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

LONDON, ONTARIO, SATURDAY, NOVEMBER 2, 1901

VOLUME XXIII.

The Catholic Record. London. Saturday, November 2, 1901.

NOTE AND COMMENT.

It is amusing to read the comments consider the euchre party as the best of some of our editors on the Mayoralty possible means to drive dull care away campaign now in progress at New and incidentally to make a few shekels York. They seem to have an awful for some worthy object. It has its uses, THERE ARE COLLEGES AND COL- the wane among all classes. horror of Croker and Tammany and doubtless, as Bishop Spalding puts it, hope that the civic government will be "for the young and the feeble in mind placed under the control of impartial and body," but none for the adult who and clean-handed public man. So do has any sense of the value of time and we. But we are at a loss to know why any consciousness of the needs and they should lavish so much attention on claims of his better nature. Once in a Mr. Croker. If it were anything new, while is enough. But to have them every it might be pardonable : but consist- week, and to ask people to attend them ing as it is of second hand stuff plucked and to handle and shuffle cards and to from articles written by Mr. Croker's chatter triviolities for hours at a time, York, in his memorial sermon on Presibitterest opponents it is not worth the betokens a very poverty of invention writing. We have our own dirty linen or else a low idea of our kind. At all to wash, and that done, it will be time events, it is rather a debilitating atenough to laundry Mr. Croker's rai- mosphere, that of the euchre party, and we ask our young men to rate it ment. lowly and to try to understand that

HOME ADCRNMENTS.

In our days of " high art " it is troubled himself with asking much about well to bear in mind the following salu- was the happiness to get his work done tary advice of the Fathers of the third well." Plenary Council of Baltimore :

" Let the adornments of the home be chaste and holy pictures, and still more interesting and profitable books. No indelicate representation should ever in the United States intends to desigbe tolerated in a Christian home. nate itself henceforward as "the Cath-Artistic merit in the work is no excuse olie Church." If that be true it is an The bare thought the the danger thus presented. No child ought to be subjected to temptawith what will keep the inmates in mind of Our Divine Lord, and of His saints, and with such other pictures of the great and good as will be incentive to civic and religious virtue."

some United States prelates to the Car- and clergy, learned and unlearned, of to think otherwise, but the fact that an dinalitial dignity are utterly unreliable. all ages, sects and degrees of mea, absurdly small percentage of non-Cath-The journalists who furnish the news women and children of whole Chrisdelight in bamboozling the public, and tendom have been at once drowaed they must smile at the avidity with in abominable idolatry, and that for the which this enlightened generation gobbles up every airy tissue of fancy. And with respect to place, it would re- Protestant pulpits are decidedly un-The reports, also, that a few cleries are quire a very optimistic individual inthe reports, also, that a low clerks are \mathbf{d} and to discern any evidence of Catho- tabooed, prevents us from having any should dose. coveted dignity must appeal to the licity in Anglicanism. It is, however, a doubt in the matter. readers who are conversant with the sign of the times that our brethren history of party politics. But they are should hanker after the title of whichall moonshine and on a par with some to quote St. Augustine—"the Church daughters to secular institutions of of those cablegrams of the Spanish- alone has not without reason so kept learning-because they are so respect-American war which, though manufae- the possession, that though all heretics able, you know-well, the moral isPunch's front."

MANLY CATHOLICISM.

J. K. Huysman, the distinguished evokes many memories of stress and their hands. author, has the following to say of the storm, when it was a passport to block and scaffold and held in de-Holland Catholies :

"The Catholics are everywhere in the r sion, and, so far as this world goes, the fact that they are marching on with serried ranks forming a model company the fact that they are marching on with seried ranks, forming a model company of grave Christians. A Catholic who does not live up to his religion is a steal willinger, as Catholic. We wonexception here. To me there seems to be nothing like having been persecuted for one's faith to render it dear to one : say were he asked the following quesfor one's faith to render it dear to one; for if it be true that Calvanism has decimated the fold of Christ, it has also tion : St. Ambrose tells us that his wonderfully strengthened those that brother called a bishop to him and have resisted. Dutch Catholicism, asked him whether he was "in comsuch as I have seen it here, has nothing munion with the Catholic Bishops, that effeminate about it; it is a simple, a is with the Seo of Rome !"

THE EUCHRE PARTY. Speaking of recreation we hope our societies will not place too many euchre parties among their fixtures. It is nowise complimentary to them that they

"the only happiness a brave man ever

ANGLICAN CATHOLICITY.

by our separated brethren. When may common sense in this matter? -----

> to them in Chaucer." This is the question an advanced young woman in one Our authority is the Rev. Dr. Hutingdon, rector of Grace Church, New

15. We know a school not many miles from here which has a very large at- never Protestant. Not many terms ago the ments : "Hands up, all who can recite old and always with profit."

the Ten Commandments;" and every Catholic hand in the class went up, and only one other. And the principal after expressing some amazement passed Report has it that the Anglican body on to other things. For this we can

The bare thought that an otherwise infringement on a copyright that has cultured lady (for has she not read not as yet expired. It is, of course, an Chaucer ?) should be ignorant of the tions by its own parents and in its own not as yet expired. It is, of course, an Chancer ?) should be ignorant of the existence even of God's Commandments, be beautified eminently respectable title, and the spectability. But what would it avail If this ignorance is possible in the case Anglicans to have the title of Catholic of Dr. Hutingdon's advanced young without Catholicity? As to time, it is woman (as advancement seems to go in certainly not Catholic, for according to the United States) may the ignorance daily prints regarding the elevation of tuined in the Book of Homilies: "Laity less favored classes? We should wish place of worship where they can hear any reference to the Ten Commandments, and as a topic of preaching in

The moral for those of our Catholic parents who would send their sons and tured in press offices, were labelled desire to-be called Catholies, yet if a advice, "Don't." Support your own "from our own correspondent at the stranger asks them where Catholics colleges, especially those for the boys; moet, none of the heretics dare point to and if they are aught behind other inhis own house or church." And, con- stitutions in professional equipment his own nonse or church. And, con structors in professional equipation of this about christian benefits, he would certain-sidering that the title of Catholic your money will serve to strengthen in professional enjoying its benefits, he would certain-be to be told that he had 'no body.'"

SENSATIONAL JOURNALISM.

The sensational press over the border is running the gauntlet of adverse crit- ing but mind and its ideas or subjective ity, less coarse cartooning and prurient details of divorce and police court pro-bin when you have been as is only all press is to make it appear that you agree with She sa ity, less coarse cartooning and prurient details of divorce and police court pro-that the New York Journal is the prime ofgender in all those requests. offender in all those respects. It strikes us that some who are loudest in demand for a more wholesome press have suddenly developed a very delicate conscience in this matter. A few of them also have no regard for truth and justice when dealing with Catholics, and yet they are on the house-tops bewailing the low standards of the editorial sanctum. It may be merely a case of the green monster or indigestion, but we are willing to wait ever, that our young men are inferior and to let time and party demands test to our young women in some respects, the genuineness of their sentiments. as for instance, they cannot play the We are of the opinion that sensationthe piano nor bow according to al journalism is a menace to the wellapproved standards, nor paint one of being of the commonwealth, but we do a real material body. these little cute things that may re- not all agree as to what it really is. present anything. We may remark in We all admit that dailies pandering to parenthesis that we are glad that they, the vicious tendencies of their readers or many of them at least, cannot play b: picturesque descriptions of robbery him ungrudgingly. It is a very good the piano because to many females now- and incest, and whose columns are filled adays are able to extract all kinds of with all manner of advertisements, are music from that delightful instrument, sensational. But what about the sheets that it is refreshing to think that as that malign eitizensibecause of their reyet there are some on the planet who ligious tenets; whose editors can never

brother working for a paltry pittance That style of paper may please heal-in office and elevator and qualifying ers, office-seekers and unprincipled poli-the device that all that is, is mind. McCrackan 17 The proper under-McCrackan-" The proper under-tanding of the nature of God is the himself for a place among the poor ticians, but it is disapproved of by those standing o himself for a place among the poor arrans, but it is the categories. It is basis of all religions." ignorant Catholics so often alluded to who are not in those categories. It is basis of all religions." because of that the power of the press Comment — The "proper" under-standing of God can be the basis of but we expect fathers and mothers to have is looked upon lightly by the influenone religion, and that is the true one. It is the improper understanding of God that is the basis of all false religtial, and that the habit of believing

anything a paper says is decidedly on ions—including Christian Science. McCrackan — "The Catholic Cate-chism asks the question : 'Why did God We may feel inclined to berate the

create us?' The answer is: sensationalist of the United States, but and serve Him here on earth.' This knowledge is Divine Science.'' Comment—The Catholic Catechism "What are the Ten Commandments? let us first flush our own journalistic I have just happened upon a reference sewers. That done, we can begin to put into practice the beautiful advice part of the answer, which is: "And to we have given our neighbors and to part of the answer, which is: "And to be happy with Him forever in heaven." This is the real 'why, the real end of man's creation. The knowing and serv-ing are the means to this end. The of the leading United States colleges is bend ourselves to the evolution of a reported to have asked her instructor. newspaper devoted to noble purpose and to raising its readers to the contemplation of lofty ideals : crammed full truths in the catechism is called of legitimate news and advertisements dent McKinley on Sunday, September from trustworthy sources : free from

McCrackan—" The process of arriv-ing at this knowing is not so much in-tellectual as spiritual." Comment—Inasmuch as every intelli-gence is a spirit, and therefore spirit-ual, we do not see the reason for your distinction between intellectual and spiritual. The process by which we come to knowing the truths in the cate-chism is this—the divine mind or intel-lect, in compliance with the Divine Will, brings itself in communicating recynicism and slander: a newspaper "never mean or little in its disputes, taking unfair advantage, tendance of pupils, both Catholic and never mistaking personalities or sharp sayings for arguments or insinuating evil leading class was questioned by the which it dare not say out: a newspaper, principal regarding the Ten Command- in fine, that may be read by young and

MeCrackan—"It is not customary for patients to catechise doctors before they consent to take their medicine, neither would it be reasonable to insist upon understanding Christian Science horoughly before asking for help from

spiritual beings, "The proof of the McCrackan — "The proof of the proper understanding lies in the re-sults. If the results are good, the understanding which produced them must be true, and therefore proper." This involves a difficulty. To make Comment-This plea is just as validfact of Anglicans desiring to have it is proof that they are aware of its re-spectability. But what would it avail If this ignorance is possible in the case accept the claims of every newcomer with a cure—all nostrum. He will, with good reason, want to know something definite about the doctrines or princi-UNRELIABLE JOURNALISM. certainly not Catholic, for according to the United States) may the ignorance defined where the ealines of the new-the authoritative pronouncement con-the authoritative pronouncement con-the united is the Pack of Hamilies. What have been applied to the new-comer rest. The higher the claims of the new-comer rest. The higher the claims of the new-comer rest. the credulous patient should be shocked into caution when told by the Christian ientist healer that he must begin by believing that he is not sick, that the pains and aches that torture him to the verge of desperation, and the angry gunshot wound that eats his flesh away are all nothing but creations of his ow are all nothing but creations of his own imagination. Even the most credulous should hesitate before swallowing that dose. Still more should they hesitate when told that the body, racked with pain or decaying from cancer of leprosy here we had with more in orthing more

has no real existence, is nothing more than a lie which the mind tells to itself.

or badness of the results; and it sup poses us not yet to have the proper understanding, since we cannot know we have it until we learn from the re-sults, results whose nature we cannot know without the proper understanding. To say that the patient should not catechise the doctor that talks in this manner is to require him to seek health at the sacrifice of his reason.

or bad, we should not do an act until we know beforehand that it is good, or at least not bad. The result comes too late to be the criterion of the membrid the set the criterion of McCrackan- 'But, assuming that the patient is interested to know some-thing about Christian Science before Comment-The Christian Scientist

has, to its credit, laid down a practical who would not tell the patient that he had no body would be hiding from him a fundamental principle of Christian Comment—The Catholic Church rea fundamental principle of Christian Science ; which is, that there is nothquires her elergy to visit the sick, ad-

Set an Example.

To know

further. You left out the

cience which teaches these and other

eology. McCrackan—" The process of arriv-

Will, brings itself in communicating re-lation with the human mind or intellect

This operation, or process, it will be

observed, is purely intellectual; it can

This involves a difficulty. To make the results the criterion of the proper understanding, we must first be able to determine the nature of the re-

sults, whether they are good or bad. But in the moral order we are not able

to determine the nature of the results,

their moral good or evil, until we have

stermine the nature of the results.

