# The Catholic Record.

LONDON, SATURDAY, OCT. 4, 1902.

THE PRICELESS TREASURE.

The longing for immortality is a desire inborn of the human heart. The best that this present life affords, be it pleasure, wealth or power, is as the merest froth compared with the priceless treasure of life everlasting. It is the knowledge of this that makes saints and sages: it is the desire of a happy immortality and the effort to secure it that has given to the Church its confessors, virgins, martyrs in every age. Wearied with the pursuit of happiness, as the world understands it, St. Augustine, than whom no greater genius ever lived, turned finally to God. Thou hast made us, O God, for Thyself," he exclaimed, "and our heart is unquiet until it rests in Thee." And that is the confession that will be wrung from every child of earth who thinks to find his heaven in anything the present life can give, as long as the world goes round.

#### OUR DESTINY.

And not only is this longing for an immortal life inherent in our being, but God, Who created us, and made that desire a part as it were of our nature, has spoken and declared that He destines us for everlasting life. This is the most elementary teaching of Christian faith. And throughout the succession of years and of sorrows we look with longing to the time when God shall wipe away all tears from the eyes of His elect, and death shall be no more, nor mourning, nor weeping, nor sorrow, for the first things have passed away. The first stage of our existence, with its lights and shadows, its joys and sorrows, shall have passed and "man will go into the house of his eternity.'

#### LIFE A MYSTERY.

next to nothing : we know life only by its manifestations.

of which we have absolute certitude, words and actions that life must be and it is this, that all life, whether of plant or animal, or man, is conserved His own most precious Body and Blood, according to God's arrangement in but which is the Living Bread, whose nobling cause that is just and noble and one way, and that way is by transubstantiation. This may seem a strange pronouncement, but it cannot be such to those who have given this matter ever | CATHOLIC MUSIC IN A PROTESTso litle thought. As a matter of fact the plant, whether it be that grass we trample upon, or any of the million and one forms of vegetable life, change the inorganic substances that are in the earth into its fibres, stem, leaves, flowers and fruit. And there is transubstantia- Catholic, the Lutheran and the English. tion. The animals partake of these organic growths, and change them into their tissues, bones, muscle and varied ish synagogue. covering. And then comes man, the omnivorous master of all, and transubstantiates vegetable and animal substances into his flesh and blood; and it is thus he lives, and only thus, for all other vital functions, such as breathing, pulsation, digestion and the rest, are only subsidiary to this: the sine qua non is transubstantiation. Of the little, therefore, that we know of life, this is almost the only thing of which we are certain: neither vegetable, animal, nor human life is maintained in any other way. Such is God's plan.

### THE BREAD OF LIFE.

Now, man is created for everlasting life. God has declared it : Christ has promised it. The coming of God the Son into this world, and His manifold works of love and mercy in our behalf, had no other reason of being than that we

might be prepared for the life to come. Open the sacred page and read therein the words that fell from the lips of Christ. You will find that on that day in the synagogue of Capharnaum when Christ made promise of everlasting life He associated that promise with the emorable night when, seated with His Apostles, He performed the thrice sacred rite of the Last Supper, the words He used were words that signified and effected transubstantiation of bread and wine into His Body and

a supereminent degree He does and can. How easy, therefore, for Christ, the omnipotent God, to exercise that power otherwise than in the ordinary way: not by the slow process that marks the ordinary operations of nature, but immediately and by His own divine command transubstantiating the substance of bread and wine into that of His own Body and Blood.

#### THE LIVING BREAD.

That the Body of Christ in this sacrament does not exist in visible form to us, is no argument against the reality of His presence here. For, until human reason has answered the question "What is substance "-a question that has never been answered yet, and in all probability never will be-until then human reason has no right to set up its own standard to the spoken word of God. It is just this power that Christ exercised at the Last Supper; it is this self-same power that He communicated to His Apostles and their successors in the priesthood that His children might have this heavenly food to nourish their souls. Mere material food can give no life, other Now, it is frequently said that life is than temporary. Water cannot rise a mystery. That is true to a certain above its own level. When, therefore, extent : for the amount of exact knowl- we recall Christ's promise of everlastedge we have of life is so little as to be | ing life, not merely the natural immortality of the human soul, but supernatural life and beatitude with Him, throughout But there is one thing concerning life eternity, we know in the light of His of their own affairs is in the hands of given as in virtue of our receiving of potency is supernatural and ever-

## ANT CHURCH.

"A unique Sunday evening service as held recently in the Edwards was held recently in the Edwards Church, Northampton. Prof. E. B. Story, organist and director, arranged a series of services, illustrating the music of different Churches—the Roman

music of the Roman Catholic Church, the chorus sang Gounod's St. Cecilia Mass. The Latin words were used, but with them on the programme was printed the English equivalent of the text from the Roman Catholic prayerbook, 'The Key of Heaven.' The sing-ing included Kyrie, Gloria in Excelsis, Credo, Sanctus, Benedictus and Agnus

dress, explaining the meaning of the Mass, and the relation of the music to the various parts of the ritual. The prelude and postlude were from Roman Catholic composers, and the solo from Rossini at the offertory also was sung in Latin. The service opened with the Crusader's Hymn in English for congregational singing, and a few short prayers by the pastor were from a Roman Catholic prayer book. The aim was to reproduce, sympathetically, the highest devotional spirit that a Roman Catholic service could inspire."-Congregationalist.

### Married in Irish.

A marriage of unique interest was celebrated in the Catholic Church, Dockhead, in London, England, recently when for the first time, it is believed. in that country for several hundred years, the ceremony was performed in the Irish tongue. The parties were Mr. John O'Kane, who for the past eating of His flesh and the drinking of His blood. And when came the tary to the London Gaelic League, and Miss Kathleen Dineen, a young lady very popular in Gaelic circles here, where her singing of Irish songs has been much appreciated. The celebrant on the occasion was the Rev. M. Moloney, also a prominent member of the loney, also a prominent member of the Gaelic League in London, and those present at the ceremony included Blood. It is the receiving by us of almost every leading worker in the this living Bread that gives everlasting life." He that eateth My flesh and drinketh My blood hath everlasting life and I will raise him up on the last life and I will raise him up on the last day."

was conducted thappy pair left for Ireland on their honeymoon.

religious, and no one can question that in accomplishing these gratifying re-sults the citizens of Cork have had a

their sacred influence. Excellent schools have sprung up on every side as if by magic; intermediate schools and colleges are flourishing, centres of piety and industry are being multi-plied, the whole nation is awakened with renewed arder to preserve the national language.

Convents and monastries are dotted everywhere, spreading far and wide around them the choice blessings of charity, enlightenment and religion.

domain of Germany, incoming for love of fatherland.

For my part I return t In so far as popular education is con-cerned, I doubt if in any other country

in the world during the past century, you will find greater real progress than in Ireland. We see at the same time tomperance societies, anti-treating leagues, pretty generally organized, and the most cheering fact of all, children in their tens of thousands are abstainers. Speaking of temperance, it must never be forgotten that an illustrious citizen of your city, Father Mathew (applause) was a very apostle of that holy cause and the immortal leader of our people in the paths of holy temperance,

Again, the homes of our working classes are being made every day more comfortable, and small farmers. are the bone and sinew of the country, are gradually becoming proprietors of their holdings; the local administration the people, and the clergy and their faithful flocks united in indissoluble bonds of religion and patriotism, form a solid phalanx in defence of every entrue (applause.)

The factions and prejudices and passions that so bitterly separated class from class in olden times are gradually disappearing, and the day no longer seems far distant when all the sons of Erin at home and abroad will be found linked together in the bonds of friendly union, unflinching in their resolution that their motherland shall renew her that their motherland shall renew her two leading ministers and lay-men of the United Brethren Church didrection of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the document they especially name the direction of Christian unity. In the direction of Christian u seems far distant when all the sons of Erin at home and abroad will be found linked together in the bonds of friendly union, unflinching in their resolution that their motherland shall renew her ancient fame and thus achieve the destiny which Providence has marked out

education, the right of the Catholics of Ireland to perfect equality with the hitherto privileged non-Catholic denom-inations (hear, hear). Secondly, the enforced sale of their holdings to the tenant farmers; and, thirdly, the right of our people to self-government—such at least as is now enjoyed by the Cana-"The music was preceded by an addian Dominion or our own Australian commonwealth (applause).

For my part I do not hesitate to avow that in regard to all these measures I am heartily in sympathy with the public sentiment (applause). Some of our friends beyond the channel will regard such demands as arbitrary and unconstitutional-perhaps even as revounconstitutional—pernaps even as revo-lutionary and unreasonable—but the opinion, however, of our English triends in such matters cannot bring much weight with it, nor should it for an instant lessens the ardor of our representatives in their endeavor to secure those all-important and essential measures (applause).

Many great measures of justice have ured during the past fifty years, and you will find that every one of them was branded by public sentiment in England just as are our claims of today, as unconstitutional and revolunary and unreasonable. Irishmen been officially declared to be have revolutionary when they clamored for Catholic emancipation; they denounced as unconstitutional and un-reasonable when they demanded Church reform and tithe reform, educational

reform and land reform.

Nevertheless, now that these meas ures have been placed on the statute book, there is not a sane man in England who will not confess that these measures were most just and conformable to the dictates of common sense, and required by the necessities of the

Empire (applause).

For the same motive, I am confident

TRANSUBSTANTIATION UNIVEISAL.

God, then, has given the power of transubstantiation to everything—from the humblest plant that struggies for an existence amid the shows, to man, God's masterpiece in the visible creation. This power of transubstantiation to the maintenance delivered a remarkable at the time of the content of the same of every form of life, neither vegetable, animal nor human life being conserved in any other way.

Now does God—He Who in the beginning breathed over chaos and immediately the earth was filled with every form of life dees and case the very is the indicate of the carth was filled with every form of life carth was filled with every form of life reader of cores, on this power which He Himself gave to the veries thing that creavils? Cardinal Moran, Aldermen and immediately by His own creative of monipotence what He usually effects by the medium of His creatures? To ask the very form of life readers of cores, and the most indicate the compliment the more in that you take the opportunity of content the very form of life readers of cores and the most indicate the carth was filled with every form of life readers of the creatures of the very form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated the carth was filled with every form of life readers of cores, and the most indicated of the carth was filled with every f but we will come back with all the filial affection due to the mother whom we

> If has fallen to my lot to visit many Pilgrim bishop as I am from distant Australia, I am rejoiced to recognize throughout the length and breadth of the sear and yellow leaf I may be persisted to give expression to my conviction. the land manifest signs of genuine modern and religious progress. In every diocese we find Catholic and parochial churches elevating and enobling no less than sanctifying by their sacred influence. Excellent as in Ireland. as in Ireland.
>
> The Englishman will rejoice in his

commercial enterprise, the Italian may be proud of his country's renown, the home of music and the fine arts; others

For my part I return thanks to the Almighty that I was born in Ireland (loud applause)—poor suffering Ireland, holy Ireland. So long as life remains it will be my prayer that Faith, Hope and Charity, typified by the triple leaf of that dear little plant, may ever abound more and more amongst Erin's sons and daughters, and that every blessing that Heaven can bestow may marching onward in the ranks of total be the inalienable heritage of this dear

#### CHRISTIAN UNITY.

It is a well known fact that one of the principal notes of the Catholic Church is unity. From the very beginning, from the days of St. Peter, or down throughout the long ages, the unity in doctrine and in morals that has marked the history of the Catholic Church has been admitted by even her most fast opponents. It is not strange that Protestantism should be eternally crying out for more unity, and that it is per-petually assailing the Catholic Church on account of that very requisite which she possesses and which the severed de-The factions and prejudices and passions that so bitterly separated class from class in olden times are gradually York Independent, in referring to this

the Russian Greek Church and the Jewish synagogue.

"In presenting, on this evening, the music of the Roman Catholic Church, the chorus sang Gound's St. Ceeilia Mass. The Latin words were constructed in the matter of university of the Roman Catholic Church, the chorus sang Gound's St. Ceeilia Mass. The Latin words were constructed in the matter of university of the results of the strength of the matter of university of the results and withal those to be addressed. But why these four alone? Are there not others that should also receive the compliment of the invitations? Why, for example, the command public attention.

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There is first the matter of university of the results and the most enlightened and most virtuous for alone? Are there not others that should also receive the compliment of the invitations? Why, for example, the command public attention.

There is first the matter of university of the results and the most enlightened and most virtuous for alone? Are there not others that should also receive the compliment of the invitations? Why, for example, the command public attention. appeal, says:
"Four denominations are specified as that have talked most about union. We do not," says the True Witness, "suppose that the United Brethren object to joining with other Christians who prefer baptism by immersion, but who do not hold to close communion The Congregationalists have not only adopted a general proposition for union with other bodies, but they have had serious and more or less official corresondence on the subject with the Fre Baptists, the Christian Connection, and the Methodist Protestant churches Here is a fine basis for union; and we do not know how many other denomina tions there are that might with equal ropriety be invited. We should desire that the field be enlarged. The scheme

is too grand not to be grander."

What strikes us as very strange in all this is the absence of any definite basis of unity. Denominations may agree to fraternize, to respect each other' creeds, to close their eyes to difference and to meet in prayer and in church organization. But still they agree to disagree upon the essential teaching of disagree upon the essential teaching of Christianity. Where can there be unity where there is no oneness of doctrine? Truth presupposes undivided dogma; aught that is contradictory or conflict-ing cannot be based on eternal Truth. What, then, is the use of talking about unity if the very elements of unity are freely discarded?

It seems to us that a statement made by Rev. Robert M. Raab, of Buffalo, in the "Homiletic Review" gives the key to the lack of unity in Protestant-ism. It could not be more clearly or honestly explained. This minister

says:
"The Church's opposition to dogma has almost wrecked the ministry; for if there is one thing religionists of our time object to it is hard thinking on re-ligion. And dogma calls for just that thing. The moment a Church or a that the measures so bitterly opposed shall one day be accepted by the Parliament of England and shall be found perfectly comformable to the laws of

man who has the alternate nable—Pro-testant yesterday, Catholic to-day, Protestant again to-morrow. The Rev. Arthur Galton announces himself as the chosen representative of "one hundred and fifty secular clergymen" of the and fifty secular clergymen" of the Roman Catholic Church in England who have banded themselves formally commercial enterprise, the Italian may be proud of his country's renown, the home of music and the fine arts; others would prefer the land of their birth in the hills of Switzerland, or the fair plains of France, or the gardens of chivalrous Spain, or the spreading domain of Germany, incomparable as it is for love of fatherland.

Who have banded themselves formally under a pledge "to work jointly, by under a pledge "to work jointly, by the great parchment volumes filled with the works of Chrysostom, Augustine, Erasmus, Ligouri and others, into whose pages I was permitted to look. Rome. Besides these priests "there domains of Germany, incomparable as it is for love of fatherland.

Even who have banded themselves formally under a pledge "to work jointly, by the great parchment volumes filled with the works of Chrysostom, Augustine, Erasmus, Ligouri and others, into whose pages I was permitted to look. Old missals and illuminated manuscripts were also among the treasures, and a large, number of rich and rare recent publications. The monastery never was some prosperson as now. . . . The asserts, and "the leader of the movement has commissioned Mr. Galton "to write for him" and explain his plan. It is nothing less than "to set plan. It is nothing less than " to set up a Bishop of their own, the validity of whose orders cannot be challenged by the Papal theologians or doubted by any Catholic." Discussion of this startling intelligence failed to get any names but two—and both of these suspended priests—one, indeed, excommunicated as well. He is the Rev. municated as well. He is the Rev. Richard O'Halloran, of Ealing, and it is he who is referred to as the independent "Bishop." The other is the Rev. M. A. Keegan, of the Westminister Diocese, who had been deprived of his faculties by Dr. Brindle, the Auxiliary Bishop. It is simply amazing to find such an imposture meeting with any countenance from a publication of such standing as the Fortnightly Review. The new tale of the "Three Black Crows" is the richest joke of the century.—Philadelphia Catholic Stand-

### TRIBUTE TO THE CHURCH.

TAKEN FROM THE REPORT OF DUTCH REFORMED CHURCH, AUSTRALASIA.

The report of the third meeting o the Dutch Reformed Church at Batavia, f Australasia, gives a splendid testimonial to the Catholic clergy in that faraway land.

victory,
The organization of the Roman Catholic Church is much superior to ours.
Whilst the president of our ecclesiastical synod is forced upon us by the government. ernment, the head of the Roman Two churches already have been given that the Holy See and recognized by the Holy See and recognized by the State This Bishop is always a man who grew up with the country, who enjoys a serious authority and who governs with a firm hand.

pays to a few of them. Their zeal in visiting the hospitals and prisons is worthy of all praise. The army is unanimous in lauding their cordiality nd spirit of sacrifice.

These priests, rich in courage and conviction, see the number of their adherent increase everywhere. They know even how to take advantage of the materialism and indifferentism prevailing in these countries. This is especially the case in mixed marriages. Protestants, indifferent to their own religion, conform themselves to the demands of Catholic parents and permit their children to be raised in the Catholic religion.

The Church of Rome concentrates all its energies upon youth; she has schools in all the cities. These schools are of an all-round excellence; every body holds them in great esteem, and not few are the Protestants who do not fear a Catholic college education for their children. The Sisters educate the girls confined to their care with a skill commanding admiration; and it is a rare thing to find one of their pupils not speaking sympathetically of their religious teachers.

### Minister Prays for Priest's Recovery

Towson, Md., September 17.—Rev.
J. R. Edwards, pastor of Towson
Methodist Episcopal Church, at the
morning service on Sunday prayed
earnestly for the recovery of Rev.
Matthew O'Keefe, pastor of St. Francis'
Church, who has been suffering with

ally as in a case now convulsing Great Britain with laughter. Ushered in by an apparently serious article in the Fortnightly Review comes a new "revolt from Rome," led by a gentleman who has the alternate habit—Protestant yesterday, Catholic to-day Protestant again to-more and the serious and the seri abbot's saion; there man also the por-traits of Frederic William IV. of Prus-sia, and of his brother, sent by them to the abbey, and those of Francis Joseph and Elizabeth of Austria and of Pius IX. also personally presented to the monas-tery. But I was far more interested in the great parchment volumes filled with the works of Chrysostom, Augustine, more impressive than any lecture on the Roman Catholic system delivered in a theological seminary. If anyone thinks theological seminary. If anyone thinks the Roman Catholic Church is dead or dormant he need not go to Rome to find out the truth. Let him come to free and enlightened Switzerland, and less than two hours' ride from the stronghold of Zwingli's Reformation he will

be able to settle the matter."

We heartily commend this correspondent's testimony to the activity of those Alpine monks to the people who are forever harping upon the "lazy monks," or the "indolent friars." Every monastery or convent is, in fact, like the one at Einsedeln, a hive of The monks do not announce industry. this fact through a megaphone, but it true, nevertheless.—Sacred Heart

### ANTI - CATHOLIC INTOLERANCE.

Recent news from North Carolina is somewhat alarming. Sometime ago our readers were informed that a number of "shack churches" were being erected in the mountain regions of the far South. A number of these were built in North Carolina, where missionaries have been at work nearly two years. Many converts have been made, and, until recently, the outlook has been one of considerable brightness.

It cannot be denied, says the report, that Rome makes an alarming headway in the East Indies. United like the Macedonian phalanx, the Catholics keep moving on, gaining victory upon are regarded more dangerous than Mormons by those new Boxers. Nor is the hatred referred to confined to language alone. Passion is applying the torch to places of Catholic worship.

The disinterestedness of the priests bruly admirable. They share like brothers the salaries which the State pays to a few of them. Their results of the property of the priests of the pri has manifested itself in the erection of people in these parts that they believe this to be the forerunner of great evil. In consequence they have been wrought up to a highly excited condition. This has been accentuated by a country weekly, which counsels that the people treat the Catholics as they would the Mormons. What this means can be best judged from the above in-

cendiary act.

People so densely ignorant are to be more pitied than blamed, says Church Progress, of St. Louis. Perhaps the roasting alive of Catholics would afford them more satisfaction than burning their houses of worship. But this is a pleasure or a passion, they are not likely to indulge. Their own safety no doubt is the only thing that prevents. Time, however, will tame them. The spread of Catholicity has never been impeded by such obstacles. On the contrary, they are its surest sign of

One of the strangest things is that in this land of schools and open Bibles, such un-Christian deeds should take place. These people do not seem to nave religion, so much as intolerance. Protestant missionaries in Catholic countries occasionally stir up strife, and then complain of the people of the and then complain of ountry, but how shall we regard recent deeds in North Carolina. — Catholic

Good deeds are reflective in their character; they react almost instantly. It seems strange that more people do ot appreciate this fact, for there is no Church, who has been suffering with pneumonia.
Unless unforseen complications set in, Father O'Keefe is expected to get out in a comparatively short time.

other debtor so grandly conscientious as love. The friendly manner attracts friends. Love creates love. Love is happiness.—Rev. O. S. Roche.

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#### HEART AND SOUL

BY HENRIETTA DANA SKINNER, AUTHOR OF

CHAPTER XI.

A walk of twenty minutes on the Brunnen road brought me to the field at the same moment with my opponent and the seconds. I thought that with restored sobriety the young would probably take a sensible his last night's misconduct the young baron nsible view o ready to apologize, but it soon became apparent that he meant fight. I had apparent that he meant fight. I had always looked upon fencing simply as a manly, graceful contest of skill, and had never exercised myself in it with o duelling or self-defence, began to wonder how I and now I and now I began to worker than I, but thick-stagonist was shorter than I, but thick-set and muscular, while his face was marked by sundry sears which proved his Heidelberg training, and that he was no new hand at this sort of encoun-I was nervously anxious to begin that I might know the worst I had to fear. There was some difficulty be-tween the seconds in settling the preliminaries, as they were of different nationalities and customs; but at length I was informed that the first one to be disarmed was to apologize to the other. We were given the signal, and other. We were given the signal, and I stood somewhat cautiously on the defensive. I soon found that we had been schooled in far different methods and the second of the s were slow to understand each other My opponent relied on his and endurance, and see anxious to draw blood, but was not quick in his movements. I was more agile, more skilled in certain tactics of the art, but was neither so strong nor so determined as he, and it seemed to me best to act on the seemed to me best to act on the defensive until he was off his guard and then disarm him with a sudden movement. It was a strange thing to find myself fighting a duel, and I felt like one in a dream; yet in a certain way my brain was wonderfully clear, and all the fine points that I had ever practised seemed return to me with great distinctness I made one foolish little slip, however by which the German's foil was able to by which the German's foll was able to scratch my cheek, but almost in the same breath I got in a clever twist that sent it spinning out of his hand. I drew a sigh of relief, for I had obtained the victory much more easily than I ex-pected, and I registered a mental vow henceforth Nita's own brothers might do all the fighting there was to done, that the Church was right in condemning duels, and that nothing should ever drag me into an-

other as long as I lived. There seemed to be some sharp disagreement between the seconds, and at last de Morog came up and explained the matter to me as the surgeon was

They claim that I did not understand their imperfect French—that what they said was 'disabled,' not 'disarmed,'" he said. "However, Woellwart is satisfied to have drawn blood, and is willing to compromise. If you will acknowledge him as victor in the duel, he will write an apology to the young lady's parents for his condi tion last evening.

I lost my temper then. "Tell him I demand an unconditional apology, no 'ifs' or 'ands' about it! If there has been any misunderstanding, I am perfectly ready to continue the fight on his own terms. one or the other is dis-

Till one or the other is dis-

The short rest had done me good; I had acquired confidence in myself, for I saw that, though my antagonist was strong and tireless, he was slow as compared to me, and that if I took the offensive and pressed him with great vigor and agility it would give me a de-cided advantage, provided I could keep it up long enough. My spirit was thorthly roused, my change of tactics took him completely by surprise, and he was at his heavy wits' end to defend Yet when I could twice have wounded him I let the chance go, for it seemed a nasty thing to do to bury one's sword in human flesh for no sufficient reason. Of course it was tir-ing myself to no purpose to fight in this way, and the advantage would soon have been on the side of his superior strength and endurance if his hand had not suddenly fallen by his side, and, with a groan of pain, he dropped his sword, while I had much ado to hold back from running him through. The seconds called a halt. He had wrenched his right shoulder, and his sword-arm was practically useless.

