts

opposition into support." He praises his fearless stand for the right when as Governor of Benevento he put down brigandage, and when as Archbishop of Perugia, he protested against the enforcement of the Italian civil marriage law in Umbria, and the expulsion of religious orders. In fine, he quotes approvingly the Protestant Bishop Satterlee who says that " Leo was undoubtedly the most liberalminded Pope that Rome has had in one thousand five hundred years;" and he gives it as an evidence of the high esteem in which he was held by all nations that at his Jubilee in 1887, "he used a gold ewer and basin presented by Queen Victoria, a tiara given by the Emperors of Germany, and a diamond ring given by the Turkish Sultan : Protestantism and Mohammedanism thus uniting voluntarily to adorn Cath-

Bishop Coleman feels particularly sore against Pope Leo on one point, that the Pope, after making a thorough investigation on the subject, pronounced Anglican Orders invalid, and he mentions with pride that the Archbishops of Canterbury and York maintained against him their validity and the historic continuity of the Church of England. He adds that these two Archbishops " in kindly and dignified terms expressed the utter indifference of those possessing these orders, as to any adverse opinion of them that might be held by their venerable brother the Bishop of Rome."

Indifference on the subject will certainly not make these orders valid; and as the Anglicans claim that they were derived from the Catholic Church, it should certainly seem that the best judge whether they were validly transwhich they are claimed to have been de-

The historic continuity of the Church of England reminds us of the carving knife which had been handed down for generations in an ancient lordly family, and which was said to be identical with the knife used by their ancestors | malign him. in the days of William the Conqueror though the blade and handle had both been several times renewed when they were worn out in the course of centuries. So it is with the historically continuous Church. The Head has been changed - a very essential member surely - yet it is the same Church! The Bishops and clergy have had several essentially different rites for their consecration and ordina-There is a brand new liturgy—but what of that? It is the same Church! And its doctrines have been several times changed and renewed, yet it is the same weed, yet it is the same charged and renewed, yet in the courted several times that one of the applicants for a cottage that the cottage tion-yet it is the same Church! same Church which was planted among the Saxons by Augustine, and among the ancient Britons by Fugatius and Damianus? What matter for the changes in its essential parts?

We would be glad to know what a

different Church would look like. Bishop Coleman draws the conclusion that owing to Pope Leo's "failure to recognize the Catholicity of the Anglican Communion, the organic reunion of Christendom must come by a union of the Anglican and Orthodox (Eastern) Communions, and that then the "Roman Communion" will be obliged to concur.

This is not the way in which the Catholic Church obtains converts. She possesses the "faith once delivered to the Saints," and offers it to all mankind, but she is not willing to deface it by patching it with scraps of novel doctrine. If the Church of England is ever to be reunited to the Catholic Church, she must accept Catholic doctrine in its entirety. There are, indeed, points of discipline in the Catholic Church which may be changed according to local circumstances, but the doctrines of the Church which Christ commanded His Apostles to teach everywhere, cannot be mangled or obliterated even for the sake of

securing millions of converts. As regards the other rev. gentlemen who have contributed to the symposium we can only say that we are pleased to see that the Presbyterian Creed Revision whereby it is no longer to be held that the Pope is the anti-Christ and Man of Sin denounced by St. John and Paul is not to be a dead letter, but that even Presbyterians and Congregationalists, as well as Methodists and Bap-

tists are now ready to admit that the Pope may be a holy man, and may have at heart the welfare of mankind.

We have said that with one accord all the contributors to the symposium speak unhesitatingly of Pope Leo's goodness and sincere love for humanity. They also speak respectfully of the Catholic Church, with the single exception of the Rev. Rabbi Mendes, who in very bad taste rehashes a number of calumnies against the Church which have been over and over again refuted. The fable that the Papal throne was once filled by a woman of evil repute is insinuated though not positively stated to be an historical fact.

We do not propose to enter upon refutation of this ridiculous tale. It will suffice to say here that the American Encyclopedia says of this story : "It was completely disproved by David Blondel, a Protestant writer (of Amsterdam. Anno 1649.)" But we have another astounding statement from this son of Israel. He tells us that "Gregory the Great declared that 'Ignorance is the mother of devotion,' and he expelled from Rome all mathematical studies and burned the Palatine library."

The Rev. H. Pereira Mendes is mendacious to an incredible degree in making such a statement. The illustrious and learned Gregory, whom posterity has honored with the title of Great, an enemy to learning! Who can believe

The nearest approach which history furnishes to this rev. gentleman's statement is given by John, the Deacon, in his life of the Great Pontiff, and is as follows: After Gregory's death in 604, a mob went to the Lateran Palace to plunder the property of the Church which had been amassed by Gregory for the relie' of the poor, and to burn the Saint's library, and especially the books which contained his own disciplinary canons, for the purpose, apparently, of freeing themselves from the laws by which their wickedness was reown life to save these treasures.

The real story is therefore altogether different from that told by the learned Rabbi of Shearith Israel; and the other nursery tales which he related with so much gusto have about the same amount of truth in them as the two we have mentioned. We need not repeat them here, but we may say that Pope mitted is the Head of the Church from Gregory's own writings, which have come down to us, show that this great Pope occupies a higher plane than his critic

may expect ever to attain. Pope Gregory the Great was specially protector of the Jews against tyranny from every quarter, and it ill becomes a Jewish Rabbi at the present day to

AN IRISH PICTURE.

The following excerpt from the letter of the Montreal Star's correspondent in Ireland depicts a sad picture in this land. enlightened " twentieth century :

" Are the Irish relapsing into cavedwellers asks the correspondent? It would seem so by what recently occurred in the County Sligo. At a sworn inquiry held recently before Mr. R. C. Lynch, Local Government

Mr. R. C. Lynch, Local Government

The text of Pius X.'s first public documents of the county state of the county was living together with his wife and five children in a hole which he himself had dug out in a mountain side. From the evidence given it appeared that a man named Patrick Brahany, from near Riverstown, County Sligo, was near Riverstown, county signs, such tenant of a farm some ten years ago, but getting into difficulties he was evicted. Having no place of abode he burrowed this hole on the hillside and lived there with his wife and five chiltonia. dren. It was impossible to get into this hole without stooping, and the only light came in by the hole through which the family had ingress and egress. Mr. Lynch said it was a terrible case, and directed that the District Council be asked to give Brahany the first cottage built by them."

Has the Irish Land Bill become law one day too soon? Just picture to yourselves, readers, the state affairs under which such a condition could exist in a free and constitutionally governed country.

HON. CHARLES R. DEVLIN, M. P.,

IN EMMET'S HONOR. We have much pleasure in publishing the following stirring and eloquent address which was delivered by the Hon. Charles R. Devlin, M. P. for Galway, Ireland, in Amory Grove, Roxbury, Mass., U.S., on the occasion of the celebration of the hundreth anniversary of the death of Robert Emmet, the Irish patriot. Mr. Devlin was one of a number of distinguished speakers, the addresses being delivered in the presence of an immense gathering, fully five thousand persons of Irish blood being in attendance. Acting Mayor Doyle welcomed the guests and introduced the Hon. Charles R. Devlin, who was received with three cheers. He said :

though the historical event which we recall has a characteristic of shame as well as glory, we Irishman have looked the world straight in the face because the glory is on the side of our country, hovers around and over the unknown tomb of Ireland's most beloved son, Ireland's hero and martyr, Robert Emmet; the shame attaching to those who had made Emmet's rising a forgone conclusion, who had plundered and robbed the country who had attempted to degrad Ireland, who glored her Pare to degrade Ireland, who closed her Par-

"Emmet declared that he warred not against property, that his was not a religious fight. Our struggle has been just crowned with success, inasmuch as we have secured from the British Parwe have secured from the British Par-liament the recognition of the right that the land of Ireland belongs to the people of Ireland. And as sure as I stand this moment before you, just as sure will this great act of restitution prove the comparatone of an Irish Parlia. prove the cornerstone of an Irish Parlia-

liament, insuited her dignity, outraged her virtues—in one word, did all that could be done to wreck and rain a fair

ment, for an Irish people, in Ireland. "The Irish party is a united party, it is the only great party in Ireland, in deed, the only great, strong, united party in the British Parliament. And the first item on our political pro-gramme is the legislative freedom of our country. We assert that Irishmen by every right ought to have in their own hands the absolute government of their own affairs. We war against no man's property, against no man's religion; our war, our battle, our effort, is to promote the prosperity of our coun-try, to assure the welfare of our people, to bring about the realization of to bring about the realization of Robert Emmet's hope and prayer that Ireland will take her place among the

nations of the earth.
"I make an appeal to you to day and I have the authority of my leader and of my colleagues in Parliament to make this appeal to you: Help us in our great work; strengthen us; join our only political organization, the United Irish League. If we have a strong and united party carrying high and proudly the flag of Erin, winning victory after victory in the legislative halls of the enemy, assuredly we owe much to the United Irish League. Recently it was my good fortune to visit your country-men in England and Scotland, and wherever I went I found the United Irish League fully established in the

and even those who deserted us in our trying moment are returning to ask consideration from the party which they assailed, but which is so strong to-day that success marks its every step. To the Irish Parliamentary party are you indebted for the land bill which was the great feature of the

did our cause go backward.

"Let us to-day by the sweet and glorious memory of Robert Emmet swear that we shall united be, and that we shall not rest until every vestige of oppression and tyranny shall have disappeared from the sacred soil of Ire-

HIS FIRST PUBLIC DOCUMENT.

ument of any nature, mentioned in our cable despatches last week, has been courteously furnished The Pilot by the it was translated for The Pilot by the Rev. James J. Baxter, D. D., of St.