It is not Christian philosophy to do an

the morality of the act that caused it. McCrackan—" The Catholic Church

Thus you see your statement involves a

that proper understanding. It is the

Our Catholic orders and societies would set a good example to the other fraternal orders of the country if they dropped the titles of Grand, and High, and excellent, and the like, which they inflict upon their officers. A plain American citizen prancing around with a string of high-cockalorum titles is absurd and not impressive.—Sacred Heart Review.

No. 1202

Can't Afford It. From the Catholic Columbian.

Almost every man spends at least two ents on week-days and five cents on cents on week-days and not events on Sundays for newspapers. That is seven-teen cents a week, or \$8.84 a year. And some persons buy two or three papers a day, and others take, besides, newspaced measurings But all as a number of magazines. But all, as a rnle, spend \$8.84 a year for the morning paper, with its false principles, reports of crimes and fake news. But when they are asked to expend \$2 for a Catholic paper, that tells them about the interests of God and the affairs of religion, why, they say they can't afford

Distinguished Southern Surgeon Becomes a Catholic.

comes a Catbolle. Last Friday Dr. Frederick Loeber, the distinguished chief surgeon of Touro Infirmary, New Orleans, passed away. On his death bed he accepted the Catholic faith. Racially, Dr. Loeber was a Jew, but in religion he was a Lutheran. His father, grand-father, great grandfather, and great-great-grand father all were distin-guished Lutheran ministers. Dr. Loe-ber himself was a graduate of the Uniber himself was a graduate of the University of Hesse-Darmstardt. Three be called spiritual only in the sense that the act of imparting the truth and the act of receiving it are the acts of spiritual beings; and both acts are inyears ago Emperor William, of Germ onferred on him the Order of the Red Eagle.

The Holy Father not Ill.

London, October 21.—A despatch to the Daily News from Rome says that inquiry at the Vatican regarding the reiterated reports that the Pope is seriously ill elicited an assurance that

seriously ill elicited an assurance that they were absolutely without truth. Dr. Lapponi, the Pope's physician, visited the Vatican on Sunday morning, the first time since Friday. The Pope did not receive him, sending him a mes-sage that he was quite well and was too busy to see him. Dr. Lapponi was re-quested to call on Tuesday. It is stated that when His Holiness was informed of the runnors that are current he said : "I suppose there is again a searcity of sensational news, but I have yet much work to do."

proper understanding that enables us to Thus you see your statement involves a vicious circle. It supposes us to have the proper understanding in order that we may determine the goodness or badness of the results; and it sup-

Patience Under Detraction.

"It goes hard with the natures of most people to withstand patiently the tongues of detractors," says the Cal-ender, " but that is how our Lord bore the calumnies of His enemies, and that is what we must bring ourselves to do, over though it means the strucele of a even though it means the struggle of a lifetime. Thou art still what thou art ! Let the tongues of detractors wag ; so long as charity or justice does not compel you to answer, you need fear nothing, for before God ' thou art still what thou art.' And as for your reputation before men, over-anxiety to shield your name

from detractors seldom helps, while on the other hand, patience is always the best policy; for, after all, the detr etor sure to be found out, and men will that he has reservation as is only an ive him. It magree with She savs, in behalf of the sick, the is sure to be found out, and men will is sure to be found out, and men will is sure to be found out, and men will think more of you for having meekly borne the injury your enemy had done you. For yourself, be satisfied to oppose the truth of your life to calumny, leav-ing the rest to God, before Whom "thou art always what thou art."

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.-Cattle-Re-mmon; steady \$5 50 to \$7.55. tops, heavy, 6 60; Yorkers, \$5.90 to \$6 10; 4 75 to \$5.25. 5 cars; cpened to lambs. early, 0 good, \$8 50 to to \$3.75; export

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DING SECOND R. C. Separate ons received to nmence on Jan. alifications and way, Secretary. ., Ont. 1200-3 OLIC TEACHolding second or cations to be ad-R. C. S. S., Sec. edale P. O. Ont. 1199-tf. GTON TOWNor second class eived to Nov. 1st. Apply stating esenburg. P. O. 1199 3 R. C. SEPAR-manby. Applica-October. Apply, sommence on 2ad omas Casey, Sec., 1199-3 RUTHERFORD, lding a 2nd class at once. Appli-experience, to be b, Killarney P, O., 1201-3 manly Catholicism.

ONE WAY TO SPEND THE WIN-

TER. One of our friends told us recently that though he had "lots of fun last

Winter he could wear the same number nat all the time." His plan was very simple. Instead of deserting the fireside every evening for the club or billiard hall or street corner he devoted a part of the time to the bringing of sunshine into the lives of the old folk. He read them snatches from papers and books and contrived to convince the father and mother who are going down into the valley that he was not unmin lful of the years of toil and care given

HOW DO THEY DO IT?

way to spend a winter.

Just now some of our organizations are looking about for something to make the winter months more enjoyable for their members. We are certainly not averse to legitimate recreation, but it strikes us that some of our young men 'imagine that the main object in life is "to have a good time." It is simply wonderful the hours they have at their disposal. They have leisure for nearly everything in the way of athletic meets ; support the stage liberally-and do it all on moderate salaries. How they do it is a mystery of finance ; and if they enlighten some of us who can just manage to pay our debts, they will earn a right to be looked upon as public benefactors.

A QUERY?

We see that our old friend-Are our young men inferior to our young women ?- has arrived in due season. It requires a boldness and deftness the handling of that query, and we are not going to attempt it. We may say, how-

know nothing of its mysteries. One see but evil in a political opponent; reason for the inferiority of young men who exploit his most trivial faults as is the crass stupidity of their parents. crimes of the greatest magnitude and They tell us that they cannot afford to who use cartoon, insinuation and accufinery more than would be required to give their boy a start in life. And how do they manage to keep their girl at boarding school and to pay the fees for her tuition and "extras" for years? It is all very pretty to see their diagener ean be easily marred by the years of the picture can be easily marred by the vision of her untrained and undeveloped \mathbf{x}_{i} is on a here produces are the memspaperdom. The picture of a ship stating in source of the mind, is to try to essent \mathbf{x}_{i} is on the mind, is the tides of the mind, is to try to essent \mathbf{x}_{i} is on the mind, is to try to essent \mathbf{x}_{i} is on the mind, is to try to essent \mathbf{x}_{i} is on the mind, is to try to essent \mathbf{x}_{i} is on the mind, is to try to essent \mathbf{x}_{i} is on the mind, is to try to essent \mathbf{x}_{i} is on the mind in the idea of the states to try to essent \mathbf{x}_{i} is on the mind. To say that that allows have here the states the set of the states the state the state is the state of the states the state is the state of the state state in the state in the state of the state state in the state in the state of the state state in the state in the state of the state state in the state of the state state in the state state in the state of the state state in the state in the st pay for a collegiate training. The sation in order to discredit him in the

he has a body. But you may say: The idea of a body existing in the mind is a real thing, and therefore to say it is a real thing is not to deceive. True, it is a real thing — as an idea, but not a real thing as a body; and, consequently, when you admit to the patient that he has a body in your mental reservation he has a body. has a body in your mental reservation sense of the term body, he naturally must think that you admit the existence of his body in his and mankind's sense and understanding of the term, namely,

McCracken — "Christian Science does not deny the existence of a single object in the universe, but it explains these objects as mental, and not mater-ial." ial.'

Comment—There is here the same playing upon words that we have noted above. In "explaining" that all the material objects in the universe are nothing but illusions, existing only in the mind, you must certainly deny their real, objective existence in the universe outside the mind. In other words you deny their existence in the very you dony their existence in the very sense that the common sense of man-kind affirms it. To say that a Cunard steamer, sailing in the ocean with its load of human beings, is only an idea or

Christian Science denies the existence of this very kind of body which the patient believes to exist. The Chris-tian Scientist, then, to be frank and true to the leading principle of his science, should tell the patient that he he has no body in the sense he believe and death are effects of that sentence. tion, and thereby make of it a stepping stone to eternal life.—N. Y. Freeman's Journal.

MGR. FALCONIO

Believed in High Quarters in Rome doctor. that he will succeed Cardinal Martintlli.

Catholic Standard and Times.

I have received intelligence that it is believed in the bighest quarters at Rome that His Eminence Cardinal Mar-icalli with stempers of the data in tinelli will return at an early date in order to receive the full honors of his order to receive the full honors of his mark, and that he will be succeeded as Delegate Apostolic by Mgr. Falconio, who is at present Delegate Apostolic at Ottawa. This belief prevails in quar-

sons, to the possible truth that it almost calls for acceptance. It is stated as a fact; the appoint-

The Blessed Sacrament.

Go to Holy Communion. Go to Jesus with love and confidence. Go to live of Him, so as to live for Him. Do not say you have too much to do. Has not the Divine Saviour said, "Come unto Me all ye that labor." Do not say you are not worthy. It is true you are you are not worthy. It is true you are not worthy, but you stand in need of Him. If Our Lord had only had an eye which is irrevocable, and men will sicken and die as long as the earth is tion was not intended to abrogate that original sentence, but to strengthen us to bear it with patience and resigna-tion, and thereby make of it a stepping our need, and we all stand in need of it. Do not say you are too miserable, and that is why you keep away from the Holy Table. I would as lief hear you say you are too sick and that is why you will not take any physic or send for the

Uproot False Ideas.

In a sermon on Anarchy last week, delivered by Father Thomas Gasson, denvered by Father Thomas Gasson, S. J., senior professor of philosophy in Boston College, the reverend speaker advised that instead of undertaking to drive anarchists out of the country, it would be better to bend all our energies to the uprooting of their false and dan-

gerous principles, adding : "Anarchists wish to banish all government from society. Every official is to them an enemy, every leader an arch foe to be removed by dynamite, by ment is mentioned as one already made. It is, therefore, quite distinct from the rumor which has been current for a long time to the effect that Mgr. Fal-conio would be the successor to Car-dinal Martinelli, and again from the the dagger or by the bullet. Yet is not

AN ORIGINAL GIRL.

By Obristine Faber.

CHAPTER XXI.

With the advent of May, all sorts of business interests seemed sudder revive in New Utterton; all the suddenly to revive in New Utterton; all the more suddenly because the late spring had kept every out-door industry unusually back. Renton's agents who had been so quiet during the winter, were said to be actively at work negotiating for lands lying, without, the houndaries of the lying without the boundaries of the ship, with a view to enlarging those township, with a view to enlarging those boundaries; and work was commenced on the new club-house adjoining Miss Burram's grounds. This last month of the spring seemed to be trying to make amends for the unseasonableness of its predecessors, in the mid-summer heat with which it made its appearance. To with which it made its appearance. To Rachel, the genial weather gave a thrill of delight, and she ran and skipped and junped the rope on Miss Burram's ample grounds, till the roses came into her checks and her eyes sparkled. As Hardman said delightedly to himself, and as Sarah remarked to Mrs. McEl-vain, "She looked like a different child." vain, " child."