'We still have our left hands, gentle men," I said, loftily, transferring my sword to the other side. "I am at Baron Woellwart's service, if he wishes

to continue."
"The baron cannot fence with his

left hand," was the answer.

Neither could I, but wild horse would not have dragged the admission . I looked politely surprised from me. I looked porterly approximate and gave a little shrug of regret, while the seconds declared the fight over, pronounced my opponent fairly disabled, and a note of apology due from him to the young lady's parents. The cut on my cheek was a slight affair, which a couple of stitches and a bit of plaster served to put to rights, and after we had shaken hands rather sullenly, and exchanged some hypocritical compliments, I left my opponent in the surgeon's hands and mounted the hills

quickly to the pension Miramar.

Morning coffee was being served in the Chaberts' sitting room, and the sixth place at the little round table was vacant, waiting for me. I greeted them all, and slipped into my seat non-

I see you did not lose any of your beauty sleep last night," I remarked to Etienette. "One long, uninterrupted dream of triumphs till the sun was high,

I contrived, under cover of the table eloth, to slip Baron Woellwart's note into Dr. Chabert's hands, unobserved. "It is you who have been losing your beauty, she retorted. "What on

earth have you done to your face?" ter," I said, crossly. "There was a he look, and none would have believed make up every year." "I told you I might die in the gut-

"Roof?" asked Mrs. Chabert, with "What were you doing on curiosity. Remy, who was already a bit of a

Remy, who was already a bit of a surgeon, had been studying my cheek attentively. I tried to kick him under the table, but he burst out: "By George! that's a sword-out! I say, Rory Macarty has been fighting! I know now why he wanted to practice with the foils last night, and why he mysteriously disappeared from our room this merning. Got over the roof, did this morning. Got over the roof, he? And Etienette knew of a pretty scandal!

"It is you who are giving all the candal," I grumbled. "I was lying was lying away swimmingly till you put in your

At the mention of fighting, Mrs. Chabert had screamed and grown hysterical. Nita gasped and turned white, but was speechless; and when Nita became speechless I knew that she was taking things very seriously Roderic been fighting?" exclaimed

the doctor, bastily ripping open the note. "What does this mean? An apology? Some one drunk and annoy-ing my daughter? So you made him apologize, did you? Good for you! Heaven help me!—I mean, you grand-formathing. What would your grandfather say to that? Fighting duels at your time of life! You ought to be soundly thrashed and sent to bed! Don't you know that the Church forbids duelling, and that if you had been killed you would have gone straight to hell? Besides, the idea of your risking your precious life over a twopenny-ha penny tipsy beggar baron who deserved nothing better than a horse-whipping!
How did you do it, Rory, you rasca!?
Can't you talk and tell us all about it, Oh, why isn't your grandfather man?

I started in reluctantly to give an expurgated edition of the affair, but Mrs. Chabert became faint and had to be taken to her room, and required salts and stimulants and the presence of whole family about her. A little dim passage-way that later, when in the dim polled from the main hall ments, I was met by Nita, who sudde caught my arm, and, leaning her fore-head against my coat-sleeve, began to

"Don't cry, dear," I said, soothing ly, patting her hair, tenderly. "It's your own Rory Macarty, who will fight your battles for you all his life, if you'll say the word. I knew you cared for me, my darling, but I didn't know you cared so much as this."
"I don't!" she exclaimed, indignant-

ly, jerking herself away. "I'm not crying because I care for you; I would crying because I care for you; I would ery just the same if I hated you, or if you were an utter stranger. It is just because I cannot bear to think that anybody—anybody—even the most insignificant person, should risk his life for me."

But you were ready to risk your life for me once," I said.

She looked up quickly through her tears. "So this was the way you took to pay off an old score!" she exclaimed.

Do you think I like duels, or that I go into them for fun?" I asked, in high ill-humor. "I can tell you they are no ill-humor. "I can tell you they are no joke, and I don't intend to fight again for a snip of a girl who does not care then for the most any more for me than for the most insignificant stranger. You can find mebody else to do your duelling here-

I retired to my room in a huff. think she tried to call after me, but d d not stop to listen. I was thankful t) Providence that I had no sister of my own, if other fellows' sisters were so

contrary and unreasonable. contrary and unreasonable.

My temper underwent no improvement all day. I avoided Nita as much as possible. When we were obliged to be together I neglected her, and talked with forced gayety to the others. In the evening the young people danced in the lower hall of the pension, but I turned my back on them and wandered up to my room. As I sat at the window, gazing at the moon in melancholy mood, I heard a sweet voice singing an old French chanson at a neighboring

The time is come when all the lovers and together at the ball.

Fly, my heart, fly, the moon is risen!
Fly, my heart, fly, the moon is waning!
My lover is not there, of that I am sure, the has gone from the dance, I know where!
Fly, my heart, fly, the moon is risen!
Fly, my heart, fly, the moon is waning! window:

What would you give to have him brought buck?'
Quebs I would give, and Sorel, and St. Denis,
And the beautiful fount in my pretty garden!
Fly. my heart, fly, the moon is risen!
Fly, my heart, fly, the moon is waning!

The sweet voice ceased singing, but I made no sound. Then it called softly and hesitatingly, "Eric!"

I made no reply.
"Eric!" it called, "are we good

friends again?"

Brute that I was, I made no answer, but sat there in obstinate silence. Then came a little sound like a sigh, or a stifled sob. My heart was not proof against that, and in a moment I had thrust my head out.
"Etienette!" I called—" Etienette!"

But I was too late. She had closed

### CHAITER XII.

In the spring of 1861, after making the tour of Europe—not in the usual tourist's route, but wandering from the beaten track to visit the great engineering works of modern civilization, from the Eddystone Light-house to the gigantic enterprise recently projected and now well under way, the Suez Canal—I sailed for New York, where, having attained my majority, I was to meet my grandfather and Mr. Arthur and enter into possession of my fortune, or what remained of it. The Chevalier met me at the Cunard wharf, and right proud was I to introduce "my grandfather" to some of my fellow-passengers and see the admiration with which they and see the admiration with which they glanced at his tall, erect figure, spare and soldierly, his stately bearing, his clear-cut, aquiline features and keen eyes, his aureole of silvery hair softening the somewhat stern outlines of his countonance. Not a day over sixty did countenance. Not a day over sixty did

confounded bit of tin on the edge of the that he bore on his square shoulders

year that this country achieved her independence, and the same month that the treaty of peace with Great Britain was signed, seventy-eight years ago next September. Well, the Americans did what they could; their spirit was good, but they never could have suc-ceeded without the French. My father fought for them under Rochambeau and Mad Anthony Wayne, and I fought for them under the gallant Hamtramck, and later, in 1812, under Arthur St. Clair. And now it seems, by the news we get from the South, as if you were going to have a chance to fight for them ing to have a sing to have a support spend an unnecessary by. Don't spend an unnecessary by. this infernal bedlam here at truck a bargain the wharf. I have struck a bargain with an extortionate hack-driver, who will take us and your baggage to the Astor House for a trifle my fortune, and we must install ourelves in his vehicle before some one

else offers him double. While we were rattling over the pav-ng-blocks and cobblestones he endeav-red to ask me some questions.

ored to ask me some questions.

"Well, you have got your growth now, and you are not as tall as I by a couple of inches, I'll lay you a wager. What is your height, my boy?"

"Five feet ten and a half inches," I

I knew it," he said triumphantly. "My father stood just six feet in his stockings, and I was half an inch taller There are many that look up to me yet in the younger generation But my good friend the doctor! Is he

ether a Frenchman now altogether a Frenchman now?"
"I think he is homesick for America,"
I said, "but his wife keeps him over
there. He has a fine practice among
the American colony in Paris, and is
making money faster than he could in
Hambragel."

Ay, ay! I don't doubt, but I am glad he has sent his boys home to make Americans of them. And how is the descendant of the dukes of Brittany, and your little sweetheart, Miss Etienhe added, with a sly glance at "Does she still vow she will marry none but you when she grows up, eh?"
"Oh, Pepe you forget!" I said, with
a conscious blush; "she was only a child

She is sixteen now, and a grown young lady. She has been presented at court, goes to all the balls and levees, and her mother wishes her to make a and her mother "
me match over there."
me match ever there."
echoed the Chev-

"A fine match!" echoed the Chevalier, crossly. "The day was when the Marquis de Macarty, the general of Louis XVI. of blessed memory, would have scorned to marry a Bretagne of Quebec. The airs these people put on owadays are insufferable.
"I have her likeness," I said, blush-

ing again. "You will see from this how and I drew from my vest she is grown,' pocket a small photograph of a fashion able young damsel in huge crinoline flounces, Zouave jacket with full lace undersleeves, and a waterfall of curls. The Chevalier scanned it closely. It doesn't do her justice," he grumbled. These new-fangled pro-cesses never do, the lines are so hard. cesses never do, the lines are so hard.
You cannot improve on daguerreotypes,
for they preserve all the softness of the
skin and the delicacy of the outlines.
What is that thing at the back of her

A waterfall, Pepe," I exclaimed. "That is the newest thing in hair-dressing. The Empress were hers so at the

late levee. But I saw that the mention of the Empress's name had thrown him into a bad humor, and I hastened to give him some messages from his Legitimist friends, and to tell him of an audience that we had had with the Count of hambord, in the home of his exile in By the time we reached the Astor House his tranquility was

Later, however, when Mr. Arthur was announced, his humor changed again. He was very short and distant with my trustee, who, on his part, was with my trustee, who, on his part, was all suavity and good-will. There were a number of papers to go through, of whose contents I understood little, but a number of papers to go through, of the contents I understood little, but a number of papers to go through, of the contents I understood little, but a number of papers and pap whose contents I understood little, but I gathered a general impression that my affairs had met with an extraordinary run of ill-luck, against which my trustee had been powerless to struggle.

"You had five hundred shares in the Forest Lake Copper-Mining Company," he explained. "I thought so well of it that I invested heavily for myself lso. Unfortunately a great deal of coney was required for expensive and money was required for expensive and elaborate machinery. There is a large bonded indebtedness of which we have the interest to meet half-yearly. There is absolutely no market for the shares, so we stockholders have had to bond ourselves still further, and for two ourselves still further, and for two years past there has been a heavy deficit. I have had to go into my own principal, and it has taken every cent your income from all sources combined to meet your share.'

"Then what money have I been liv-

ing on?" I asked, hastily.
"Your grandfather has kept you in funds for the last two years," said Mr. Arthur, with an apologetic glance towards the wrathy-looking old gentleman. "But we have extricated you from the concern now in a most fortun-ate manner. You have surrendered the whole of your stock to the company, and in return they have released you from your share of the bonded indebt-

"And what do they give me for the And what do eney give me for the stock?" I asked.
"Give you?" queried my trustee, staring politely. "I thought I explained that the stock is valueless." 'And \$50,000 gone for nothing!" I

exclaimed. "A little more than that," corrected Mr. Arthur. "As I told you, we had to increase our holdings and put more money into machinery and enlarge our Your total holdings amounted plant.

863 000." "And all gone for nothing!" I gasped. "You may consider yourself fortunate be out of it. You have never had any income from the investment, so you will hardly feel the loss, while you are the gainer by not having a deficit to

that he bore on his square shoulders the weight of seventy-seven years.

"Nearly seventy-eight, Roderic," he corrected. "I was born in 1783, the year that this country achieved here."

"Hold on!" I cried, with a sudden flash of recollection. "Your nephew, Montgomerie Moir, had \$10,000 in this mine when we were first this country achieved. dark I cannot distinguish it. It has as he considered it shaky, and threat ened to show up the whole affair if he was not permitted to withdraw without loss; and you persuaded the stock-holders to pay him dollar for dollar on his stock and let him go."

"That was another enterprise," said

Mt. Arthur, easily, though I could vow I had seen him wince for an instant. I can prove to you that my nephew is still a stockholder in this company for

I did not feel convinced. "If it is advisable for you to stay in, why is it not advisable for me? I would rather hold on. "It was a question of whether you

to hold on. I have con sidered the matter carefully from the point of view of your interests, and the de Macarty fully concurs Chevalier with me in the present arrangement. My grandfather nodded curtly. "You see, Michigan is slow in developing. There is no demand for copper; the expenses of machinery and transportation are enormous, and it is hard to convince Eastern capitalists of the wealth of Michigan's natural resources. In dition comes this scare of civil war from the South. We hope the trouble will be over in a few weeks, but if it should be prolonged the development of Michigan may be delayed many years more. I think I have said enough to make you see plainly how impossible it for any but a wealthy capitalist to rotect his investments there."

It certainly was a discouraging out-ook, and I had nothing more to say. My Cuban estate, heavily mortgoged, ad just been sold under a foreclosure to a Boston firm, and my own source income seemed to be some shares in the Freight-Barge Construction Company. Mr. Arthur entered into an elaborate xplanation why, under the reorganization laws of this company, I only h half the number of shares that he had originally bought for me, but it was me to understand these difficult for matters. The ways of corporations and boards of management seemed to be strangely devious and complicated, nd I was utterly unable to follow them. There was one thing clear, however. Now that the copper-mine no longer swallowed up my dividends, I had from the source above mentioned a net income of \$920 and was the possessor of somo tracts of timber-land which might ome day be valuable if roads and mills should ever be built in that part of the State. I could live frugally on this ncome; I might hope to add to it by my profession, and my grandfather would be relieved of the burden of my support. Mr. Arthur seemed to think that I had much to be thankful for, while he himself was overjoyed to feel that he had extricated me so succe rom a state of affairs that had caused him many years of grave anxiety on my account. As we left him I noticed that my grandfather bowed to him with tately gravity, but without accepting his outstretched hand.

his outstretched hand.

It seemed to me somewhat strange that my fortune should be so reduced by these investments, while my trustee who was an investor in the same concerns, appeared to continue in them with ever-increasing prosperity. I surprise to the old we were speeding on to expressed my surprise Detroit over the new Great Western Railway, but he refused to talk on the

bject.
"I have murder in my heart,
"I am subject. Roderic," he said, gloomily. "I am glad to have escaped from New York before I stained my soul with crime. We will talk this over another time. Let us change the subject and be cheer-

ful as long as we may."

Full of tender, romantic devotion to the home of my childhood, I longed to rush out to Hamtramck as soon as arrived in Detroit, but to my astonishent my grandfather seemed to be in o haste. He wished me to call with no haste. He wished me to call with him on old friends in the city, to visit Tribune, with the latest news from the seat of rebellion in the South. It was long after dark when we finally started on our drive out to Hamtramek and so stormy and cloudy that I could hardly recognize the various landmarks as we passed them, but I greeted them

all eagerly, "It was here that the

banished Acadians settled in 1755, when the English drove them from Nova Scotia. They were on their way to La Belle Riviere, but some of them concluded that le Detroit was quite as beautiful as anything they could hope to find on the Ohio. I wonder if Gabriel Lajeunesse was of that party? How wish some of the old French homestead nch homestead were still standing! I should like to were still standing. I should be see just how our pioneer families lived, the Cuilleriers de Beaubien, the Barthes the Pelletiers, the Chapotoons, Campeaus, Chesnes, Navarres, Cicottes, Casse dit St. Aubin, and many other historic names of the early French historic names of the early French period. Would not Count Pontchar-train be surprised if he could now see the little colony that Cadillac wrote him about in 1704 in such glowing terms! The colonial minister of Louis XIV. would never recognize the little stockaded Fort Pontchartrain in this fine city. Imagine his surprise upon seeing the steamboats that pass on the seeing the steampoats that pass on the river nowadays. He would be as startled as were the Indians at their first view of the 'Walk-in-the-Water.' Now we come to where Meloche's house stood, where Pontiac held the gallant Colonel Campbell confined till the Chippewas killed the prisoner and ate Chippewas killed the prisoner and the his heart. Now we are following the route of Dalyell's sortie from Fort Pontchartrain, when he thought to crush Pontiac. The Indians waited erush Pontiac. The Indians waited until he got by, and then seized all the houses and orchards lining the road from the fort, and so cut off his retreat after the attack of Parent's Creek. Here stood the Campeau homestead, where the retreating British fortified themselves, after Dalyell had been slain and smeared with his own heart's blood. I suppose we are coming to Parent's Creek now, but it is so

been well named 'Bloody Run,' for out of two hundred and fifty British that set out to conquer the Indians less than a hundred returned, and in full retreat. How pretty and quiet the ravine is now! It seems all the prettier because bit of rolling ground strict. We are almost

it is the only in this flat district. We are almost Hamtramek now. I wish I could better. How pitchy dark it is! I could be the could be the country of the not distinguish the river at all. Pepe, to think of your really having known Colonal Hamtramek himself! Hav you always lived here so near his old

"Not till long after his death. He home ?' died in 1803, fitty-eight years ago," re plied the old Chevalier. "I did no marry till after the War of 1812, and it was not till my marriage that I bought the farm and settled down near the home of my beloved commander."

"And I am so glad you bought it," I chatted on, merrily. "I could not bear to live in the city, or anywhere that we could not see the water. now, though I have seen many histori-cal rivers in Europe none had for me the romantic charm of this one. I can never look at it or think of it without seeing in imagination the swarms Indians paddling their canoes in its waters. I see the coursurs des bois, the explorers, the missionaries, the French soldiers and fur-traders, and all that wonderful band of men—Marquette and Joliet and Du Lhut, La Salle, Henne-pin, Charlevoix, Tonty, Cadillac—how their very names send the blood cours-ing through one's veins! I see the stately forests cleared for the palisades of Fort Pontchartrain and for the farms of the French settlers from Wyandotte to l'Anse Creuse. It is all alive with history and adventure, with legends and narvels and romance, with zeal and endurance and untiring energy and devotion. Oh, Pepe, it has seemed sometimes as if my heart would burst if I could not catch one glimpse from our porch of the blue waters of le Detroit!'

But my grandfather answered me not. His head was sunk on his breast in moody silence. Heavy sighs then burst from him. No doubt his mind had wandered back to the past, with memories both joyous and sombre. nearly missed the gate of our farm the darkness, but soon we had driven up to the door, and Kate, our faithful old half-breed cook, and Barnabe, the French man-of-all-work about the house were giving me an enthusiastic welcome home. Old Kate had prepared all my favorite dishes for the evening meal, and I had to eat far more than was good for me to save her from disappintment. The Chevalier seemed have no appetite. After supper he sank back in an arm chair, shading his eyes with his hard, and not replying a word to my eager exclamations as I loved about the rooms in joyous recognition of familiar objects.
"Hurrah!" I shouted, suddenly.

storm is over. It is clearing now, the moon is struggling out from behind the clouds, and we shall soon have a glorious view of the water. I must rush across the orehard and down to the boat-house, for old times' sake." I flung open the door and sprang out

ipon the veranda. There I hesitated a moment, with a strange uncertain feeling. The moon was fairly clear, yet I did not see the river. Something seemed to intervene, some dark, shapeless, indistinguishable mass, that oppressed me and made me heavily. I strained my eyes; I passed my hand across them to clear

'What nonsense!" I said, with a sharp laugh. "Coming out so suddenly from the bright light makes everything look dark and queer. My eyes will get used to it in a moment, but I can't see the orchard or the river just now, and it looks as if there were something standing there."
Something was standing there! It

grew clearer and clearer, and took shape before me—the unmistakable shape of a huge brick-walled factory building, its tall chimney belching forth clouds of black smoke. "Why! why!" I exclaimed, breath-

"My God, it cannot be! I won't have it!" I mound through set testing I heard an answering moan behind me, and, turning unwillingly, slowly, saw the Chevalier standing in way, aged and haggard, his proud head drooped, his trembling hands held

out supplicatingly toward me.

"Forgive me! Oh, Roderic, my child, forgive me, forgive me! I did not dream you cared so much. God knows I tried to save your inheritance, but there was a curse on it, the fateful curse of the Nain Rouge, which no man can resist.

TO BE CONTINUED,

### The Rosary.

"It is quite habitual," says the Catholic Standard and Times, concerning the Rosary, "for superficial critics of Catholicism to sneer at this Catholic practice as indicative of a low level of intelligence and a form of religion which seems to them purely mechanical. Such criticism denotes either an un-Christian spirit or an inability to appreciate the Catholic view of the sublime mysteries of the Ator and the means by which, in the divine mercy, it was brought about. All the principal truths of revelation are condensed and have their culmina-tion in the events which are immortalized in the prayers of the Rosary; and if our separated brethren could only realize its beauties and its efficacy, they

intellectual.' Revolution in Newfoundland.

Sincs the introduction into Newfoundland of the new Inhaler Remedy, "Cstarrhozme," the treatment of catarrhal diseases has been entirely revolutionized. The old-time snuff and internal medicine has been cast aside and everyone is inhaling Catarrhozone; it clears the head and throat in two minutes, and is very agreeable and leasant to use. Catarrhozone is a wonderful cure for Couchs. Colds. Catarrh. Asthma. Brouchtist. Lung Troubles and Drafness. It relieves quickly and cures permanently. We advise our readers to try Catarrhozone process and Colds. Price \$1.00. trial size 25c. Druggists, or Polson & Co., Kingston, Ont.

DR. Hamilton's Mandrake and Futter. Revolution in Newfoundland.

surely would hesitate before they would describe its devotees as ignorant or un-

#### A LOVER OF THE ROSARY. Father Burke, the great Irish Domin-

ican, said of the "Summa" of St. Thomas Aquinas, which he knew with an, said of the an intimate knowledge, that, when reading it, "one's faith seems lost in vision, so clearly does every point stand out." It may be added, not unfittingly, that Cardinal Wiseman said of Father Burke, when, as a young man, he was studying in Rome, that he pos-sessed "a wondrous power of inspiring love," and that he would be "a great priest some day." His own idea of a crue priest we may give in his own glowing words as follows: "We must practice what we preach. All the preaching that ever yet was spoker never convinced a single man, never converted a single soul, never made one Christian, unless the man who spo was a living illustrator of the The priest champion and defender, her true knight, her faithful and loving spouse. No man is so consecrated to his fellow men as the priest, because he comes to them with a conse-cration from God. There is no man upon whom the people can rely as they can upon the priest, for no matter what pestilence may hover in the midst of them, though every man may priest alone must not, dare not, can not fly, because he is sold to God and to his neighber. His life is a God-like life; his profession is an angelic profession In this month of the Rosary, it is appre priate to recall this great love of the rosary, which was always at his side by day and worn round his neck at night. "There goes Father Burke with his stick and his rosary," cried his novices. "I could sleep," he said his novices. "I could sleep," he without the least fear on the of Vesuvius, if I had our Lady's rosary in my hands." The climax of of one of his sermons on the Immaculate

Conception we might use with advantage before offering our beads to our Blessed Mother during this month Biessed Mother during this month of intercession: "O Mother mine! O Mother of the Church of God! O Mother of all nations! O Mother who kept the faith in Ireland, that through emptation and suffering never er love for thee! I hail thee, thou art in heaven to-night, eld with the sun of divine justice, with the moon reflecting on earthly beneath Thy feet, upon Thy crown of twelve stars, God's brighest gift, I hail thee, O Mother!" It is aid of this brilliant speaker that three preparation for his sermons; and that used, on his way to the pulpit, beg for a few Hail Marys that "he might not make a foo himself." His dear old mother Galway, "the best of mothers," called her daily when he was at zenith of his fame said her beads for him for the very beautiful intention he might not be injured by success, but retain humility;' the papers praising him were read her, she would exclaim: "Never min them, Nicholas my son! They say the same of any blackguard that came round." He needed the prayers and the admonitions, for the tic gift of oratory was his. In America. for instance, during his eighteen months visit, he gave 400 lectures besides per forming his visitation duties as Dominican, he spoke to audiences 5000 people, and once, in Boston, to 40,000, and in New Orleans had to address the crowds from the cathedral steps in the open air. It may be easily believed now, as one reads his life, that suffering and prayers wrought their work and transformed any latent pride into purest love of God's glory and the good of souls. Almost at the last, when racked with the agonizing pain that made his closing years a torture, — "suffering in every nerve and fibre except his eyebrows," as he once expressed a phase of appeal came to him to prea cause of 5,000 starving Donegal. He thought it imposs but a voice seemed to say to him What is one life compared so that of

so he went to meet his God.