James' Church, Boston. The document consists of a letter addressed to Cardinal Vannutelli, Rampolla, Ferrata and Vivos y Tuto, confirming their appointment by Pope commission to commemorate Lee as a commission to commemorate the fiftieth anniversary of the dogma of the Immaculate Conception, and a prayer to the Blessed Virgin, which will prayer to the deciment and the first to bear the signature of Pius X. The translation of the document is as follows:

To Our Beloved Sons Vincent Cardinal Our Deloved Sons Vanutelli, Marian Cardinal Ram-polla of Tindaro, Dominic Cardinal Ferrata, Joseph Calasanzio Cardinal Vives:

Lord Cardinals-If it is Our duty to Lord Cardinals—If it is Our duty to treasure up all the document and examples left by Our August Predecessor, Leo XIII. of holy memory, We should in a special manner seek to preserve the means instituted by Him for the spread of the faith and the purifications of recently. Now, in the matter fication of morals. Now, in the matter of the fittieth anniversary of the dogmatic definition of the Immaculate dogmatic definition of the Immaculate Conception of Mary Most Holy, the Venerable Pontiff, acceding to the faithful of the entire world that this occasion should be celebrated with extraordinary solemnity, appointed last March a Commission of Cardinals who should institute and direct the necessary preparations for the fitting observance of this auspicious event. We, therefore, filled with the same observance of this auspicious event. We, therefore, filled with the same sentiments of devotion toward the Most Blessed Virgin, and persuaded, besides, that amid the doleful happenings of these present days there are for us no other comforts than those of Heaven, special among which is the powerful intercession of Her—Most Blessed—who for all time has been the Blessed—who for all time has seen help of Christians—We confirm you, Lord Cardinals, as members of that Commissions; and We are confident that your efforts will be crowned with the most splendid success, and also that they will meet with the co-operation of

the martyrdom of Robert Emmet. Al- above their other claims to merit, are ever rejoiced to add also that of placing themselves entirely at your disposal for the faithful carrying out of your

ideas. Oh! may the Saviour, in this year of Jubilee, deign to hear the prayers which the faithful will direct to Him through the intercession of Mary Immaculate of Mary who was chosen by the Most Holy Trinity to take part in all the mysteries of mercy and of love, and who has been appointed the dispenser of

every grace Given at the Vatican this eighth day of September, 1903.

POPE PIUS X. PRAYER.

Most Holy Virgin! Thou didst find favor with the Saviour and didst become His Mother! Immaculate in body and soul, in faith and love! In this solemn Jubilee of the proclamation of the Dogma which announced Thee to the world as conceived without sin, Oh! look with kindness on us, thy unhappy children, who implore thy powerful patronage. The wicked serpent on whom the first curse was pronounced continued alas! to wait for and wage war against the afflicted childre Eve. Oh! Thou, Our blessed Mother our Queen and Advocate, who, in the first instant of thy conception didst crush the enemy's head, accept, we beseech thee, our prayers and I never falling into the snares which are laid for us, we may also achieve our salvation, that notwithstanding the salvation many perils, the Church of God and Christian society may once more join in a hymn of liberation, of victory and

of peace. Amen.
To all who shall recite the present prayer once each day We impart an in-dulgence of Three Hundred days. Given at the Vatican this eighth

Given at the value of day of September, 1903.

Pope Pius X.

OCTOBER INTENTION.

The general intention assigned for the League of the Sacred Heart for the present month is Our Young Men. It one of grave interest and serious consideration—one which means much to Church, to the home and to the to Church, to the home and to the future of Catholicity. As is well said by the Missenger of the Sacred Heart, a very numerous class is included in the title. So eager are many who have not yet attained the years of adolescence to assume the ways of young men and so reluctant are almost strained. The library was saved from these vandals, however, by the heroism of the Deacon Peter, who sacrificed his backs upon Ireland are being punished, men may be said to the great bulk of the male Catholics. Not only are they great in numbers, but great also in importance; and if we pray specially in importance; and it we pray specially for them it is not because we con-sider them more in need of our prayers than others, but because we esteem so highly the influence which they can exercise when rightly trained and di-

bill which was the great feature of the past session. To the United Irish League, backed and supported by the Irish people and by their friends and sympathizers throughout the world, is due the success of that measure so fraught with blessings to Ireland. I ask every Irishman and every Irishwoman to join the league. Every time we were united and acted together, on every such time we won a victory. But whenever the dark cloud of disunion or dissension hung over us, then only did the pace slacken, then only did our cause go backward.

Exercise when rightly trained and directed.

It is a very common thing to hear from priests very gloomy views about our young men. They do not respond, it is said, to the efforts of zeal made in their behalf; they lack initiative spirit, constancy, they are ungrateful and forever seeking to advance their own interests. * * * Each one will naturally determine the matter by his own experience, and unfortunately attribute his success or failure in dealing with young men entirely to them. It would require a very common thing to hear from priests very gloomy views about our young men. They do not respond, it is said, to the efforts of zeal made in their behalf; they lack initiative spirit, constancy, they are ungrateful and forever seeking to advance their own interests. * * * Each one will naturally determine the matter by his own experience, and unfortunately attribute his success or failure in dealing with young men entirely at their behalf; they lack initiative spirit, constancy, they are ungrateful and forever seeking to advance their own interests. * * * Each one will naturally determine the matter by his own experience, and unfortunately attribute his success or failure in dealing with young men entirely to them. tribute his success or failure in dealing with young men entirely to them. It would require a very comprehensive knowledge and experience of the dispositions and ways of our American Catholic young men to pronounce a fair judgment on them. * * * While praying for the welfare of our young men, we should not forget the needs of the large army of boys, who, having left school, are cut away from

needs of the large army of boys, who, having left school, are cut away from the moorings which have hitherto helped them to be faithful to their religious duties, and who are still too young to enter into the many associations organized for young men. Boys' clubs are an excellent provision for some of them, but not for all. They serve very well for boys who have had no school advantages; but for boys who have made the primary or grammar. for boys who have made the primary or grammar school course, there should be sodalities in which they could continue their spiritual forma-tion. A great deal depends on how are attended to, since in a few they are attended to, since in a tew years they will be the men of the con-gregation, and if they are not cared for now, it will be too late then to begin. Priests who know something about their parishes all agree that the chief source of leakers is among those young have of leakage is among these young boys. They, therefore, need our prayers even more than their seniors, and our care and zeal to interest them from the most ardent period of their life in the work we have them do in the future .-Church Progress.

DISOBEDIENT DAUGHTERS

HOW TO CONTROL THEM.

Mothers protest that they can't do anything with their growing daughters; but the mother who is unable to control her fourteen-year-old Annie or seventeen-year-old Bessie, has only herself to blame. Kindness and firmness self to blame. Kindness and irmness, practiced uniformly from the time they were little children, would hold them in check now. The chances are that the mother scolded them every time the mother scoided them every time they came near her, and chased them out in the street to get them out of her way. When they were sick, to be sure, she wore herself thin waiting on them and nursing them. When they got well she cuffed them with all the old vigor. She would saging her life for them. She would sacrifice her life for them any time, but never by any possibility would she tell them that she loved them or was proud of them. They would not dream of expecting sympathy from her, and they find companionship elsewhere. And, one day, she is too indulgent and the next too strict; now letting them do as they please, even when she knows that she ought to deny them their way, and the next day given ing them no say at all in what concern them. An early insistence on obedience, motherly talks explaining the reasons for her orders, and a more open "We are assembled to commemorate those illustrious men who over and expression of affection will do much to

establish the authority of the parents piece of oratory replete with deeply Cathelie

of their priests.
We Catholics must remember that it is very difficult to make the non-Catho-lic mind understand the respect we have for the priestly character. It is have for the priestly character. It is well to explain to them that Christ selected men and not angels to be priests. A few weeks ago I paid a visit to a very flourishing town of about three thousand people. The place boasted of good schools and one college. I lectured in the court-house, and had the distinction of being the only Catholic in the place.

The court-room was crowded each night, and the greatest interest mani-

night, and the greatest interest mani-fested. What was the most difficult thing for them to understand was what my mission was. Some said to me, "Why there are no members of your Church here." In my first talk I stated Church plainly that my mission was one which I felt sure would appeal to them, as I was working in the interest of Christian unity. As a result of the work it was hoped a better feeling would prevail among Christian churches. I told them I knew they wanted to find out some-thing about the old Mother Church. I never fail in speaking of the Church to

use that expression. The result was just as I hoped. Many stopped to speak to me after the lecture and ask for more information on different points, and to obtain litera-

While on this point it is it well to remember that many of our books of in-formation, while appearing simple and

this most important work. We cannot reasonably expect to get the right kind of men to go into this work unless they can see their way to get a support.

The Catholic Church of America has been sending money to Europe for almost every cause. Let us look to home; charity begins there. most every cause. Let us home; charity begins there.

From now on great work can be done here. The leading church authorities are firmly convinced of this. We need men, and the right kind of men-men who thoroughly understand the situation; but when the right kind of men offer themselves, ample means must be on hand to assist them in every way. Let mission houses be established

everywhere, where priests can be com-fortably cared for, and from which they can go forth and preach to every creature in season and out of season, everywhere.—Rev. H. E. O'Grady in The Missionary.

EN FETE.

On Sunday, S. pt. 20th, at Osceola, Ont.. was witnessed a ceremony which for its impressiveness and beauty will long live in the hearts of the Catholis congregation of St. Pins' church of that place. On the above date Rev. Andrew Sammon, C. S. C., of Notre Dam - University, Indiana, celebrated his first M-ss there—an event made doubly dear by the fact that Father Sammon is the first of the young men of Osceola to be raised to the dignity of the priesthood. Is was but fitting that on such an occasion Osceola should take on its most festive garb and its priest and people should rejoice in the great honor that had been done them.

festive garb and its priest and people should rejoice in the great honor that had been done them.

Some years ago this young man, filled with bright hope, started out to begin lifes battles amid the din and turmoil of city life as a journalist. Success soon came to crown his efforts in the field of western journalism; but God's plans were not to be defeated. In the midst of the noise and excitement of journal istic life "the still small voice" made itself heard, and realizing the clusiveness of worldly ambition and the emptiness of success the young journalist cast aside the world with its brilliant allurements and seductive promises and entered the novitiate of the Fathers of the Holy Cross at Notre Dame University. His talent and beautiful religious spirit were soon recognized and the reward for the immolation of his brillian life at the altar of God came when on Friday, Sept. the 18 h he was or dained a priess by Right Rev. A. A. Curtis. D. D. in the chapel of the Catholic University at Washington. D. C.