Perhaps the only one to whom this first month of spring brought no delight was Sarah. That peculiar woman was still waiting for Hardman's answer to which letter yet lay in the her letter, which letter yet lay in the pocket of Hardman's tronsers. In vair she sought by hints, and by extra at to make him tention to him at meals, to make him speak; he was as oblivious as a wooden speak; he was as oblivious as a wooden image, and Sarah bemoaned to Mrs. McElvain, and tossed her own cup several times for signs of "Jeem's in-tentions," and declared she'd fetch him to the point before much longer. Bachel had so much to think of, now

Rachel had so much to think of, now that she had, as it were, the twenty families of Miss Burram's tenement house on her mind, beside her studie for the summer examination, that she had no time to think of her treatment by her schoolmates. Were it not for the Herrick twins most of her schoolmates, abashed by Rachel's proud in difference, would have let her alone, but Alida and Mabel Herrick were continually stirring up something, and Rachel, not having the favor of the could never forgive the scene the little girl once made in the class, had neither defense nor protecteacher, who

The Herrick twins asserted them-The Herrick twins asserted them-selves with great impunity since their father's appointment to the School Board, and "pa's doings," and "pa's opinions," were often proudly quoted, and "pa" himself frequently dropped in of a morning, knowing that Miss Ash-ten according to content ton according to custom would request him to speak to the assembled school, and delivered himself of certain learned platitudes which he had not a doubt would be received by pupils and teach-ers alike, as evidences of his own indi-

vidual learning and wisdom. The more pleasant the weather became, the more Rachel thought of what Mrs. Rendey had said regarding kind ladies inviting mothers with sick babies to their country residences. What a place for sick babies would not Miss Burram's grounds be, especially the beach! And every day she walked about surveyed that part of the beach which adjoined the grounds of the new club house. It was the part of the beach most remote from Miss Burram's beach most remote from Miss burrant's house, and in its vicinity were some fine old trees just now putting forth their wealth of leaves; and a most per-fect patch of green sward. The odd thing about the trees was that they formed almost a perfect semicircle, while between them greew shrubs that attained ween them grew shrubs that attained to a height of six feet, forming a hedge between the trees, and in seasons when both trees and shrubs were thickly covered with verdure, made a thick and almost impenetrable screen. By June the place would be delightini, and eyes danced as she pictured Rachel's it would seem to Mrs. the Paradise Rendey and the flower-girls, and the Bohemian family, and the hunch-back German, aud the tobacco-strippers, and everybody in the house-she could not bear to omit a single one-but how Having such adcould she manage it? vanced ideas about the proprietorship of land she did not think it wrong to effect it all if she could, without Miss Burram's consent, for, as she argued to

"No," replied Rachel eagerly, her face brightening, "she has'nt told me anything of the kind." "But," he continued, "it seems to

anything of the kind." "But," he continued, "it seems to me as if them signs on the trees was

me as it then signs on the second sec good it might be for sick people to go upon her land ?"

tering about

Mister.

"Bring your dinner with you !" ex-plained Hardman, "and eat it on the grass; you'll have plenty of air and the

water to look at while you're eating." "Auch! eine pienie! kinder, come a herein!" and immediately ensued a

ludicrous scampering of little feet, from

the rooms and the hall-all the children

responding to the invitation—even the Bohemian ones of the next floor, who

had been hanging over the stair and understood no more than the rush, which as it was a rush of their own kind, they felt it to be a duty to take part in, so that the little hunched-back's announce-

ment in voluble Dutch was made, not

quite finished, some one of them bore the news to the little ones playing with-

out, and in a few moments the hallway was a mass of children struggling to get

near Hardman, and each one clamoring for a ticket to "that 'ere oxcursion,

Such was the news that had be

spread in the street, and it was travel-ing so fast that boys and girls, and even

men, were hurrying from all parts

the neighborhood. A crowd had gath-ered in front of the hall door, and pass-

ers-by asking what was the matter, on being told a distribution of free tickets

for an excursion, waited also with the

house became almost riotous, till a policeman coming that way dispersed it,

dispensing this free-air charity. Within the house the clamor

Mein Got was ist dis ?"

protect

and went in himself to find out who was

alone to four of his own offspring-

hanging over the stair and

to gratify Rachel, the confusion which her arguments produced in his mind, and his stern sense of duty to his mis-tress. At length he replied: "How could it be done, Miss Rachel, without Miss Burram knowing it? Like as not she'd take a walk that particular Saturday afternoon and come right into the midst of them." "Oh, Jim, your're forgetting," with a sigh of impatience; "Miss Burram

on, that, you're to getting, that a sigh of impatience; "Miss Burram doesn't ever go on the beach as far down as that; I've heard you say that you never knew her to walk on the other side of those trees that make that half side of those trees that make that half circle. And the people, when they come, could come in and go out by that gate that's never used," pointing to where the key of the said gate hung. "Well," said Hardman in utter per-plexity, "we won't talk any more about there's time enough, seeing it

now; there's time enough, seeing it

were playing on the street—but to a dozen other children, and before he had ain't the first part of summer yet. But if Hardman did not talk of it h thought of it; in fact he could hardly get away from the thought of it, and saw the pinched, hunger-lined when h the drooping figures of the faces and nt house, he felt, people in the tenement house, he felt, as much as did Rachel, what the benefit of even a few hours on Miss Burram's grounds might be to them; especially as in the warm weather the muck of arrow Essex street added its odors foul, stifling atmosphere within s. He said to Rachel a day or two

before the time for collecting the June 'I've been thinking about that plan rents of yours-having these tenement-house

people out here." Rachel listened with sparkling in-

terest. "And I've been a-thinking, Miss, that as most of them has to work all the week days, Sunday'd be a better day for them; Sunday'd be a better day for us, too, seeing as how Miss Burram is taken up most of the time with her com-new out there company, and there ain't no attention paid to you till along in the evening for

dinner. Splendid, Jim," put in Rachel.

"They could come out in the morn-ing, these people," went on Jim; "the railroad'd bring them down in a couple ing, these people," went on Jim; the railroad'd bring them down in a couple of hours, and they could fetch some-thing to eat with them. I guess most of them could fetch something with i them, and they could eat it right out here on the grounds, and get away be-fore evening; the most thing is to guide them down here and to pay their way." "I've got the money," said Rachel; "Jots now, sixty-five dollars. "Let me see," resumed Jim, "if they all come, there will be twenty-five men, thirty-five women, and forty-three chil-dren; it will take, counting car fare in the the city, and half fare for children---why, Miss, it will take all your sixty-five the dollars, and I thought you wanted that particular for Mr. Tom."

back.

particular for Mr. Tom." "So I do, Jim, but by six o'clock to-night there will be four years one month and twenty-nine days to wait yet, and if I keep getting thirteen dollars every month I guess I'll have a good deal for Tom."

But Hardman seemed to doubt still. "Wouldn't it do, Miss, if the women and the children just came down? that downy surface being rubbed again and again

they were going to have the excursion the halls were almost as much tenanted as the rooms, for the younger children whose mothers were afraid to trust them on the street, made their play-One woman whose amount of rent had been growing less and less since Miss Burram's Charge began to collect, and who had not a cent of the rent this them on the street, made their play-ground there, and as the water from which the four families on a floor drew their supply was in the middle of the hall, the latter was hardly ever with-sut one or more women. In this way, month, said to her next-door neighbor when Rachel and Hardman had gone to

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"Them's free tickets they're distriout one or more women. In this way when the tendering of the tickets and butin'; they didn't cost anything, so there's not much thanks for them." the explanation of the same to the little hunched-back German and his queer little wife called forth from him an ex-But how about the invitation to the clamation of amazement in his broken English, it was the signal for the clus-

"But how about the invitation to the private grounds?" asked the more grateful neighbor, "that's something." "No, it's not; why don't they throw in a dinner with it? asking us down there and never a bite to eat only as we bring it with us." But Beachel, and Hardman were comhis door of nearly every body else on the floor. "You buy ticket for me and mine amily?" the little German went on, "to go down to your place Sunday morning, and have dinner?"

But Rachel and Hardman were comin every style. To Rachel's horror they stopped be ing forth again, and the last speaker

fore the very gate they were told to pass, but some parley seemed to ensue among them, and to her relief they came on. A kind of shout went up from them beat a hasty retreat. The flower-girls also had heard the tumult and had learned the cause ; and they had laughed to themselves at the crowd they had seen from their window. when they saw her; she was waving her hands to them, wishing they would has-ten and get into the grounds while the The warm weather seemed to have abated the younger girl's cough, and the elder, having had steady work for a

the elder, having had steady work for a month past, every cent of the rent was cheerfully given to Rachel. "And we feel," said the younger girl, who always gave the money, "as if we have wronged Miss Burram. We used to have such bad thoughts of her when the was so therefore, and ever elders, and Racher's heart du not leave her mouth till they were all safely with-in the semicircle of trees. Their exclamations of delight when fairly in possession of the beautiful spot were both in various tones and lanused to have such bad thoughts of her when she was so threatening and exact about always gotting the full amount of her rent; but for five months past, as you know Miss, we haven't paid our rent in full, and Miss Burram hasn't dane a thing about it."

and a thing about it." Hardman coughed and Rachel looked embarrassed; then Hardman introduced the nuch-talked-of trip, and Rachel walk the tights from her satchel.

took the tickets from her satchel. "How lovely !" said both girls at once, and the elder added : "We have the pier just finished by the Onotomah Club, was enough for an ample promennot seen the country since we have little things; how good of you to give this excursion to all the tenants—and ade. all are going, you say ; are we expected tenement house people had not come-the tobacco-strippers, so the little hunchback said, were going to use to go altogether, or can we go by ourelves ?

That question brought for the first their railroad tickets for a resort which Hardman's mind the picture of was on that same road, and where they could have better recreation than eatthe thirty-five men, twenty-five women, and forty-three children, not counting hope of getting one. And the crowd grew, and in its efforts to get into the the babies in arms, walking in a body through the streets of Rentonville on a quiet, church-going Sunday morning, and entering Miss Burram's carefully guarded grounds. It gave him a shock and he began to feel that were well-nigh insurmountable difficulties in the way worse than on the street, for the chil-dren not alone filled the halls and the of the execution of Rachel's charitable plan. Nor had Rachel herself thought dren not alone filled the nails and the stairways, but they had swarmed un-ceremoniously into the little German's rooms, and they surrounded Hardman and Rachel, till neither could move a of anything more than just getting the people into the grounds without obser-Burram's house, and vation from Miss he looked now to Hardman for a reply

she must leave them for her own lunch, else Sarah would come out to seek her, and she went among the various groups sne looked now to Hardman for a reply to the girl's question. "I guess, Miss, you had better go by yourselves," he said, "any time in the morning that suits you;" and then he wondered if he ought not to revisit the constructs and instruct the tenants to into which the crowd had disposed self, with repeated caution not to go on the other side of the trees, nor beyond to the uproar without doing any good. to the uproar without doing any good. Hardman, porspiring and perplexed, coaxed and begged the children to be quiet, till at least he would explain, and he waved his hand for them to fall apartments and instruct the tenants to the limits appointed for them on the go in separate detachments. But there was not time for that now, and he questioned somewhat whether such a caution His other hand was caught fast would make things any better; the by both of Rachel's, who shrank closer and closer to him as the children pressed visit of these people was use to become known anyhow; he only hoped it would not become known to Miss Burram till upon her. "Just give us the tickets for that ere their visit should have been made, and excursion, Mister, and then we'll go," screamed a wizened, prematurely old little boy in the crowd, and the others old

Then he was prepared for the conse then? quences; as to the consequences to Rachel, he intended to take all the

shouted in chorus : "The tickets, Mister ; the tickets Rachel, he intended to take all the blame that might attach to her. How Rachel hoped for fine weather for that third Sunday in June; it was her prayer on going to bed on Saturday night, just next to her petition for Tom, and at dawn the next morning the way wot you promised; shell 'em out!' and Hardman could not even make himself heard again. He had all he could do to protect Rachel's clothes from their smutty fingers ; her velvet cloak being night, just next to her petition for Tom, and at dawn the next morning she was looking from her window; the sky was beginning to glow with the colors which Rachel was weather-wise enough to know betokened a fair day, and by the time she was dressed where the wakeparticularly tempting, for not alone their hands, but for their faces, its to several pairs of cheeks. Seed-she was too wakeful to return to bed-the world seemed to feel the thrill of the perfect morning. She stole down the stair and out ; she wanted to assure herself anew of the beauty of the spot where her motley guests were to assemble, but silently as she went, Sarah chanced to see her. "Wherever is that child going a this hour of the mornin'?" she asked herself; "if it's to see Jim, he's gone to church. I'll go and tell her.' And she followed leisurely to the carriage house; but Rachel went beyon that, to the path that led to the semithat, to the path that led to the semi-circle of trees, and behind which she disappeared. Still, Sarah followed, passing also to the other side of the trees, but keeping sufficiently in their abade not to be appendent to the childle shade, not to be exposed to the child' sight. And there she saw the little