5000 ?" and he preached the last of his

great sermons as it were from his death-bed, from the summit of his cross. And

Unseeing Eyes. And yet how little we value it, this tender, all prevading love! How little we consider it as we take our "unremembering way" along the paths He has made beautiful for us—beautiful because other feet have trod them, other hands have reached upward for the ripening fruit, other eyes have feasted on the glory of the radiant landscape. Others, too, have sorrowed on this same path, and the very stones are hallowed by the tears of weary pilgrims. Yet we go onward with dull unseeing eyes, unmindful of the whis-pering voices which tell us of God's love in all that lies around us—of His love which made the earth beautiful that we might rejoice and be glad.

### To St. Anthony's Clients.

Whenever you receive an envelope marked in one corner with the mystic letters, "S. A. G." and when, upon letters, opening the letter, you find a reque which happens to be within your pow to grant, don't you grant it with the feeling that you are privileged to be one of the agents of St. Anthony?

Prayer and its answer! Unheard of mortal ear, unseen of mortal eye, millions of supplications rise to the foot of the Great White Throne between the sundown and the dawning. It is so easy to ask! Nothing of the supernatural in the cry of the human for help or for hindrance. But the answer ing?—oh, that is what is terrifying in its very blessedness! What immense sky-piercing influences are at work when the humble appeal of faith through aints is approved in the communion of saints is an act of the Mightiest! auricular, but the answer can be nothing less heavenly than a flash of light carrying with it the odors of Paradise.

A soul can do nothing more pleasing to God than receive Him frequently in the Sacrament of the altar. — M. Thou art in light—
They are in light—
Thou hast a crown—th
The very sod,
Made theirs by God.
Is still by tyrants' footst
They pray—but all in a Thou! near Christ's thr Dost hear the moan Of all their hearts tha Ah! yirgin sweet. Kneel at His feet. Where angels' hymns than And pray for them the

OCTOBER 4, 19

White as the snow,

A cloud hangs o'er

White as the show.
That falls below
To earth on Christmas
Thy pure face shone
On every one;
For Christ's sweet grace
To make thy birth land

Actor of the first shore—
Ah! God, 'twas always
Ah! virgin fair
Thy heaven pray'r
Will help thy people in the
And save them from t

ST. BRII

BY FATHER

THE CONFESSION There is a period

every physician who the mystery of di time he feels so he nature's forces tha No phys stricken or blasphe that he can always every physician, so with ca able to diagnose should be treated. the life of a physic man he will succum man he will fight it there is a mighty that man's mind, as rests his whole fut I say this mental life of every phys

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" But you I asked, in a bri "Oh, yes; " Well," h man's laugh, ' "What do perplexed at l

"I mean," that none o come here. "Well," I "Oh, yes, rejoinder;" come to me." There is

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1902.

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cosary," cried eep," he said, on the crater l our Lady's The climax of

he Immaculate e with advan-beads to our

r beads to our this month of her mine! O of God! O O Mother who I, that through ng never lost hail thee. As night, clothed astice, with the arthly virtues in Thy head a God's brighest tother!" It is eater that three the immediate

the immediate

to the pulpit, Hail Marys,

make a fool of old mother in nothers," as he

in he was at the er beads for him intention "that I by success, but when bits from im were read to: "Never mind n! They would blackguard that

blackguard that ded the prayers

nis. In America, eighteen months' tures besides per-

on duties as a to audiences of

ce, in Boston, to Orleans had to ad-

It may be easily

It may be easily reads his life, that res wrought their any latent pride od's glory and the aost at the last, he agonizing pain years a lingering g in every nerve eyebrows," as he phase of it,—an

phase of it,—an to preach in the ing little ones in

ght it impossible, I to say to him,

ompared so that of ched the last of his were from his death-

of his cross. And is God.

e we value it, this g love! How little take our "unre-long the paths He

have trod them,

eached upward for

other eyes have

too, have sorrowed and the very stones the tears of weary

go onward with dull indful of the whis-

ch tell us of God's

around us-of His the earth beautiful

receive an envelope ner with the mystic

G." and when, upon

you find a request be within your power

u grant it with the

are privileged to be of St. Anthony?

of mortal eye, mil

ons rise to the foot of

Throne between the

dawning. It is so othing of the super-

ry of the human for nce. But the answer-

nences are at work

aints is approved in

ess! What imme

what is

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answer can b

terrifying in

Prayer 18

ce and be glad.

ny's Clients.

g Eyes.

for us-

for the

c profession

the priest,

ST. BRIDGET. BY FATHER RYAN.

Sweet heaven's smile Glamed o'er the isle. That gems the dreamy sea, One far gone day. That we have one day, one far gone day, one far gone day, and fash'd its ray, More than a thousand years away, Pure Bridget, over thee.

White as the snow,
That falls below
To each on Christmas night,
To pure face shone
on every one:
Por Christ's sweet grace thy heart had won
To make thy birth land bright.

A cloud hangs o'er Tay Erin's shore— Tay Erin's shore— Ah! God, 'twas always so. Ah! virgin fair Thy heaven pray'r Will help thy people in their care, And save them from their woe.

Thou art in light—
They are in light—
Thou hast a crown—they a chain,
The very sod The very sod,
Made theirs by God.
Is still by tyrants' footsteps trod;
They pray—but all in vain.

Thou! near Christ's throne,
Dost hear the moan Thou: near the mean
Of all their hearts that grieve;
Ah! virgin sweet.
Kneel at His feet.
Where angels' hymns thy prayer shall greet,
And pray for them this eve.

#### THE CONFESSIONS OF A PHYSI-CIAN.

There is a period in the practice of every physician when he is baffled by the mystery of disease. At such a time he feels so helpless in the face of nature's forces that he asks himself: 'Am I, after all, fitted for my profes-"Am I, after all, fitted for my profes-sien?" No physician is so pride-stricken or blasphemous as to believe that he can always heal the sick. But every physician, sooner or later, comes with cases which he is unable to diagnose or to treat as they should be treated. This is a crisis in the life of a physician. If he is a weak man he will succumb; if he is a strong man he will fight it out. In any event, there is a mighty struggle going on in that man's mind, and upon his decision

rests his whole future. ests his whole future.

I say this mental battle occurs in the ly:

"Next, please!" life of every physician, in order that the allegation may be applied to the the anegation may be appried to the medical profession in the most general manner. If you pin me down closely and say that, while I am correct, there are still notable exceptions to the rule, I will, for the sake of argument, accept the amendment. I think I am generous, though, when I say that there is not more than one exception among every thousand physicians. This fact, which must appear so startling to the laity, is my chief justification for placing upon record a fragmentary story of some things that are supposed to be carefully guarded within college walls, consultation rooms and the sick cham-

ber.

Men who enter the sacred precincts

Men who enter the sacred to have a of medicine are supposed to have a vocation for this noblest of all professions. Is it really true? I do not mean by the question to intimate that their life work are ruled by sordid motives. Heaven forbid! Many are attracted by the opportunities for bene-fitting their followment, others are led who select medicine as fitting their fellowmen; others are led by the allurements which are presented by the allurements which are presented to the student of science; others still like the dignity and respectability in-separable from the profession, and, finally, most of us regard it as an excellent way of making money. But, as I have said, the very great majority finally reach a point where they wonder if they are really fitted for the pro-

I fervently hope that the time may come when a real vocation for medicine will be the first requisite demanded before a student can begin his studies. It should be a matter for prayerful consideration. I can illustrate what I am trying to explain by saying that it should be something akin to the state of mind demanded by the Catholic hierarchy before they will consent to permit an applicant to enter upon his

mit an applicant divinity studies.

I can begin my own story by saying that I never at any time had a "vocation" for medicine. But it was the fond desire of my parents that I should one day attach "M. D." to my name. When my profession was decided upon I interposed no objection. I received my authority to practice in the shape of a very small diploma with a very large seal. I had my photograph taken in a group with my classmates, all of us attired in gowns and wearing mortar-

After that solemn ceremony was over we were turned loose on an unsuspect ing world. I hung out my shingle and had a long and weary wait for patients. They wouldn't come to me, and professional etiquette forbade my looking forthem. One of the objections urged against me was my youth. I waited on, satisfied that time would remedy this fault. My money, however, gave out before I had acquired years enough to satisfy the carping critics. I realized that the time had arrived for sound siness methods.

My first step was to call on a drug-ist in my neighborhood, and gently neinuate my desire for a little prac-

But you have some patients?" he

asked, in a brisk tone.

"Oh, yes; a few," I replied. "But scarcely enough to talk about."

"Well," he said, with the tradesman's laugh, " I had no way of discov-

"What do you mean?" I asked, perplexed at his tone.

"I mean," he responded, frankly, "that none of your prescriptions ever

come here. "Well," I said, weekly, "I can't help that."

but only for a little time. His argu-

hotels in my native city. Whenever guest was taken sick in the hotel I Whenever sent for as the hotel physician. I can assure you that I made the patients, who were generally well-to-do persons, pay me handsome fees. The installments of my \$500 purchase money for the practice had to be paid. And,

anyway, business is business.

A colleague of mine, who boasted the ownership of a horse and carriage, used to drive at breakneck speed through the principal streets of the town in which he resided. The neighbors all said: "What a tremendous practice that young doctor has! He scarcely takes time to eat his meals." It was all a ruse, but it inspired confidence in the people and finally they did fleek to him. did flock to him.

So I resolved to "get busy." One morning I took the curtains off my parlor window and determined to be my own laundryman, for that day at least. Just at that awkward time two patients came in, one after the other—the first I had in ten days. My coat was off, my sleever rolled up and I was deep in my work. What was I to do? Why, turn the incident to advantage, of course. So wiping my hands quickly I opened the door slightly and said: "Pardon me for a few minutes. I am busy with an operation."

Then I closed the door and resumed

my operation, which was certainly important to me. When it was concluded and I had removed all evidence of my crime, I opened the side door, as if dis missing a patient, and said in a loud tone:

"Now walk very slowly. Don't exert yourself unnecessarily. Good-

I walked down the hallway and opened and closed the front door with a bang. Quickly regaining my office, I opened the sliding door and cried out distinct-

A special opportunity comes in the life of every physician, which, if swiftly seized and securely held, leads to a good practice. My opportunity, all things considered, came sooner than I expected. A street car turning a corner and giving a sudden lurch threw a well-dressed, clderly gentleman into the street. The usual crowd surrounded him and the usual voice cried out:

"Is there a doctor present?"
But the usual number of physicians did not step forward, and I felt it my "Stomach" duty to push my way through the crowd and proclaim my profession. I compelled the gaping spectators to fall back and give the injured man air. Then I tore off his collar and tie and opened his shirt front. After that I administered a stimulant. The man, who had been in a faint, revived at

Thus far I had been successful. A

"This is my home right here," he said, in a feeble voice, indicating a handsome brownstone house only a few

common with others of my profession possessed an elementary knowledge of all the branches of the healing art, I felt some doubt about my ability successfully to set this particular broken arm, which presented unusual difficulties dismaying to my small experience. However, it would never do to yield to such misgivings in the presence of the patient. Assuming my

st pleasing manner, I said: Perhaps you have a family physiccian and would like to have him take cried out with eagerness that was truly

I obeyed the command and ignored the query. The job was a hard one, but it was not to be compared with the mental struggle that I underwent. Suppose I should bungle the case and Suppose I should bungle the case lame the man for life. This and a score of similar thoughts flashed through my time—and my time, you know, is my time—and my time, you know, is very valuable—" f you will-was necessary, and I ance, if you will—was necessary, and reversed myself up to it so well that my work was completed without a flaw. I received a handsome see and more free advertising than any young man of my age in our town. The papers spoke of my skill, and my distinguished patient informed all of his friends that I was a wonder. Little did they dream of the nervous trepidation with which I approached a task which was to bring

me so much unearned praise. One of the most valuable experiences was in a hospital, If I do say it myself, I performed some good work there, and gained information that could not be learned from the text books. The best thing I loarned was the importance of decision in emergencies. One night, while I was on duty, a nurse came to me with blanched face and whitened lips to say that she had accidently given the wrong medicine to given the wrong medicine to two patients. I rushed to their bedsides, and found that the mistake was likely to prove doubly fatal. Both cases required the instant use of the stomach

nump. Two men were dying from poisoning, and there was only one stomach pump in the room. What was I to do? What could I do?

Simply operate on the man nearest to me. The nurse ran for assistance and

She did so. I put a tablet in the water, and she drank it.
I want you to know that I take pride in my original methods. I try to educate my patients to like and not to dread the visits of the doctor. In this case all of my work had been done with-out the direct knowledge of the patient and I felt very good over it. So I bade my patient good-bye with extreme cheerfulness. She looked surprised

and then said:

"Of course you will come up stairs and see my sister?"

"Not to-day," I said. "Give her

my respects." Why," she said, looking mystified and startled, "how strangely you talk."

"Strangely?" I echoed. "Why?" "Because I sent for you to prescribe for my sister and you decline to see her."

It flashed over my mind in an instant. I had prescribed for the wrong sister. I was entirely too clever. Fortunately no harm was done. The medicine given the well woman was simply to head off possible fever and could do no harm. I was too mortified to confess my mistake, and, after giving the right medicine to the right woman, I left the house.

One day a wealthy Chicago man came to me to be cured of heart disease. He had fainted in his office and thought he was surely going to die. A hasty examination convinced me that his heart was all right and that he was troubled with an acute and peculiar form of indigestion. He would not believe that. Should I tell him and be laughed

at for my pains?

My conscience, my tact and my judgment were in a turmoil. But the habit of quick decision, which I had acquired in the hospital—and the saving grace that helps a man who tries to be as honest as circumstances will allow—

came to my aid.
"My dear sir," I said, emphatically,
"whatever trouble you have with your the trouble in your stomach originates in your mouth. And the trouble in your mouth originates in too much

"Stomach, Hades?" he rejoined, and

"Stomach, Hades? he rejoined, and his face turned white with anger."
Look here: I have been to seven other medical jackasses who knew about as much as you do. I've got heart disease. If you want to cure me you can, and I can afford to pay you. But if you are going to load me up with But if you are going to load me up with bread bills and charge me \$1.00 a visit, I'll drop the whole lunatic asylum of physicians and cure myself."

If he attempted to cure himself he would be a dead man within six months. "This is a remarkable case," I said, Anis is a remarkable case," I said, very slowly and very gravely. "In all of my experience with disease I have never come across anything exactly like this."

"Do you think there is any hope for

"Y-e-s," I replied, drawing out the vowel of that simple word in the most painful and reluctant manner. "Yes; if you will subscribe to my conditions."

What are they?" he asked anxiously. "That you will place yourself unre-

servedly in my charge—that you will follow my directions to the letter." "I'll do that! I'll do that!" he

again with that professional slowness and exactness. "I do not know in the United States! and exactness. "I do not know whether I should undertake this case."

a feeble attempt at humor. "Very valuable," I continued without a change of muscle and as if I had

can pay me afterward."
"How would \$500 do?" he asked. "Sir!" I said, in a voice that was

absolutely meaningless.

It might have meant that the amount vas entirely too much, or that it was

'I will give you \$1,000!" he shouted with the air of a man at a public auc-

I cured him in a month and received \$1,000 for it.
Did I do right or wrong? I leave

you to decide. One night I was called in to see a little child suffering from malignant diphtheria. It was a bad case. I did not think she would last until morning. From all of the conditions I can say rom all of the conditions I can say now that I would have been justified in leaving that child to its fate. Did I wot at all. I was affected by the violent grief of the mother, and I remained at the bedside of the tiny

enabled me to see her tongue. Then I | could do so with a show of decency | the Catholic system is better reflected

ments satisfied me. He said they all did it; it was simply a game of "you tickle me and I'll tickle you."

After that I paid \$500 in installments for the privilege of being the official physician of one of the largest bottles in my neity out. Whenever a largest largest by the largest l

propose to take any risks.

The young physician I speak of, filled with lofty ideas of duty, determined to devote himself entirely to smallpox practice. He took all the precautions that were counselled by science and human reason, but otherwise he was absolutely fearless. He used to vaccinate himself every other week, and as the siege lasted nearly three months, himself every elmost covered with his arms were almost covered his arms were almost covered with scars and scabs from the virus. He did wonders for humanity. He waited on poor and rich alike. If they had no money he looked for no compensation. Where they had, he expected a fee in proportion to his work. He saved many lives. It is such men—and they are too rare—who ennoble the profession.

It is a profession whose days are made

rare—who ennoble the profession.

It is a profession whose days are made of diplomacy and whose nights are composed of crises. There is always a high duty calling, and there is usually a mere human man trying to respond. Had I possessed in the beginning the vocation for my profession which belonged to my friend, who built a great career upon the foundation of a small-pox epidemic, I should long ere this have been either famous or dead. Such fame comes to a Jenner; such death comes to a Damien, who, if he had not been a priest, would have been a physician. All that I would say is that the physician should possess the intellect of Jenner and the heart of a Damien. As for me, I am a doctor, practicing medicine.—The New York Independ-

#### ent. WHY THE CARDINAL WROTE "THE FAITH CF OUR FATH-ERS."

The distinguished Texas missionary, Rev. P. F. Brannan, writes interestingly to the Southern Messenger of his recent visit to the East where he called

on Cardinal Gibbons:
"I went about 4 p. m., presented my name, and in a few moments he was present. After talking for some fifteen minutes he invited me to return at 5 o'clock and go out with him for a ride. whiskey and tobacco."

That pleasing glow of honor satisfied, coachman was there with a team of fine which follows every deed of duty done, spread all over me. I felt like curing him for the glory of the profession. But my patient was determined upon high for it.

coachman was there with a team of fine bay horses hitched to a handsome Victoria. We began talking about the work in which I am engaged and he listened with attention and evident pleasure. The Faith of Our Fathers' became a subject of comparison part he told me how he came versation, and he told me how he came to write it. When Bishop of North Carolina, he and Father Mark Gross, brother of the late Archbishop Gross, were frequently out on the missions preaching to the Protestants as well as the Catholies. The interval between their visits to the mission was somethic the control of the catholics.

times very long, and one day the pres-ent Cardinal said to Father Gross that he would like for him to write a kind of he would like for him to write a kind of a brochure on dogmatic subjects, have it printed and distributed so the people would not forget what they had preached about before they returned. Father Gross replied: 'Bishop, why don't you do it yourself?' His sugges-tion was the initial, impelling force that led to the writing of a book which will be read to the end of the world. He was carefully carried to his room, and then the first crisis in my career confronted me. I was a medical and not a surgical doctor; and while in common with others of my rooms.

This was perfectly true. But it alarmed the money king. There was just the suspicion of a tremor in his common with others of my rooms.

This was perfectly true. But it will be read to the writing of a book which will be read to the and of the world. He picked up a pen at once and began and finished an introduction. At odd times, and when not otherwise are read to the writing of a book which will be read to th times, and when not otherwise engaged, he worked upon that book day and night, uatil it was finished. He says he did not think much of it and disposed of it to publishers who, doubt-less, have made many thousands of dollars by its sale. When I suggested that he would live and work in this

book as long as the English language is spoken, the serene and happy smile which illumined his countenance was most pleasing to see.
"I have known the Cardinal for some ried out with eagerness that was truly ughable.

But I was not through with him. I nineteen years, and my impressions of him have been confirmed by my recent visit. He is kind, gentle, simple, tactcharge of this case."

"I want my arm set," he replied, testily, "and I want you to do it—if you can."

"This was a command and a query.

"I do not know," I said, speaking "I said, speaking of the theorem and the professional slowness in the gentle and unobtrusive, yet towering, exponent of our holy religion

"I met in New York the big, earnest, "Why not?" he exclaimed, in some alarm.
"Because it will take up so much of "rugged Ajax of the Catholic missionaries to non-Catholics, Father Elliot. He was on the Federal side in the Civil War and I was a Confederate. We spent pleasant time talking over the So is my life," he interrupted, with He told me he was captured in the valley of Virginia at Port Republic. I wa there at the very place where h there at the very place was captured, and as I the prisoners I must ha have to see you twice a day for several weeks."

"How much do you want?" he asked, excitedly, as if eager that I should not get away from him.

"The true physician," I said, "has no price. I will cure you first; you can pay me afterward."

"How would sear." as I saw all as it took all of Grant's army to cap-ture me at Appomatox. We are now in the same army, under the same Gener-al, the Prince of Peace, a life of Whom he has written of a copy of which work he made me the grateful recipient.

#### THE MONTH OF THE HOLY ROSARY.

Although no special instruction has been issued regarding devotions for this month, the fact that it is the month of the Rosary is so widely known as to necessitate no reminder to the body of the faithful. Since the wonderful victery of the Christian arms over the hosts of the Moslems at Lepanto the Church has signalized her belief that the triumph was due to the intercession of our Blessed Lady by consecrating the month which witnessed it to her honor and erjoining the recital of the Rosary well, 'I said, weekly, 'I can' belightat."

Simply operate on the man nearest to me. The nurse ran for assistance and income to me.'

There is no need to continue the dialogue further. I remained with him for an hour, and before J left I had made an arrangement by which he was to pay me 25 per cent. on the gross sent to his store by me. I also agreed to pay him 25 per cent. on all money received from patients sent by him to me. My ears tingled a little at the thought of the sordid arrangements,

Simply operate on the man nearest to me. Simply operate on the man nearest to me. The nurse ran for assistance and to me. The nurse ran for assistance and the me. The nurse ran for assistance and a the bedside of the tiny sufferer all that night and all the next day. I did not do it for financial readial, and the mean the bedside of the tiny sufferer all that night and all the next do it for financial readial, and the mean the bedside of the tiny sufferer all that night and all the next do it for financial readial, and the mean the bedside of the tiny sufferer all that night and all the next do it for financial readial, and the mouth of the solid to its fate. Did I's and the provident give to dear the bedside of the tiny sufferer all that night and all the next do it for financial readial, and the mouth and the mother, and I remained at the bedside of the tiny sufferer all that night and all the next do it for financial readial, and the mother, and I remained at the bedside of the tiny sufferer all that night and all the next do it for financial readiant. The perfect of the mother, and I remained at the bedside of the

in the composition of the Rosary, perhaps, then in any other prayers recommended by the Church: and it is needless to remind any one who seriously considers the nature and object of prayer that that attribute which makes it most acceptable at the Throne of Grace is the absolute and implicit faith of the the absolute and implicit faith of the supplicant in the Divine mysteries as taught mankind in the birth of the Redeemer and the teaching which fell from His own infallible lips. Now, all these things are comprehended in the prayers of the Rosary. They tell in detail the marvelous story of the Redenption in every section of the five joyful mysteries and the five sorrowful, and bring home to the devout mind more forcibly than the the devout mind more forcibly than the most eloquent efforts of the orator can, the boundless love of God for His the boundless love of God for His human family, the awful abomination of sin and the tremendous power of virgin purity, as crystallized in the being of our Blessed Lady, to turn aside even the justice of heaven and overthrow the uttermost powers of man's eternal enemy. The efficacy of the Rosary, so often proved by nations as well as in-dividuals since its institution, may seem to spring from the intense affection in which it is held by it furnishes them with a substantial and imperishable link between Divinity and imperishable link between Divinity and humanity, and so brings home to the mind more vividly than would be pos-sible by any other means known to man the actuality of God and the actuality

surely would hesitate before they would describe it devotees as ignorant or unin-tellectual.—Standard and Times. HELP FOR MOTHERS

of their own share in the glorious fabric of His kingdom on earth and in para-

dise. All the principal truths of reve-

lation are condensed and have their culmination in the events which are im-mortalized in the prayers of the Rosary;

and if our separated brethern could only

realize it beauties and its efficacy, they

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thorough cure.