In recognition of the esteem in which Father Sammon is held by his superiors at Notre Dame and at Washington, he was permitted to return to the home of his childhood where in the presence of his agodimother, brothers and sisters and the friends of his boyhood he celebraced his first Mass.

The sermon of the day was preached by Father Cavanaugh, one of the faculty of Notre Dame University under whon Father Sammon pursued his studies. It was a master

establish the authority of the parents so firmly that there will be no question of the child's breaking away and becoming wayward and incorrigible.—Catholic Columbian.

A LAYMAN SUCCEDS WHERE A PRIEST FALLS.

Inasmuch as the non-Catholic people labor under so many lalse impressions about the Charch, it stands to reason that the work of correcting and removing these myressions cannot be done to urge in a day. The interest taken lately by the Catholic laily in mission work enacted. However, the cases of more than half the converts made to the Church in recent years in this country, he will find that the influence that was first responsible for their attention being directed toward the Church and her claims was not entirely religious. Hence I contend that the much cannot be done to urge the Catholic laily of all classes and conditions to use whatever power they cannot be come much nearer to a non-Catholic friend than a priest can. As I have remarked before in another letter, to a very large class of non-catholic released to the Church.

A laman can come much nearer to a non-Catholic released the contend than the tendence that the contend that the creations of the cannot be claim of the catholic state of the will be contend that the contend that th

of His Church. An Muttoe Annos.
LATER.
Rev. Father Sammon preached his first sermon at Osceola last Sunday. Sept 27th. After Mass the congregation, represented by B. Reynoids, M. Donavan and J. Sheedy, presented Father Sammon with a very generous purso expressing at the same time the wishes of all for his future welfare, to which Father Sammon replied in his happy, fluent style. Com.

An Unique Event.

The Parish church of S. Joseph de Levis, (opposite the city of Quebec), was the scene of a somewhat unusual occurrence on the morning of 23rd September, when Solemn High Mass was celebrated. It was the commencement of a series of fetes, in honor of the Venerable Cure, Rev. Father Faford, who had reached his fiftieth year in the priesthod; and on that day there appeared at the altar rails no less than fifteen venerable couples who were there to thank God for having spared them to also celebrate their fiftieth year in holy wedlock. Many of the venerable jubilarians were surrounded by their descendants of the fourth generation. The occurrence is said to be unique in the history even of the prolift Province of Quebec.

We are requested to announce to our readers the departure this week from Bonfield of the beloved pastor, Rev. Henri Martel, for La Passe (Gower Point). Ont. The bazzar of Bonfield nust, therefore, be postponed, but it is not given up. Rev. Father Martel feels deeply grateful to all the donators, and hopes they grateful to all the donators, and nones will continue their most generous support in aid of the undertaking Long live the new and worthy pastor of Bonfie d, Rev. Father Forget and his faithful parishioners!

AGENTS - MAGNIFICENT LARGE RE A production of Oil Painting Plus X. Sells like wild-fire Lyw price. Big profit. Sample only 15 cts. O'der quick. McDermus & Logan, London.

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AUCTION SALE OF TIMBER BERTHS.

DUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White Pins Timbers in the following townships, berths and areas, namely:

IN THE DISTRICT OF NIPISSING—the Townships of HUTTON, CREELMAN, PARKIN, MONTHER MONTHS AND MONTHS AND THE STATEMENT, MONTHS AND THE S

ON THE DISTRICT OF NIPISSING—the TOWNships of HUTTON. CREEMAN, PARKIN, AVIMER, MACKELCAN, MCLARTHY, MERRICK, MULIOCK (part of), FRENCH (part of), GRARGOW (part of), GRARGOW (part of), OBEOGREE (part of), HAMMELL, and PHELPS (part of), IN THE DISTRICT OF ALGOMA—Berths Nos. 195 and 201, the Townships of KITCHRNER and ROBERTS and Block 'W' near Onaping Lake.

IN THE RAINY RIVER DISTRICT—Berths Gil, G21, C23, G29 and G38, and the following Berths with the right to cut and remove the pine. spruce, tamarack cedar and poplar: —G4, G6, G17, G18, G24, G25, G36, G37, G28, G33, G36, G36, G37, G39, G40, G41, G42, G43, Berths Nos. S1, S2, S3, and S4 will be offered for sale by Public Auction at the Parlament Buildings in the City of Toronto. on Wednesday, the NINTH day of DECEMBER, 1903, at the hour of ONE o'clock in the afternoon.

1903, at the hour of ONE o'clock in the atternoon.

Sheets containing terms and conditions of sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal or by letter, to the Department of Crown Lands, Toronto, or the Crown Timber Agencies ab OTTAWA SAULT STE MARIE PORT ARTHUR, RAT PORTAGE and FORT FRANCES.

E. J. DAVIS.

Commissionar Crown Lands.

DEPARTMENT OF CROWN LANDS.

N.B.—No unauthorized publication of this advertisement will be paid for. 1295-13

Sacred Heart Review THE TRUTH ABOUT THE CATHO OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXIX.

In looking again over Professor Foster's work, I notice, on page 155, a point which I had neglected.

Dr. Foster expresses his concurrence and that of Protestants generally, in the prevailing Roman Catholic theory of Scriptural inspiration, which, it is true, has never been precisely defined. Indeed, Cardinal Newman, though a firm believer in inspiration, constitution. Indeed, Cardinal Newman, though a firm believer in inspiration, question, whether it is a part of the faith, since the records of revelation could be authentically transmitted in the ordinary way. In other words, while the Apostles are undoubtedly inspired, he holds the inversation of historical reholds the inspiration of historical reporters to be an open question.

Foster is speaking approvingly of the Catholic Doctor Heinrich, who treats of this matter. "But," says he, "he of this matter. "But," says he, no departs from all agreement with, and will lose all sympathy from, any portion will lose all sympathy world when he ex-Protestant world when tends the same inspiration to the apo-eryphal books of the Old Testament."

Now I have very little learning, either speculative or historical, coneither speculative or historical, con-cerning these questions of canonicity. However, I see no great reason to sup-pose that Dr. Foster knows much more about them than I. He seems merely to take up the ordinary traditional position of Protestant orthodoxy. Perhaps, therefore, I am competent to some commonplace criticisms on his rather commonplace remarks.

And first, the question may rise, What right have Protestants to call the books between Malachi and Matthew apocryphal? The Apocrypha, "the apocryphal? The Apocrypha, the hidden things," were such documents —for instance, the spurious gospels—as the Church put aside, accounting them unworthy of public use. Now the books which Protestants call apocryphal was never so accounted of the early Church. She used them freely in the congregations, esteemed them highly. Even and Jerome, who is more critical towards them than the other Fathers, and who doubts of their aptness to establish doctrine, values them highly, and commends their use "for example of life and instruction of menners." and instruction of manners.'

This has been the position of the greater part of the Protestant world, Lutheranism and Anglicanism. Bible that does not contain these books is not an authentic Lutheran or Anglican Bible. This appeared at the late Coronation. An offer had been accepted from the British and Foreign Bible Society to furnish the Bible that should be ritually presented by the Bishops to the King at his inaugura-tion. But when it was found that this copy would not contain the books in question, it had to be signified to the Society that it was unfitted for cere-monial use, and could only be received Society that it as a private present to the Sovereign.

This position of the majority of Protestants towards these pooks seems to imply an acknowledgement that they are inspired, although not infallibly in spired, and are canonical, although of inferior dignity to the other canonical books. They are an integral part of the Lutheran and Anglican Scriptures. Therefore it is not legitimate for Pro-testants to call them "Apocrypha," at east in the original or authentic sense of the word.

These books are, at all events, of great importance for understanding the providential development of Revelation. I remember that when read them seriously through, which was not until I was almost thirty years old, it seemed to me as if scales fell from my eyes. I saw, as I had never seen before, the steps of transition from the old economy to the new, the growing preparation for the coming of Christ. They made the New Testament seem more human, while leaving it equally

The Independent has frequent notices of Biblical research, marked by very high scholarship, and very great carefulness of report. Therefore I may confidently use these notices at second-hand, to supply my own defects of scholarship. Now I remember some scholarship. Now I remember some time back observing the statement that Protestant Biblical scholars of Germany are beginning to question which is the true view, that the original Jewish canon was the Palestinian Hebrew, the Alexandrian books being an unwarranted addition, or that the original canon was the Alexandrian, the Palestinian being an over-timid retrenchment from this. At all events retrenement from this. At an events Foster and I are no such scholars in this department as to be entitled to wave our hands loftly towards the "Apocryphia," saying a la Cromwell: "Take away this bauble."

Puritanism is still a great force in the Christian world, but is there not danger of its arrogating to itself the place of the Universal Church? It accuses Rome of this usurpation, but perhaps there is some occasion for it to heed the admouition: "Physician heal thyself." The circulation of the Scriptures is an excellent thing, but in England it fell almost entirely into Paritan hands, and the result has been to use the Anglo-Saxon Protestant world to copies of the Scriptures which not only the Roman Catholics and the Greeks, but the major part of Protestants, esteem mutilations of the Bible. And yet when this new redaction is sometimes rather disrespectfully handled there is as great a commotion as if the sacred originals themselves, in their full completeness, were sacrilegiously dealt with. These matters deserve a

carefully revised consideration.

It is a comfort to correct the vulgar abusiveness of ignorant maligners like Lansing by the careful statements of real scholars like Foster. Foster's learning, like all men's, might be deeper, but he has the true scholarly temper. Lansing decries the Vulgate as a "corrupt" version of the Scripture. We may speak of a corrupt reading, such as are found in all manu-scripts, but a corrupt version means a version which does not supply those who use it with the real Bible, except off and on. To say that the Vulgate is

for the want of it, how can he expect God to preserve him in it? — Catholic Columbian.

a corrupt version is to say the Roman Catholics do not possess the Bible, but only chance fragments of it. Imagine the unspeakable impudence of accusing such a scholar as Jerome, equipped with all the appliances of learning and eminently critical in the use of them, of having supplied the Church with a corrupt version of the Bible! An

imperfect version of the Bible. An imperfect version it is, of course, for every translation is that. As Leo XIII. says, although the Vulgate is authentic, this does not mean that is every place it is an exact transcript of the original, but only that there are in it no divergencies from the faith. The Church does not esteem Jerome and the elder translators inspired, as President A. D. White ludicrously supposes, but recognizes that the thorough soundness of his Catholic doctrine reappears in his work. As my Calvinistic Dr. Morgan of Oberlin once said to me: The decree of Trent concerning the Vulgate is a good, sound, sensible act, thoroughly warranted for its purpose, which is to cut off wearisome subtleties

of disputation." Lansing's low vulgarity and ignorance oppose Foster's temperate, dignified and appreciative estimate.