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put on a large sun hat, and motioned

train seemed such a long time that she quite gave up any arrival so early, and she turned to walk to the beach; but the sound of many feet approaching from the turn in the road made her stop short and road main to the gate. Sarah to lead the way. The same sounds of merriment—only louder, as both children and adults beahandon themselves more to the gan to : short and go again to the gate. There were her guests—apparently as many as Hardman had counted—mer, charm of their surroundings-that Sarah had heard fell upon the ears of mistress and maid long before the two reached and maid long before the two reached the screen of trees, and Miss Burram's as many as Hardman had counted—men, women and children, and a queer, mot-ley crowd they were. Most of the men were carrying babies, the women car-ried baskets, and some of them carried both baskets and babies. None of the men seemed to have been shaved for breathing became labored from very indignation. She hastened her steps till Sarah could not keep up with her without an occasional run, and she burst upon the crowd with the suddenness of men seemed to have been shaved for several months, and the hair on their

t was indeed "a sight," as several months, and the hair on their faces looked as antiquated as their clothes. The women's clothes were mostly patched, with here and there a whole, but a very old-fashioned gar-ment, while the children were dressed in every style It had described it, and fury made Miss Burram speechless. She could only look about her for a moment like one in a nightmare. To her it was a most hideous nightmare-the gathering of that horde of miserable creatures on her grounds; as if the reeking tenement-house itself had been transplanted. had been transplanted. From mouth to mouth ran in a kind of

frightened whisper. Miss Burram

They had not been told to fear her coming, but her appearance now was enough, and after that breathless anten and get into the grounds while the road was so free from passers-by, and they seemed to understand the signal, for both men and women quickened their steps, while the children began to nouncement from one to another, a grave-like silence fell upon everybody. grave-like shence ten upon everybody. There was more spectators of the scene than even Miss Burram saw; through the unfinished windows of the new club-house, heads were thrust—the heads of run in order to keep up with their elders, and Rachel's heart did not leave

house, heads were thrust-the heads of some of the members who had taken ad-vantage of the leisure of a Sunday morn-ing to inspect the progress of the work, and to them the proceedings on Miss Burram's grounds were most guages, and for one brief moment, in the novel and exciting. Rachel was like a little figure turned

guages, and for one brief moment, in the happiness which Rachel saw about her, she was intensely happy herself. The children had ample playground without going on the other side of the trees, and the stretch of beach below the terto stone. Miss Burram recovered her voice, and pointing in the direction of the road, she said with such loud distinctness her tones reached the spectators from the club-house. race, from Miss Burram's boat-house to

"Go, instantly, every one of you !" "Then something seemed to rise within the child—something that seemed to be strangely distinct from herself, and Despite the size of the crowd, all the that impelled her to dart forward and

say impetuously: "I asked them here because it was "I asked them here because it was only the land they would come to—not your house, not anything you had paid for being made, but just the ground here and the air that would do them good—they were so poor, and they had such a miserable place to live in the ing dry pretzels on private grounds—a statement that conflicted somewhat with Rachel's compassion for them, and purgled her a could deal i nor wore the

Rachel's compassion for them, and puzzled her a good deal; nor were the flower-girls of the motley party, but the very next train brought them, and they, following intelligently the in-structions given them, found their way without trouble into the midst of the city." Miss Burram was aghast, and once well-nigh speechless at this awful audacity; and in a moment, more imperi-ously than before, she repeated her without trouble into the midst of the picnickers, and in their delight Rachel

Some of the less intelligent foreign element of the crowd were for insisting upon their rights as involved in the invitation, they had been invited for the day, and the day had not yet expired, but Rendey comprehending the situ-ation, assumed, as it were, a sort of command of the party, and with a word here, an order there, and an air of au-thority that no one seemed able to dis-pute, he marshaled them towards the gate by which they had entered. beach, her fears lending surprising em-phasis and authority to her words. Mr. Rendey, however, offered his aid by promising to watch during her ab-sence, that no one strayed into forbid-den grounds, and as the luncheons of the protect words along in different Burram watched them as they went, her lips set, and her eyes flashing, whil Rachel again seemed turned to stone. while Sarah standing a little in the rear of her mistress, viewed all with her mouth the party were already in different stages of progress, his surveillance

her mistress, viewed all with her mouth as wide open as her eyes, and as she said afterward to Mrs. McElvain, "with her hair standing on end." And when all had gone, and the dreadful litter which the crowd had left was fully exposed, even Rachel's heart sank at the thought of the feeling it must give Miss Eurram. Greasy promised to be a comparatively easy one for the present. Rachel hastened to the house, thinking if she could have word with Jim she would feel more a word with Jim she would leel more confortable, but she knew it was not yet time for him to have returned with Miss Burram's guests, and she tried to calm herself before entering the diningit must give Miss Burram. Greasy newspapers, dilapidated lunch-baskets, pieces of bread, bits of meat, ends of room. It seemed to her as if her whole pickles seemed to be everywhere; but body was tingling, and as for her heart that lady, assuming an imperturbability as sudden and as great as her anger had been, turned without a word or look she was sure that every other beat sent it unto her mouth. She fancied Miss she was sure that be that she fancied Miss it unto her mouth. She fancied Miss Burram looked at her peculiarly, as if she suspected something, and she she suspected something, and she thought that Sarah's eyes lingered upon thought that Sarah's eyes lingered upon thought that Sarah's eyes lingered upon thought that Sarah's eyes inigered when her very suspiciously, and once, when Sarah seemed to turn suddenly toward swindow, Rachel though it was because she had caught sight of one of the she had caught sight she had caught sight she had caught she had the she had caught sight she had the she had th grass and cried miserably. Out on the road the crowd that went from Miss Burram's gates was just time to meet the tardier comers from late services of the fashionable the churches, and in time to confront Hardman returning with Miss Burram's "Bless my ribs!" he said, almost guests. letting the reins fall in his startling anazement, "something is happened." And that something ind happened fall the fashionable home-going church foll seemed to think, for most of them actu ally paused to look and wonder at the procession. Nor were the numbers now confined to Miss Burram's tenants; the juvenile rabble of Rentonville had been attracted and they followed, jeer-ing at the odd appearance of the crowd, and in some instances provoking fights with the youngsters in the rear that caused the angry intervention of the

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thence, without waiting even to take the horses from the carriage, he hurried to the scene of the picnic; not that he had much hope of having the mysterihad much hope of the "excursion" ous termination of the "excursion" solved there, for he supposed in such a summary breaking up as it seemed to be, summary breaking up as to summoned to Rachel must have been summoned to the house; nor did he see her at first, the soute of distonded horror he as with a sort of distonded horror he beheld the condition of the grounds subbing heap near the foot of one of the trees, and he strode to her, calling hoarsely: " Miss Rachel !" but his eyes caught her at last, a little

"Miss Rachel !" She was on her feet in an instant. "Oh, Jim !" It was all she could say for her sobs; but in a moment the relief of his presence made itself felt, and she told him all as they walked head to the carriage house.

and she told nin an as they wared back to the carriago-house. "And Sarah was there, you say," he repeated. "Sarah's the one who found out and told. Well, I don't know as out and told. Well, I don't know as there's anything to be done about it just now. You say Miss Burram didn't notice you, — probably she won't to-day as she's got her company, and it's kind of her way not to do anything first off. Well, don't take it to heart no more Miss, you done it to be kind to the poor and if your intentions miscarried in and if your intentions miscarried wasn't your fault."

TO BE CONTINUED.

A BUSH CHRISTENING

Some years ago Hugh MacCartne left County Antrim, in Ireland, ar came to Australia in order to seek h fortune. A young man, possessin some of the good qualities of his cou trymen, he had been brought up a Pre trymen, he had been brought up a Fre byterian and had become a member the Orange society; his prejudic against the Catholics were very stron However, after having settled down a bush hamlet in New South Wales, generally managed for worldly reaso generally managed for worldly reass to keep his prejudices to hims Being a steady, honest, hard-work fellow, he succeeded, after a time, saving some money, and he openee store such as is usually found in country towns. He described him on his cards as Ironmonger, Grocer Provision Merchant. When his h Provision Merchant. When his b ness had prospered, the thought of n riage came into his head, and he narked attention to little Jeanie honey, who, with her parents, had c from the south of Ireland. To her confided that he had no ill-will aga confided that he had no ill-will age the Papists—as he called Catholi that he approved of many of thebi liefs and practices, and—well, if consented to be his wife, she c have her way in religious matters. he would have his. Jeanie had somewhat careless as a Catholic, she became more so after she had she became more so atter sue had MacCartney. There was no priest dent in the little township. It was of a vast district which one pries to look after, and Mass was said in entertainty of the second particular place only about or month. The priest advised Jeanie though she made fair promises sh not fulfill them. Others were law advice, too, but it was often given advice, too, but it was often given little discretion and only made m worse. At last, Jeauie scandaliz good Catholies of the district b ting married to the storekeeper Presbyterian church. After marriage, her husband

After marriage, her husband like so many in his part of Irelan like so many in his part of Irelan a turn for a controversy, tried t her see what he regarded as the of her religion. Without stried bidding her, he strongly disappri-her going to Mass. She, he went a few times, and this led pleasantness, and even to a disp temper on his part, which fright her. She tried to avoid the p much as possible, and when at managed to see hor, she was su managed to see her, she was su silent and would make no p felt miserable. The light soul was quenched, and the despair sottled on her. The keeper persuaded himself that lost all love for him, and he To his customers h bully ber. w what was the mat her, and that as far as he was o

he did not hinder her from p the Catholic religion. He trie suade himself that he was spec

truth.

When the first baby was bor it baptized by the Presbyteri tor. He would hear of no o

tism. He swore a terrible out would have her life if she got

priest to perform any mummer child of his. Baptism con

non-Catholic clergymon is som valid, owing to their not a

what is essential. This over very well, and she was detern what it might, to have her bal by the priest. This could n on the Sunday the priest

township, for her movements

ential. This Jee

They won't go into Miss Burram's herself : house, but only on the land that she didn't make, and they can't steal the land nor hurt it, so it ain't no harm.' But to convince herself and also to

But to convince hersen and not ber get his help, she took Hardman into her confidence. That simple-minded man was aghast. What! have all those tenement house people on Miss Bur-ram's grounds—she that wouldn't let ram's grounds—she that wouldn't let the best people in Rentonville on them! It almost made Hardman gasp; but Rachel, without giving him time to speak, poured forth all she thought about it, at the conclusion of every sentence repeating the one argume which she felt must sweep away his chief

objection. "They're only coming on the land, and Miss God made the land, and Miss Burram has no right to keep people of the land, when the land is necessary for

them to live." "That's so," said Hardman slowly, and looking puzzled, "but this ain't a case just like that. Miss Burram's paid for her land and she's got signs on the trees a-warnin' trespassers; that means warnin' to people not to come upon

her property." property are not like these people who ire coming because they're sick ; and these people won't do any harmthese people won't do any harm—only just come and sit here, and have the air, and the water, and the grass—just the things that God made; and oh, Jim, think of how they will feel with all those beautiful things around them-that poor sick flower-girl, and that poor little baby, and the children, and everybody in that house! Oh, Jim; do you think I'll be disobeying Miss Burram if I have them come some Saturday?" She was looking up at Hardman with

her soul in her eyes. "I don't know about the disobeyin'," he answered, "Miss Burram ain't just told you not to have them come."

But Rachel, remembering the pathe-tic face of the little hunched-back Ger-man, and the emaciated, drawn faces of lady. the tobacco-strippers, could not find it in her heart to assent to that.

"Oh, no," she said pleadingly, "I couldn't leave any out; I must have them all.'

And at length, after much further thought, Hardman decided upon the only plan he could think of. To buy only plan he could think of. 10 bay the railroad tickets himself-not, how ever, in the railroad station in New Utterton-his purchase of so large a number would certainly cause talk in that gossip-loving place, but in the city when he went with Rachel to collect the rents, and she could distribute them, and he could explain for her their ob

ject to the tenants. The day agreed upon was the Sunday of the week following the Saturday that Rachel collected the rents—providing the weather was fine—the third Sun-day in June, and far enough in advance to give time for preparation and antici-

pation. seenes which accompanied The Rachel's distribution of the railroad tickets, and Hardman's explanations tickets, and Hardman's Capital the same, were both pathetic and ludi-erous. Mrs. Rendey, to whom the in-vitation was given first, could hardly vitation was given believe it ; a free excursion to the country, as she called it, for not alone If and the baby, but for her husband, and on a day that would not take him

from his work, almost took her breath away. She could not keep her tears back as she looked at the tickets, and listened to Used at the tickets, and back as she looked at the tickets, and listened to Hardman's directions how to go, and by which gate to enter Miss Burram's grounds. Not either of the two gates they would reach first on reaching the two making the turn in the road that led

from the train, but the single, narrow gate, almost a quarter of a mile farther on, and which they would find open.