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than a flash of light he odors of Paradise. nothing more pleasing ive Him frequently in of the altar. — M.

EDITORS BEV. GEORGE R. NORTHGRAVES.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada. March 7th. 1900. liter of The Catholic Record, To the Editor of Lindon, Oat:
London, Oat:
Dear Sir: For some time past I have read
pear estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in

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 saily Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you specified. ng you, and wishing you success. your sattle the toremain, dieve me, to remain, Yours fatthfully in Jesus Christ, † D. Falconio, Arch, of Larissa Abost. Deleg.

LONDON, SATURDAY, OCT. 4, 1902.

THE WISCONSIN METHODISTS AND THE AMERICAN CARDIN-ALATE.

A press despatch has stated that President Roosevelt asked the Holy Father, Pope Leo XIII. to create Archbishop Ireland a Cardinal, owing to his eminent services to Church and State in America. While this story is extremely improbable, it is not absolutely impossible: but the Methodist Conference of Wisconsin, which met recently at Milwaukee, was very much alarmed lest there might be some truth in the statement, wherefore it unanimously passed a resolution desiring Bishop D. A. Goodsell, the chairman of the Conference, to write a letter to President Roosevelt, requesting him to deny publicly and authoritatively that he had taken the action attributed to him, whereas such action would "violate the spirit of the Constitution of the United States."

The President has not answered the letter, from which fact it is reasonable to infer that he has not interfered in the matter at all, and that he regards the petition of the Wisconsin Conference as a piece of impertinence. He cannot be expected to issue official documents denying or affirming all the acts which may be attributed to him by irrespensible anonymous newspaper writers whose sole object in having such reports appear in their columns is to make their does not wish in his answers to papers saleable through the sensational news they furnish to the public as dition in an indirect way. When he mabulum.

It is to be remarked that the Conference did not request the President to deny that it is his purpose to insist upon the removal of the Friars from the Philippine Islands, which would certainly be an act violating the Constitution of the Republic, whatever might Paris, which is generally a thick-andbe thought of his supposed request to thin supporter of the Government, does plough or other machines used for Pope Leo for the elevation of a distin- not hesitate to say that the Governguished ecclesiastic whose services to ment has acted imprudently and has sheep may not be shorn for the sake of the country are undeniable. The rea- gone too far son for the difference in the attitude of public opinion. The brave descendants the Conference in regard to the two of those Bretons and Vendeans agent of the Immigration Department, sets which were attributed to the who a little more than a century ago on visiting the locality, ascertained President is clear. The Conference bid defiance to the dominant Jacobins do anything whereby the Catholics armies sent against them to force irreagainst Spain in the first instance They alone would make matters hot for inducence of the Catholic Church regarded as the stronghold of irreligious evidence of this. The Friars are not school accommodation is sufficient and to go as refugees, leaving their that the law must be carried out. churches and parishes to be desolated by the wolves in sheep's clothing who throughout the country meetings have were watching for the moment when taken place to protest against the the way would be clear for them to governmental outrage, and 68 Bishops enter in, there being no shepherd of have also formally protested; but, so the flock to guard the sheep. But as far, the government has turned a deaf the matter stands, the Friars will re- ear to all protests. main until they can be conveniently replaced by American priests who will

Spanish pastors vacate their posts. are convinced, in common with the his act of brutality. whole Catholic people of this continent. the s matter rests entirely with Leo not fall under the circular originally intercourse with Canadians may get

XIII., who knows what will be best for the interests of the whole Church, and all good Catholics will be satisfied with whatever the Holy Father will decide upon doing.

#### CASH DOWN.

The Turkish Government, with all its exactions, is constantly in trouble. Its ast difficulty with the United States arose out of a refusal to settle a bill for damages on account of the destruction of American mission houses in Armenia, but the trouble was arranged by a promise to pay at a definite date, a promise which may or may not be fulthe dread of the power of the United murdered. States should bring the Porte to a sense of what is expected from a half respectof a claim to respectability or civiliza-

The new trouble comes from inability or unwillingness to pay for a warship which has been built by a German firm. Part, viz., two, instalments of the amount due, was paid: but when the cash was not forthcoming, and though there was a sea-captain, together with a | if they desire it. full man-of-war's crew in readiness at be for sale to any other power which made perpetual. may need the article.

The Turkish fleet has never attained to efficiency, and even during the these mediumistic visions, though they Greco-Turkish war it was not fit to do any are most probably a mere hallucination, satisfactory work, nor is it likely to if not an actual deception, would in all attain any efficiency till a radical change likelihood influence public opinion is effected in the financial management of the affairs of the Empire.

#### M. COMBES' BRUTALITY.

A despatch from Rome to the Paris Matin states that the Vatican officials petrated on the public under the prehave been ordered by the Pope not to tence of being spiritualistic revelaspeak either for or against the policy of tions, and it would be a grievous wrong the French Government, so that to permit such pseudo-revelations to fuel may not be furnished to increase have a share in influencing the verthe heat of party polemics. It is, dict. This influence might assert nevertheless, well understood that the itself over the minds of the future Holy Father watches with pained interest the proceedings of the Govern- and therefore every precaution should yet so cautious is he in the present critical situation that he would not receive addresses from French pilgrims who were recently admitted to audiences with him. They could scarcely read such addresses without making reference to the sad state of affairs which the Government has brought on, and on the other hand the Holy Father addresses to refer to the political con-Government itself, as he has done in

Mr. Combes' policy has proved not to be so popular as he expected, as it has called forth protests from all parts of the country, and even the Temps of in defiance of their fleeces. would be very glad to see the President of the Reign of Terror, and annihilated would suffer; and, indeed, the Method- ligion upon them, are to a man disist Conferences and Ministerial Associa- gusted with M. Combes' attack upon tions made no effort to conceal their the nuns who have been engaged in the desire that war should be declared noble work of educating their children. because they believed that such a war the infidel Government; but in addiwould be a serious blow at the tion to this, even Paris, which has been throughout the world. But it does factionism, is stirred to its depths by not appear that the expectations of the unexpected brutality with which the Ministers will be realized; for 2,500 schools were closed at one stroke. even in the United States the Catholic | The President of the Municipal Counclergy and laity are both influential cil of the city called on the Premier and vigilant enough to bring to task as head of a deputation from the Counany administration which should pre- cil, to protest against the closing of same to take steps to the injury of the convent schools, the more especially as Catholic religion in the territories the State schools cannot accommodate which the United States has recently all the children. The deputation acquired. The suddenness with which urged that the nuns should be authorthe cry raised by the ministers to the ized to re-open their schools before effect that "Friars of the Philippine October so as to meet the difficulty. Islands must go," has collapsed, is an M. Combes replied that the State

Not only in all quarters of Paris, but

It is not yet certain that M. Combes be ready to step in as the present he will do so before the reassembling of the Chamber of Deputies, as he dare In reference to the Cardinalate, we not meet a vote of the Chamber after

In addition to the 2,500 schools that Archbishop Ireland's appointment originally closed, 400 others were closed would give general gratification; but afterward by special decree which did

issued, so that it appears that the Government is determined to defy to the utmost the strength of Catholic feeling in the country. They are urged to this by the Jews and Free-Masons who at present dominate the Chamber of Deputies.

#### STRANGE SPIRITUALISTIC STATEMENTS.

A curious story comes from Brantford to the effect that two spiritualists, Walter and Mrs. Gladys Dudley, have | He says that from timidity, self-interest, been giving seances in a hall in that city, and one evening last week Atheists, though they declare themfilled, and most probably not, unless how Jas. Quirk the hotelkeeper was She declared that she beheld the

proprietor of a large hotel opposite the able nation, or one which has some kind market walk with another man whom she describes with considerable detail, as having a light complexion, moustache, etc. The two laughed and joked until they walked into a room together. Then the man whom she described so minutely seized a crowbar with which he hit the hotelkeeper on the head. time came for the third payment, the Mrs. Dudley even offered to tell the authorities the name of the murderer

Mrs. Quirk applied for and obtained Kiel to bring the vessel to Turkey, the from Judge Hardy of Brantford an article was not delivered, and the ship's interim injunction prohibiting discuscrew returned home empty-handed. sion of the murder at the seances, as Should the cash be not ready before a the inquest is still pending. An applireasonable time, the warship, which is cation has also been made to the Judge of the most modern improved type, will at Osgoode Hall to have the injunction

attack upon the Church which has These legal proceedings have undoubtedly been wisely taken, as somewhat and might have a deletrious effect upon the jury which may be called upon to try those who may be suspected of the crime.

Our readers are fully aware of the numerous frauds which have been perjurors even in spite of themselves; ment against the Religious Orders; be taken to prevent the possibility of such an influence arising. The Judge very properly ordered the issuance of the injunction to this end.

#### A NOVEL SECT AMONG THE DOUKHOBORS.

Despatches from Manitoba report a strange delusion existing among the Doukhobors who have settled in the neighborhood of Yorkton, Assinoboia.

A sect has arisen among these strange speaks, he will speak directly to the settlers, which lays it down as a religious principle that it is sinful to make use of cattle or any beast of burden to assist in the cultivation of the land. In consequence of this belief they have turned loose their cattle, sheep and horses so that they may not be cruelly treated by being forced to draw the agricultural purposes, and that the

It is about three weeks since an that a large number of animals had been set loose owing to these religious opinions, and the Government was made acquainted with the facts.

The Immigration Department acted with commendable promptitude, ordering the cattle to be gathered that they may be sold at Fort Pelly for the benefit of the owners.

While the cattle were thus roaming loose, the women and children turned out into the field to plough and sow grain, but the work was necessarily very imperfectly done, and starvation would inevitably have faced the locality during the vigors of winter which will soon be at hand.

As these settlers will not use their cattle for their proper purpose, the Government has ordered their sale, and all will be disposed of at auction to the highest bidder. The amount which will thus be raised will not be large, as the sale is a sudden one; but it will suffice to relieve the prospective distress to a certain extent.

Posters have been set up at Port Pelly and Winnipeg announcing that "the owners having no further use for the goods and chattels hereinafter mentioned, there will be offered for sale on Wednesday, September 24th, 285 head of cattle, 120 horses, and 95 sheep. Terms cash down at time of sale. The purchaser will be required will resign at once; but it is said that to take possession, and assume ownership and all responsibility therefore

immediately. The followers of this new belief imagine that they have found passages of Scripture which prohibit them from imposing work on these beasts. It may be presumed, however, that further

have taken up as part of their religious

THE BISHOP OF LA ROCHELLE ON THE FRENCH SITUATION.

Monseigneur Le Camus, Bishop of La Rochelle, France, in a pastoral letter to his clergy throws some light upon the means whereby in a Catholic country a government is maintained which is openly at war with religion. or bravado many cast their votes as Gladys Dudley undertook to describe selves Christians and wish to die in the Catholic Church. He adds:

"These men, so inconsistent with themselves, are in servitude to a hidden power which obliges them to make a disastrous surrender to make a disastrous surren of their consciences and to as unbelievers though they are evers at heart."

"Freemasonry, which in its be-ginnings was a philanthropic organization, has become infected with a s of unbelief, and is now a powerful infected with a spirit waging open and implacable war on the Church of Christ with the horrible purpose in view to destroy Christi-

The Bishop continues:

"Why should we not organize without raising the question of the form of government, which is already a thing ettled, or about diversities of opinion form of government for us, determined by an immense majority of Frenchmen. We repeat that the spectre of religion, declared to be hostile to the Republic, in order to excuse the violent

been persistently kept up during the last twenty years, is a detestable This is intended as an answer in con tradiction to the persistent statement of Mons. Combes, whereby he defended his closing of the Catholic schools, to the effect that the opposition to the government's policy is a result of a

plot to restore the Monarchy. It is not to be denied that a great ma jority of the unbelievers in religion are determined Republicans, including all of Socialistic and Anarchistic sentiment, while a majority of those who were earnest in the profession of the Cathoolic faith were Monarchists or Imperialists. But when it was ascertained to a certainity that a large and decisive majority of the people were Republicans the Catholic party as a whole accepted the Republic as the only form of government which the country would endure, and accepted it loyally. But they did this relying on the soundness of the faith of the people generally and on their attachment to religion. France in the past earned the glorious title of the eldest daughter of the Church; and it was believed that she would continue to deserve it. But if a majority of Catholics were attached to the Monarchical idea, and desired France to be ruled either by a king or an emperor, it must be remembered that not very long before the Republic was at last firmly established, the country expressed by a vote which was nearly unanimous that its sentiment was decidedly imperial. There was, therefore, no disloyalty to France implied in the Imperialistic preferences of a majority of the faithful Catholics ; and, on the other hand, there were many staunch Catholics who were thoroughly Republican. We have met such, and a decision in reference to an application

is the truth. In proof that France was not very long ago imperialistic, we need only appeal to the fact that when in 1852 the country was a Republic 7,824,189 votes were given to make it an empire, whereas only 253,145 were cast in the negative. It is not to be wondered at that very many were slow in completely changing their political preferences only eighteen years later, and it was no cause for reproach that this was

the case. Bishop Le Camus, while declaring his loyalty to the Republic, throws out a very plain hint that should the Government continue its warfare on the demand a complete separation of Church from State. He says:

" May it not become urgently necessary to demand, however great may be the cost, deliverance from a subjection which, though acceptable under other circumstances and at other times, is necessarily degrading and disastrous when the principal representatives of the State dare no longer name God in public and when they seek by every species of underhand devices to fetter he free action of the Church? I have always stood for peace and concord between the two powers, but there is one thing the Church cannot accept, and that is servitude. . . . If the union between the two powers is no longer possible, let it be repudiated; but we will not rest contented with dishonor.

The Church and the Catholic people do not despair of yet establishing the liberty of the Church on a stable basis. and on this line there must yet be another and perhaps more than one desperate battle fought between Christhis triumph comes, we still have con-

French clergy will be equal to the task, and that the final victory is sure.

In reference to the Concordat, which is an agreement between the Church and State dating from the time of the restoration of religion by Napoleon I., the Bishop says :

"The misery is that whatever that great document can be turned to the disadvantage of the Church is mag-nified, whereas all that was intended for the defence of the religious idea is misinterpreted or ignored.'

In this way the Concordat is made a one-sided agreement whereby all the rights and privileges are claimed by there is nothing but duties and obligations.

The Church has regularly fulfilled the obligations imposed upon it by the Concordat, but the State has just as constantly repudiated its obligations to the Church. The Bishop evidently suggests that it may be necessary to abolish the Concordat that the Church may again obtain its freedom of action.

#### IRELAND'S NEW LORD-LIEUTEN-ANT.

The Earl of Dudley, the new Lord Lieutenant of Ireland, entered Dublin in state on September 25th, accompanied by the Duke of Connaught, as commander of the King's forces in Ireland, the Countess of Dudley, and a large company of staff officers and officials.

The streets were lined with troops along the whole way to Dublin Castle, but there was no great crowd of people, and little or no enthusiasm was manifested. It would seem as if the people who assembled were attracted by curiosity rather than by any desire to greet the incoming representative of the

Lord Dudley's address to the Irish people expressed his desire to aim at the prosperity of Ireland, and also his hope that he would fulfil the duties of his office in a manner satisfactory to

the people. The want of enthusiasm on the entry of the Lord-Lieutenant did not rise out of any hostility to the Earl of Dudley personally, but was a manifestation of the discontent of the people on account of the continued misgovernment of Ireland by an alien race who bave no sympathy with Ireland, and who manifest no disposition to grant to Ireland such measures as will ensure the real prosperity of the country. It is not to be expected that any enthusiasm will be manifested at any exhibition of England's supreme authority in Ireland until the Irish people obtain the same right to govern themselves which nearly all the colonies of

England have long exercised. If once the autonomy of Ireland were established, the prosperity of the country would be assured, and we have no doubt that in a very short time there would arise a fraternity of feeling between the people of Ireland and of the other British isles which would tend greatly to the stability of the British Empire.

### THE CHRISTIAN SCIENTISTS.

Judge Arnold of the Court of Common Pleas of Philadelphia has just rendered we are therefore quite aware that this for a charter to an organization calling "the First Church of Christ Scientist."

The first application was made five years ago and was refused. Judge Beeber also refused a similar application last January, and Judge Arnold refused the thought or belief of the Episcopal it on the present occasion. The grounds for the last refusal were stated by the Judge to be: The charter applied for in this care

covers a double purpose -a Chuich and a business. We have power to grant a charter for a Church, but we have no authority to grant a charter for a corporation for profit, that is, a business corporation."

The Judge showed the application to be for a corporation for profits by the of thought in his Church has steadily of thought in his Church has steadily statement in the proposed charter that Church, it may become necessary to the applicants desire to be incorporated in order "to establish and maintain a place for the support of public worship and to preach the gospel according to the doctrine of Jesus Christ as found in Church movement; it is at best a weal the Christian Science text-book by Mary Baker G. Eddy."

What that gospel is may be seen in an article signed by Mrs. Eddy and This was perhaps to be expected. published in the Christian Science Journal of March 1897, in which she states that "the Bible and a book written by me, called 'Science and Health, with a key to the Scriptures,' and my other published works, are the only proper instructors for this hour. It shall be the duty of all Christian Scientists to circulate and sell as many of these books as they can. If a member sprious reality.—New Century. of the First Church of Christ, Scientist, shall fail to obey this injunction, it will render him liable to lose his membership in the Church."

From this it is evident, according to tianity and unbelief. We believe that the Judge's most reasonable opinion, Faith will yet triumph; but even if the that the so-called Church is a corporacountry has to be converted anew before tion for profit, organized to enforce the

them beyond the queer notions they fidence that the energy and piety of the bers, which is a matter of business and not of religion. In fact every member of the Church is constituted an active agent for the sale of Mrs. Eddy's books.

The application five years ago for a charter was refused by Judge Pennypacker on other grounds, namely, that the so-called Church was an institution for the practice of medicine by parties who had not the qualifications and licenses to practice which are required by the laws of Pennsylvania.

A second application made last January was refused by Judge Beeber. the cause of refusal being that the the Government, while for the Church applicants promulgate the doctrine that disease does not exist, and yet treat patients for the curing of diseases. The laws of the State recognize the existence of diseases, and determine the manner in which they should be treated medically. He held, therefore, that the applicants constitute an organization for an unlawful purpose.

Judge Wilson, who sat with Judge Arnold on the last application, held that the teaching of so-called Christian Science is pernicious because it discourages the employment of approved methods, recognized by legally author ized practitioners of medicine for the maintenance of public and private health.

It was maintained by the counsel for the Eddyite Church that as Switzerland, Ohio, Massachusetts, Illinois, Rhode Island, Indiana, and Maine have granted charters for the erection of Eddyite Churches, Pennsylvania should do the same; but the Judges could not be moved by this argument from the position they had taken, and consequently the methods used by the Christian Scientists for the healing of diseases will be regarded as "legal in that State.

#### MISSION IN ST. MARY'S.

As our readers are already aware, a mission to be given by the Jesuit Fathers, will open in St. Mary's church, London, on next Sunday, October 5th. The parishioners of St. Mary's have every reason to be grateful to their good pastor, Rev. P. J. McKeon, for the great spiritual blessings thus placed within their reach. Announcement was made in the Cathedral last Sunday by the Rector, Rev. J. T. Aylward, that although the Mission was primarily intended for the people of the parish of St. Mary's, the Cathedral congregation are also invited to attend. We trust that all will realize the great advantages to be gained, and attend faithfully the spiritual exercises of the next two weeks.

#### JOAN OF ARC.

In an article published in last week's issue concerning the canonization of Joan of Arc, a typographical error occurred. The sentence beginning 'All the 'petitions' had to be solved, etc., should have read "all the obje tions had to be solved, and were solved before the cause was introduced.'

#### DECADENCE OF THE LOW CHURCH MOVEMENT.

The departure of the Rev. Heber Newton from the pulpit of All Soul's Church, New York, serves to bring into prominence the fact that the Church Movement in the Episcopal body has not had the supporters hoped for and that observers of religious conditions predicted. Dr. Newton has intellectual keenness and great culture and yet he has failed to make any considerable impres

Church in this country.

If any man could have advanced the interests of the Low Church party Dr. Newton could. He is eloquent: he has a literary style that carries his message easily and well; yet during twenty years in which his influence should have widened it has remained almost station ary. He appears to have enjoyed a solitary glow; his fellow-ministers solitary glow; his fellow-ministers regarded his views as either blasphemous or contemptible. receded from him. The High Church party has risen to an overshadowing importance. Stained glass windows, surpliced choirs, the fringes of religion have won the victory. We confess that we have little sympathy with the High compromise; still, as a matter of contemporary history it has advanced in numbers and influence and in the glamor that these elements carry with has represented scholarship, the culture, the aspiration of Episcopalianism. It has been the party of gentlemen, and even the fact that it was merely a pale reflection of Catholic practice and a travesty of Catholic doctrine was to its advantage. In the dissolution of creeds about us, the stability of Rome makes a powerful appeal—so powerful, in fact, that whatever suggests it is

It is a vain thought to flee from the work that God appoints us, for the sake of finding a greater blessing to our own souls, as if we could choose for ourselves where we shall find the fulness of the Divine Presence, instead of seeking it where alone it is to be found in loving obedience.-George Eliot.

He will never go to heaven who is

NINT WAS A COURAGEOUS A CHAPLAIN, SO HIS RADES SAY.

Father Scully once Ninth Regiment as over two hours se army of the Potomac, the Commander and his orderlies. statement was made who went to the w priest of Cambridge last Thursday was a many survivors of th

"Yes, he stole t for a short while and what had become or riors. He thought of said; a sudden whole hasty skirmish to bear ed attack, and many tingencies, but coul aind exactly how ve happened.
"The whole thin
is. We reached Saturday, June 29, encamped in a grove

was quite late finally got the tents were all pr after the trip, and vegood sleep. Colone was quite under the plained of utter exh magine, therefore, were awakened morning by orderli to file out for inspec after company repor we saw no signs of staff; no one but F black horse. He orders, and we sta forward marched line,' following of chaplain, not knowi headed, but all of us "We walked al brought up at a lit with a flat red roof made it look like out of a cigar box.
ing us, too, for the

people about the do

Father Scully had g

n keeping them

before and made are the use of the struc the Mass. It was the South too, and bered by the men, a Cass-although his different. He had disturbed and slept his regiment mare devotions. He awo a start and poked tent. There was no and not a soul could was now high and their flies were do deserted air about was astounded. H his orderly and de explanation, as if the whole thing. ment? Has the undered the cold he did not know wh one, but he was s no reveille. He was soon follow A farrier told t Scully's early more colonel was immed

at his own momen should be with the Father Scully, d in the field, had m did much good for of the Ninth. Befo the men together little talk full of exhortation. He he and if it were poss His presence was tion to the men, a to-day that to see immovable on his back of the lines v give them courage slightest fear of th

Characteristic o just before the ba The Ninth was waiting for a sign: and perspiration s his forehead, whil shifted his musket stood first on on

other, keeping co What's the m cooly asked a tall "Cant you keep killed any quicke hopping around o Yes, I know one, "but (and

whisper I haven

for six years."
"Thats all rig man on the black fix you up in a m off his hat and wa earnestly. The from his pocket, collar, and was se blessing, When to the ranks a p been wrought.
man with wild come the very model for his co

eye and a look of his jaws. His c now a matter of time again that snatched from cheered the wa hem to follow h give up an inch. Rushing madl until with

yelling like a fie ward on his fasays, Jeremiah Ninth M. V. M.

Va. The depar stand chaplains' Anecdotes are 02.

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r the healegarded as ARY'S. dy aware, a the Jesuit ry's church, October 5th.

Mary's have to their good on, for the thus placed nouncement last Sunday r. Aylward, was primarople of the e Cathedral ed to attend. ize the great and attend ercises of the

n last week's nonization of phical error e beginning o be solved, all the object l were solved duced." HE LOW IENT.