'Heinrich gives the decrees of Trent "Heinrich gives the decrees of Trent the most mild and favorable interpretation possible when he says that the Vulgate 'correctly gives the sense of the sacred original text in all things pertaining to the system of doctrines and of duties and to edification in the Christian religion.' The official edition of the Vulgate gives, he declares, 'an entirely reliable, yet not an absolutely perfect text.' In other words, claims for the Latin text what other words, h early Protestant theologians claimed for the English Bible and other vernacular the English Bible and other vernacular Bibles, that in these translations the people had the true 'word of God.' To this position no objection can properly be made. Protestants admit it, and demand in turn that Catholics shall admit theirs. The Vulgate is doubtless the vehicle of the word of God, certainly as much so as one English Bible, Wiclif's, which was trans-

nor ignorance. Of course if the Vulgate were a corrupt version, much more would the Douai be, for this is a translation of a translation. But we know how highly the greatest Biblical scholar of our age and language, Bishop Westcott of Dur-ham, extols the Rheims version, point-ing out how serviceable it has been to Version of 1611, and with what noble faithfulness is often reproduces, even through the Latin, the Hebrew idioms of the Old Testament. But of course such people as Lansing, in whom aseness and slanderousness are inveterliterally incarnate, might hear these things said a thousand times and then go on with their vile vituperations

here neither virulence, partisanship

CHARLES C. STARBUCK. Andover, Mass.

CAN HE BECOME A CATHOLIC? This question, from a resident of Ohio,

on an interesting subject: Dear Sir—Can a person who has never been baptized and has never joined any religion become a Catholic, and who has been divorced some twenty years? A READER.

Yes, he can become a Catholic. His divorce would prove no obstacle, be-cause the Church sometimes permits the separations from bed and board even of validly married Christian couples and also occasionally, for property reasons, allows them to get a divorce in the civil ourts; always, however, with the understanding that that divorce has absolute ly no power to break the sacramental rriage bond.

Besides, as he was never baptized, his marriage, while it was a natural contract, was not the reception by him of the sacrament of matrimony. There-ore that contract could be broken, and the local evidence of its ending.

But if he had been baptized and if his wife had been baptized, then theirs would have been a Christian Such a marriage cannot be dissolved by any power, civil or ecclesiastical. Not even the Pope of Rome could invalidate it. So, if he had, in that case, got married again, he would have had to leave his second "wife" before the Church would receive him.

His best plan is to call on the nearest priest, state his case to him, and go under instruction. He may rest assured that he will be welcomed with the heart of a father; and he will find grace, mercy, peace and salvation in the only Church established by Jesus Christ.—Catholic

A TRAGIC INCIDENT.

A short while ago I heard from the pastor of a place, in which I gave a mission to non-Catholics two years ago, that a certain Protestant man was re ceived into the Church under tragic circumstances, which the mercy of God

circumstances, which the mercy of God turned to his soul's advantage.

During the mission he attended the lectures and expressed himself as convinced of the claims of the Catholic Church, but said that the opposition of his family, and the great sorrow he should cause them if he became a Catholic, made it impossible for him to think of becoming a Catholic. A perfect case of bad faith.

fect case of bad faith. Some six months ago, whilst driving, Some six months ago, whits driving, his horse ran away and he was thrown from his wagon and fatally hurt. He had hardly struck the ground in his fall when he called for a priest, who came and baptised him and administered the Viaticum and Extreme Unchical He died within an hour. In the tion. He died within an hour. In the midst of many non-Catholics, who attend the lectures, the seed sown during the mission is germinating. In God's own time and in His own way it will fructify.-The Missionary.

Unless a Catholic does something to spread the faith, seeing that there are hundreds of millions of souls perishing

FIVE-MINUTES SERMON.

Eighteenth Sunday After Pentecost. PERSEVERANCE.

"Who shall also confirm you unto the end."

There is no greater comfort than the promise conveyed in these words of the Apostle: that our Lord will grant us the grace of perseverance. Yet poor, distrustful human nature finds it hard to believe in perseverance. Heaven is so great a boon, and we are so unworthy, that it looks like the best wisdom to be always trembling about the future.
"Work out your salvation with fear and trembling" is a favorite text with many good souls, the very ones to whom it is least applicable. Fear is too often the dominent note in the re-ligious life of the average Christian. Mel you may say that fear is a good thing; yes, I will add that it is a necessary thing. But is it the motive best calculated to obtain the grace of perseverance?

In answer to that we must say that In answer to that we must say that perseverance cannot be, properly speaking, merited at all. Or you may understand me better if I put it in this way: It is not possible to know with absolute certitude that we shall persevere to the end. Nevertheless, we know as as a matter of fact that a good the interest of the same of the property of the control life is crowned by a happy death. What follows from this? Why, of course, that the higher the motives on account of which we serve God, the nearer we can come to the certainty of perseverance; the higher degree of probability we shall have. Hence, perseverance is mainly a question of motives, of intentions, of reasons why we keep the law of God. God looks to the motives. "Son, give me thy heart." The nobler the motive the better the chance of perseverence. The nobler the motive the nobler we are ourselves, and the more worthy we are of the Divine favor to the end. serving is rated according to his intention. Now, the two great motives of virtue are fear and love. The truth is that human rature, fallen though it lated from it, and to which the new Revised Version has often returned for the preferable renderings." There is be, is too noble to governed by except for a time. In the long run love must rule, love is necessary for pereverance. Indeed, it is hard to low one can help loving a Being Who of His own love for us gave us our lives as our Creator, redeems us by the death of His only begotten Son, and sanctifies us in the true Church by the

gift of His Holy Spirit.
Well, then, if not dead sure of perseverance, we can at least have a working certainty of it. We can love God. Surely it is easier to love than to fear, especially after one has had his sins forgiven. It is easier to keep out of sin from love of God than from fear of hell. In fact, no man knows or can know how hateful sin is unless he loves God. Take a comparison: Which child turns out to be the best man—the one brought up with a horse-whip or the one brought up with affection—affectionate instruction, affectionate correction? Which is the better citizen the one who has a profound fear of the police or the man who loves his country? So, which is the better Christian—the one who is all of a tremble at the Divine wrath or the one who finds in God's service peace, and rest, and joy because he serves for

And it stands to reason that Christian who serves from love shall get the crown of life at the end. We cannot be sure—at least as we are sure that two and two make four — that we shall persevere. But it is true, all the same, that as long as a man sincerely loves God he need not fear to dies. It is to such seed not fear to dies. It is to such that God will conthat St. Paul says that God will confirm him " unto the end, as he confirmed in them the testimony of Christ, so that," as the Apostle continues, "noth Pink Pills bring health and strength ing is wanting to Him in any grace, waiting for the manifestation of our

good confession and Communion, even after a well-made mission, was because you tried to make fear do the work of love. Try the other way. Try to love God. Fear is the beginning of wisdom, but love is the fulfilment of the

The Church in New York. A writer in the Sun figures out the enominational percentage of the population of New York City as follows :

He concludes that of the present population of New York, which is 3,700,000, there are 1,480,000 Catholics; 1,221,000 Protestants, 440,000 Jews, and there are 555,000 inhabitants without individual or family religious connection.-Freeman's Journal.

Of Importance to the World.

The history of the last twenty-five years was more affected by the action of the Conclave, of Cardinals which met in 1878 and chose the Pope who has just departed than by any other nas just departed than by any other elective and representative body which has acted since. He little understands the day in which he lives who imagines that the choice of the head of the Roman See is of less moment to the world at the opening of the twentieth century than when the nineteenth was three-quarters over. - Philadelphi

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OF ASKING THEE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING

Believe in me and trust in my mercy. When thou thinkest that I from thee, I am often nearest to thee. When thou judgest that almost all is lost, then oftentimes it is that thou art in the way of the greatest gain of All is not lost, when anything falls

out otherwise than thou wouldst have

Thou must not judge according to thy present feeling; nor must thou give thyself up in such manner to any trouble (whensoever it comes) nor take it so; as if all hope were gone of being delivered out of it.

Think not thyself wholly forsaken, although for a time I have sent thee some tribulation or withdrawn from thee the comfort which thou desirest; for this is the way to the kingdo of heaven

WELL AND STRONG After Eleven Years of Great Suffering

A WONDERFUL TRIBUTE TO THE POWER OF DR. WILLIAMS' PINK PILLS TO CURE STUBBORN DISEASES. Proof upon proof has accumulated that Dr. Williams' Pink Pills will cure

when doctors, hospital treatment and all other medicines fail. Paralyzed limbs have restored to strength, rheu matic sufferers made well, weak, anae-mic girls and women made bright, active and strong; neuralgic pains ban-ished, and the poor dyspeptic given a new digestion when it seemed almost hopeless to expect a cure. Here is a bit of strong proof that Dr. Williams after years of suffering. Mr. Louis Brien is a well known resident of St. Lord Jesus Christ."

Brethren, a life of love is followed by a happy death. On the other hand, your failure to persevere after even a good conforcing and Communication. pains in my stomach and back, where the trouble seemed to locate. I had frequent fits of vomiting, which caused much distress. Sometimes I could work, and then again for months at a time I would be wholly unable to do anything; but even at the time I could Fear is a good quarter-horse; but for the long race of life you must have ent times I was treated by three doctors, but they were unable to help me. Then I went to Montreal and put my-self under the care of a doctor there. His medicine relieved me while I was inactive, but as soon as I attempted work or exertion of any kind, the pains returned worse than before. All this time I was growing weaker and less able to resist the inroads of the trouble. Then Dr. Williams' Pink Pills were brought to my notice, and I began to use them. From that time I began to regain my health and by the time I had used thirteen boxes I was once more 2 well, strong man. The proof of this is that I can do as hard a day's work as anyone and never have the slightest symptoms of the old trouble. I am only sorry that I did not know of the

omy sorry that I the hot show of the pills sooner—they would have saved me much suffering and money as well."