Hardman repeated this last instruction with great care, as he intended to repeat it in every instance, so as to make sure that none of Miss Burram's tenants should apply for admission at either of the gates which led directly to the house. Mrs. Rendey tearfully said she understood, and then she thanked both Rachel and Hardman, and promised to make an early start with her little family.

Every door open on the floors above, as they always were in warm weather, and the various odors, chief among which were soup-making, stale cabbage water, and tobacco leaves, floated sick-eningly from the rooms into the close atmosphere of the unventilated halls;

which the hunched-back became more furious still. You not even respect de leetle ture the policeman appeared at the door of the room waving his club, and the children screamed louder than before and fell down, and tumbled over each

and fell down, and timbled over each other in their effort to get away. "Now, what's all this disturbing of the peace for?" said the officer of the law in a bluff, but not uncivil, manner in Hardman explained withto Hardman. Hardman explained with out mentioning names or localities, and the policeman laughed.

"Gness you'll know better, nert time," he said, " and not give your in-vitations in a way that'll attract the whole street. Well, go ahead with your business, and I'll stay round the neighborhood awhile to see that things hear suit." keep quiet." He departed, and the little German

gladly followed Hardman's advice to shut his door; then he politely got a chair for Rachel and ejaculated, as he braced himself against the mantelpiece,

braced himself against the mantelpiece, "I am sick from dot erowd." His little quivering wife looked sick too, and Rachel was as white as the handkerchief she had in her hand. Hardman wondered if this unpleasant oversime had not discouraged the Hardman wondered it this unpleasant experience had not discouraged the child, and whether it might not be bet-ter to ask her to give up the "excur-sion," at least, not to give invitations

to everybody in the house. But then, there were the railroad tickets all bought, and Rachel herself, wondering why her companion hesitated, said : "Why don't you tell them how to go,

Hardman stifled his last objection and had brought her such painful Jim 1 gave the same precise instruction he had given before, and the hunched-back

promised that he and his frau, and his tion; but kinder would all go early. All through the house by this time, he news had gone of the "free excursion," so that no one appeared sur-prised at receiving tickets ; the family of tobacco-strippers whose faces always touched Rachel's heart, seemed, much to her astonishment, to accept the invitation with a kind of stolid indifference, responding through their spokes-man, the eldest, who interrupted Hardman's instructions, "Ya, ya." They stopped their work for an instant to ex-

stopped their work for an instant to ex-amine the tickets. Nor did their inter-preter utter a word of thanks. Hard-man said it was because they were for-eigners and not much used to kindness

sight. And there she saw the little girl simply stand and look about her, from the glistening water just now but sparsely dotted with craft, and the smooth, clean, hard beach immediately below the terraced sward to the grass

below the terraced sward to the grass as evenly cut as the grass of the lawn at the rear of Miss Burram's house. "May I never be burned nor drowned alive!" said Sarah, after watching the child for a moment, "whatever does she want leaving her bed at this time in the morning just to come out here and look around her. But satisfied that Rachel had no other

but satisfied that Rachel had no other object, Sarah returned to the kitchen without betraying her presence. After breakfast, Rachel went forth again; this time to get the key from the carriage house and to open the gate. It was much like the other time when she had opened that gate and it. a she had opened that gate and it consequences, and she could not help having ome misgiving about her present ac-ion; but she said to herself as she snatched the key-Hardman was not there-and hurried with it out of the

carriage house, "This isn't disobedient; Miss Burram didn't just say I couldn't do this. She opened the gate and swung it far back, fixing its position with a stone, and then she waited. Being Sunday morning the passers-by were very few, and she looked boldly up and down the road. Everything seemed to be un-usually quiet, but in a moment the still-ness was broken by the sound of the loness was broken by the sound of the lo-comotive whistle; perhaps this train would bring some of the expected ones. She almost held her breath in the ex-

sne had caught sight of one of the notley crowd. Her heart appeared to stand still; what if those Bohemian children had toddled out there? For an instant she was afraid to turn her own eyes to the window; but there was nothing to startle her, the smooth velvet-like lawn was unbroken by any of Miss Burram's tenants, and Rachel

ad another moment of supreme happi-

But the hour was approaching when

beach, her fears lending surprising em-

went on with her pretence of eating; she really could not swallow the food. Never had a meal seemed so long; and never before was the child so thankful for the end of a meal. She could hardly wait for Miss Burram to rise from the table, which was the signal for her own exit, and though she walked decorously enough from the dining-room, a moment later, Sarah, watching for Jim's return from the depot, saw Rachel running like a deer and without any covering on her head. In her anxiety o return to her guests, the child had forgotten her hat.

forgotten her hat. The inquisitive woman, putting this speedy flight with Rachel's outing of the early morning, made up her mind that there must be something in it all, and she promptly determined to leave her work and learn what it was. Rache was nowhere to be seen by the

Rachel was nowhere to be seen by the time Sarah got out of the house, but the woman took the same direction she had taken in the morning, hearing before

esence she turned and ran back to the house, and without waiting for any response to her knock at the door of her Mistress' private apartment, she burst

upon that astounded lady. "Come quick, mem, and see for yourself; it's a sight that the like of us has never been before, and Miss Rachel in the middle of 'em.''

"Sarah, have you quite lost your

older folk. At the station, whither Rendey headed them with but one thought, to get his fellow tenants as far from their indignant landlord as possible, some of the tenants began to protest against going home so soon, and to suggest an ex-ploration of some other pienic ground from which they might not be driven—a suggestion that the Rendeys and the hubbub of voices and laughter, that in her amazement she stood and gasped for breath ; then she went cautiously forward and peered from behind one of the trees. The sight made her gasp again, and without a word to betray her

So back into the streets the horder went again, rambling in groups into the lanes and country roads beyond, eating as they went the remnants of their vari-ous luncheons, and talking in a way that could Rachel have seen and heard she would have felt her charitable ex-cursion had not entirely miscarried.

cursion had not entirely miscarried. eursion had not entrely miscarriad Hardman felt as if he had a sudden fever, while Mr. Burleigh, recognizing from the carriage window many of the faces of Miss Burran's tenants, made a he had a sudden

"I never had me senses fuller, mem; but it's all on your own grounds, mem, and Miss Rachel, as I said before, in the middle of 'em. Oh, mem, please come quick and see for yourself." There was too much earnestness about the woman to doubt longer, and Miss Burram's curiosity was getting the better of her dignity. She rose quietly

township, for her movements watched on that day; and tempted to take the baby would be a scene, probabl would be used toward he events she was persuaded t attempt would be unsucce thing may chough h was clear, though h thing might tolerate her own Ca tices, he was determined, e his business should suffer, the Church of Rome to have to do with a child of his. The summer was now at spring rains had fallen and spring rains had talten and seed-sowing was done. T with the bright glare of D the grass had already tu The baby sickened, and Jea lest it should die with Rumors of a mission being far-off town right away ranges had reached Jean strange priest in a stra appeared among the peo cent was foreign, but he and distinctly and his we power; many were the co took place. He knew som life and was gentle wit Jeanie thought that if

good Father and made her whole life to him

happy again. She resolv baby with her and have

as to its baptism remove Christmas was now a Cartney had gone out o

NOVEMBER 2, 1901.

had much hope or having the myster-ous termination of the "excursion" was of the baby, but he soon convinced solved there, for he supposed in such a himself that the mother had taken it solved there, for he supposed in such a minister that the induct mat the induction in the solved mathematical induction in as with a sort of distended horror he held the condition of the grounds; but his eyes caught her at last, a little p near the foot of one of the trees, and he strode to her, calling

hoarsely : " Miss Rachel !"

"Miss Rachel !" She was on her feet in an instant. "Oh, Jim !" It was all she could say for her sobs; but in a moment the relief of his presence made itself felt, and she told him all as they walked back to the carriage-house. "And Sarah was there, you say," he

"Sarah's the one who found old. Well, I don't know as repeated and told. out and told. Well, I don't know as there's anything to be done about it just now. You say Miss Burram didn't notice you,—probably she won't to-day as she's got her company, and it's kind of her way not to do anything first off. Well, don't take it to heart no more, Miss, you done it to be kind to the poor, and if your intentions miscarried it wasn't your fault."

TO BE CONTINUED.

A BUSH CHRISTENING

Some years ago Hugh MacCartney left County Antrim, in Ireland, and came to Australia in order to seek his fortune. A young man, possessing some of the good qualities of his countrymen, he had been brought up a Presyterian and had become a member of he Orange society; his prejudices against the Catholics were very However, after having settled down in a bush hamlet in New South Wales, he generally managed for worldly reasons to keep his prejudices to himself. Being a steady, honest, hard-working fellow, he succeeded, after a time, in saving some money, and he opened a store such as is usually found in our He described himself country towns. on his cards as Ironmonger, Grocer and busi-Provision Merchant. When his ness had prospered, the thought of marriage came into his head, and he paid narked attention to little Jeanie Mahoney, who, with her parents, had come from the south of Ireland. To her he confided that he had no ill-will against the Papists-as he called Catholicsthat he approved of many of their be-liefs and practices, and—well, if she to be his wife, she could consented have her way in religious matters, and he would have his. Jeanie had been somewhat careless as a Catholic, she became more so after she had met There was no priest resi-MacCartney. There was no priest resi-dent in the little township. It was part of a vast district which one priest had to look after, and Mass was said in this particular place only about once a priest advised Jeanie, but though she made fair promises she did not fulfill them. Others were lavish of advice, too, but it was often given with Presbyterian church.

should not be surprised to learn that she has taken the baby to Swagman's a turn for a controversy, tried to make her see what he regarded as the errors of her religion. Without strictly for Gully, where the mission is being held, of her religion. Without strictly for-bidding her, he strongly disapproved of her going to Mass. She, however, went a few times, and this led to un-pleasantness, and even to a display of temper on his part, which frightened her. She tried to avoid the priest as her. She tried to avoid the priest as much as possible, and when at last he managed to see her, she was sullen and silent and would make no promises. She felt miserable. The light of her soul was quenched, and the gloon d despair settled on her. The store-keeper persuaded himself that she had lost all love for him, and he began to bully her. To his customors he said he did not know what was the matter with her, and that as far as he was concerned her, and that as far as he was conce he did not hinder her from practicing of the Catholic religion. He tried to per-suade himself that he was spoaking the

very well, and she was determined, cost what it might, to have her baby baptized

the Sunday the priest visited the

was clear, though her busband

might tolerate her own Catholic prac-

appeared among the people. His ac-

and distinctly and his words had great

by the pricet.

thing

This could not be done

thence, without waiting even to take the horses from the carriage, he hurried to the scene of the picnic; i not that he bed with horse of having it to take ing to look after some horses in the paddock. When he returned he found the table laid for breakfast, but his with paddock. When he returned he found the table laid for breakfast, but his wife search was in vain. Hugh had little desire for his breakfast this morning. Catholic.-Australian Messe He was now in a country where suicides were common, and the gravest fears took possession of him. In his trouble, HOUSES OF REPOSE FOR THE he strolled down to a fellow Ulsterman, named Con O'Neill, who was the lead-The true test of Christianity is com passion. Pitifulness is by no means limited in its ministrations to those ing blacksmith of the place. Con was

a Catholic of the thorough North country type, who was able and ready to give an account of the faith that was in who are sick or in physical pain, but re-cognizes the fact that of all suffering him. Occasionally Hugh and he met, there is none mere terrible or harder to bear than the anguish experienced when those we love are separated from us by death. and used sometimes drop into the broad Scotch dialect of the County Antrim, which would be scarcely intelligible to most of our readers, and will not be given here.

when those we love are separated from us by death. In a great country like ours, where families are frequently moving about, death is liable to over-You know Jeanie has left me, Con, take those who are far away from their and I don't know where she is gone to." "Well, all I say is, 'Serves you right,' Hugh. She could not stand your many of the people in our daily lives have no homes at all. They really have no place even to die, except perhaps in some lonely boarding-house or hotel, bigotry and your bullying any longer." "Such language I won't allow you to address me. I have always been kind to my wile."

'You did not beat her, I admit, but you threatened and bullied her as say; and now the has left you and you'll the grave. see her again." would be to provide in every city or

"If you had spoken to me like that another day, I'd have struck you; but to-day my heart is sore, and you may large town a decent building to-day my say what you please.'