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of All Soul's to bring into at the Low he Episcopal hat observers edicted, Dr keenness an has failed to pression upor the Episcopa rch party Dr. quent: he has ies his message

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us, for the sake sing to our own choose for our-nd the fulness of nstead of se to be found in rge Eliot. heaven who is

WAS A COURAGEOUS AS WELL AS PIOUS CHAPLAIN, SO HIS SURVIVING COM-RADES SAY.

Father Scully once stole the entire Ninth Regiment and kept it for over two hours secreted from the army of the Potomac, including Colonel Cass, the Commander of the regiment, and his orderlies. This remarkable statement was made by an old comrade who went to the war with the genial of Cambridgeport whose death last Thursday was a great sorrow to many survivors of the Fighting Ninth.

many survivors of the Fighting Ninth.

"Yes, he stole the regiment and caused Colonel Cass many misgivings for a short while and made him wonder what had become of his band of warpiors. He thought of many things, it is said; a sudden wholesale desertion, a hasty skirmish to beat off an unexpected attack, and many other possible contingencies, but could not satisfy his mind exactly how any of them could

mind exactly now any of chemic count have happened.

"The whole thing came about like this. We reached Washington on Saturday, June 29, 1861, and were encamped in a grove near the arsenal. It was quite late at night when we finally got the tents up and turned in and we were all pretty well used up after the trip, and were prepared for a after the trip, and were prepared for a good sleep. Colonel Cass especially was quite under the weather and complained of utter exhaustion. You can nagine, therefore, how we felt when were awakened at 5 the next morning by orderlies and commanded to file out for inspection. As company after company reported on the parade we saw no signs of Colonel Cass on his staff; no one but Father Scully on his black horse. He gave only a few orders, and we stacked our arms and forward marched - fours right into line, following our beloved young chaplain, not knowing where we were

headed, but all of us pretty well able to

n keeping them out of the church. Father Scully had gone there the night before and made arrangements to have the use of the structure, and so he said was now high and the tents, although their flies were down had a peculiarly deserted air about them. The colonel was astounded. He called loudly for his orderly and demanded from him an explanation, as if he was to blame for the whole thing. 'Where's the regi-ment? Has the reveille sounded?' indered the colonel. His man said thundered the colonel. His man said he did not know where the regiment had gone, but he was sure there had been no reveille. He was sent to find out, and was soon followed by the colonel. A farrier told them about Father Scully's early morning march, and the colonel was immediately much amused

at his own momentary annoyance. should be with them myself, said h Father Scully, during his two years in the field, had many adventures and did much good for the officers and men of the Ninth. Before battle he gathered the men together and gave them a little talk full of encouragement and exhortation. He heard their confessions and if it were possible said the rosary. ence was the greatest consolation to the men, and many of them say to-day that to see him sitting cool and immovable on his black charger just back of the lines was all they needed to give them courage to fight without the

his presence inspired is a story told by one of the veterans of an incident just before the battle of Gaines's mill.

The Ninth was a large from the state of the veterans of the veterans of an incident veterans of the vete The Ninth was drawn up into line waiting for a signal to advance, and all S. J. This book was cited as "furnishn were anxiously expecting the word. One's face was white as death and perspiration stood out in beads on while nothing was said as to his forehead, while his hands nervously shifted his musket up and down, and he fully evident that of all the Catholic

'What's the matter there in front? cooly asked a tall Irishman in the rear. "Cant you keep still? You won't be killed any quicker quiet than you will hopping around on one foot.'
"Yes, I know," said th said the nervous

"but (and his voice sank to a whisper I haven't been to confession

man on the black horse—there's your man. He is Father Scully, and he'll fix you up in a minute."

The nervous soldier made his way aickly to the side of the chaplain, took off his hat and was soon talking low and The chaplain took a stole om his pocket, adjusted it about his collar, and was seen to give the man his blessing. When the soldier came back to the ranks a marvellous change has ught. From a pale, nervous wild eyes, he had suddenly been wrought become the very essence of coolness, a model for his comrades, with fire in his e and a look of determination about his jaws. His career in that battle is a matter of history-how time and time again that recruit, who had been snatched from the verge of panic, cheered the wavering men and urged them to follow him and to fight and not

give up an inch. Rushing madly up a grassy slope, yelling like a fiend, he called them after him, until with a wild cry he fell forward on his face. His record simply says, Jeremiah Murphy, Company H., Ninth M. V. M., killed at Gaine's Mill,

stand chaplains' consolations.

FATHER SCULLY WITH THE ing out some phase of his character or his relations with the men. On the occasion after the engagement at Hanover Court House two of the men were conducting three prisoners to the rear. Near by was a man whose nationality made him a striking figure in the regi-ment and had brought him, strange to say, an unusual amount of popularity. He was a Russian, and could hardly speak a word of English. Father Scully took a great fancy to him and called him, with all the other meh, "Mike," because that was nothing like his name. The men, too, liked him for his immense size and strength. He was over six feet and as strong as any two of them, but he was bantered goodtwo of them, but he was bantered good-naturedly and soon became a pet. On the day at Hanover Court House the Russian was wounded slightly in the knee and sat with his back to a tree, scowling and cursing. As the small convoy of prisoners came near a savage light came into his eyes. Grasping his pistol he fired at the men. The shot went wild, and before he could shoot again Father Scully was standing between him and the prisoners. The Russian looked angrily at him and then

lowered his gun.
"Go on and shoot, Mike," said Father Scully quietly, But Mike did not shoot. He grumbled to himself, and said half aloud, pointing to his knee, that they He gri sed up had shot him.

From that day the Russian's life in camp was miserable, until finally he was missed and never seen again. of the men who was guarding the Confederate prisoners is still alive in Boston, and he says to see Father Scully standing there before that angry Rus-sian, cool and collected, protecting three defenseless men with his life, was

"Sin. and Sin Stoutly."

Why is it that we find so fierce a atred against the Spanish friars in the hilippines? They are denounced as with a flat red roof and a tall spire that made it look like a bayonet sticking out of a cigar box. They were expecting us, too, for there was a crowd of people about the door and two on the ment of the same ways of the sake of arguments, too, for there was a crowd of people about the door and two on the ment of the sake of arguments, the charge is just? The monks, even who were class of Protestants welcome. immoral, with open arms—so long as they renounce the Catholic doctrine. The ex-priests who have been the belief in her virtue and innocence. Father Scully had gone there the night before and made arrangements to have been the use of the structure, and so be said the Mass. It was our first Sunday in the South too, and was always remembered by the men, as well as by Colonel Cass—although his remembrances were different. He had left orders not to be disturbed and slept on peacefully, while the region of the same than the peacefully, while the region of the same than the person as standing in the way of the complete overthrow of the ancient than the person as standing in the way of the complete overthrow of the ancient than the person as standing in the way of the complete overthrow of the ancient than the person as standing in the way of the complete overthrow of the ancient than the person as standing in the way of the complete overthrow of the ancient was the person as standing in the way of the complete overthrow of the ancient than the person as standing in the way of the complete overthrow of the ancient was the person as standing in the virtue and innocence. She remains in Catholic eyes and in the estimation of thousands of fair-minded men and women outside the religious upheaval of the time. Against her person as standing in the way of the complete overthrow of the ancient was the person as standing in the virtue and innocence. disturbed and slept on peaceturly, while his regiment marched away to their devotions. He awoke after a time with a start and poked his head out of his tent. There was not a sound in camp, and not a soul could be seen. The sun was now high and the tents, although their flies were down had a peculiarly learned also about them. The colonial tent is the colonial tent is the colonial tent is the colonial tent in the colonial tent in the colonial tent is the colonial tent in the colonial tent in the colonial tent is the colonial tent in the colonial tent in the colonial tent is the colonial tent in the colonial tent have added the axiom, at least tacitly, by example and practice, that virtue consists in denouncing in others that sin for which you claim carte blanche yourself, by authority of Martin Luther.
—Catholic Standard and Times.

#### MARY QUEEN OF SCOTS.

For the CATHOLIC RECORD A paragraph which recently went the round of the Catholic press in the United States and Canada tended, unfortunately, to bolster up the great Protestant tradition concerning Queen Mary Stuart. The paragraph in ques tion furnished an apt illustration of the truth of Cardinal Newman's telling phrase: "Ignorance the ground of the Protestant view," and it was disheartening therefore to find even so usually well-informed a journal as the Washing-ton New Century, not tomention others, reproducing it without note or comment as ordinary news of the day, in keeping with said tradition and therefore un-

ing the strongest evidence condemna-tory of the unfortunate Queen," and stood first on one foot, then on the other, keeping continually turning and twisting. assertion or to consult Father Pollen's book as to "whether these things were so," the course naturally to be expected of them where the fair fame was concerned of one who shed her blood for the Catholic faith. The question therefore arises, does Father Pollen's book, or rather do the documents which he six years."

Thats all right, my boy. See that

Output

Gits, so unsparingly condemn the Queen? Unfortunately, the book, like most publications issued by historical societies, is not so readily accessible as those issued by the large publishing houses, and I have as yet not been able to consult it, but Andrew Lang's book on the same subject, which I have read carefully cites it frequently and he (Lang) certainly has not drawn from Father Pollen "the strongest evidence of the unfortunate condemnatory Lang's book is an elaborate and I believe dispassionate effort to sift the evidence for and against Mary and to probe the charges the bottom, against far, at least, as the material at hand enables him to do so. Yet he leaves the case pretty much as he found it, labelling his book "The Mystery of Mary Stuart" and admitting, as even

with the literature of the subject and well known historical acumen must also be taken into account. Yet the result the least exaggeration that Ireland is In remains illustrative of early of his painstaking examination of the case is not such as any modern court of law would hang a dog on. Its effect upon me has been to strengthen my conviction of Mary's innocence and to copies of the Gospies of the G deepen and intensify my loyalty to her memory. In estimating the Marian controversy one who brings to the task a mind untrammelled and open to control of the Scriptures; the other includes a great variety of ancient ecclesiastical art, such as shrines, hells are sixty of the scriptures. a mind untrammelled and open to conviction has, it seems to me, but to consider on the one hand the known innocence and purity of the Queen's early years, her courageous adherence to her faith in troublous times, her absolute selflessness in her alleties with her friends and depend. are to be found in the museum of the Royal Irish Academy, Dublin.
Of the ancient Irish copies of the Sacred Writings, two are of such ex-traordinary antiquity that it will be necessary to give a detailed account of

relations with her friends and dependents, and, crowning all, her heroic death, and, on the other hand, to con-sider the seething mass of corruption in which her lot was cast in the Calvinic Scotland of the sixteenth century. Was ever a helpless woman surrounded by so cruel, so cunning, so unprincipled a set of knaves? There is scarcely a bright spot to relieve the dark background of the picture, save Mary's own personality and the unselfish devotion of her humbler retainers.

on her number retainers.

But, as to Father Pollen's book. It is, I take it, a translation of various State papers bearing on the relations of State papers bearing on the relations of the Holy See with the court of Scotland, edited, as reviewers have testified, with great skill by a priest of the Society of Jesus. Does it condemn Mary Stuart? Judging from Mr. Lang's account of it and of that of the Ouarterly Paying symbolium and Quarterly Review, evidently not, though it appears to show that the ueen was gently reprimanded by the cope for rometimes stretching Catholic principles too far in her anxiety to con-

three defenseless men with his life, was enough to stir any one's blood, and the three Southerners asked permission to shake hands with him and offer their thanks.—Boston Republic.

"Sin and Sin Stoutly."

"Sin and Sin Stoutly."

"Sin and Sin Stoutly."

"The Apple on the strictures of the strictures of the strictures of the stricture of the str of the Holy See, but we are yet to get at the real truth concerning that un happy episode in her career. The whole affair is shrouded in the deepest mystery, but we know enough to convince us that, as in many other things, she was not a free agent. Some day the truth may be known. Meanwhile, as Andrew Lang has said, nothing is

> all the force and cunning of the unprincipled wretches whose fortunes were bound up with the success of the "blessed Reformation." Her ruin, as they discerned and the event proved, meant their triumph, and they stopped meant their triumph, and they stopped at nothing to accomplish it. How well they succeeded the history of the past three hundred years has demonstrated; yet it cannot be that the blood so fearlessly poured out at Fotheringay was shed in vain. Scotland, in God's own time, may yet make reparation for her apostacy, and then, if not putil then, the memory of Mary.
>
> October is the month in value of the part of the product of the part of th reparation for her apostacy, and then, if not until then, the memory of Mary Stuart will be vindicated and the loy-alty of her defenders recompensed. And to this consummation Father Pol-

len's book will, I believe, be found in the long run to have contributed. H. F. MACKINTOSH.

Barber-Shop Literature.

"Is there anything immoral in having one's hair cut or in submitting to the process of shaving?" asks the New Century. "The reasonable answer to this is No. And yet, in the mind of the average barber, there is a fixed opinion that only the evil-minded come ion to the men, and many of them say be day that to see him sitting cool and mmovable on his black charger just ack of the lines was all they needed to give them courage to fight without the lightest fear of the Southern bullets.

Characteristic of the great confidence its presence inspired is a story told in the say in keeping with said tradition and therefore unquestioned.

The paragraph referred to a book, recently issued by the Scottish History Society of Edinburgh entitled "Papal Negotiations with Mary Queen of Scots during her Reign in Scotland," being to be barbered. As an example, look at the sort of literature the barber—very often a respectable man, even a man of family—offers you. He, by the Society of Edinburgh entitled "Papal Negotiations with Mary Queen of Scots during her Reign in Scotland," being the barbered. As an example, look at the sort of literature the barber—very often a respectable man, even a man of family—offers you. He, by the way, is never seen reading the Police of previous propositions with Mary Queen of Scots during her Reign in Scotland," being the barbered. o be barbered. As an example, look to his patrons. It generally contains portraits of fat females, displaying more than ankles, engaged in drinking at some 'fashionable resort,' or equally impossible creatures on an impossible coast, labelled 'Fifth Avenue Belles Bathing at Coney Island.' The Police Gazette may be intended to give a horror of vice, and perhaps the barber intends it that way, because if sin loses its attrac-tion, it is in the atrocious delineations papers like the Police Gazette. of papers like the Police Gazette. Nevertheless, there are other papers, equally vulgar, offered by the barber. Why does he do it? The New Century hastens to assure him that there are clean-minded persons who occasionally have their hair cut."

### WORK OF IRISH MONKS.

UNPARALLELED WEALTH OF GORGEOUS AND TRULY DELIGHTFUL HANDI-

WORK. In the Church, priests and religious. monks and nuns, are not only exhorted but in most cases are strictly bound to recite every day a large portion of the Psalter. The saints of the olden times, Psalter. The saints of the olden times, but especially the early Irish, sang them all but constantly day and night. Our early Irish Church, writes very Rev. R. O'Kennedy in the Ave Maria, was remarkable among all the churches of Christendom for the decorative opies of the Bible made by her hermits, her saints and scholars; and the Psalter, the Missal, and the Rule of the founder, as being the most fre-Mary Stuart" and admitting, as even with Father Pollen's work before him he is constrained to do, that admirers of the martyred queen may still acress the choicest morceaux. On these were lavished the unparalleled wealth of gorgeous and truly delightful handiwork. Marginal letters occupied a whole page; and page he is constrained to do, that admirers of the martyred queen may still continue to believe in her innocence. My own impression is that Mr. Lang's book is the strongest case that has yet been made out against Mary, and it is set for the simple reason that he has one may seem to outgoin a whole page; and very frequently the words of a single verse required as many as three or four book is the strongest case that has yet been made out against Mary, and it is ays, Jeremiah Murphy, Company H., in the M. V. M., killed at Gaine's Mill, a. The department does not undertand chaplains' consolations.

Anecdotes are numerous, each bring-

exceedingly rich. The chief objects of interest to the Christian archaelogist in Ireland are of two classes. One

them. The first is a copy of the Four Gospels, one, we have just reason to believe, the companion in his hours of prayer of our loved apostle St. Patrick; the other is a manuscript con-

taining a copy of the Psalms, which, according to O'Curry, there is no less according to O'Curry, there is no less ground for supposing to have been actually traced by the pen of St. Columkille. I must refer the reader for this "detailed account," as well as for the description of the wonderful ornamentation, to O'Curry's famous work, "The manuscript Materials of Irish History" in 321.

History," p. 321.
"The art of the scribe," says Miss Stokes (recently deceased at a venerable age, after a most useful life, spent, although a Protestant, in the cause Catholic Ireland and her early saints),
"was indeed carried to marvellous perfection in Ireland. Great labor bestowed on the ornamentation of some manuscripts, especially the Sacred Writings. The Irish monks instructed Writings. The Irish monks instructed their disciples in the technicalities of this art, holding the pen, preparing In the ink, and indeed the whole process but of writing; the results of which are of

> The Appleton Letter. The Appletons have written through their president to Father Wynne an-nouncing that a revision of those disputed articles on certain ecclesiastical subjects, which have given so much offence to a majority of our people, will be undertaken by three professors of the University at Washington. That is good news to record, and we hope the Catholic press will give it all the publicity it deserves. We hope, too, that their comments will be sensible, and not lacking in Christian dignity. There is a readiness, natural enough in the unregenerate secular editor, bu altogether to be reprehended in the case of his religious confrere, to assume the school-boy's attitude in these unexpected reversals of argumentative fence; and three men out of every four, instead of sheathing their weapons with dignity, will drop them on the ground to erow. Crowing is not a seemly way of letting off one's surplus spirit, if one is a master in Israel. It has, moreover, the painful disadvan tage of making it more difficult for the next honest man who inadvertently misrepresents us to confess that he was

# THE MONTH OF THE HOLY

October is the month in which the iniversal devotion of reciting the Rosary publicly and privately, originated. It was in 1208, we learn from the lives of the Saints, St. Dominic knelt in the little chapel of Notre Dame de la Prouille, at the time of a crisis in the history of the church, when the Albigensian heresy was raging, and he implored the great Mother of God to save the Church. Our Lady appeared to him and gave him the Rosary, bidding him go forth and preach the devo-

Twice since the Saint went to heaver has the Church's cause been saved through the Rosary he taught; once by the victory of Lepanto in 1571, on Octoer 7th in the year mentioned, that day alling on the first Sunday in October. It is to commemorate this signal victory that Pius V. appointed a feast to be observed on the first Sunday of October to honor our Blessed Lady under the liturgical title of "The Solemnity of the Most Holy Rosary of the Blessed Virgin Mary." Again, in the year 1717 the Turks were defeated at Belgrade and Clement XI. hung the standards of the intidals as trophics of Mary's payer in little as trophics of Mary's payer in little as trophics. infidels as trophies of Mary's power in the Church of the Rosary at Rome.

ubject:

The Rosary given by our Immacucontaining of oral prayers and meditations combined on the fifteen principal mysteries of the life, sufferings, death and resurrection of Our Divine Lord and e joys and glory of His most Blessed Mother. The Rosary has a twofold object. First, love of God and adoration of and compassion with Our Lord in His sufferings; second, petition through

Mary for grace and mercy.

"The Rosary is certainly a great devotion among the people. Encouraged by the Church, they have taken up this mode of prayer, always carry their heads with them and use them in preference to a prayer-book. Pope Leo XIII. has made the Rosary his special devotion and has year after year called the attention of the people to it. The Rosary is, therefore, the holiest of devotions, for it is the life of Our Lord and the Blessed Virgin. It is the most consoling prayer, for through the merits of Jesus Christ and the intercession of the Blessed Virgin we will obtain tetrnal salvation. St. Francis de Sales, in his hard apostolic labors, found time

recite the entire Rosary every day. "St. Alphonsus Rodriguez found in the beads and the meditation made during their recitation all instruction in Christian perfection. In all our necessities we can recite the beads and ask God's assistance through Mary, Queen of the Holy Rosary."

Fear is a greater pain than pain self. Oh thou of little faith, what dost thou fear? God will not let you perish while you are steadfast in resolution. world be turned upside down, let it be in utter darkness, in smoke, in tumult, so long as God is with us .- St.

Philadelphia Catholic Standard and Times CHRISTIAN UNITY IN THE AIR."

O SAYS REV. MR. HYNDMAN, BUT IT

PROVES A RATHER ELUSIVE QUAN-

"Though with a scorpful wonder
Men see her sore opprest.
By schisms rent assunder,
By heresies distrust
Yet saints their watch are keeping.
Their cry goes up 'How long I'
And soon the night of weeping
Shall by the morn of Sing''

Thus sang the congregation, choir and minister of the Evangel Presbyterian Church. Eighteenth and streets, on Sunday evening last, when Rev. Matthew J. Hyndman, the pastor, spoke on "Christian Unity." His text was taken from the fourth chapter of St. Paul's Epistle to the Ephesians, with special reference to the following

"There is one body and one spirit, even as ye are called in one hope of your calling.

"One Lord, one faith, one baptism.

"One God and Father of all, who is above all, and through all, and in you

That we henceforth be no more That we henceford be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to de-

Part of Rev. Mr. Hyndman's dis-

course was in substance as follows:
"The condition of the Apostles with
Christ has been too often imitated in
the past ages of the Church. The
Apostles began to dispute among them
selves as to which among them was the
greatest, and this snirit has given rise greatest, and this spirit has given rise to various divisions in the Christian Church. It has brought to the Church only tribulation and sorrow, and in some instances failure. There was a division of feeling as to how the Gentiles were to be treated. Paul opposed Peter and some of the other Apostles, and Paul triumphed. Then came disputes regarding the person of Christ, and the Council of Nicaea settled these once for all those who accepted its authority. Then the Copts, Armenians, Ethiopians, Syro-Maronites and others left the Church until the orthodox Church was represented at two great centres, Constantinople and Rome, and then came the great schism of East and West. In the latter we have the greatest interest Then the Reformation made a split, and there were various leaders of the Pro-testant Reformation who established different Churches, each of which was in a great measure national, as it was the design to include all Protestants in

each country in the one denomination.
"The Presbyterian Church received its form of doctrine from John Calvin on the Continent and in Scotland from John Knox. It also has had its experiences of division. Too often we have been more aggressive in the matter of forming divisions than in building up the Kingdom. Many of the division Kingdom. Many of the divisions made abroad have been continued on this side of the water. There are twelve Presby-

of the water. There are twelve Pressy-terian bodies acting independent of one another in this country.

"Christian unity is a subject which should appeal to us and call forth our most earnest prayers. The Apostle Paul speaks of the Church as a body, and that body having a head—Jesus Christ. All who give allegiance to the Church are members of that body. So the Church in the early ages was represented as a man having a body, and this emblem was intended to emphasize the oneness of the Church. The divisions among Christians are an unpleasant feature and call forth the criticism of the world at large. We have to confess these divisions and to acknowledge that there is too frequently a spirit to split off and become one small band and to have no communion with others bearing

however, that there may be a unity in diversity. In our own country there are forty-five different independent States, yet united in one great nation, with the motto, 'E pluribus unum.' So with the one hundred and forty-three

ence to the growing uniformity of wor-ship among several denominations, as The Very Rev. Dean Ling, in his book Our Favorite Devotions," says on the lead of Presbyterians in the matter of "The Rosary given by our Immaculate Mother to St. Dominie is a devotion an educated ministry and that the containing of oral prayers and meditabesides the Methodists, the Episcopalians even imitating it by mission services. He said that there was need of a more ardent love among disciples of Christ that Our I prayer may be fulfilled, that "they may be all one as Thou, Father, art in Me

"Christian unity seems to be in the christian unity seems to be in the air." Here reference was made to the Lambeth platform of the Church of England, whose first three articles were commended, but the fourth, holding out for a historic episcopate, condemned, as asking a surrender.

The speaker hoped for a basis of unity

in which nothing will be given up that is true and nothing of "our holy relig-ion" abandoned, and that as revelation from heaven might be given that we might learn what is essential truth and what is not. "Until that day comes et us have no unkind word for those bearing the name of Christ and let us join hands with them in all good works where we can do so."