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THE MERCHANT OF APRIL 23rd, 1903,

referring to this feature of the Company's business, says: "The Statement shows an entire absence of any speculative assets an reflects the highest credit upon its exceptionally able management and sound policy in the interests of its policyholders."

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OCTOBER 3, CHATS WITH There never was was bound to rise climb, provided the in his soul. As levened dough flat

soul down. Povert chain strong enou-pione, provided he Waste of Energy is of M What would be who, because a lar was stored in his m could afford to n dam? Would not in the midst of the water would be en mill forced to lie the miller and inco

reighborhood? Nature has stor youth a reservoir of energy which mea of character, suc One of the sadde thousands of promi extravagance and The word econo

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s a good Ca Thus wrote duties and 1 position to He is rega one who sh greater par and that h

affairs shou by every and they their sons' their faith vent their which wou their daily social and Protestan they show many who opportuni assail the

who because a large amount of water was stored in his mill-pond, thought he could afford to neglect leaks in his

dam? Would not the chances be that

dam? Would not the chances be that in the midst of the summer drought the water would be entirely gone and his mill forced to lie idle, impoverishing the miller and inconveniencing a whole

reighborhood?

Nature has stored in every normal

youth a reservoir of physical and mental

youth a reservoir of physical and mental energy which means much in the way of character, success and happiness. One of the saddest sights is to see

One of the saddest sights is to see thousands of promising youths allowing their energy to be wasted through ruincus habits of idleness, dissipation, extravagance and neglect of opportun-

The word economy is usually applied

energy, mental and vital forces and

opportunities—a waste that endangers our highest welfare. Many a man who

is economical to stinginess in money matters, squanders, with fearful waste,

Many busy people are shameful wasters of time and opportunity, simply because they do low things when higher

ones are possible. They read a poor book when they might read a better

book when they might read a better one. They squander time with bad companions when good ones are pos-sible. They waste time in half-doing things, in botching, bungling and blun-dering, in doing things over and over because they were not done right the first time.

first time.

These little leaks, these wastes that drain the success capital, bankrupt many American youths, yet they are singly so insignificant that the victims

do not realize their evil influence. There are so many ways of wasting vitality that economy in its use is diffi-

A great waste of mental and moral

A great waste of mental and moral vitality is indulging in demoralizing, vicious and deteriorating thoughts. Every bit of useless worry—and all worry is useless—every bit of anxiety, every particle of fretting and stewing,

every bit of despondency, indulgence in melancholy or foreboding, every bit of fear—fear of failure, of losses, of

of lear—tear of failure, of hosts, of siekness, of disease, of death, of unjust criticism or ridicule, or of the unfavorable opinions of others—all these things are vitality-sappers, worse than useless, for they unfit us for constructive,

back to shadows and face the light. Every act of dishonesty, whether others know it or not, is a terrible life waster.

Every act or thought of impurity, every unholy desire, is a virtue-waster, a

friendship, the trigger pulled in an instant and taking a life, the word hissed

hot from the mouth in a second that blasts a life's happiness—these are fear-ful squanderers of vitality, of life, of

cord into the nervous system destroys power. Friction is a deadly foe to happiness and success. It grinds away the delicate bearings of life's machinery

Practical Talks to Young Men.

"Every good Catholic should be a

good citizen from the very fact that he is a good Catholic, and the better the Catholic, the better the citizen."

Thus wrote Charles Janvier in a recent

ican Life is best ecord. The results investment policies y satisfactory. A annot possibly be siring sound insurle investment.

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BLAIKIE, President, . Secretary. sed

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rite to day and this beau-rite to day and this beau-rit time.
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Sproat. Newdala Man, said eived my beautiful Doll. It e premium and the nicest ave ever had. '4.

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23rd, 1903, y speculative assets and n its exceptionally icy in the interests

eart cf of Pagareth. EDITATIONS E HIDDEN LIFE.

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RAYERS USEFUL IN IC DEVOTION AND ATIONS OF CATHO-

Thus wrote Charles Janvier in a recent letter to Catholic young men on their duties and responsibilities.

More so perhaps than his brethren of other faiths the young Catholic has a position to maintain in the community. He is regarded by many, if not as a model which they follow, at least as one who should always conduct himself in a manner above reproach. The greater part of his Protestant friends and acquaintances feel that the young rayer Book for the million. and acquaintances feel that the young man has in a way superior advantages,

and that he has small excuse for actions which in others they would condone. This very important condition of affairs should be thoroughly appreciated by every Catholic father and mother, and they should strive to kindle in their sons' minds and hearts a pride in their faith that would successfully prevent their being guilty of any action which would cast the slightest reflection on themselves as Catholics. In their daily life, and especially in their social and business intercourse with the Protestant members of the community they should be careful to show that

they should be careful to show that they are model citizens; for there are many who are always looking for an opportunity, no matter how trivial, to assail their faith.

and that he has small excuse for actions

CHATS WITH YOUNG MEN. religious freedom and tolerance should be always alert to encourage this condition by their nobleness of purpose and There never was a man yet but what There never was a man yet but what was bound to rise and progress and climb, provided the yeast principle was in his soul. As well try to knead levened dough flat as to keep a great soul down. Poverty never yet forged a chain strong enough to hold a man prone, provided he was bound to rise. action. Years ago it made very little difference what a man did. If he was a difference what a man did. If he was a Catholic, as a general thing, he was avoided. To-day the spirit of the times is broader, and more disposed to accept a man for what he is himself. Catholics therefore should further this spirit all they can and strive to make Waste of Energy is Worse Than Waste of Money. What would be thought of a miller,

their type of citizenship the highest. "By a good citizen," says Mr. Janvier, "we mean a man who, inspired by no other motive than a conscientious desire to do his duty, assumes carnestly and discharges faithfully those duties of citizenship upon whose honest discharge the integrity and efficiency of

charge the integrity and emerced of government depend.

"A good Catholic cannot do his full duty to his neighbor or to his Church unless he actively and zealously exerts himself to secure the adously exerts himself to sective the ac-ministration of good civil government, such a government as will gnarantee and maintain safety to life and prop-erty, and absolute freedom to the exercise of religion-a government which will insure security to the development of industry and the consequent accumulation of wealth—justice in the adjustment of those differences which must arise and exist between men in The word economy is usually applied to the saving of meney, but this, perhaps, is the least important of its applications. Wasting money is of little importance when compared with wasting the perennial pursuit of fortune or of fame—protection to the poor and weak against the oppressions and encroach-

ments of the rich and the strong.
"The temporal welfare and progress of the Church largely depend upon the honest administration of that system of civil government whose foundations rest upon the cardinal twin principles (figliberty and of truth, and whose powers are so organized as to procure, his mental and moral energy. He who would make the most possible of his life, must early learn to stop all leaks of reserve power. Wasting opportunities, time and vital forces, constitutes the great tragedy of human life. It is the principal cause of unhappiness and the principal cause of unhappiness and the principal cause of unhappiness and will in the property of the property of the property of the principal cause of unhappiness and will be provided by the principal cause of unhappiness and will be provided by the property of the principal cause of the property of t without tyranny to any, but with jus-tice to all, the greatest good to the

mother of human mold and with human imm—exage impulses glories in the happiness of her children, and is happy because they are happy, so does the Church glory in the presperity of the people and glory with them. But when the people are torn by civil strife or dissention, or when the blight of bad government is treadily saming the energies of their lastily. when the blight of bad government is steadily sapping the energies of their industry, paralyzing the impulses of their enterprise, and despoiling the accumulations of their thrift, the Church cannot be indifferent for the distresses of her people necessarily distress her, and in a measure as their happiness and prosperity are arrested and impaired, so will her temporal welfare be retarded and suffer.

OUR BOYS AND GIRLS.

WHAT ANNA SAW IN THE SUN-BEAM.

"When I look through the sun-beams," said Anna, "I see all the little sprites getting ready the beauti-ful colors to paint the flowers and the insects, and the clouds, and others that dye the tree-leaves green and gild the old walls, and others that teach the in-sects to hum and the birds to sing, and

sects to hum and the birds to sing, and little children to smile.

"Do you know, Lolita," pursued Anna, "When a little baby is put into the cradle for the first, very first time, if the sunbeam plays upon it, the little sprites always look after that baby, and never forget it, but when it is grown up into a big man or woman they less, for they unfit us for constructive, creative work by squandering that which makes work possible.

One is wasting life force every time he talks of failure, of hard luck, of troubles and trials, of past errors and mistakes. If one would succeed, let him turn his back on the past, burning all the bridges behind him; turn his back to shadows and face the light. and never lorget it, but when it is grown up into a big man or woman they still continue their care. There was once such a little baby, Lolita, born in a poor little cottage; such a poor little cottage, Lolita, that there were no shutters to the windows of any kind; when it was ever so hot, the sun all when it was ever so hot, the sun all success-sapper.

The lack of self-control, a quick temper, and a hot tongue, are fearful wasters of vitality and character, which bankrupt many a precious life. The fatal word that breaks a beautiful friendship, the trigger pulled in an inwas born, Lolita, the sunbeams were streaming in, with the little sprites all basking in them, and the sprites kissed this little baby, and said, 'Dear little girl, we will never leave you; only be good, and so long as you are good we will see that you shall want for nothing opportunity.
Everything which frets, chafes, rasps or brings inharmony into life is a vitality-waster, Whatever brings dis-

at all.'
"A very little while after, Lolita, that little baby's father died, and you might have said the sprites had forgotten her; but it was not so. They kept their word exactly. She did not know her father had died. Her mother was those and took care of her and she there, and took care of her, and she was too little to know that other chilwithout doing any good work or increasing any value. To free life from friction, to lubricate all the faculties, and dren had more pleasure, so she wanted

to stop all the leaks of energy, is the first duty to oneself and to others. If nothing. "She did not even know, Lolita, the labor her poor mother had to perform to get food for them both, and even when she sang her to sleep with her sad, ceaseless song, all the enemies of one's ambition are permitted to make away with one's uccess capital, there can be no hope of getting on and up in the world.