He staggered toward a bench by the well, sat down, and buried his face in well, sat down, and ouried instate in his hands. His religion and prejudices notwithstanding, he had the tender-heartedness of an Irishman. Con was moved to pity. He had spoken in a ity a distinguishing feature of Church of Christ has been the defe and reverent care of the dead. harsh manner in order to open the other's eyes, but he really meant to benefit him. He now said in a kindly their own lives and to endure the

Forgive me, Hugh, for the way in tone: which I have spoken to you; but wait until I have finished this job, and then I have something to tell you." His words brought a gleam of hope to

Hugh's mind. The latter had still his ce buried in his hands. His trouble had now made him see a good deal of his wrong-doing, and tears flowed from his eyes. The hammering of the smith ceased.

He left the forge in charge of his men, and he led Hugh into his house. "I have been often anxious," said Con, "to have a serious conversation with you, but I've never had the oppor-tunity. I am an older man, and have tunity. I am an older man, and have been longer in this country than you, and you have a good deal to learn yet. I am far from saying that there is no bigotry in this country, but bigotry such as you and I saw in the Country, but bigot Antrim does not exist here. Has ever occurred to you to find out whe Catholics really have got to say for themselves? You must listen to me now. Cheer up, man ; Jeanie has not drowned herself :-- in fact, the chances of your ever seeing her and the baby again will advice, too, but it was break given with little discretion and only made matters worse. At last, Jeanie scandalized the good Catholics of the district by get-ting married to the storekeeper in a Recherging his wife—"make Yresbyterian church. After marriage, her husband, who ke so many in his part of Ireland, had turn for a controversy, tried to make

self. When Alexander Pope said : sides, is not the minister's baptism all

The proper study of mankind is man," Con's reply led to a controversial he not only chid man for the egotism of his private thought, but inculcated a lesson of self-study and understanding ; own belief, as he admitted afterward. After tea had been brought in and partaker of, Con had to hurry off to his forge. Then Mrs. O'Neill had some thing further to say to Hugh by way of advice, and suggested to him a simple and easy way of making amends for the past. t acknowledge minsen the truth of Love. Beauty in mankind and the leavings of donations made and the leavings of donations made admitted afterward. The intellect to iteration the cultivation of the mind—the cultivation of the intellect to iteration of the mind and the leavings of donations. Such

sal admiration. Jeanie believed the holy man at Swagman's Guily had had something to do with it all. that these ordeals, necessary It took some time before Hugh Macthough they can be, can be overcome God It took some time before Hugh Mac-Cartney was received into the true fold of Christ. His prejudices were very great and they were removed with much difficulty. It was a relief to him to know that he could still retain his poli-ties and that his hush neighbors would and passed with ease and cheering suc cess if we but use the means to the end, which God has placed within our hearts —the beneficence of His love.—Catholic Union and Times. tics, and that his bush neighbors would not persecute him for having become enger.

realize how

DEAD.

We can hardly

From the earliest days of Christian-

all. Catholic teaching to-day stan

tion and martyrdom in Rome.

there are who are unable even to pr

THE DUTY OF LOVE.

burial.

THE CATHOLIC RECORD.

A PRICELESS BOOK.

Of the "Imitation of Christ," that little book that has brought more com-fort into the word than any other, ex-cept the Bible, Brother Azarias wrote :

How, it may be asked, was author able to compass within the covers of this slender volume so much wisdom, such a vast spiritual experi-ence, such beautiful poetry and pro-found philosophy? And he has done it all with a grasp and terseness of ex-pression to which no translation has pression to which no transaction has ever been able to do justice. It is be-cause Thomas à Kempis is more than a pious monk picking up the experiences of the Saints and the Fathers who preceded him. He is one of the world-authors, and the 'Imitation' is so clearly stamped with the impress of his genius that, wherever men can read, they recognize it as a book that

some lonely boarding-house or house and then the body becomes a positive annoyance, and is so much in the way that it is hastened so the undertaker's hospitality or with shocking hurry to the grave. What a noble charity it home to their business and their bosoms for all time. Go where you will, you will find its silent influence working for good, and upon natures that seem least prepared to be affected by it.

"Thus, we read how a Moorish prince shows a missionary, visiting him, a Turkish version of the book and tells of repose, where the friendless dead can rest while they are awaiting the last sad office we can do for them on earth-the Christian burial of their remains. him that he prizes it above all others in remains.

Again, the book has always been a consoler in tribulation. Louis XVI., when a prisoner, found great comfort in ts pages, and read them day and night. feature of the Harpe, in his love and admiration what, in his day, was considered gant literature, thought the book aeath his notice, even as the Human-s before him and regarded St. Paul. t La Harpe comes to grief, and, im-soned in the Laxembourg, meets hit, and, opening it at random. La Harpe, in his love and admiration primitive Christians were ready to risk legant rors of martyrdom in order that those who died in the faith of the Cross might sts before him and regarded Sc. Fahr-But La Harpe comes to grief, and, im-prisoned in the Luxembourg, meets with it, and, opening it at random, reads: 'Behold, here I am; behold, I receive honorable care, mourning and religious requiem rites and Christian They bravely contended against their pagan persecutors, who persisted in demanding cremation for reads: Behold, here I am; behold, I come to thee because thou hast called me. Thy tears and the desire of thy soul, thy humiliation and contrition of heart have inclined and brought me to firmly in defence of Christian burial as it did in those terrible days of persecu-These touching words seemed thee.' careless world, as it gazes about on the o come directly out of the mouth of the to come directly out of the month of the Consoler Himself. It was like an ap-parition. He says: 'I fell on my face' and wept freely.' Ever after the 'Im-itation ' was one of La Harpe's most cherished books." luxuries and comforts of modern life, seems to forget that there are so many who in the anguish of bereavement have no place where their dead can rest before the burial. How many

THE OFFERING OF FLOWERS

there are who are unable even to pro-vide a short service at the grave! Would that such men as Carnegie, Rockefeller, and other philanthropists, giving liberally of their millions, might The altar is the center of true Catholie devotion, because there is the tab-ernacle home of our Eucharistic Lord. provide a few thousands for such a blessed charity!--W. Thornton Parker, in Sacred Heart Review. such a No wonder that pious Catholics love to enrich and to decorate the dwelling place of our Blessed Lord on earth. How much more truly we can exclaim than did the Psalmist : "I have loved, than did the beauty of Thy house and the place where Thy glory dwells." He spoke in the olden time, before the mystic Thursday of Holy Week. The There is so much of what is called the gradgrind in our daily life that the average man or woman imperceptibly drifts into a habit of thought and action drifts into a habit of thought and action which possibly may best be described as tolerable—a "patting up with" and a "making the best of" things in daily routine, or maybe bearing the trials of shadow has given place to the substance

and Our Lord dwells with us. The specific enactment of the old law was that the first, the best of the earth life by sheer force of necessity. All idea of a reason for our existence and a and the best of the flocks, should be offered to God. An insult instead of sensible end for creation seems to be destroyed or at least is not presently an honor was given to God by any other than an unblemished offering. We read The real cause of this abor in the first chapter and eighth verse of tion of creative purpose is to be found in the failure of man to understand himin the first chapter and eighth verse of Malachias: "If you offer the blind for sacrifice, is it not evil? And if you offer the lame and the sick, is it not evil? Offer it to thy prince if he will be pleased with it, or if he will regard thy face, saith the Lord of hosts." On the operation of functions the formal "Know then thyself, presume not God to

On the occasion of funerals the flora offerings are often abandant. After the flowers have done service in the house tesson or sen-study and understanding i he pleaded for a real fulfillment of the purpose and will of God. Now, as man is an evidence of the beneficence of God—the flowering of His love, so to speak—his being should of mourning they are frequently brought to the altar of God. persons make this offering in good faith and think they honor God by their gen erous thoughtfulness. They do not reshow forth, so far as human nature can, the truth of Love. Beauty in mankind fact that the gifts are second-hander

path of love is seemingly full of pit-falls and snares, but so complex is human life and so limitless the ways of aniacs. Their views differ radically rom those of his Majesty of England. Is a constitutional disease.

The tendency to ape the ritual of the Roman Catholic Church and to usurp her ceremonials has long been app In England it has been said that the Ritualists are but stealing the millinery of the Church. The larceny of a few frills, more or less, does not make uch difference.

In this instance one of the essentials has been appropriated, whether know ingly and with a proper understanding we cannot say. The doetrine of Pur-gatory is one of the most beautiful points of the Catholic faith.

Aside from its doctrinal soundness which is of course and must remain the only reason for its presence as an artiele of faith, the practice of prayer for the dead is one which brings sweetest consolation to those bereft of loved We wish those Quaker City Epis copalians well of their acquisition. pray it may bring them nearer still to the true fold, until finally embraced in the arms of Mother Church they find that religious motor and country for that religious peace and security for which they are hungering.

Purgatory.

The man who deliberately excuses himself for his habitual, voluntary de-linquencies on the ground that he will explate them in purgatory, may think himself very happy if he ever reaches the outer door of heaven at all. That certainly, is not the spirit that will be likely to carry him there .-- Catholic Columbian.

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Barnum's Monkeys

"All well-all happy-lots

of fun". That is the regular report from the monkey cage

of Barnum's Circus ever since the keepers began dosing the monkeys with Scott's Emul-

sion. Consumption was carrying off two thirds of them every year and the circus had

to buy new ones.

One day a keeper accidentally broke a bettle of Scott's Emulsion near the monkey cage and the monkeys cagerly lapped it up from the floor. This suggested the idea that it might do them good. Since then the monkeys have received

report very few deaths from

consumption. Of course it's

cheaper to buy Scott's Emul-

sion than new monkeys-and

that suits the circus men.

Catarrh

It originates in a scrofulous condition of the blood and depends on that condition. It often causes headache and dizziness, impairs the taste, smell and hearing, affects the vocal organs and disturbs the stomach. It afflicted Mrs. Hiram Shires, Batchellerville, N. Y., twenty consecutive years, deprived her of the sense of smell, made her breathing difficult, and greatly affected her

many other medicines for it without lasting efect it was radically and permanently cured, her sense of smell restor ed, and her general health greatly improved, by

Hood's Sarsaparilla This great medicine has wrought the most wonderful cures of catarrh, according

to testimonials voluntarily given. Try it.

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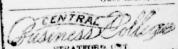
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the horde ups into the yond, eating of their varig in a way on and heard aritable ex-iscarried. nad a sudden

recognizing many of the ants, made a self. irned to her rah, and that build not get to her to give tchen to give

delivered the house, drove stable, and When the first baby was born, he had it baptized by the Presbyterian minis-ter. He would hear of no other bap-

tor. He would hear of no other out tism. He swore a terrihie each that he would have her life if she got a Popish priest to perform any nummerics over a dhild of his. Baptiam conferred by child of his. Baptiam conferred by ron-Catholic clergymon is sometimes in-track, shaded by the wattles down by non-Catholic clergymen is sometimes in-valid, owing to their not adhering to what is essential. This Jeanie knew

on the Sunday the priest visited the township, for her movements were well watched on that day; and if she at-tempted to take the baby out there would be used toward her. At all events she was persuaded that such an attempt would be unseccessful. One thing was clear, though her husband

tices, he was determined, even though his business should suffer, not to allow the Church of Rome to have anything to do with a shild of his the Church of Rome to have anything to do with a child of his. The summer was now at hand. The spring rains had fallen and the farmers' seed-sowing was done. The sun shone with the bright glare of December and the grass had already turned brown. The baby sickened, and Jeanie trembled lest it should die without baptism.

lest it should die without baptism. Rumors of a mission being given in a far-off town right away among the ranges had reached Jeanie's ears. A strange priest in a strange habit had appeared among the around. His are

cent was foreign, but he spoke clearly

power; many were the conversions that took place. He knew something of bush life and was gentle with everybody. Jeanie thought that if she saw that good Father and made a confession of her whole life to him she would be happy again. She resolved to take her

baby with her and have all uncertainty as to its baptism removed. , Christmas was now at hand. Mac-Cartney had gone out early one morn-

and leave the rest to the goodness of God.
and therefrom to a better understanding of ourselves—our duty and end-ing of a "Mass" to be celebrated at one of the Protestant Episcopal clurches of the Quaker city for the repose of the Soul of one of the entrel's benefactors.
and therefrom to a better understanding of ourselves—our duty and end-ing of a "Mass" to be celebrated at one of the Protestant Episcopal clurches of the Quaker city for the repose of the Soul of one of the entrel's benefactors.
and the husband had rushed forward and encyfit the initiation of Christ which He besought, and absolutely makes to the most period the acyfit the initiation of the faith; the trial of this life is long since been put at rest by the live the faith; the trial of this life is long since been put at rest by the long since been put at rest of the church's decision in the matter of Anglican orders.
but the asset with which to god our beat of correlation in the live of the contrage, or were so attached to your faith. We will now have a folly christ the ing of real love—the flowering of God's holy will in mankind. No matter what the station of life or the character of the gentle reproof to the entring to the understant the gentle reproof to the entring to the ind mod many spluck, and the baby was the object of univer.
All praised the little woman's pluck, and the baby was the object of univer.