REV. MR. HYNDMAN IN REVIEW. "Christian Unity is in the air," says Rev. Mr. Hyndman, but the basic principle of unity is lost sight of. The simile of the United States is a good one as far as it goes, but Rev. Mr. Hyndman to the contrary notwithstanding, the nation is not composed of fortyfive independent States, as was rather illustrated between 1861 and 1865, when unity was restored by the return of the seceders. There is one central authority; the Constitution is the Consumer as formerly. We have central authority; the Constitution is the Bible, and the Supreme Court its

In the fifteen chapter of Acts we 1904.

among the Apostles there was no division, and that Peter was the spokeman for the twelve. As regards the history of the divisions in the Church, it must be remembered that the Copts, Armenians and Ethiopians have taken he only method of restoring Christian unity by returning in large bodies to the Mather Church as did many Greek the Mother Church, as did many Greek schismaties, while the Syro-Maronites, with but few exceptions, were always true to Rome. A branch of this rite has a church in Philadelphia at Tenth and Ellworth streets, where the Mass is good in the language of the Lord space. said in the language our Lord spoke.

The orthodoxChurch, says Mr. Hynd-

man, was sepresented at two great centres — Constantinople and Rome. So that no matter which of these the Protestants seceded from they cut way from the Church established by Christ. Then comes confe-sion number two that it was the national churches, ence the claim to the title "Catholle" even in its restricted sense should be abondoned. But complain of sub-division? Every man has as good a right to start a church as Calvin or Knox—no more,

The scandal caused by schismatics and heretics is theirs alone. Unhappily the Christian unity which the Rev. Mr. Hyndman believes he has discovered in Hyndman believes he has discovered in the Protestant atmosphere is not that unity which would result from uniform-ity of belief and practice, but, as the "Lutheran" frankly confessed in a recent issue, a unity or union based upon "indefiniteness or indifference as to

faith."
An "educated ministry" and "mission services" are not of Presbyterian, Episcapalian or Methodist origin, but had their inception with the Universal Church by Christ established centuries before the man-established sects with

national boundaries.

Any scheme of Christian unity which omits to take into account what Mr. Hyndman referred to in his prayer is predestined to failure. He prayed that all may be obedient to every in-dication of duty. It remains, there-fore, for the individual Christian prayerfully seek the bride of Christ, His Church, and not to look for masses of men to effect compromises of the truth. The Presbyterians could per-haps accept the first three articles of the Lambeth Conference though that even is doubtful, but many Episcopa-lians would even then dissent. Christ Himself told us to hear the Church. and left the Church established with full teaching authority. Why, then, should we look for another revelation

from heaven? St. Paul has said much on the subject

of Christian unity. Among the most important texts are: "Now I beseech you, brethren, by the name of Our Lord Jesus Christ, that ye all speak the same thing and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judg-ment. (1. Cor. i., 10.)

"That there should be no schism in the body. (1. Cor. xii. 25.)
"Though we or an angel from heaven

preach any other Gospel unto you than that which we have preached unto you, let him be accursed. (Gal. 1., 8.)

"That ye stand fast in one spirit, with one mind striving together for the faith of the Gospel. (Phil.i., 27.)
"That thou mightest charge some that they teach no other doctrine. (I.

Tim. i, 3.)
"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith. (I. Tim. iv. 1.)
"Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee. (I. Tim. iv.

St. Peter in his second epistle, first and second verses, says: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denybring in damnable heresies, even denying the Lord that bought them, and bring upon themselves a swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken

Every true man grows in his affections continually. Love began when he lay upon his mother's lap, and should broaden and increase until his iourney's end: otherwise his life must e unsatisfactory and without influence.

### CATHOLICITY IN NEW YORK

The New York Catholic church is growing in numbers, not only on account of immigration, but because it stays by every neighborhood in which it has commenced work. On the east ide of Manhattan, from the Battery to the Harlem river, its property amounts to \$13,023,000, while in the same area Protestantism, in all its forms, has cearly \$1,000,000 less investment. As a consequence, 4.3 per cent. of the population of Manhattan's east side are communicant members of the Protest-ant churches, when the proportion on the west side is twice as high and along

Fifth avenue six times as high. Throughout Greater New Catholic church claims 945,603 persons, and the Protestant communicant mem-bership is 332,546. Of the entire population of New York at the time of the federal census, viz., 3,437,202 persons, the federation of churches esti mrtes that 1.206,955 were practical or hereditary Roman Catholics; 598,012 Hebrews ; the balance actual or potential Protestants, making a potential Protestant population of 1,632,335 per-

The actual Protestant communicants of the city represent about 1,000,000 persons.—Evangelist Problem.

We have not advanced the price of our tobaccos. Amber smoking tobacco, Bobs, Currency and Fair Play chewing tion of Snowshoe tags to January 1st,

1nd that while there was a dispute | THE EMPIRE TOBACCO CO. LIMITED.

Some reckon their age by years, some measure their life by art; But some tell their days by the flow of their And their lives by the moans of their heart.

The dials of earth may show
The length, not the depth, of years,
Few or many they come. few or many they go
But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scenes that we pass on our way,
And not by the furrows the fluggers of care.

On forehead and face have made.
Not so do we count our years;
Not by the sun of the earth, but the shade
Of our souls, and the fall of our tears. For the young are oft-times old, Though their brows be bright and fair; While their blood beats warm, their bear

O'er them the spring-but winter is there.

And the old are oft-times young.
When their hair is thin and white:
And they sing in age, as in youth they sung.
And they laugh, for their cross was light. But, bead by bead. I tell
The resary of my years;
From a cross to a cross they lead; tis well,
And they're blast with a blessing of tears.

Better a day of strife
Than a coetury of sleep;
Give me instead of a long stream of life
The tempests and tears of the deep.

A thousand joys may feam On the billows of all the years; But never the foam brings the lone It reaches the haven through tears.

Sa red Heart Review THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCVIII.

Professor Vernon, in his preface to Lansing's book, assumes, as we have seen, that all manner of extravagant propositions are a part of the Canon Law which are not in it and never were. He assumes that every canon eternally binds the Church, whereas his great authority, Dr. Schulte, declares that except the canons of Trent, a disciplinary law loses force in any diocese if left dormant forty years, besides that the Church is confessedly bound to respect various uses of different sees. He assumes that the whole Canon Law is of doctrinal authority, whereas the most of it is only disciplinary, and therefore variable. He appeals to Schulte for this too, whereas this canonist merely maintains that certain extravagances would bind the faithful if the Pope is to be held infallible as he explains it, whereas the Council has ned his infallibility in a widely different and much more restricted

If Vernon is so little trustworthy in handling the Canon Law, we may judge what he will be in discussing the . He declares that the Council has made this (which it does not touch at all, directly or by inference,) equal in authority to the Decalogue. Now the present Pope is in the list of those who deny the Syllabus to be cathedratic, while the late Pope never maintained that it was. Which, now, are we to believe, two Roman Popes or the Methodist Pope? If we were discussing the Wesleyan doctrine of Christian

remaining at Rome.

Dr. Vernon, unlike the Rev. Mr.

Lansing, has brains. Yet he writes with so intense a virulence, that his brains are of no use to him. Certainly they are of no use to us. This preface shows throughout a predetermined malignity of purpose, to make out Rome in any way to be the synagogue of Satan. He is worthy therefore of no Yet though he himself is given over to a reprobate mind, I will say something for the benefit of some wh might otherwise suppose him to be dealing with these matters honestly. Anybody ought to know, by the mere

statement of the case, that where one party in the Church maintains some-thing to be of faith and another is also ing the reigning Pope, denies it, Catholic opinion is free. The Church has not spoken, and until she speaks, no one is lic opinion is free. know how for ages the Popes often had sternly to rebuke over-zealous Franciscans or Dominicans for questioning one another's soundness as to the Immaculate Conception. Not until 1854 did a Catholic become a heretic who persisted in questioning it. So also for generations most Catholics viewed the Papal primacy as of Divine right. not until since July 18, 1870, has it become obligatory to refuse the sacraments to a man who says he is content

to view it as of historical right.

Ls late as 1826 Rome expressly directed the sacraments to be given to a French priest who owned that he still believed the Four Articles of 1682. They had been condemned by the Holy See, but not cathedratically coned.

If the Council has raised the Syllabus to equality with the Decalogue-it has nothing of the kind—then of e Dr. Newman, in declaring to the course Dr Duke of Norfolk, the first peer of England, and through him to the public that you might as well call a dictionary entalogue ex cathedra as the Svl labus, became a flagrant heretic. not a voice seems to have been raised in the Church against him, and the Pone in the Church against him, and the Pope who put out the Syllabus, though any thing but a lover of Newman, remained perfectly tranquil until the end of his reign. No wonder, therefore, that Pope Leo, who is understood to agree with Newman in the matter, made him a Cardinal, thereby showing

genital coarseness, treats as hypocrisy and a delusion. His precipitate hatred would not allow him to wait until the facts should appear. Thirteen years have passed, and the Pope has thoroughly made good his promise. He has frankly thrown open the Vatican treasures to scholars of all the world and of every persuasion. Yet no one who

knows these men imagines that Vernon and Lansing will withdraw their imputation. That is not their kind. Such men are incapable of ingenuous shame. They are of those whom the Bible describes as having faces of brass and forcheads of flint. The low-minded the property of the state of the second of the sec rabble for whom they chiefly write will never know their lie, and certainly they will never be the ones to confess

There is one set of writings which Leo XIII. might have been excused for holding back, as concerning a single family, although one that included a Pope, namely, atthough the Borgia records. Yet it is precisely by his disclosure of these that Leo XIII. has enabled the great Catholic scholar Dr. Pastor to declare authoritatively that the reputation of Alexander VI. is past saving. The Pope that will not keep back unseemly secrets to help the reputation of a predecessor is hardly likely to dissemble on other

I may remark that if the Syllabus were in fact de fide, Vernon has no notion how to deal with it. He is plainly ignorant of the principle of interpretation which Cardinal Newman points out to be obligatory in the Church, namely, that no proposition is ever condemned except in the sense which it bears in the work from which it is drawn. The summaries of the Syllabus, therefore, often merely point to the original, without really giving the sense of it. They are like that Jesuit sentence which I have lately quoted. In the index this runs: "The morality of the act determines the merality of the means." In the text we have: "An act is good if the end is we have: "An act is good if the end is we have: "An act is good and the circular to the relief of, the poor that quoted. In the index this runs: text from the index?

Take an instance from the Syllabus itself. "The Pope condemn that proposition: The Pope have sometimes encroached on the rights of princes."
This takes away our breath. Turn now original, and we have: Popes have sometimes encroached on the rights of princes by assuming to themselves the appointment of bishops." Of course, at least since 1870, every Roman Catholic is bound to admit that the appointment of bishops rests ex-clusively in the Holy See, except by grants of favor to patriarchs or archbishops, or to governments. Yet the sentence which scandalizes us in the Syllabus turns out to be simply an inexact reference to an original which would be condemnable even if not concemned. The Syllabus stops short of the meaning because it expects you to go to the book,

So too: "We condemn the propos ition that there should be freedom of conscience." A staggering condemnation, especially as Catholic theology declares that a man who obeys the Pepe rather than his conscience is a sinner. But turn now to the passage actually condemned, and you find that the author expressly so defines freedom of conscience as to shut out all sense of obligation, to God or man. Does Dr. Vernon lift his voice for freedom of conscience in such a sense? Perhaps so; but Christians do not.

Methodist representations of Christian ing the Wesleyan doctrine of Christian ing the Wesley ing th ly misinterpreted in the world at large The Doctors tell us that even a defin tion of the faith, though never erroneous, may be unhappily conceived and drawn up, and unseasonably published. St. Paul himself, though knowing his first letter to the Corinthians to be Divine truth, had misgivings at first as to his wisdom in sending it. How much more may this be true of a document which we are safe in following Joachim Pecci, John Henry Newman, and Cardinal Lavigerie, in judging to be of pastoral, but not of cathedratic

regarded the Syllabus on its first appearance. We shall find it, I think, lie opinion is free. The Charles is spoken, and until she speaks, no one is spoken, and until she speaks, no one is appearance. We shall find it, I think, appearance. We shall find it, I think, appearance way from Leroy to be a very different way from Leroy to be a very different way from that he too M. Vernon's. Let us hope that he too is a Christian in general intent; but as respects his spirit toward the Church of Rome, he is much below the level of a respectable heathen man or publican. CHARLES C. STARBUCK. Andover Mass.

THE CREDULITY OF INCREDU-

LITY There is the more reason for trying to help an honest doubter because he is not at rest in the region of doubt Skepticism is a restless sea, on which any one who sails is tossed up and down and driven to and fro in endless uncertainty. There is no solid ground on which to stand until something true is found and believed. They who pull down our faith should build up some-thing better; for man is a "roligious animal" and needs a religion. It is fair to ask for some better book if we are to give up the Bible, and for some better Saviour if we are to abandon Jesus Christ. The theistic theory may not satisfy some men, but they cannot be content with a chaos of absurdities, a mere jumble of conflicting and conaccept othe.

A Napoleon e said to skeptical officers who were made him a Cardinal, thereby showing about him: "You, gentlemen, seem to him forth as an eminent champion of the make amends for not believing in Chris The man goes on next to a practical matter, Leo XIII. has just declared his purpose of throwing open the Vatican Library, in all its parts, to the public.

The announcement Vernon, with control with the control of the properties of the control of the public. The announcement vernon, with control of the co believing too much is not so great as the folly of believing too little. Some doubters imitate the Eastern dervish, who, bidden to search in the river-bed for the philosopher's stone, got into the habit of throwing away whatever he picked up, and so flung away the priceless treasure even when he had it in his hand.—From "The Gordian Knot," by Arthur T. Pierson: Funk & Wagnalls Company.

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Dr.McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the machine may be remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoderical injections, no publicity, no loss of time from business, and a certainty of cure.

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FIVE-MINUTES SERMON.

THE GREAT CAUSE OF CRIME.

Twenty-First Sunday After Pentecost.

Every year, on the tenth day of October, Catholic temperance advocates have been accustomed to celebrate the birthday of Father Mathew, and to renew their zeal for the great work to which he was devoted. The New Testament clearly teaches that drunkards are excluded from the kingdom of heaven. It was no new doctrine, therethat Father Mathew proclaimed when he appealed to all Christians to join with him in opposition to the de grading vice of intemperance. H decided that it was a Christian duty to organize a new crusade against an evil that has become more dangerous than ever before under the changed condi-

tions of modern society.

That intemperance prevails to an alarming extent is unquestionably true; that it is a prolific source of crime and poverty cannot be denied, even by those who are enriched by the sale of intoxi-cating drinks. Apart from other channels of information, the records of the courts sufficiently prove that the habit of excessive drinking is widespread, and that every State in this free country is obliged to spend thou-sands of dollars annually because a large number of citizens become drunk and disorderly. Our own experience shows us that

nomes are made desolate, families are brought to destitution, children suffer we have: "An act is good if the end is good, the means are good, and the circumstances are good. If any one of these three condition fails, the act is these three condition fails, the act is the most hopeless cases of misery are found in the sections of the large cities found in the sections of the large cities where women are addicted to intemper-

In the presence of an evil destructive of the Christian home, and dangerous to the moral welfare of the community, it is the duty of earnest Christians speak out their convictions. Some there are who need to be urged to give a little more attention to what may called out-door Christianity. The sound principles of the temperance question are misrepresented frequently, and in-telligent Catholics act in public as though tongue-tied, unable or unwilling made known the teaching of the Church.

When silence seems to give consent to evil-doing, it becomes necessary to proclaim aloud the truth, not only in the church but in the market-place. We owe a duty of edification to our brethren which requires us to do things for the common good. Indifference is culpable, silence is culpable. when such a course of action retards the progress of virtue and strengthens the power of the wicked. The cowardice of good people has often served to make vice bold and defiant. Let us resolve, my brethren, to do some-

thing positive in the Christian warfare against the vice of intemperance. By ford and example we can make known to all men that the drunkard is a disgrace to human nature. While he ins intoxicated, his conscience guide him; his tongue gives forth idiotic utterances; his duty to God, to his neighbor and himself are shame-fully neglected. In fulfilling her divine missions as the custodian and teacher of the doctrines which Christ promulgated, the Catholic Church must every where oppose the sensual vices that de-base human beings. The willing slaves of intemperance cannot be honored as exemplary Christians.

### REST RELIGIOUS TEMPER.

The submissiveness which religious authority enjoins is often unwelcome to the intellect, but it is I believe, in the spirit of the teachings of Jesus. It is likewise most favorable to the develop ment of a true personality, for it demands the subordination of private reason to the mind of Christian society,

of individual liberty in politics as of individual liberty in pointes as opposed to social obligation is withering fast. It belongs to that set of crude eighteenth century notions which obtained a strong hold on the popular obtained a strong hold on the popular standing and beseeching him, and sayobtained a strong hold on the popular mind, but which probably no respectable philosopher now maintains. Their ground assumption is that society is furnished forth with powers and attributes out of a fund of natural rights which individuals have surndered for their common advantage. From this error arises the conception of a conflict between individual rights retained and social obligations created. Forty years ago, says a writer in the Catholic World, men were still debating how to reconcile the warring rights of society and the individual, and to ome thinkers the solution seemed to be in the triumph of the individual by moral perfection and the gradual abolition of positive law. To-day none but the anarchist dreams of the abolition of political society, and it coming to be universally admitted that the individual good and the social weal are identical. There never was a time when the individual could was a time when the individual asserted, Dr. Line asserted, Br. Line asserted, Dr. Line a Individual liberty under the state has no existence apart from social duty. Equally hollow is the conception of individual liberty in religion apart from the religious organism, or Christian liberty as distinct from the authority of the Church. Christian society was not formed by the voluntary of Christians giving up their individual privileges; it sprang into being by the word of Christ, and the privileges of the personal religious life

depend upon a vital relation with the The life that is simply organic unity. The life that is individual is starved and barren. opinion that is merely peosonal is an eccentricity and anomaly. The true being of the private mind consists in its subordination to the whole, and in that relation its usefulness and honor are found. Real freedom is not in isolated independence, but in joyful obedience. The only guarantee of such freedom is an authority just and benevolent in its mutable in its basis, un character, immutable in its bas varying and unerring in its rule.

#### UNDOING THE WORK OF THE REFORMATION.

The special correspondent at Oxford, Eng., of our esteemed Protestant con-temporary, the Churchman, has in its latest issue an extremely interesting letter on the unobstrusive but persi tent restoration of the solemn anointing of the sick, in the Church of England. The correspondent traces this practice as a religious thing back to the well known passage in the Epistle of St. James; and urges its restoration rather in the spirit of the Sacrament of Extreme Unction of the Catholic Church, than as a rite in which the physical aspect in regard to the healing of the body is too much emphasize as it is in the present stage of the movement. "What then," he asks, is the right view to take of this revival? And he answers:
"First of all it should be clearly

understood that the religious use o pure olive oil is not meant to supersede normal recourse to the approved remedies and methods of medical and sanitary science. If the regular anointing of the sick is to be restored, there must be no reflection upon the value and necessity of the scientific services of the medical profession. Doctors, as Christians, are bound to acknowledge, are also the ministers of God, and respensible to Him for the due exercise of their craft.

"In the second place, the utmost emphasis should be placed upon the conditions of prayer and faith mentioned by St. James as being absolutely essential. Then the religious use of oils as a symbol would be in thorough accord with the sacramental tenor and aspect of the whole of life. It is certhat ideas tend to vanish unless they are attached to some visible sym-In all probability, the Anglican

Bishops who already sanction or are prepared on petition to sanction the use of "holy oils" in the anointing of the sick, will soon be called to account by the redoubtable Protestant League which has already taken the Bishop of Cliiton to task for the ritualism of St. Simon's and other Bristol churches. Bishop while evidently ritualist himself, upholds The right "of a free people like the English" to have a good deal of their own way in church decoration and form of worship, and declares that to decide differently would be "to undo the work of the Reformation!" In the latter assertion the Bishop is not logical, for the whole reason for the agitation of the ultra-Protestant portion of the Anglican body against ritualism is that it is steadfastly undoing "the work of the Reformation" under their

### IN THEIR HABIT AS THEY LIVED. SOME FRIENDS OF ST. PAUL, ESPECIALLY

very eyes.—Boston Pilot.

ST. LUKE.

The Rev. Herman J. Heuser, editor of the American Ecclesiastical Review and the Dolphin, has followed up his article on "The Gentlemanliness of St. Paul," in the July number of these publications by another not less de-lightful in the August number, "St. Paul's First European Summer Trip." Paul's First European Summer Trip." Here we have pen pictures of St. Paul's Silas, who companions: Council of Jerusalem, was Apostolic Delegate to Syria, and was of such help to St. Paul in this apostolic journey of preaching, instructing and organizing: all the Apostolic group of friends as families need safeguarding, their the ascetic young Timothy; and finally 'Luke the most beloved physician,' need protection. Only let them tween the individual in the church and St. Luke, through whom this European fitted admirably into this company of

trip came about.

We quote this beautiful sketch of the standing and beseeching him, and saying: 'Pass over into Macedonia and help us.' (Acts 16, 9.) This incident made a deep impression on him, and he felt that he should follow the invitation. If anything had been wanting to confirm this conviction it was dis-pelled by his meeting, about this time, with a certain prominent Greek gentleman by the name of Lucas, or, as his Roman acquaintances would call him, Lucianus, who, it appears, was dis-posed to take the same journey. Indeed, it has been stated by some writ-ers who comment on this incident that the mysterious stranger from Macedonia, who appeared to St. Paul at night, was no other than this same

physician, Lucas, himself. That the latter should be anxious to see the new philosophy of life which St. Paul introduced among the cultured inhabitants of Philippi, would seem to he the more natural if, as hast been asserted, Dr. Luke himself was a native Macedonia, and other reasons were found to recommend him to St. Paul as a companion of travel. To his knowla companion of travel. To his knowledge of medicine and general culture as an artist (Nicephorus ii, 43) he joined the experience of an accomplished sailor. His proficiency in the naval science of the day is quite apparent from his accurate description of the shipsyrock later on (Acts 27:16). of the shipwreck later on (Acts 27: 16 41), and has led writers like Smith to conjecture that he exercised his medi-cal art in the huge and crowded merchant vessels which were incessantly coasting from point to point along the Mediterranean. Furthermore, he was a writer, a man of literary taste, 'a close observer,' says Farrar, 'a careful narrator, a man of cultivated intellect. and possessed of a good Greek style.' This faculty would be brought into requisition during the journey into Greece on several accounts. a writer, a man of literary taste,

Labatts

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

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# NORTH AMERICAN LIFE

L. GOLDMAN.

dioceses, so they were to bring back a

report of their experiences and work.

example of Christian life and doctrine,

with his education and with a character

gentle and manly, sympathetic and self-

denying, who became later known to

clerics, who were about to cross the sea under the guidance of St. Paul."—Cath-

NON - CATHOLIC MISSION MOVE-MANT.

I met a well-known priest on the

train the other day and we immediately entered on the discussion of the new

Apostolic Mission House and its open-

years to parish work and was notably successful in his many undertakings, he

still kept himself very much in sym-

still kept himseli very much in sym-pathetic touch with the greater works of the Church at large. I found him very much in accord with the non-Cath-olic Mission movement. He expressed himself substantially as follows:

"The Church has set herself to the work of converting America. Success

or no success, praise or blame, enthusi-asm or superciliousness, whatever the cutcome, whatever the minds of men

about the question, the big fact is that

the Catholic Church has laid hands upon

the great task. Her priests have gone

forth, only a few yet, it is true, but each of them is worth a host, and on

platform and in pulpit they are

look into the claims of the ancient

Church of Christ. Is it not an inspir-

reminiscent. It brings back to one's

mind the mighty days of past history. It makes one reflect on the triumphant

conversions of people that have passed away. Look at the conversion of the Roman Empire. The whole world knows the story. How a dozen

men of a despised race raised their in-spired voices amid the din of a world-

wide pagan state; how the languid Romans and the cynical Greeks laughed at their strange story and said "An-other day we will hear you!" and how before Greek or Roman could account

challenging the American people

olic Mirror.