"While in my arms I hold thee, I ask myself alway, What fate I leave thee to, child, If call'd by death away."

She knew nothing of its meaning; her little face was pressed close and warm against her mother's breast, and a flower or a fruit, which the sprites had painted for her, was enough to com-

plete her happiness.
"Before Pura—such was her name was two years old, her mother died too. But the sprites had not forgotten her, Lolita; her mother had a sister, and when this sister came to the funeral, they had painted Pura's cheeks with such fresh, clear tints, and lit up her baby face with such a bright, sweet smile, that her aunt would not part from her, but took her home and brought her up as her own child, and

was to her as a mother.

"The sprites played with her now ignst as before; and when she was asleep they used to dance on her bed, and say, Dear little girl, we will never leave you; only be good, and so long as you are good we will see that you shall want for nothing at all.

"Meantime, Pura grew up to learn to be useful; she worked in the garden, and kept the house tidy, and fetched the water from the fountain, and did all that Aunt Trinidad wanted. She was very good and very obedient, and never wasted her time; her only amusement was lying on the thyme-bed in the sunshine, because then the sprites painted such pretty dreams for her. The young men of the present genera-tion growing up in an atmosphere of such pretty dreams for her.

"But Aunt Trinidad was growing old, and after her there was no other aunt, nor any relation to look after Pura; and though she would not say it aloud to vex Pura, who was always bright and gay, she yet continually re-peated in her own mind, just as the

poor mother used to sing,-"While in my arms I hold thee, I ask myself alway. What fate I leave thee to, child. If call'd by death away."

"So things looked very bad again, Lolita; but the sprites had not for-gotten Pure, as you shall see. "Aunt Trinidad earned her living

by waiting on strangers at the little inn down in the village, and as few people came that way, she was often one day, however, there came a great gentleman, who had returned from the Indies with a large sum of money; he said he had roamed the world long enough, and seen enough of great ; he meant now to settle himcities; he meant now to settle films self in some quiet, remote village, and the only thing he wanted in this world was a nice, good, industrious wife, who would wake his home smiling and

happy.
Then I can fit you to a nicety!
broke in Aunt Trinidad, who had beer seized with a most diligent dusting fit all the time the traveller had been de-tailing his plans to the inn-keeper of the village, and had not missed

a word. 'Can you?' said the traveller not at all displeased at her boldness.
"That can I,' continued Aunt
Trinidad, earnestly; 'and there isn't
a girl to match her in the village and
the clergyman of the parish will bear

me cut?'
"'What . . Pura, you mean
. I suppose?' said the innkeeper somewhat embarrassed between
his desire to speak the truth and his greatest number.

If the people prosper, the Church must and will prosper. Just as a mother of human mold and with human impulses glories in the happiness of her neighbor. 'Yes, Pura was a good enough girl,' and he paused to think the properties of the process of the properties of enough girl, and he paused to think
how much he cculd say in her favor.;
'young, and—pretty, and—simple, and
—lively, and—notable altogether, but—
"'Well, 'interrupted the traveller,

> she is a little—a little—what shall I say? '—a little homely for your wife—'
> "'Homely, is it? Oh! if that's all, we sha'n't quarrel. I don't want any of fire ladies who are only thinking of setting themselves off, and attend to nothing but their toilet! Come, good

woman, ask your young friend to allow me to come and see her to-morrow. "Too overjoyed to answer, Aunt Trinidad set off on the instant at full rinidad set of of the instant at the speed, and ran so fast you could not have told what her gown was made of as she passed. When she reached home, out of breath, she told her niece to adorn the house, and dress herself in her best, for she expected a visitor

next morning. "Pura-who, though now seventeen, still kept up her simple habit of doing whatever she was bid with alacrity— fulfilled the directions given her with great exactness and success, and never thought of asking who or what the visi-

trought of asking what business brought him.

"When the traveller called next morning and found the room so smiling, morning and found the room so smiling, the sunbeams playing through the muslin blinds upon the snow-white curtains, the brightly-tinted flowers—which, by the way, the sprites had painted on purpose—so tastefully arranged, and Pura herself looking so neat, and with no thought of display in her head, he was delighted, and left with an air of satisfaction, which convinced Aunt Trinidad that all was going on right. Only, as he was going away, he turned and asked her if Pura could make lace; and Aunt Trinidad. without thinking, answered 'Yes.'
Nevertheless, poor Pura had had too
much labor with the garden and the
house-work all her young life to have had leisure for indoor occupation. She could take a turn, indeed, at her aunt's spinning wheel; but such an accomplishment as making lace she had never

" 'Why did you tell the gentleman I knew how to make lace, when I don't, aunt? she exclaimed, for she could not bear an untruth about the least matter.

" ' Well, I did not know what to say, all in the surprise, 'replied the good aunt. 'It seemed as if I should give a false impression of your habits, which are so industrious, if I said you could not do anything he expected

of you.'
"Then why didn't you say that I could spin, and scour, and dig?' answered Pura, ingenuously.

"' Dig, and scour, and spin, indeed Fine recommendations for his purpose, rejoined the aunt, mysteriously; and before Pura could ask what on earth this 'purpose' was, a messenger brought in three bobbins of fine black silk for her to make into a piece of lace,

as a proof of her skill.
"'Oh, aunt, what shall we do?
What shall we do?' sobbed poor Pura,
who could not endure to be thought a

deceiver.
"' Don't worry, child,' returned the aunt, 'something or other will turn up. There's nothing so easy as making lace, after all, and three bobbins are

lace, after all, and three bobbins are gone like winking. You must get through it somehow, for your fate depends upon it.'

"Pura went to bed that night crying; and cried herself to sleep. But very early in the morning, very early indeed, Lolita, the sunbeams woke her—you see the sprites never lost sight of her, And three beautiful sprites—the three who had most care of her—came floating down the sunbeam. Without saving a word, they beam. Without saying a word, they took up the bobbins of silk, for they took up the bobbins of silk, for they had brought everything with them that was wanted for making lace, as if they had known all about it, and, rattling them about, in the twinkle of an eye, they turned off a splendid mantilla, all made out with flowers and birds, and everything you can think of, and then three it on the bed, and disappeared

before Pura had time to recover from

"When the stranger called next day, and saw this extraordinary proof of industry and skill, he could hardly believe his eyes, and went away more pleased than the day before.

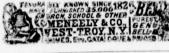
"'Didn't I tell your honor that she was a jewel?' whispered the old lady.
"'I begin to think you did not exaggerate,' answered the traveller.

"And then, turning to Para, he asked her if she was as perfect in household duties as in accomplishments; whether, for instance, she understood cooking.

" ' I should think she did, interposed the aunt, without allowing Pura time to speak; for she knew the good girl would have answered the strict truth and she thought as the sprites had got her out of one scrape, they might be trusted to get her out of another.

" In the evening, the messenger came again, this time followed by two other porters, each carrying baskets of pre-visions, which they set down, with the message that Pura was to make a famous porridge, and the gentleman would come in and dine off it the next day.





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THE CATHOLIC PAPER.

Dr. Egan, in one of his chats published some time ago in The Ave Maria, allows the fellows at the club to talk on the Catholic paper. We extract this passage:

"I don't understand what you mean by saying that a priest who does not encourage a Catholic paper cuts the ground from under his feet!" exclaimed the young mechanic.

"You don't? Put yourself in the "You don't? Put yourself in the priest's place. Public opinion does not keep people Cathclics or Christians, does it? Public opinion does not respect a man for his belief; it regards what it sees in his acts. I know Cubans who go to Mass regularly in Havana. Why? It is bad form not to do so there; but 'among the Yankees one may do as one pleases.' That illusthere; but 'among the landers of the may do as one pleases.' That illustrates what I mean. The priest has here only a spiritual hold on the people. Public opinion will not strengthen it, tashion is against it; expediency is not, as a rule, with it; all English literature is against the spiritual as presented by him; the press regards it with tolerhim; the press regards it with tolerance, but does not understand it; the ance, but does not understand it; the great bustling world does not help it. Really, it seems to me that when the Holy Father recommends the Catholic press as he does, he shows an insight into conditions of which less inspired men are ignorant."

Cardinal Newman seems to have re ferred to the same view when he said: "Shall we sharpen and refine the youthful intellect and then leave it to exercise its new powers upon the most sacred of subjects, as it will, and with sacred of supjects, when the chance of exercising them wrongly; or shall we proceed to feed it with divine truth, as it gains an appetite for

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In our cities, where the majority of Catholics go to the early Masses and hear no sermon, we see no other way in which their Catholic convictions are to be appealed to, except by the Cath-

If fashion and public opinion and literature, are forces which tend to loosen the hold of the Church on the average Catholic, any influence which increases the power of religion should be encouraged; and what is better than Catholic Citizen. a Catholic paper ?-Catholic Citizen.

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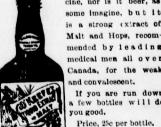
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JAMES LATCHFORD, WHO PASSED AWAY RE
CENTLY AT THE AGE OF NINETY THREE
YEARS,
Utics Globe, Sept. 21. Utica Globe, Sept. 21.
Ottawa, Sept. 24.—One of the oldest and best known Irishmen of the capital passed away Monday morning in the person of James Latchford. Deceased hed been an honored resident of Ottawa for some fifty years. He was a man of genial, kindly manner and of unspotted business integrity and during his long and successful career here as one of the leading grocers of Upper town he made many warm friends. In 1866 he established himself in business on Wellington street and was one of the respected pioneer merchants of that section of the city for a quarter of a century, retiring in 1899 from trade.

des ever of previous the such as most of the second of the

REV. DR. SALMON.

K ngston Freeman.