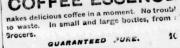
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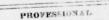
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THE CATHOLIC RECORD.

The Catholic Record.

4

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OFTAWA, Ottawa, Canada. March 7th. 1990. Elitor of THE CATHOLIC RECORD, don, Out.:

To the Elitor of The Carnon London, Oat: Dar Sir: For some time past I have read your estimable paper. This Carnolac Record, and congravulate you upon the manner in which it is published. I's matter and form are both good: and a truly Catholic spirit pervades the whole Therefore, with pleasure, I can recommend it to the faithful. Blessing you, and wishing you success. Belleve men to remain. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, t D. Falconio, Arch, of Larisas, Apost. Beley.

of the United States recently suspended James Jackson of Cambridge from

London, Saturday, November 2, 1901

A COINCIDENCE ?

St. Paul's Cathedral in London was built as a rival, an offset, to the Great St. Peter's in Rome.

The Palace of the Quirinal has been " appropriated " - robbed from the him. Holy See, and is occupied by the usurping "King of Italy," as a rival to the Vatican.

Recent cable news says that St. Paul's is collapsing; and later comes claims for the people the Sovereign power which belongs to God alone : the news that the Quirinal is in the same predicament.

St. Peter's and the Vatican are still to the fore in all their original strength.

GREGORIAN HARMONY.

In reference to a recent answer given by us to correspondents on the subject of Gregorian Harmony, we have received the following from a respected correspondent, which may be regarded as an appendix to our remarks:

as an appendix to our remarks: Sir-The CATHOLIC RECORD answers of course, in general, that "Gregorian chant can be sung in four parts." But harmonies unsuit-able to the Gregorian modes or scales are bar-burous, and "the suthorities on the choral or plain chant, are agreed that choral sing is not improved when it is harmonized. If har-monized is should be done with great modera-tion and in such a way that the melody, which should come out prominently, clearly and dis-tinctly, should not be obscured. The too com-mon practice of 'seconding' choral michody or plain chant, that is to say, accommanying it in-discriminately with a second voice, is much to copits in referance to Catholic Church music, for the guidance of choir masters and organ-Bridge Road, London, S. K 1901. Published at 25 cents. Translated from the German, with Ppiscopial approbation.) W. F. P. S.

THE SULTAN BROUGHT TO TERMS.

It is now stated that Turkey has consented to yield to the demands of the way of Catholic missionaries in that French government, and to pay all the Empire, but outside of Russia and amounts due to French companies by Greece the movement extends to all the present one held out to ministers of the Turkish government. This is in the countries in which there are a con- large means, for as a matter of course,

conversions here, one of the most reefforts to conceal the fact, that Protestmarkable was that of the Vicar General antism is not one sect, and for the of the Gregorian Archbishop of Tauris. Japanese, the new mission is likely to These facts are highly consolatory, as prove somewhat attractive owing to the they betoken that the movement toward fact that in its chief feature it will be the Catholic Church is becoming irresat one with the old Japanese religions istible among the Eastern schismaties which allows a plurality of wives; for and its influence must gradually extend the Mormons in fact do still practice even into Russia and Greece, notwithpolygamy, notwithstanding that they standing the present hostile attitude of have so often announced that they no the governments of these countries. longer teach it as a doctrine. Mor-

nonism is, in fact, a system of con-

venience, changing its doctrines to suit

the times, just as the other sects do.

There is now liberty of belief extended

to all religions in Japan, provided the

authorities agree to regard their doc-

trines as not likely to be detrimental to

very possible, therefore, that Mormon-

and in this case it will be a serious

rival to the so-called Evangelical

Church, which is composed of all kinds

CONSTITUTION.

The Reformed Presbyterian Church

membership in the Second Reformed

Church because in becoming an Ameri-

can citizen he took the usual oath to

uphold the Constitution of the United

States. Mr. Jackson proposes, how-

foothold in the country.

Catholic faith.

CHEAP FOR CASH.

A recent advertisement in the London Times offering an advowson in Gloucestershire for sale has called public attention to the manner in which appointments are made to rectorships in the Church of England.

public morality and good order. It is It is universally recognized that the sale of livings, that is to say of ecclesiism may become an authorized religion; astical parishes to which a certain inome is attached, is one form of the crime of simony which is condemned in of Protestant sects which have to the the strongest terms by St. Peter. (Acts present time succeeded in gaining a viii, 20-23.)

Simon, a magician of Samaria, had seduced multitudes of the people of that PRESBYTERIANS AND THE U. S city who had previously been converted to Christ.

The preaching of the Apostle Philip in the city now counteracted the influence of Simon, and even Simon himself became one of Philip's converts. Sts. Peter and John were now sent by the Apostolic body to administer confirmation; and when they had laid hands on the Samaritans, the latter received the ever, to fight this ruling in the ecclesi- Holy Ghost.

Simon hereupon offered the Apostles astical court first, and afterward in the money that he might also be able to civil courts should the decision in the bring the Holy Ghost upon those upon ecclesiastical court be given against whom he should impose hands. There

Peter said : The Reformed Presbyterians regard " May thy money perish with thee the Constitution of the United States because thou hast esteemed the gift of God to be purchased with money. Thou hast no part or lot in this matter; for as an insult to God, because their is no mention of God's name therein, but hast no part or lot in this matter; for thy heart is not right in the sight of God. Do penance, therefore from this thy wickedness, and pray to God that perhaps this thought of thy heart may In 1891 a number of members were be forgiven thee. For I see thou art in the gall of bitterness and in the bonds suspended by this Church for swearing to uphold the Constitution, the result of iniquity.

being the withdrawal of two thousand. The crime of simony takes its name members from the denomination. It is from this Simon Magus or Simon the predicted that its recent action of sus-Magician. An ecclesiastical living inpending Mr. Jackson will be followed cludes the charge of souls, and its purby many like secessions. chase is a traffic in sacred things which is strictly forbidden by the Catholic ORIENTAL SCHISMATICS RE-Church. The Church of England is TURNING TO THE FAITH. subject to this same law, which has been From time to time reports from Asia confirmed by many Acts of Parliament

tell of large accessions to the Catholic passed since the Reformation; but it Church from the various Oriental schishas been evaded by "advowsons" to matical Churches, but the magnitude of such an extent that traffic in livings takes place openly and constantly. these isolated occurrences is not appre-The advertisement to which we have ciated when they are thought of only as they occur separately. In reality already referred is an example of this these conversions from among these sort of simony. It is as follows : Churches are taking place constantly " Advowson : Gloucestershire border. on so large a scale as to give great Gravel Subsoil. Station two miles. Rectory contains four sitting, thirteen bed and dressing rooms, suitable offices, hope of a general movement of the Oriental sects toward a return to the stabling, hunting, golf. Grand old church, small school. Population 200. No Dissent. Tithe and land £539. Price £1,250. — Dr. E. B. Rouse, 10 This movement has not yet brought

about many conversions within the Division St., Sheffield.' Russian Empire, owing to the fact that Such advertisements appear constantserious obstacles are thrown into the ly in the London daily papers ; but only once in a while are such inducements as

It thus appears that if we assume that even of solid argument worthy of serious refutation. the Bishops administered their dioceses We asserted that the Christian Scijustly and without suspicion of simony, ence principles "destroy God's personthere were still 10,783 benefices out of ality and infinite perfection." 13,107, or 80 per cent. of the total, open Spaulding admits that if such be the for really simoniacal sale to the highest case, its teachings would lead to athebidder, or to be given to the clergymen ism, and he explains that, according to whe could manipulate most cleverly the Christian Science principles, nothing political wires; and this is how the can or does exist except God or the In matter stands to-day. finite being. This is precisely the old

It was under pretence that "monstrous disorders were found in many of Pantheistic theory that all existing things are forms or manifestations of the religious orders" that Henry VIII. God. We assert again that this docsuppressed the English monasteries in 1536 and 1538. These supposed disreason and revelation. orders were one of the pleas on which it was declared to be necessary to change the religion of the country, and to establish the new "Church of Engand all other creatures are likewise land.'

finite and imperfect beings. The Pan-David Hume, who was certainly no theistic and Eddyistic theory, which friend to Catholics or the Catholic re-Christian Scientists pretend are not ligion, while asserting that the religidentical, alike make God a compound ous orders are founded on a religion of of all existing beings, with their shortillusions, lies, and superstition," and comings and imperfections. IIt is easily therefore necessarily had recourse to seen that such a being is not the inpious frands practiced to increase the finitely perfect God in Whom] Chrisdevotion and liberality of the people," tians believe. Such a God as these yet admits that "no equity was to be people have invented cannot be a perexpected from adversaries" who were son guided by one spirit. This belief, bent on the confiscation of the property therefore, does really destroy God's of the monks, and the adverse "reports personality and leads to atheism-or of the commissioners are very little to perhaps it would be more correct to be relied on. Friars were encouraged say, is actual atheism, veiled under a to bring in informations against their form of unmeaning words.

brethren ; the slightest evidence was credited, and even the calumnies spread touch upon the proofs we already gave abroad by the friends of the Reformathat what we have set forth as the tion were regarded as grounds of proof.' Christian doctrine is what is taught in The Simoniacal disposal of benefices the books of Scripture which Christian in the Church of England is not evi-Scientists, as supposed Christians, prodenced by such doubtful testimonies as fess to believe. were trumped up against the monks,

The Scripture is full of passages whose chief fault was that they were which show that creatures distinct from faithful to their religion. Surely then, God really exist, being the works of if a thorough Church reformation was His hands. Let us here adduce a few ever needed, it is needed in the Church such passages, to which hundreds of of England of to-day.

others might be added. In the Advowson advertisement w "Shall not I that make others cannot but notice what an attractive bring forth children, Myself bring forth ? saith the Lord. Shall I that picture is drawn by Dr. E. B. Rouse of give generation to others be barren i saith the Lord thy God." (Is. 1xvi 9.) the article he is offering for sale "cheap as dirt." The neighborhood is a fine "These are the generations of the heaven and the earth, when they were

one in Gloucestershire. The soil may created in the day that the Lord God made the heaven and the earth. (Gen. not be of the best quality for farming, but the gravel subsoil will keep the moisture in during the dry season, and "In the beginning God create heaven and earth." (Gen. i, 1.) good results may be expected at least from land and tithe together-no less than \$2,695 per annum. In the rectory fore as it would be folly to enter upon there is excellent accommodation in its a protracted discussion whether creanany rooms, and the opportunities for tures exist or not. According to the musement to which the rector can de-Christian teachings they do exist. vote himself are unexceptionable, as they include hunting and golf. The church asserts, in accordance with his prinis grand and old. It was probably ciple already explained, that nothing stolen from the Catholics three hundred and fifty years ago ! and the rector will have plenty of spare time with his population of two hundred who are well milked so far as tithes are concerned, and only a small school to look after. And there are no dissenters to trouble him with controversy ! Surely such a position is well worth what Dr. Rouse asks for it !