JOHN L. BLAIKIE.

"In the first place, the party, though disposed to rough it,' in the fashion of Bayard Taylor, 'with knapsack and staff,' would be likely to visit the Asiatic centres of Greek culture, where for many reasons it was important that Bayard Taylor, with knapsack and staff, would be likely to visit the Asiatic centres of Greek culture, where for many reasons it was important that they should reach with their new system of divine philosophy, not only the masses, but the educated and refined. St. Paul knew, from his experience with St. Paul knew, from his experience with Sergius Paulus, the pro-consul whom he had visited on a previous journey in Cream here. in Cyprus, how much such influence of the empire's conversion is that it was the work of the simple faithful who helped to support the newly estab-lished congregations, and the present were on fire with the spirit of Pente journey would offer many opportunities Take another great conversion for strengthening the neophytes by procuring them the protection of the Epoch, the time of the barbarians from higher class of society. A scholarly man who could approach the fastidious or suspicious 'Upper Ten' by the the North. How came it to pass that these huge hordes who dashed away the triumphant fury upon its ruins always permissible entry of an engaging epistolary style, was therefore a de-Saviour. Again the answer holds world of meaning. The barbarians we cidedly important factor in this company. Moreover, as St. Paul and Silas were to take instruction from the captivated by the spiritual city Mother Church to the new suffragen

pillars of Caesar's empire and stood in won to the gentle religion of Christ the Again the answer holds a Wild rovers, untamed fighters conscienceless plunderers, tossed the cradle to the grave upon the wild report of their experiences and work. This entailed the constant taking of notes, a digest which would be submitted to the Apostolic College, with its head, St. Peter, who, though still active in episcopal visitations to the churches founded by himself, had already fixed, as has been mentioned, his principal waves of war they stood ment at the spectacle of the order, peace, the rest, the beauty of the Church of God. They had never dreamed of the possibility of such a thing. They saw that it was good, that it would bring prosperity to their lives. founded by himself, had already fixed, as has been mentioned, his principal See at Rome. The report of this journey by St. Luke is embodied in the 'Acts of the Apostles' as written by security to their families, stability to their laws, and they entered the Civites Dei, the vanquished millions of victor ious grace.
Our laity is as intelligent to-day as at himself. It furnishes us with an inspired record from which we draw an edifying such as it was practiced and taught in the Apostolic Church. Thus St. Luke,

any other period in the world's history, and they are certainly as zealous-They will lead to the fount of baptism hundreds and thousands of people who love the truth. have conquered in commerce and war, but their hearts need rest, their on the ancient mother of the souls of men, and they will say, like old-time Visigots and Franks and Slaw Slavs: "Here shall we abide, for here is the salvation from the dangers that loom dark upon our future as a nation."
The American people need the Church. A lay apostolate has converted a nation before now and it will conquer again.

Although He is omnipotent, Jesus Christ could not give more.—St. Auging at the Catholic University in a few months. While he had devoted many

ustine. The act of common helpfulness is so simple, so easy, so natural to the noble soul that it rises from the heart and flows through the hand unnoticed by us. But nothing, great or small, evel escapes the attention of the Divine Teacher, and so He assures us that every noble act done in His name shall bring its reward .- Rev. John surely

Permanent Cure for Neuralgia. Permanent Cure for Neuragia:
Experienced sufferers state that no remed
relieves neuralgia so quickly as a hot application of Pelson's Nerviline, the strongest lin
ment made. Nerviline is certainly very pen
trating and has a powerful influence ovneuralgic pains, which it destroys almost
once. Nerviline is highly recommended fi
Rheumatism, Lumbago, Sciatica and Toot
ache. Better try a 25c. bottle, it's all right.

The side of the propheting a cold. Mar

ache. Better try a 25c. bottle, it's all right.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti Contumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equel for curing coughs, colds and all affectious of the throat and lungs.

A CLER HEALTHY SEIN—Ecuntions of the

Allectious of the throat and luxes.

A CLEAR HEALTHY SKIN—Eruptions of the skin and the blotches which blemish beauty are the result of impure blood caused by unhealthy action of the Liver and Kidneys. In correcting this unhealthy action and restoring the statement of the correction of the correctio century action of the Liver and Kitneys, in correcting this unbealthy action and restoring the organs to their normal condition, Parme-lee's Vegetable Pills will at the same time cleanse the blood, and the blotches and erup-tions will disappear without leaving any trace.

BE THERE A WILL, WISDOM POINTS THE WAY—The sick man pines for rehef, but he dislikes sending for the doctor, which means bottles of oruge never consumed. He has not the resolution to load his stomach with compounds which smell villalnously and taste worse. But if he have the will to deal nimself with his aliment, wisdom will direct his attention to Parmelee's Vegetable Pills, which, as a specific for indigestion and disorders of the digestive organs, have no equal.

sistence, and a determ right thing regardle Aweak, vacilating persuan, excites no ad-thusiasm. Nobody b It is the energetic, de-who creates confiden-the confidence of other to succeed.—" Succe-What Makes 0 "It often happer Rockefeller, "that a earnestness says, "I thing for myself, so friends, something and something for to do anything and believes that opp offered itself to him. Opportunity con circumstance and Look at. the men w world. In a majority against them, but

OCTOBER 4, 1902.

Life's Rosa Hoping and toiling and Midway twixt laughte Day after day we are v A wearisome chaplet to Day after day and the Seems so uncertain and

Whilst decades of Joy Embellish our labor or So with each day's littl We add to our chaplet A joyful or sorrowful r

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Our Saviour to honor. To cherish and comfo

Decades of sorrow wh For honors or power of With hearts that are We labor untiring for

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ABE.

# CHATS WITH YOUNG MEN.

Life's Rosary.

Hoping and toiling and grieving.

Midway twixt laughter and tears,
Day after day we are weaving
A wearisome chaplet of years
Day after day and the morrow
Seems so uncertain and far

Whilst decades of Joy or of Sorrow Embellish our labor or mar. So with each day's little history We add to our chaplet of years A joyful or sorrowful mystery

A decade of smiles or of tears.
God grant that when Life with its story
of evil and goods deeds is o'er
We may join in the decades of glory
With the angels and saints evermore.

Decades of joy, when we labor With hearts that are steadfast and brave, Our Saviour to honor, our height. To cherish and comfort and safe.

Decades of sorrow when zealous
For honors or power or pelf
With hearts that are narrow and jealous
We labor untiring for self.

—Rev. R. J. McHuch.

Nothing great is ever accomplished without enthusiasm, energetic persistence, and a determination to do the sistence, and a determination to do the right thing regardless of obstacles, Aweak, vacilating person, a half-hearted man, excites no admiration or enthusiasm. Nobody believes in him. It is the energetic, dead-in-earnest man the confidence is and without It is the energetic, dead-in-earnest man who creates confidence; and without the confidence of others it is difficult to succeed.—"Success."

What Makes Opportunity.

"It often happens," says Mr. Rockefeller, "that a young man in all carnestness says, "I want to do something for myself, something for my friends, something for my family and something for my God," and fails to do anything. Then he sighs and believes that opportunity has never offered itself to him.

"Opportunity consists of one-tenth circumstance and nine-tenths effort. Look at the men who succeed in the

Look at the men who succeed in the world. In a majority of cases success has come not because opportunity ran against opportunity with so much force that they carried everything before

fited by his work.'

How to Get On.

A young man asked, "How can I get on in the world?"

get on in the world?

1. Get at some work for which you are suited. Learn it from top to bottom. Excel in it. Know about it

than any other man. Be more skillful in it than any of your competitors.

2. Save money. Begin to hoard the cents if you cannot afford to lay by a dollar a week. Acquire the habit of thrift. 3. Get a good reputation for honesty, truthfulness, regularity and trustworthiness. It is business capital. Deserve it. Don't try to deceive the world. You are sure to be found out.

4. Treasure your health. Avoid excesses of all kinds. Keep from drunkennesss. Arise early. Sleep enough.
With a business experience, frugality a good reputation and health, opportunities for advancement in prosperity

are sure to come. The Tonic of Good Will Kills Selfishness. The consciousness of a feeling of good will and love toward others is the most powerful and most healthy tonic in the world. It is a wonderful stimular for it world. lant, for it enlarges, sustains, and ennobles life. It kills selfishness, and

scatters envy and jealousy.

A habit of thinking generously and kindly of everyone has a marvelous power of transforming one's life. It harmonizes all faculties.

harmonizes all faculties.

Nothing small or mean, stingy or despicable, can exist in a mind holding such thought. It is lifted above the petty differences which are the curse of small, narrow natures. Good will is a great panacea for selfishness; it preserves the freshness of youth and proserves the freshness of youth, and prevents dryness and barrenness of heart.

Honorable Conduct.

In November, 1841, the mercantile house of Sheldon Bros. & Co., of Boston, found it necessary to suspend payment of their debts, and to close up the business of the firm. Their credit the business of the firm. Their credit-ors, after an investigation of their concerns, agreed to receive 50 per cent of the amount of their respective demands, and release the house entire. concerns, agreed to recent of the amount of their respective cent. Of the amount o

Some time after the failure of the house, Mr. Henry Sheldon, one of the partners, died. Mr. Philo. S. Sheldon, the sawaising and the sawai he surviving partner, proceeded, with undaunted and persevering energy, to wind up the concerns of the old firm, wind up the concerns of the old firm, and to commence business anew, on his own account. In his enterprise he has been prosperous, and soon made a new dividend of 25 per cent. among all his creditors, upon the full amount of their cancelled demands against the original house, paying out to them the aggregate sum of \$40,000 for which they had no legal claim mon him whatever. no legal claim upon him whatever. This payment was entirely voluntary on his part; and it had been made not only to individual creditors, but, in some instances, to rich corporations, by whom the loss would not have been

#### Opportunity.

Opportunities, numerous and golden, ever wave before us on the march along the busy pathway of life. How impor-tant to be "ready to every good work." The work of the present must be done now or never, so much depends upon to-day. Some things may be deferred, ome omitted, but with every day there may come to us an opportunity which if misimproved shall return no more. From every heart should arise the great question, "Lord, what wilt thou have me to do?" and with open eyes and ready hands we should watch and wait to be a support of the supp wait to do our appointed work. Who can estimate the loss that may result from the neglect of a single opportunity? A life may hang in the scale,a soul may be saved by the faithful per-formance of the duty of to day; hence, while we should not give way to depression, nor sink down beneath a load of anxiety, we should ever hold our-

selves responsible to God, and continually watch that opportunities which are granted to us may not pass by unoticed and unimproved.

The path we tread, the business in which we engage, the recreation which we enjoy, the company with which we associate, the strangers who may chance to be thrown in our way, all these may afford us opportunities of doing good, of blessing those around us, and sowing seed which may produce fruit to life eternal. Not only in the acts which we do, but in the words which we speak, and in the tempers which we exhibit, we may be wielding an uncon-scious influence which will tell upon the welfare of others, and which may settle their decisions when the balance hangs their decisions when the balance rangs tremblingly before them. On, we little know the mischief which may be done by a wicked word, or act, or look! Around us are souls whose prosperity may hang suspended, as it were, in scales that tremble at a breath; and it may be given to us to decide their course for the right, even unconsciously, or without effort or intention.

The Man Who Insists You Must Drink. After reading the Knights of Columbus' "no-treating" proposition. the victim of innumerable convivial

bouts observed: bouts observed:

"I now desire to hurl about two dozen bean bags, heavily lo ded with buckshot, at the sizeable and growing bunch of numskulls long and grewsomely known to all of us as treating the streating ideals and grewsomely known to all of us as treating ideals.

against opportunity with so much force that they carried everything before them.

"I believe that the man who has found his opportunity and has made the most of it is more greatly benefited by the results than the world is benefited by his work."

"It doesn't make any difference to the treating idiot whether you solemnly protest that you seemely protest that you have resolved henceforth and forever to abjurct the bowl; that you have conceived so violent a dislike for the flagon that your four troops of Cossacks. couldn't force you to partake of a single gill of vodka, not if they sawed you up with their spears in their efforts to do so; that you've got to take you up with their speaks your wife out to a progressive euchre party, anyhow, inside of twelve minutes; that you wouldn't have her detect the aroma of red eye on your breath for a week's product of the mint; that your stomach is so out of order that even a sip of sarsaparilla would positively endanger your life; that, already having a pocket full of cigars, you won't go in and have a smoke with him, thanks. None of these perfectly reasonable stories make any sort of a hit whatever with the treating idiot. He's going to make you line up with him or know the reason why.

reason why.
"He links arms with you while you're bucking over the proposition and tries to drag you along. "Come on, be good people, have just a teachy one to make the circulation circ,' says the treating idiot, jovially, endeavoring to pull one of the sleeves out of your overceat, and the only thing you." The pen your overcoat, and the only thing you can do under such circumstances is to knock his hat over his eyes and then push both of your mitts into his countenance with all of the energy at your muscular command, or else do the weakling stunt and permit him to get weaking stunt and permit him to get away with his proposition. The treat-ing idiot is so incomparably worse from every point of view than the harmless, if spongy, booze-grafter that there's no comparison whatever between them.

between them. The treating idiot is a home-destroyer and an enemy of civilization. He gets men of his acquaintance who are putting up a fight against their alcoholic inclinations out among the bushes and brambles again, and he is altogether an entirely a deplorable and utterly inexcusable calamity.

An Example for Young Men.

John T. McDonough, the newly-

tortune in America, bringing with them two scns and three daughters. They finally settled in Dunkirk, N. Y.

As soon as he was old enough he obtained employment in a grocery store. After working hard, early and late, he managed to save a small sum of monor. managed to save a small sum of money; then he arranged with his employer to work morning and evening, and thus enable him to attend school through the day. His desire for still furthering his education was so great that he organized a night school for the employes of the Brooks Locomotive Works, where he was at one time himself an employe. He also worked as a train boy, between

Hornellsville and Dunkirk.

When he had reached his twentieth year he decided he would go to college, so taking his earnings with him he started for St. John's college, at Fordham, N. Y. He told the president of the college that he wanted an odyn Hornellsville and Dunkirk. of the college that he wanted an education; he did not have money enough cation; he did not have money enough to pay for more than a half-year's tui-tion, but he so impressed the faculty with his earnestness that his exper-ience as a teacher was utilized, and he

was enabled to pursue his course of studies. Thus began his college career.

After leaving St. John's college with
the degree of LLD., he began the study of law. For four years he taught in one of the public night schools in New York City, did clerical work in a law office a portion of each day, and kept up his studies at Columbia College. In 1869, he graduated from Columbia and returned to his house to begin the his home to begin the practice of law. His career was watched with interest by his old friends, and all welcomed with pride the young man who had at last achieved the one desire of his

#### OUR BOYS AND GIRLS. A FORBIDDEN SAIL.

"That boy of mine was not born to be drowned," Mr. Evans used to say about his son Tom, who could swim, Boat, dive, duck and stay under water

doat, dive, duck and stay under water like a fish. Still, his orders concerning the Thistle were very stringent. The Evanses lived on the shore of Long Island Sound, just behind a long line of rugged rock, and their harbor was a pretty cove, sheltered and shady, and their beach covered with golden

Abort and Dick Young were and a visit, and having a royal recome city life.

The Thisle was a sharpy, with two masts, and the captain was Jonas, the hired man, who sailed her out on fine days, taking Tom, all his friends, and Mr. and Mrs. Evans for pleasure trips.

"Jonas," Mr. Evans had said that very morning, "I am going to New York for the day. Don't let the boys have the Thistle at all. Let her lie out and dry her sails, and to-morrow we will have some deep-sea fishing if the wind is good."

Jonas drove to the village on business Mrs. Evans, and the three boys.

Son cease to find pleasures in life.

4. Be cheerful. If you have no great troubles on your mind you have no right to render other people miserable by your long face and dolorous tones. If you do you will be generally avoided.

Be amiable. You may hide a atture under a polite extereat masks its shary the least provents.

Jonas comes."

Tom was twelve, but Robert fourteen, and tall for his age. He walked around the Thistle and examined her masts. "Oh, come, Tom," he said, "don't be cranky. Your father won't really mind. She is a dandy! Just take us out for an hour."

Tom hesitated, but at last he said: "All right, but we must keep close to

All right, but we must keep close to

Tom was not a sailor of great experi-Tom was not a sanor or great experience, but he got the Thistle off with the
help of Dick and Robert. The two
white sails were spread, the little blue
pennant ran up the mast, with her pretty
Scotch name flying in the wind.

"Hello, hearties!" shouted Tom.
"Jolly!" said Dick, and Robert
ushed down the centreboard with an air of power and trod the length of the dock with the air of an admiral. Soon he cried out, "Not much wind, Tom—just turn her out to sea."

Little Dick urged differently, but

presently the crew of the Thistle were watching the shore grow farther away and the purple sea weeds sank out of sight, and the yellow spots on the brown rock fade into pale gold. The blue sky was still and cloudless. Even little Dick was corried away with little Dick was carried away with pleasure and cried out, "Jiminy! but this is fine." The wind just now filled the sails,

The wind just now filed the sails, and Tom ventured out still further. Suddenly he said: "Bob, how fast these clouds change! They look like thunder heads!"

"Well! But go about, Tom, if you like I do feel the wind coming."

like. I do feel the wind coming,"
Robert answered slowly.
"You know I told you not to go far,"

groaned little Dick.
"Bob!" shrieked Tom, "don't you know enough to let go the sheet?

know enough to let go the sails Luff! luff!"

The pennant snapped, the sails cracked, as from several small, low clouds came gusts of wind. The sea gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave a roar and a moan as it struck the gave and a long, low rumbling. The squall was on them. The tall masts leaned to the water, and before the "sheet was slacked," or the little crew made safe, the Thistle was tossed over like a shell. The sails dragged for a moment, then sank out of sight.

Lucame the black hull, and scramburghed.

Up came the black hull, and scrambling up on top of her was Dick.

Tom swam for his life, but came up a long way from the boat.

"Help, oh, Tom!" cried Robert's voice, going down as he screamed.

Tom plunged away after the disappearing black speck, while the gusts of wind tossed the hull of the Thistle about like an egg. The waves rose higher, but the black speck appeared again, and Tom gave a more frantic leap forward, grasped it with one hand and drew Robert toward him, and then swam with him for the boat. He was almost breathless as he spluttered out, "Reach down. Dick and here a continuous properties and the school of Lish the s

Reach down, Dick, and haul us up.'
Dick clutched, and slipped, and climbed up again, and together he and Tom got Robert on top of the black

hull.

"He's dead, I'm afraid he is. Roll
him over; pound him; roll him, I
say!" yelled Tom, in the racket of the say! yelled Tom, in the racket of the storm, thinking of Robert's father and mother, and this disobedient sail in the Thistle. The two boys worked like good fellows, and at last Bob gave a big sigh and spoke: "Oh, Tom! I wish we hadn't taken her—how will we wish we hadn't taken her-how will we

get home?"
"By cracky, Bob, we ain't a goin' to get home," sobbed Dick. "We've got to sit here and hang on all night." But when the sun went down the gusty wind grew still, the thunder passed away, and the yellow their own home rocks shone

spots on out again like gold—far enough out of their sight, however.
"Be them boys fo' yourn at home,
Mister Ivens?" called out a fisherman
to Mr. Evans, as the latter passed

"Don't know. Just off the train.

"Don't know. Just on the training probably—why?"
"Wall, I seen three youngsters goin out in your ship Thistle jest afore the squall, and—"
"In the Thistle! Where was Jonas?"

Jonas?"

A hurrying run, a look all around the sea horizon, and then there was some tall hustling. Jonas had reached the wharf at the same time.

Three small boats were rowed far out

beyond the harbor, but the whole world was blank of the Thistle. Tom's father and Jonas and the fisherman frantically whistled and shouted and blew horns, and then

listened.

Out from a poor, wet, tired little body came a faint yell: "Hello!" Holo!" Looking seaward, the black hull and the three specks on it were

ade out with the glass, and the three

oats set out for the spot.

Well, three boys went to bed early hat night, rolled up in hot blankets and ull to their eyes of scalding ginger tea nd their thoughts as full of cancelled

birthday presents.
"I knew it would be so," said Tom Father always punishes disobedi-

"And he ought to," sobbed Dick.

How to be Popular.

Some has prepared the following rales warranted to make the young lady popular who diligently observes them. We give them for the benefit of those who desire all people to know and esteem them:

laws in velvet fur, but the least provoeation brings out one as quickly as the other and ill-natured people are always

other and in-hataret people disliked.

6. Be charitable in your conversa-tion. Persons of the female sex are generally put down as great talkers, and that little organ called the tongue and that little organ cannot the tongue is a very dangerous weapon. Gossip Town is a dangerous place and contains many dangerous shoals, such as "Falsehood bay," "Don't Care" cape, "Mind, Don't You Tell" point, "I Heard" breaker, etc. Speak in kindness and charity of others as you would like other to speak of you. Never forlike other to speak of you. Never for-get the golden rule of charity at all times and in all places.

# GERALD GRIFFIN AS A CHRISTIAN BROTHER.

The little pamphlets published by the Catholic Truth Society of Ireland are noteworthy publications in many ways. The primary object of the society is to rom the homes of the lowest possible prices, and in a popular form, pure, whole some literature. It also aims to spread, by the same means. Catholic truth by the same means, Catholic truth nong non-Catholics.

among non-Catholies.

One of the latest and best of the Society's pamphlets to reach us is "Gerald Griffin as a Christian Brother." Gerald Griffin as a writer is pretty well known to readers of English literature, but his life as a member. lish literature, but his life as a member of that noble religious institute, the Irish Christian Brothers, is little known. His term of service in the order was brief. He entered the instiorder was brief. He entered the histo-tute in 1838 and died at the North Monastery, Cork, June 12, 1840, aged thirty-six years, "leaving behind him, with his reputation as a graphic writer, the memory of a genial, lovable and saintly companion."

temporary, gives it the first place in the school of Irish, if not European, fiction. It has been dramatized by Boucicault in his "Colleen Bawn," and

produced on the lyric stage by Benedict, in his "Lilly of Killarney."

It was such a record of high literary achievement which Gerald Griffin left behind him when, in the prime of life, he gave himself wholly to the service of God in religion. When a member of the Christian Brothers his fame as a writer (overvloody was then reading writer (everybody was then reading The Collegians) excited the curiosity of many persons of distinction to see him and have the pleasure of speaking with him, but his detachment from the with him, but his detachment from the world was complete. He was desireus of living unknown and of placing him-self in every respect on a level with his brethren. He requested the master his brethren. He requested the master of novices and the director of the house of novices and the director of the least not to call him to people coming to see him. His immediate friends and near relatives came occasionally to visit him, but while he received them cordially and affectionately, he did not remain long with them nor encourage their

requent visits.

His indifference to literary reputation
was particularly striking. During the
whole time he was with the Brothers
he was never heard even once to speak of his writings, except in private conversation with the master of novices, who was himself a literary character, and who had even then to introduce the sabject himself. He was sensibly

### ALCOHOL AND DRUG USERS.

Victims of the above habits will be interested in the discovery of a harmless antidote which quickly and permanently removes all desire for liquor and drugs. This medicine has been publicly endorsed before Congress of Bishops and at Father Matthew's Anniversaries, also by Clergy, men from their pulpits and by temperance societies of all denominations. Interested persons can obtain full particulars from Mr. Dixon, 81 Willox St., Toronto, Canada. Victims of the above habits will be in-



affected and blushed like a child at the least word said in his praise, and he himself avoided everything, directly or indirectly, that could incite it. As for writing new stories, or in fact doing any literary work, poems or historical matter, religious or otherwise, from the moment he had fairly entered on his moment he had fairly entered on his new mode of life, he manifested the greatest disinclination to take a pen in his hand. The Brothers did not in the least urge the subject upon him, but left him altogether to himself. They hoped that this feeling would gradually die away, and that a fondness for literary work would return in due time. In this they were not altogether disappointed, for while stationed in disappointed, for while stationed in Cork, Brother Joseph (as he was known Cork, Brother Joseph (as he was known in the order) received a letter from Mrs. Rheda White, of New York, wife of Judge White, his nephew, which set him to work on a story called the "Holy Island," which was unfinished, however, when he died. The original manuscript is preserved in the Cork house of the Brothers. It is written on carbonized paper which he used to prepare himself, and he wrote with an ivory style. In this way he could procure several copies together by the one impression. The manuscript is nearly written, letters small but distinct, few erasures or corrections. The tale, as erasures or corrections. The tale, as far as it goes, is most interesting. The tar as it goes, is most interesting. The last sentence he wrote is very remarkable. It runs thus: "Of all the things of this world they (the druid priests) are well informed, but of the abyss that lies beyon—." When he had proceeded thus far the bell rang; he laid down his pen, leaving the last word unfinished. His fatal illness began soon after.—Sacred Heart Review.