In speaking of "what happened thirty years ago," around Montreal, we find the following extract in regard to our esteemed and respected friend. Rev. Dr. Saimon, which will prove more than interesting to the Choile people of Kingston, among whom the v. gentleman has been laboring for the past three or four years; of his great ability and the respect in which he is neld by all classes of people in Kingston, we need not dwell upon at present in these columns, for it is a well known fact that his great devotion, piets and learning, his kindly attention to the hes indeed won for our venerable friend warm place in the patients in the Hotel blow warm place in the patients in the Hotel low warm place in the patients in the Hotel low warm place in the patients for itself. "A piet is announced to be held on Saturdang district. However, we clip the following which speaks for itself."

"A piet is announced to be held on Saturdan at St. Lembert in sid of Rev. Father Salmon's church, Centre street, Point St. Charles. The sports and kames Committee have received a large number of beautiful and costly prizes for open monestion and if the weather is fine, the Salmon's courten in St. Gabriel Ward was a very modest structure, recently respected by all creeds and nationalities at the "Foint. After leaving St. Gabriel Ward he was appointed to St. Mary's parish, and is now connected with St. Mary's cathedral, Kineston, Otto, here his great learning and devotion to these of a name that is greatly respected by the great learning and devotion to the cause of religion and charity has made for himself a name that is greatly grip reported by the grown and the party of the appropriate to St. Mary's parish, and is now connected with St. Mary's cathedral, Kineston, Otto, the residence of the above city." OBITUARY.

JAMES LATCHFORD OTTAWA.

OBITUARY.

OBITUARY.

JAMES LATCHFORD OTTAWA.

OB Monday of last week there died in Ottawa a remarkable man, Mr. James Latchford, Commissioner of Public Works for Ontario. Deceased had a remarkable man, Mr. James Latchford, Commissioner of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been of Public Works for Ontario. Deceased had been been been been deported by the be one of the oldest as well as one of the Obortic Public Works for Ontario. Deceased had been been been been been deported by a been been been respected by a been been been respected of the Octave as well as unpon his sadoted country. and also upon his faith. For many a year his many been been year his been been year his many been been

MARRIAGES.

STODDARD-WILHELM.

On Sept 21 Mr. Francis L. Stoddard, of Durham, dredge engineer of the Durham Cemens Company, and son of the late Leonard Stoddard, and Jane Elizabeth Ferguson of River Rouge, and Jane Elizabeth Ferguson of River Rouge, Mich., was united in the holy bonds of marinopy to Susan Wilhelm, daughter of Jacob Wilhelm and Oxtharine Waschter, of this parallel of the Church by the priest of St. Mary s congregation of Formosa. The bridegroom is a young convert who was received into the Church by the Rev. C. Hauck, of Markdols a few months ago, and efter ward instructed in the tenets of the Catholic Church by the priests of St. Mary's congregation of Formosa. The bride was one of those young ledies who not only was most assistion in fulfilling her religious duiles, but also edified the whole community by her living and uncompromising faith and broad Christian charity.

The young couple will reside or the immediate future in Durham, Grey Co. and will be at home for their friends at the end of the present week. One of their first visitors will

be the CATHOLIC RECORD, which will be a con-tinual weekly visitor, as Mr. and Mrs. Stod-dard have begun house keeping by subscribing for their favorite paper.

We wish them every blessing in their new life.

Managing Director.

IAMES MASON,

A very prety wedding took place at St. Peter's Cathedral, London, on Wednesday morning, Sept. 23, whon Miss Cecella Kennedy, daughter of the late John Kennedy of Biddulph, we united in marriage to Mr. John Sullism of London, formerly of Ashfield, Ont. Mr. John Sullism of London, formerly of Ashfield, Ont. Mr. Waterloo Street, Mr. Philip Knuckle, of Hiddulph acted as groomsman, and Miss Jonne Kennedy, eisterfof the bride, performed the Cffice of bridesmaid. Rev. J. T. Ayiward, Rector, celebrated the Nuptial Mass and performed the marriage ceremony. A large number of friends afterwards awaited on the young couple to wish them a life of happiness and presently.

After the bridal tour Mr. and Mrs. Suilivan will take up their residence in our Forest City

inn.

The Bishop also spoke a few words of well-deserved praise for the choir and the excellent rendering of the grand church music he had listened to during the day.

OBITUARY.

O Lesry, P. J. O'Leary, W. McAuliffe, M. J. Gorman, R. H. Gowley, T. O. Clarly, Jas. O'Connor, W. M. O'Connor, Alx X. Lumden Louis Kehoe, J. L. Dowiin, Jas. Fraser, R. d. motof Quain, C. R. Cunningham H. N. Bate, Capt. Harry Bate Chauneey Bangs, Wm. Hutchinson Edward Devlin, William Grant, D. O'Connor, K. C., J. L. P. O'Hanly, W. J. Mercer, Chief W. F. Powell, Geo. May. Speaker Power of the Senato, J. R. Booth, J. R. Armstrong, E. T. Smith and o'hers.
On arrival at the church the procession lined either side of the main entrance and the bedy was borne through into the centre of the church where a large crowd had assembled to attend the Mass. The remains were interred in Notre Dame cemetery."
May he rest in peace!

MR. HUGH A. McLean, London.
The funeral of the late Mr. Hugh A. McLean took place on Wednesday, Sept. 23 from the family residence, 9! Stanley street, South Lundon, St. Peter's Cathedral where High Mass of the Capter of the St. Vincent de Paul of White St. Peter's Cathedral where High Mass of Wednesday, Sept. 23 from the family residence, 9! Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Messrs. Pritchett. Wm. Reid and John McF. Idden, the latter representing the late Mr. McLean was an active and whole-souled worker; Mess

May he rest in peace!

MRS. JAS. HYLAND. BROADVIEW, N. W. T. The funeral of the late Mrs Jas. Hyland, whose death occurred on the 7th Sept. took place at Broadview, N. W. T., and was largely attended by relatives and friends. Deceased was born in Toronto Township, County of Peel, and was aged seventy-one years and six months She was the daughter of the late Thomas O Shaughnessy of Toronto Township.

of the late Thomas O Shauganessy of Foronto Township,
Mrs. Hyland had a large circle of friends and arquaintances. She was very much respected by all with whom she came in contact. Her deeds of charity and generosity were not confined to the limits of the North-West Territory, but extended even to our own Ontarlo. We, therefore, ask our readers to join us in the prayer that eternal rest may be given the soul of the gentle and hospitable Mrs. Hyland.

MR PATRICK KENEFICK, TRENTON.

It is with deep regret we chronicle the death of Mr. Patrick Kenefick one of Trenton's most respected citizens for fifty years nast. The deceased gentleman was seventy five years and six months old. He was born in Ireland in 1878 and exme to Quebec with his parents when a child. In 1852 he came to Trenton and has filled important positions in the restrict of the management of operations of Mr. Gilmour & Co. Some ten years ago he resigned the management of operations of the Company in the north and has since lived a retired life management of operations of the Company in the north and has since lived a retired life management of operations of the Company in the north and has since lived a retired life manner made him a desirable citizen and homest man. His removal from the community will be deplored and his presence greatly missed, all extend deepest sympathy to the bereaved widow and other relatives.

The funeral took place on Saturday morning Sept. 19th, Solemn Requiem Mass being celebrated in the Church of St. Peter in Chains by the pastor, the Rev. P. A. Twody, after which the cortege, a very large one, proceeded to the Catbolic cemetery, where his body was laid at rest beside his five children.

May his soul rest in peace!

SR M. Callista Freeze, Kalamazoo, Mich.

SR. M. CALLISTA FREEZE, KALAMAZOO, MICH SR M. CALLISTA FREEZE, KALAMAZOO, MICH Sister Mary Callista Freeze entered into her cermal rest at Borgess Hoenital. Kalamazoo, Michigan, on the 19th inst. Her soul is cordially recommended to your charitable prayers. Sister Callista was formerly accountant as Nezvreth Academy. Kalmazoo County, Michigan, thus coming in contact with a large number who appreciated her merits and desione her early demise. She came from a family who has given several of its members to the clergy and cloister. Her funeral was largely attended on the 21st, the Requiem Mass being chanted by her cousin, Rev. Joseph O'Reilly of Chicago, assisted by Fathers O'Brien. Keaemer, Grace. Lochbilder and Lindemann. The good Sisters of St. Joseph have the aympathy of many friends in their desp bereavement, who will not forget to pray for the soul of the saintly Sister whose loss they mourn. R. I. P.

EDWARD PHELAN, PETERBOROUGH.

Peterborough Examiner, Sept. 24.

Peterborough Examiner, Sept. 24,

Peterborough Baminer, Sept. 24.
Edward Phelan whose death was briefly recorded in Monday's issue of the Examiner, has for many years been a prominent feature in the citizenship of Peterborough, town and county. He was born in Kings County, Ireland, about the year 1229 and came to Canada with his father's family when only three months old—nearly seventy. He years ago on his arrival in Canada Mr. Phelan s father first settled in the township of Dummer, from which after several years he removed to Douro, near Young's Point where he remained till his death about 1850. Edward Phelan set out to face the world on his own account at the early age of thirteen years, and, the success he made of life. from the human point of view, is a proof of his native force of character. He was for many years associated with the lumbering business. It is stated that he piloted the first timber that came down the back waters to Peterborough, receiving for his services \$16 per day. About the year 1854 Mr. Phelan began conducting the Phelan House hotel which has been so long and widely and so creditably associated with his name, as a model hotel of its class—always admirably conducted and noted for its etrict observance both of the law of hospitality and the law of the land. Here it may be mentioned that the late Mr. Phelan was, what it is rare to find among the generality of men in active life half

only one of his three rous present was Rev. Father C. J. Paclan of Yourg's Point, who at that sad moment was as the bedside in the double capacity of ghostly father and dutful son July, 1853, Mr. Phelan was united in marriage to Miss Mary Sullivan daughter of the late John Sullivan. Fo this marriage were born seven sons, only three of whom are living, flarty Phelan, of Peterborough; Rev. Father C. J. Phelan, on Young's Point; and Walter Phelan, of the License Branch of the Provin cial Secretary's Department. Mr. and Mrs. Phelan could have celebrated their golden wedding anniversary last July, had Mrs. Phelan could have celebrated their golden wedding anniversary last July, had Mrs. Phelan ived till that time.

Mr. Paelan won a high degree of respect in the community, of which he was a member for three score and two years. Though he never took much interest in municipal matters, he was for many years actively associated with Dominion politics in the Conservative interests In religion the late Mr. Phelan was a Roman Catholic, earnestly devoted to the interests of Moher Church. as especially represented by St. Peter's Cathedral—a member of its congregation, upon whom, so far as a layman's services were concerned, the clergy could always confidently depend.

One of the late Mr. Phelan's practices which may almost be said to have become a habit, was his constant presence at funerals, where he was always to be seen occupying a place at the close of the procession, independently of the age, say creed or social position of the deceased. From his long association with the public, there were few men in town or country more widely known or more highly respected.

The funeral of the late Edward Phelan took place Wednesday at 10 o'clock from St. Peter's Cathedral, where his remains had been taken from his late residence, corner of Stewart and Simoo streets. As an evidence of the general esteem in which Mr. Phelan was held a very large number of citizens were in attendance, at the Cathedral, and the procession was the larges

moves from Feterborough one of the best known men in the town and one for whom all who knew him possessed a genuine esteem.

MRS. JOHN REYNOLDS, HULLET.

On Wednesday evening, Sept. 16th, the Angel of death visited this vicinity, claiming as its victim a highly respected woman, in the person of Mrs. Reynolds, aged sixty-nin years. The deceased lady was a good Christian, a devout Catholic, a loving wife an mother and a charitable neighbor. She leaves a family of seven sons and one daughter to mourn her loss, to whom we beg to extend our heartfelt sympathy. Her health had been failing for some time, but she was not thought to be dangerourly ill until a week or so before the death. During her filness Rev. Father Pinsonneault administer of the her best section of her holy religion, sented for the soul to Got. Her happy death was but a fit ing close for a well spendures of sorrowing friends followed the remaining of Strict S

MARKET REPORTS.

pigs, pair. \$5,00 to \$7.00; fat cattle, \$3,30 to \$4,10; stags, per ow. \$2,00 to \$2125; sowa, \$3,50 to \$375.

Farm Produce.—Hay, \$7 to \$9; straw, per ton, \$5,00.

Dairy Produce.—Eggs per dogen, wholesale, 160; do retail, 17 to 19a; butter, best roll, 19 to 20c; buther best crocks, 17 to 18a; butter, creamery, 21 to 23c; honey, strained, per lb. 9 to 10c; honey, in comb. 11c, to 12c.

Toronto. Oct. 1.—Wheat — Deliveries are fair and the market is easier at 75c and 75jc for No. 2 red and white, east or middle freights; local exporters quote 74c, outside; goose is nominal at 85 to 70c for No. 2, east; spring wheat, at 73c for No. 1 and 72c, for No. 2, east, Manitoba new is easier at 4 cc. for No. 2 and 18 to 70c for No. 2 and 18 to 70c for No. 2 northern at Georgian Bay pers, and 6c more g. 1. Flour—With pass have advanced 10c, to 15c; buyeren are bidding \$3 05 for cars of 90 per middle freights; choice brands are held 15c to 20c higher; Manitoba flour is firm 15 stores of 20c hi

most in the local middle treights.

Montreal, Oct. 1. (Special.)—There is a fair movement in the local market, with prices about steady. Grain—Peas, 6th high freights. 73/c. afloat here; rye, 53c. east, 58/c afloat here; buckwheat, 81c 49c; No. 2. old, oata, 37/c in store here: new 35c afloat here, September delivery; flaxseed, \$115 on track here; feed barley, 59c; No. 2 barley, 52/c. Flour—Manitoba patents, \$180; accounds, \$4.50; atrong bakers' \$4.25 to \$4.50; Ontario straight rollers, \$300 to \$4; in bags, \$19 to \$1.95; patents, \$1 is to \$4.40; extra, \$1.70 to \$1.75. Feed—Manitoba bran, \$17; shorts, \$20 bws included; Ontario bran in bulk, \$17 to \$17.50.

Live Stock Markets.

Live Stock Markets.

Toronto, Oct 1.—By reason of the lightness of the offerings of catile at the Union Stock Yards te-day, business was over in the morning The values of butchers feeders and stockers were unchanged, but exporters were easier.

easier.
The demand for butchers' descriptions was brisk, and offerings were very light.
Sheep and lambs were steady and unchanged.
The receipts were 7 loads, 210 cattle, 29 theep, and 2 calves.



Pandora Range SMOOTH, HARD CASTINGS-EASILY POLISHED

Every woman who prides herself on a well-appointed kitchen wants her range to be well polished, look clean and have a new, elegant appearance. This is not possible if the castings are not right—all castings in the "Pandora" range are made from the highest grade of pig-iron (no scrap of any kind is used) the best skilled moulders in the land do the moulding, the utmost care and latest machinery is used in the cleaning, and when the utmost care and latest machinery is used in the cleaning, and when finished every part has a smooth, hard, black surface which takes a beautiful, rich polish and never has that grey effect always seen in poor castings. Special flue construction in the "Pandora" forces the heat around the oven twice and directly under every pot-hole—is a perfect baker and a perfect cooker at the same time.

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Exporters' were quoted at \$4.75 to \$4.90 for he best, and at \$4.30 to \$4.70 for fair to edium grades. medium grades,
Butchers' estile were firm in price and un
changed. We quote: — Picked lots o
butchers', 1,100 to 1,175 bs. \$4.25 to \$4.50
good loads of 1050 to 1,125 bs. \$4.05 to \$4.50
fairly good butchers' loads of, \$3.85 to \$4.10

\$1.30 to \$1.32; oats. new, per cental \$5 to 90; do. old, per cental, 950; corn. \$1.00 to \$1.50; rye, 90 to 95c; buck whost. 90 to \$1.50; rye, 90 to 95c; buck whost. 90 to \$1.10. \$8.00; pork, by the lb, 9 to 10c; beek, by the quarter \$4.70 to 96; or mutton, \$5 to \$5; t The prices of export bulls ranged from \$3.85 to \$425 per cwt.
Feeders and stockers for distillery feeding purposes were wanted. We quote:—Feeders, short keeps 1,100 to 1 200 lbs. \$4 to \$4.30; feeders, 900 to 1,100 lbs. \$3.50 to \$4: stockers, 600 to \$00 lbs. \$2.85 to \$3.50; yearlings, \$2.50 ulbw.—Lambs \$3.90 to \$4; export ewes, \$3.50, and export bucks, \$2.75 per cwt.
Calves were worth 5c per lb, and \$2 to \$10 each.

EAST BUFFALO.

EAST BUFFALO.

Receipts, 700 head; good, strong; common, barely steady; prime steers, \$5.25 to \$5.20; shipping, \$4.50 to \$5.10. Veals. — Receipts 81 head; 50c lower; 86.25 to \$8.75. Hogs—Receipt. 4 300 head; active and about steady; heavy mixed and Yorkers, \$6.50 to \$6.60; pigs, \$6.10 to \$6.25; roughs, \$5.25 to \$8; stags, \$4.25 to \$4.75; dairies and grassers, \$6.10 to \$6.45, Sheep and lambe—Receipt. 5 800 head; lambe-wes and yearlings, 15 to 25c lower; sheep, steady; lambs, \$7.50 to \$8.75; very stillings, \$1.25 to \$4.75; dairies \$6.50 to \$5.76; yearlings, \$1.25 to \$4.50; ewes, \$6.50 to \$5.76; yearlings, \$1.25 to \$4.75; dairies \$6.50 to \$5.76; yearlings, \$1.25 to \$4.25; sheep, mixed, \$1.50 to \$4.75; wethors, \$1.50 to \$4.75; wearlings, \$1.50 to \$4.75; wearlings, \$1.50 to \$4.75; wearlings, \$1.50 to \$4.75; wethors, \$1.50 to \$4.75; sheep, mixed, \$1.50 to \$4.75; wearlings, \$1.50 to \$1.50 to

TEACHERS WANTED

TEACHER WANTED FOR STAFFORD Separate school holding a 3rd class certificate, to trach French and English. To enter on duty August 17th. Salary \$259. Applicants to furnish testimonials, and address Armand Lair, Secretary, Pembroke, Ont. 1291-tf.

WANTED AN ENGLISH - SPEAKING Catholic teacher for private academy Write station experience and salary expected, 724 Sherbrooke street, Montreal, 1303-1

TEACHER WANTED FOR R. C. SEPAR-ate School No. 1, Hilbert, holding a 2nd class certificate. Please state salary and ex-perience. Address Joseph Murphy, Sec. St. Columbian P. O., Unt. L ADY PRINCIPAL WANTED FOR WOOD-t stock Separate school. One holding first-class certificate. Send references and state salary. Apply to Rev. John Cook, Woodstock.

DERTHA KING-BELL. BOSTON GRADU-Date, Fletcher music method, has opened her studio at 114 Maple street, where she will receive pupils on, and after Tuesday 15th September. 1300-1. Family Medicines.



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455 Sacred Heart of Jesus.
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1791 Madonna.
1793 Head of Christ.
1794 Madonna.
1799 Christ in Gethsemane.
1993 Christ in Gethsemane.
1989 An Innocent Victim.
1989 An Innocent Victim.
1980 Mary Magdalen.
1791 The Holy Night.
1791 The Holy Night.
1792 Christ in Christ at Twelve Years.
1793 Mary Magdalen.
1793 The Holy Night.
1794 The Holy Night.
1795 Christ in the Temple.
1796 Christ on Calvary.
1797 The Holy Night.
1798 Madonna di San Sisto I
1796 Christ on Calvary.
1797 Madonna di San Sisto I
1796 Christ Taking Leava of his Molt.

He is Risen.

An Innocent Victim.

Head of Christ at Twelve Years.

Mary Magdalen.

The Holly Night.

Christ on Calvary.

Head of Christin the Temple.

Christ on Calvary.

Head of Christin(Gothsemane)

Madonna di San Sisto I

Christ Taking Leave of his Mother

Madonna di San Sisto

The Ascension

The Holly Night.

The Soul's Awakening.

Madonna di Foligna.

St. Paul.

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Christ Paul.

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The Crucifixion

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VOLUME

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