#### IMITATION OF CHRIST.

Of Learning Patience, and of Fighting

against Concupiscence.

It is but just that it should be so with them; that, since they inordinately seek and follow their pleasures they should not satisfy them without confusion and uneasiness.

Oh, how short, hew deceitful, how nordinate and base are all these pleasures !

Yet through sottishness and blindness men understand this not; but, like brute beasts, for a small pleasure in this mortal life they incur the eternal death of their souls.

But thou, my son, go not after thy sts, but turn away from thine own (Eccli, xviii, 30.)

Delight in the Lord, and He will give thee the requests of the heart. xxxvi. 4.)

There are no more important organs of the body than the bowels

LANCE STORY OF THE STORY OF THE

If they are irregular, health must

Constipation is the common all-Nothing is worse for the bowels Nothing is worse for the bowels than the frequent use of cathartics. They do not cure Constipation—they aggravate it. A laxative does cure.

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### INCONSISTENT CONSTITUTIONAL-

The Wisconsin Methodist Conference has called upon President Roosevelt to refute the report that he had asked the Vatican to create Archbishop Ireland a Cardinal. By unanimous vote they sent him the following letter:

His Excellency, President Roosevelt, Oyster Bay, N. Y.:

Honored Sir: — We see with pain in the press dispatches a rumor that the Vatican has received from President posevelt an intimation that he would be personally pleased to see that Arch-bishop Ireland is created Carainal as a reward for the services he has rendered the Church and the State.

We strongly doubt the correctness of this rumor, for it does not seem possible that the President of the United States could thus violate the spirit of the Constitution of the United States, which requires the complete separation of the Church and the State, and we hope to see it authoritatively denied. (Signed) By request of the Wisconsin Annual Conference of the Methodist Church. D. A. Goodbell, Bishop and President.

The President might reply in the

words of Shakespeare :

· Rumor is a pipe Blown by surmises, jealousies, conjectures; And of so easy and so plate a stop, That the blunt monster with uncounted heads, The still discordant, wavering multitude, Can play upon it."

(Henry IV. Induction.) (Henry IV. Induction.)

He could also say that if the expression of a desire to see a personal and political friend honored by his ecclesiastical superior be interference of state with Church, the conference's demand on the President of the United States is equally an interference of Church is equally an interference of Church State. He might also reply that as they did not object to interference with Church so far as to banish the Friars, he did not think they would object to interference to honor an Archbishop; that if it were right to put a friar out of United States territory it could not be wrong to help put a Cardinal in; that as they approved the former they could not consistently disapprove the latter. He might also remind them in the words of the Archbishop that "they should trust the Government," that not to do is evi-

dence of lack of patriotism.

He might still further tell them—if further reasoning is at all necessary—that if it be a violation of the spirit of the Constitution to have speaking relations with the head of the Catholic Church, it is equally a violation to have speaking relations with the Methodist conference and with the head of the Methodist Church in Wisconsin, Bishop Methodist Church in Wisconsin, Bishop Goodsell. He might, therefore, in an indirect, informal and unofficial way, express his regrets that, while most willing to reply to the question of the Methodist Bishop and his conference, he cannot—they being the judges—do so without violating "the spirit of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States, which requires complete separation of the Constitution of the United States. which requires complete separation of the Church and the State."—N. Y. Freeman's Journal.

#### NOBLE WORDS.

ADDRESS OF COLONEL DE ST. REMY TO HIS JUDGES.

The millions of supporters of the persecuted French nuns are singing the praises of Colonel de St. Remy, the officer who was arrested for refusing to send the men under his command to assist at the ejection of the Sisters in charge of a prescribed conventual school. His trial by court-martial and virtual acquittal are matters of history.

"I know," he said, "the serious con-

against the Sisters. His punishment, however, was merely nominal —a day's imprisonment, to date from August 9! Consequently Colonel de St. Remy was released at once. We are glad to learn that there is no truth in the rumor that the government intends to appeal against the decision of the court. Of the military character of the Catholic officer's offense we are, of course, in competent to express an opinion, but every honorable man must admire an officer who has the courage to claim that he is not and cannot be compelled to act against his conscience, and who determinea at all cost to remain true

### A Coarse Critic.

"Dr. B. F. De Costa, whose religiou vagaries caused quite a ripple on the bosom of the Episcopal Church some time since, and who has posed as a pervere to Rome, has written a book.

This is the elegant style in which a critic in the "Public Ledger," etc. begins his notice of a volume whose merits we have endeavored to indicate in another portion of this issue. Sourness, malevolence and spleen are com-bined in the fluid which furnished his And yet the only grave demerit he can establish against the book which he seeks to damn is that it has neither a table of contents nor an index! A terrible offense, no doubt, to a precisian and a martinet—more un-pardonable still when perpetrated by "a pervert to Rome." And yet St. Paul—who was also such a "pervert" is similarly inconsiderate in regard to the ideas of precisians and martinets; yet nobody as yet has tried to damn his yet nobody as yet has tried to dami his writing on that account. Perhaps the Ledger snarler may now turn his atten-tion to this serious falling on the part of the Apostle of the Gentiles, so as to

show the worthlessness of his contribu-tions to the literature of Christianity.

—Philadelphia Catholic Standard and

#### THE STUDY OF THE BIBLE AT THE BEGINNING OF THE TWENTIETH CENTURY.

By the Rev. Wm. O'Brien, Pardow, S. J Naturally the student of the Bible asks himself, What is the outlook for the Great Book in the century just

The ninetzeth century has certainly bequeathed many valuable legacies to the twientieth, not the least of which is the intensified desire for more critical research in all departments of knowledge. The non-acceptance of statements at second hand, the desire to get at the facts and to follow the stream to the facts and to follow the stream to the facts and to follow the stream to the fountain head, are characteristics of our day. Life, however, is so short in comparison with the ever-widening field for personal investigation opening up before us that the man who would accept only what he has himself discovered, or at least can fully explain, would soon be left far behind in the fierce struggle for existence. What a great falling off would there not be in the receipts of the various trolley car companies if only those condescended to ride who by personal investigation had made perfectly clear to themselves all the principles involved in electric traction. Happily for the companies as well as for mankind in general, men and women are not always consistent, and thousands of us who extol to the skies the duty of personal research, humbly submit to personal traction without delving into the mysteries of the third-rail system now making so much noise in Boston.

It is not at all surprising that outside the third-rail system now making so much noise in Boston.

It is not at all surprising that outside the contact of the century of the companies in the receipts of the Bibloshould. The nineteeth century has certainly

It is not at all surprising that outside of the Catholic Church the Bible should now for the first time be subjected to popular critical study. Whereas thousands of thousands of non-Catholics have for centuries accepted the Bible as the inspired word of God, becarse a book was placed in their hands on the over of which some one had printed 'Holy Bible' in large gold letters, they have now turned their attention from the page of the Book to this very cover, and have asked very pointedly, "Who dared to print so great a title on this book, and how did this library of writings of various authors come to find a place between these covers?" Personal research in this sublimest of subjects has result .. in the case of non-Catholies, in startling conclusions, and Pro-testantism, no longer satisfied with protesting against the Catholic Church, now protests vehemently against its own fundamental principles. Martin

The Catholic Church has always urged the careful and critical study of the Bible, for she well knows that if anyone studies the Great Book, as a real scholar should that is without prejudice, he will find that it is impos-sible to prove the Bible by the Bible. sible to prove the Bible by the Bible.
The state of biblical criticism in the non-Catholic camp to day proves conclusively the correctness of the Church's doctrine.

In the last year of the nineteenth century, the Church was saddened by the defection of a man who for a time had seemed to be one of her loyal

had seemed to be one of her children. Mr. Mivart declared to the world that he could not remain in a Church that gave so much authority to Some of the details of the trial make inspiring reading. The Colonel's address to his judges, for instance, does him below. of God. A few hundred years ago Martin Luther declared to the world that he could not remain in a Church sequences of my decision. Yes, I knew I should have to appear before you and undergo your judgment; but I also knew I bet I should have to mydergo and undergo. undergo your judgment; but l'assertions individual successions judgment, that of God."

"These are noble words," remarks
"These are noble words," remarks bible; another man leaves it to be cause, he say, it makes too little of the Bible, he says, it makes too little of the Bible. affected the court, which in the end unanimously acquitted the accused of disanimously acquitted the accused of disobeying his commanding officer, but
held him guilty of disobedience to the
legal requisition of the perfect who demanded the service of his troops to
carry out the government's decree
against the Sisters. His punishment,
however, was merely nominal—a day's
imprisonment, to date from August 9!

Jesus Christ to the Church to teach all
must admit the power entrusted by
Jesus Christ to the Church to teach all truth, and therefore, with other truths,

this one also, What is and what is not the Bible?

Such is the logical conclusion of sane biblical research at the beginning of the twentieth century, and such was the logical conclusion of the Catholic Church twenty centuries ago.— Mosher's Magazine.

To accomplish one's duty with courage and simplicity is ever the surest ray to obtain from men the justice of a

true admiration.—Lacordaire. A soul that dwells with virtue is like a perennial spring; for it is pure and limpid, and refreshing and inviting, and serviceable and rich, and innocent and uninjurious .- Epictetus.

### C. O. F.

RESOLUTION OF CONDOLENCE.

At a special meeting held in Brimley, Michigan, St. Joseph's Court. No 734, C. O. F., Sept. 14, 1992, it was moved by Brother Edward Hogan and Timothy J. Lewis: Whereas it has pleased the Infinite Giver of life in His divine providence to remove by the hand of death our late beloved brother, Francis J. Hazei, therefore be it.

Resolved that St. Joseph's Court. No 734, in meeting assembled, extend its most gincere.

Resolved that St. Joseph's Court. No 734, in meeting assembled, extend its most rincere sympathies to the family and relations of our deceased brother, and in tendering such sympathies to the sorrowing family and relations we feel it compulsory to add, in justice to our departed brother that in mourning for his loss we feel we mourn for one who was in every way worthy of our respect and who, by his social attainments and Christian character endeared himself to all whose pleasure it was to meet him. In effering our sincere condolence to his afflicted family in their heavy bereavement, which it has pleased Almighty God to put upon them, we commend them to turn for consolation to Him who orders all things for the best, and our brothers will always pray that God in H's Infinite wisdom may console them in the r

affliction and give them the grace of resignation to His holy will.

By it further resolved that our charter be draped in mourning for a term of three months for our departed brother.

Resolved, further, that a copy of this resolution be entered on the minute bock of this rount, and a copy be sent to the Sault News Record, and the Catholic RECORD of London, Ont., for publication.

J. Sullivan, Fir, Sec.

SILVER JUBILEE OF VERY REV. DR. SPETZ.

One of the most impressive ceremonies that has taken place in St. Mary's church, Berlin, for many along day, was that which was celebra ed this forenoon in commemo ation of the twenty-fifth anniversary of the ordinal of Rev. Theo Spetz, C. R., D. D., to the

loo Separate school deserve great praise for the successful manner in which the ceremonies were carried out, the plans and preparations being due almost entirely to their indefatigable labors.

AT BERLIN.
In addition to all the local clergy there had gathered to take part, Right Rev, Bishop Dowling, of Hamilton; and Revs Spaeth, Port Huron; Rohleder, Toronto; Andrew Spetz, brother of the celebrant, of Chicago; Halm, of Middmay; Brohman, St. Clements; Aeymans, St. Agatha; Lenhard, Galt; J. Wey, New Germany; Jos. E. Wey, Carlsruhe; Lebman, Acton; Gnam, Hesson; Phelan, Appieton, Wisconsin; and others.

Rev. Theo. Spetz celebrated Solemn High Mass, and was secorted from the parish house to the church by a procession which was taken part in by four hundred school children; the St. Jerome's College student, clergy and assistants. Live Miss May Febrenbach nice of Dr. Sceiz's, took the part of bride, and lit e M. I. Law Mac Callom and Miss Frances Hielegrac das Lidesmaids.

Father Spetz, His Lordship the Bishop, and the escort; came last. The Bishop gave his blessing to the congregation, which overflowed the church and gave the aspergus, after which Solemn High Mass was sung. Rev. Theo. Spetz acted as celebrant; Rev. W. Kleepfer was arch-deacon; Rev. A. Maccher which Solemn High Mass was sung. Rev. Theo. Spetz acted as celebrant; Rev. W. Kleepfer was arch-deacon; Rev. A. Maccher was master of ceremonies. The cffices of arch-deacon of Berlin.

The Jubilee sermon was in German and was delivered by Rev Geo. Brohman. His text with the great importance of religious, besides scular and intellectual instruction. He showed from history and by reason, that education of the mind only, is not an education in its complete sense. He pointed to the life of the Lord as a perfect example and held that up as the great example for all 10 'o'llow. He cragratulated the celebration by the siad of Si. Jerome's College, B-rlin.

The Jubilee celebration was concluded by words telling his people he had come to join the lired's vinegard.

The J

ordination to the priesthood, and to express the heartfelt hope that you may be long spared to us as pastor to labor, as you have faithfully labored for the past twelve years, for the sanctification of the flock committed to your fatherly care.

Like the true Shepherd spoken of in the Gospel, who is always ready to lay down his life for his sheep, you have, dear Father, worked earnestly, both early and late, for the welfare of this parish. We do not forgot that what was but a few years ago an unsightly sand hill has been chiefly through you own energy and zeal, transmitted into one of the most beautiful and well-kept church sites to be found anywhere, that the few families at that time have now become a growing and prosperous congregation; that a substantial brick church edifice, handsomely decorated, has been erected, and is now free of debt, with a fine pipe organ and efficient choir; and that in addition to all this a suitable school and convent have been attached in which under the pious and talented school Sisters of Notre Dame, the children of the parish may receive a thorough religious, as well as a sound, secular education.

As we are under Divine Providence, indebted to you, dear Father, for the great progress which has been made in this parish, we pray most earnestly that God Will reward you abundantly for all you have done for our spir itual and material advancement; and we slao pray that He may give you many more years of usefulness in the noble cause in which the last quarter of a century of your life has been oration of your silver jubiles, and as a mark of respect and affection in which you are held by your ever loving and grateful children in Christ.

Signed on behalf of the Congregation:

W. H. Riddell, Aloyes Bauer, John B. Fis

#### DIOCESE OF LONDON.

ECCLESIASTICAL CONFERENCE. CCLESIASTICAL CONFERENCE.

On Monday, Tuesday and Wednesday, the
22ad, 23rd, and 24th. of September, the clergy
of the Diocese of London met at Window
London and Stratford respectively for their
periodical Ecclesiastical Conference, His
Lordship, the Rt. Rev. F. P. M.-Evay, Bishop
of London, presided at each meeting. The
Rev. Michael Ferguson; for London, Rev. G.
R. Northgraves; for Straiford, Very Rev. E.
B. Kitrov, Rev. Jno. O'Neil and Rev. J. Ronan

#### ORITHARY.

MRS. H. D. LONG. LONDON, ONT.

We regret very much to record the death of Mrs. Long, widow of the late Henry D. Long, for many years a mominent and respected business man of London. Mrs. Long had been in ill health for some time, which was considerably agrava ed by the death of her beloved daughter, Miss Julis, a couple of months ago. Mrs. Long's death took place at the family residence, Queen's avenue, on Wednesday, June 21th, in the eighty fourth year of her ago. She was an old resident of London, and had many friends and was beloved by all who had the privilege of her acquaintance, for her many estimable qualities of mind and heart.

We ofter our heartfelt sympathy to her childen Harry; Mrs. Sharman, of Winnipez, and Miss Annie of this city.

Grand High Mass.

Grand High M MRS. H. D. LONG, LONDON, ONT.

MRS. DANIEL MCINTYRE, NILESTOWN.

The many friends of Mr. Daniel McIntyre of Nilestown will hear with much regret of the death of his beloved wife on Tuesday, Sep 23rd, in the forty-fourth year of her age, Mrs. McIntyre was a daughter of Mr. Michael O'Meara and niece of Mesers. Martin and T. J. O'Meara of the London post-office, She will be sadly missed by her husband and young family of eight children, to whom we beg 10 off r sincere condolence in their stillction.

The funeral took place to St. Mary's church, London on Friday morning, Sept. C., where Reculem Mass was celebrated by Rev. P. J. McKeon; thence to St. Peter's cemetery, where the interment took place. The corege was one of the largest we have seen for a long time. Rev. Father McKeon also conducted the services at the grave, The pail-bearers were Messers. P. F. Boyle, John Garvey, Michael Roche, W. Regan, Anthony Henry and Martin O'Meara.

May her soul rest in peace!

MICHAEL REILLY, PETERBOR GUGH.

May her soul rest in peace!

MICHAEL RELLEY, PETERBORGUGH.

A few days ago word was received from
Meriden. Connecticut, of the death of Mr.
Michael Retliy, late foreman of the Peterborough I sek Works.

Decessed had been alling for some years, and
for some time had not been able to attend to
his business very regularly. A few months
are he gave up all gether and removed to
Meriden, the home of his early manhood, to
see if the change would be of any benefit to
his her th.

position he was quantited by many position perience.

As some of Mr. Reilly's family are buried in Peterboro Catholic cemetery it was his request to be buried there also.

The body arrived last night by the 5 10 p. m. C. P. R. train and was taken to the residence of his son in-law, Mr. Joseph Kelly.

This montaing at 9 o'clock the body was removed to St. Peter's cathedral, where High Mess was celebrated, after which the cortege proceeded to the cemetery, where interment look place. ook place.
The Catholic Order of Foresters, of which

The Catholic Order of Foresters, of which deceased was a member, attended in a body. Out of respect to the deceased, the lock works closed down to-day, most of the employees attending the funeral.

Besides his widow, deceased is survived by two sons and two daughters: George, of New York; Thomas, at home; Mrs. W. Sedgwick, Brookyn, N. Y.; and Mrs. Joseph Kelly, Peterborouth—to all of whom we beg to extena our heart-elt sympathy in their sad byreavement. Lyquiszedten yeee. equiescat en pe ce. Peterborouga, Sept. 27th.

#### MARKET REPORTS.

LONDON.

to 2c; honey, strained, per 10. 10c; noney, 10 comb, 12; c. Grsin. per cental — Wheat, new (sprout d) \$1.00 to \$1.05; do., new (good \$1.10 to \$1.12; do., old, \$1.25 to \$1.30; cats new, 90 to 9ic; do. old, \$1.10 to \$1.50 cror. \$1.30; harley, 80 to \$5c; peas, \$1.40 to \$1.50 crye, \$1.00 to \$1.05; buck wheat, \$1.10 to \$1.20.

Meat—Pork, per cwt., \$2.50 to \$9.00; pork, by the 1b, 9 to 94; beet, by the quarter, \$5.00 to \$6.00; veal. \$5 to \$7; mutton, by the carcass, \$5 to \$6; spring lambs, per quarter, \$1.00 to \$1.25; lamb, by carcass, \$4 to \$6; jlamb, by quarter, 9 to 9jc.

Poulty—Spring chickens, dressed, \$1 to 77; live chickens, per pair, \$0 to 50c; hens, per pair, \$4 to 55c; hens, per pair, \$10 to 55c; chens, per pair, \$10 to 55c; ch

rech little state of the past twelve years for dearly as or contributed to the present of the past twelve years for dearly as or contributed to the present of the past twelve years for dearly to contribute of the past twelve years for dearly to contribute of the past twelve years for dearly to contribute of the past twelve years for dearly to contribute of the past twelve years for dearly to contribute of the past twelve years for dearly to contribute of the past twelve years for dearly contributed for the past twelve years for the past twel

which has been made in this parish, we pray most carnestly that God will reward you abundantly for all you have done for our spiritual and material advancement; and we sleap pray that He may give you many more years of usefulness in the noble cause in which the last quarter of a century of your life has been unselfishly devoted.

And now, dear Father, we beg you to accept this goiden challes and cruet set in commen or stino of your silver jubiles, and as a mark of respect and affection in which you are hold by your ever loving and grateful children in Signed on behalf of the Congregation:

W. H. Riddell, Aloyes B-uer. John B. Fischer, John Baumgartner, John Biersbach, and John Ginter.

Waterloo, Sept. 22nd, 1962.

Mr. Bauer having presented the goiden chalice and golden cruet set, the Rev. Father Spetz made a feeling reply, thanking the bast twilev years and their him during the past twilev years and their ing clorary wore most hospitably entertained at the home of Mr. and Mrs. W. H. Riddell.

An Important Announcement to Our Readers.

Every reader of the Cartiolic Record who is aling or in poor health or has some friend or relative that is sick, should be interested in the offer on another page beaded 'Personal Subscribers, 'made by the Theo. Neel Company of Chicago. The Company is the proprietor of the famous Vitac Ore, a natural mineral metalic in every subscriber or reader of this paper or a grader. Those of our readers who have not already used this medicine and know of its merits, should not fail to own any making it is reliable and will offer, The Company making it is reliable and will of just any the proprietor of the famous Vitac Ore, a natural mineral metalic near the offer on another page beaded 'Personal Subscribers,' made by the Theo. Neel Company and the vissue of the famous Vitac Ore, a natural mineral metalic near the offer on

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a package. In answer to this, address THEO. NOEL, Geologist, Dept. A. D., 101 York St.,

The Relation of Experimental Psychology to Philosophy, a lecture delivered before the Royal Belgian Academy, by Mgr. Desiré Mercier, professor of philosophy at Louvain, can now be had in book form—translated from the French by Rev. Edmund J. Wirth, Ph.D. D. D., professor at St. Bernard's Seminary, Rochester, N. Y. Publishers, Benziger Bros. Price, cloth, 35c.

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LONDON, SATURDA

APPLETON'S E AND A Just how the view

eration is changing the episode of the p ton's Universal Ency Two decades ago fairly with the Chur occasioned a com without the fold undeterred by re have it "boomed" put on the marke tions would acelaim non-Catholic wou strengthened in h not so to-day. The prints have read pamphlet on the En been saying unco about the Appleton the Appletons them to make the requir letter to Father

"It is not the p it affecting the ac in its books of refe

AFFAIRS Some of our exc

ing on the fact Remy, who refused Sisters' schools, w Nantes and virtua are pleased to not with general app glad to know th acclaimed with o gallant colonel is hero for the crowd that, let us say prompted it may factor in things p the wiley M. Comb to free the Colonel men who are cha the Sisters and p expulsion. We n that M. Combes game begun by I must be assured Moreover, he is a more in work and grandiose oratio been taught this the eloquent har: Mun. He is caricat

> ary politician. lampooned and street corner, b elections. It ma copy, we admit-Sisters; the ent cries against th a renaissance and faith? We apathy and of an atheistic cre optimistic in ou We can say, ho Catholies had ago, some of t they would hav some shameful p they have learn Bonapartist and to get down to to give us a mi maximum of we adherents may

halls, but that i

Law of Associa PI

Our old frie Goodsell is ag seems to have this gentleman years ago he character that any clergym quiescent, and more. But ala an opportunit want Presiden he asked the V bishop Irelan Scarcely civil He ought to

for Presiden White House. It is pitiabl cannot assem indulging in patience of the conferences n business and from the prog