"CHRISTIAN SCIENCE." We have received the following letter

Matt. viii.; 16.) from Mr. Wesley Spauldiug of the The Christian Scientists refuse to " Christian Science Publication Office, call in any physician. Christ said : Toronto:

Ed. CATHOLIC RECORD, London Oat: Dear Sir :- It is not my desire to engage in controversy, but I crave indulgence to correct through your valuable columns some mistakes which are apparent respecting the last article leant you and with reference to the doctrines of Christian Bcience. The article I sent you was not by Dr. Work-man of Boston, as stated in your issue of 3-ninet, but from the pen of Mr. W. D McCracken of New York City, and it was published by the Freemark Journal as a reply to a previous critcleism of the doctrines of Christian Science. Since your p.per copied the said critician from the Freeman's Journal. I thought you would teel it was fair to publish Mr. McCrackan's reply. That you did not publish Science. This is evident from your starment that these teachings "destroy fod's conclusion were true I agree with you that it would lead to ather the freemath and the perion sity and unit is the function. Science Maskind does not understand the full import of infinity, the aliness which it necessarity includes, and the ontingers of the true ideal presented whe the functional the full import of infinity, the aliness which it receasarity includes, and the ontingers of the true ideal present to understand the full import of infinity, the aliness which it receasarity includes, and the nothing science for ultimate attainment. Sin and sickness un-que ideal to athere the discusse on scient-ness too great a reality. If these oppress or bo four race can gradually be made unreal through the understanding that they have no dity their power to harm the buman family, surely no one will object to the estah-itishing of enche a veriable "kingdom of heaven" as an eestroyed or eliminated. The destroy on ank bene is and sickness are destroyed or eliminated. The disc from itremaster is replayed in the space in or a science of the true the definition of true Christian Science who have thereby become better ac quainted with our common Father; nor do lite balleyees flod any reason to feel that they have been 80. I admine you gaue: "To know whence been shund by duta the reason of the itre begin have been shund by the pressing up on your space. I controversy, but i travel columns some mistakes through your valuable columns some mistakes which are apparent respecting the last article which are apparent respecting the last article which are apparent respective to the doctrines of Christian Science. Mark ii., 17.)

been so. hen so. I admire the definition of true Christian Science which you quote: To knaw whence we came, and whitner we are going, what are our opportunities, and what our obligations-to have the secret of converting the sorrows of ite into opportunities of happiness "--this is Caristian Science and decision them. Eddy's teaching as in truty. Your's truty. To the October 21 2001.

In reply to the above we have to say

that we understood from one passage of

Mr. Spaulding's private letter that the

Toronto, October 12, 1901.

NOVEMBER 2, 1901

CURE IN A SCOTCH CONVENT. Remarkable Uses of a Carmelite No-vice, a Native of Philadelphia.

Catholic Standard and Times. Lanark, Scotland, Sept. 29.

Mr

Knowing that an account of a remarkable cure wrought through the inter-cession of Our Lady of Lourdes in the cession of Our Lady of Lourdes in the case of a little Carmelite novice, a na-tive of Philadelphia, now in Scotland, would please many of the readers of the Catholic Standard and Times, I send you the facts. In consequence of an ac-cident while in her convent the novice was a great sufferer for months, s and a hard lump forming. trine is contrary to the teachings of left side was so badly affected that the muscles of the knee were contracted and it was deemed necessary to perform an operation, which could not well be It is contrary to reason, because the reason implanted in us by God teaches done at the convent, so she was brought us that we ourselves are finite beings, to Lanark hospital, which is in charge of the Sisters of Charity of St. Vince

e Paul. Here her limb was encased in splints. which were changed several times, th knee drawing up each time they were removed. During these changes the patient suffered excruciating agony, necessitating the administration of chloroform. At all times the pain wa uch that the patient could not sleep. such that the patient could not sleep. At the last encasing the doctors said the splints must be kept on for two months. Even after that, they said, she would have difficulty in walking for a long time.

BEGGED A NOVENA.

Begging that a novena to our Imma-culate Lady of Lourdes be made, in which the Sisters both at the hospital and at Smyllum, with the orphans, joined for the 8th of September, and asking with the confidence of a child who knows its mother will give, Sister of a child besought Blessed Mother to obtain her cure. The Sisters of the Visitatio Convent at Harrow were making the novena also, and a lady in the pilgrimage to Lourdes went into the holy in proxy for our little sister, the pil-grims adding their pious prayers for her recovery. Mass was offered on the feast of the Nativity. That morning, Mass was offered on the as the pain was still crucifying her, a shade of disappointment caused the suf ferer to fear the prayers had not been heard, but in the afternoon, as the Sister who had care of her was applying water

of Lourdes and saying the prayers, she noticed that the hard lump which had hoticed that the hard tump which had been causing acute pain, together with the swelling, had disappeared. The devout novice declared that all pain had ceased and that she was cured ! DOCTORS INCREDULOUS.

DOCTORS INCREDUCUS. She implored those about her to re-move the splints without delay, but owing to the suffering involved in this operation the Sisters hesitated. The chief physician in charge was consulted, but to the nation's assertion that she but to the patient's assertion that she was cured he gave no credence whatsoever and opposed her wish. sense!" he exclaimed; "she "she is not cured. The splints have only just be put on with difficulty and they should not be removed." For the time being the patient's pleadings were unavailing, but she was so persistent in assuring those about her that she felt positive she was cured, they at last consented

exists but God our Creator, that sin to release the limb. to release the limb. To the surprise and inexpressible joy of the physicians and Sisters assembled at the patient's bedside, the removal of The teaching of reason is plain on this subject. We may add a couple of the splints was accomplished without pain and there was no contraction of Scriptural texts bearing on this point to those we have already given, proving the limb such as had occurred several times previously. WALKED TO THE CHURCH,

"All have sinned." (Rom. ii., 12.) WALKED TO THE CHURCH, At the patient's request the brown habit was brought to her, which she put on. Then she walked to the church outside the hospital grounds, where the "The blood of Jesus cleanseth us from Ezechias was sick unto death. "Te Deum" was said by the reverend pastor and those who accompanied her. (4 Kings, xx.: 1.) (Prot. bible 2 Ki.) All that were sick He healed, (St. Now she feels like a new being, and it is hard to realize that she was ever a victim of such a long period of suffer

ing. "They who are in health need not the physician, but they that are sick." (St. Luk. v.; 31. St. Matt. ix., 12. St. Our Blessed Lady certainly must be pleased at her client's simplicity and confidence, which, with the united petitions of the many fervent souls in the convents, at the hospital and at the Christian Scientists reject the use of Smyllum Orphanage, moved her to in-tercede with her Divine Son, with the happy result herein described. It would be a happy sequel to this favor granted to a child of Philadelphia if the Daughters of St. Teresa were invited to found a convent in her native city and the humble recipient of so signal a proof of special benediction, which effects in her locality. should have its were to be included to mingle her prayer of thanksgiving and supplicaions for the "Quaker City.

NOVEMBER 2, 1901.

Secred Heart Roview. THE TRUTH ABOUT THE CATHO. LIC CHURCH

BY A PROTESTANT THEOLOGIAN. CLXI.

LIAI. I have often referred to a paper pub-lished in Spanish America by a great American denomination. This paper, not caring for certain reasons to call it its own Spanish name, I still style Champion, which to any one who knows the name will not obscurely sugst it. It comes to me regularly, and gest it. It could be under the description of the doctrinal markable summary of the doctrinal unity of Protestantism, as the editors

conceive it. This exposition of Protestant unity is given in two parts. The first part, expressing that which all Protestants expressing that which all Protestants agree in accepting, consists of seven articles. The second part, giving that which all Protestants agree in reject-ing, consists of ten articles, indefinitely publications are at content.

ing, consists of ten articles, indennitely multiplied by an *et celera*. The articles of the positive and also those of the negative part are separated from each other by semicolons, but for the sake of remarking on each, I take the sake of remarking of each, I take them apart, leaving each one unaltered. A summary of this kind is something which it is impossible to argue with, for if I show that many Protestants reject this or that article that should be accepted, or look not unkindly on this or that article that should be rejected, or that article that should be rejected, the editors have but to say that such people may be Protestants in name, but not in fact. Editorial infallibility is invulnerable. All that I can essay to fides sola not in fact. Editorial intallibility is invulnerable. All that I can essay to do is to show that these persons who go at cross purposes with the editors are Protestants in the common acceptation, as being members, often ministers, of Protestant Churches, and that The as being members, oten ministers, or Protestant Churches, and that The Champion is not the supreme court of justifica appeal for the Protestant world. Hower, I no not include those Anglicans this roo who reject the name Protestant, and who reject the name Processant, and St. Jan abhor the Reformation. For instance, Hiswarn I should not quote from Lord Halifax, He own

or Dr. Morgan Dix. I do not know that I ought to in-love. elude Unitarians, for, as a Unitarian the one minister remarks, they have not really and the minister remarks, they have not rearly and th succeeded in 'obtaining recognition as Christians, and indeed many of them have begun to tire of calling them-selves so. I therefore shall include none as Protestants who do not render etsight diving worship to the glorified strictly divine worship to the glorified the Re

Cathol How about those articles which all Protestants accept or reject, but which And all Catholics likewise accept, or reject? I think I have found some of both kinds P. S nary, a this summary. If so, these can not e called specifically Protestant artirepres and A cles, any more than the existence of God, or the doctrine of the Trinity. the sa For the doctrine of the Frinty. Protestantism doubtless expresses a common tendency, and way of looking at things, but an English Bishop has lately said that he cannot so define it as own 1 dictin

to speak of "the Protestant religion." He therefore objected to altering the Royal Declaration in such a way as to the Sovereign profess his adherence to so very undefinable a thing. 1. Articles which all Protestants are

First supposed to accept. (1) Salvation by faith. The trouble with this is, that all Catholics believe in salvation by faith no less. They hold festi dear faith, as the Council of Trent declares, to be the beginning of human salvation, the root and ground of justification. They hold that no one can see God in he without believing in Him and without Alle believing everything authentically shown to them as declared by Him.

Ah, but the editors will say, Catholics do not believe in salvation by faith Nor have the editors said that they themselves did. They have folwed the prudent reserve of St. Paul, rather than the impudence of Luther, who puts in a sola for which Paul has no occasion. This choice of the apostolic model is much to their credit, and they must not now be suffered to face

and they must not now be suffered to have spoil it by putting the name of Martin in the place of Paul. ants generally (excepting some antinomian schools) reject and abhor the doctrine of justification by faith alone in the authentic sense of Luther and in the authentic sense of Luther and of original Lutheranism. Most of them do not believe, with Luther, that faith justifies before love. Show them but a moment in which a man has faith but here there and there are the effect. but has not love, and they would allow, if left to themselves, that he is not yet justified. If he should die in that moment, would he go to heaven? Still less would they own, with Luther, that faith justifies without love, that is, as the climax of ante and sine plainly shows to be meant, without love for days, or weeks, or months, or years. A century after Luther, George Calixtus, anxious as he was to minimize difences, was obliged to own that Lutheranism does not absolutely require love or good works for justification, in life or in death. Now ask nine Pro-testants of to-day out of ten, or rather ninety-nine out of a hundred, whether they believe this, and they will indigwhether nantly inquire whether you take them for heathen. Natural reason and religion, if not perseveringly manipulated, show that in this point they will pre-vail over a million Luthers. The editors of The Champion certainly will own that John Wesley was a genuine Protestant and a very eminent one. Yet read, in his journal, how he much repeatedly flings out, with as venom as so very amiable a man can summon up (he hardly knows how to show venom except against Queen Eliz over in invective over Luthers lianism." Luther, Lutheranism solifidianism.' Count Zinzendorf, Moravianism, almost every Protestant thing in Germany (and abundance in England) is in Wes by the taint of ley's view poi "faith alone." s view poisoned "faith alone." Luther's famous com-mentary on the Galatians is to Wesley "that dangerous treatise," purely from its "solifidianism." He sometimes its "solifidianism." uses "faith alone" himself, but evidently not in Luther's sense. Richard Baxter will hardly be denied to be one of the great lights of Protestant theology. Yet Baxter, having deeply pon-dered the Catholic and the Calvinistic octrine of justification (I do not know thinks of the Lutheran) what he clares that it seems to him that the differently de

ference is m reality of id It appears cept salvatio lics accept i hor justifica er's sense, l ley's million

ants general not therefo doctrine of be breaking Lately, in presbytery installation who went essential d tion and heterodoxy

podes of L rather star that such J tenberg lo favorably stalled h Champion ians are no work to he

article. Howeve Reformati justificati Wesley a not. If ders hims that mor heartily a here hav

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St. Jan

the Turkish Sultan. He is always endeavoring to get out of his liabilities by fying news was given to the Holy intrigues, but when he is brought to Father by Mgr. Altmayer, Archbishop task he yields to the necessities of his of Bagdad and Delegate Apostolic of position most unwillingly. At the present time he is badly in need of money to pay the salaries of his officials, and he would not expect to be given more credit by wise money lenders, if he refused obstinately to pay debts long since incurred. This consideration has undoubtedly contributed toward bringing the Sultan to terms on the present occasion.

MORMONISM IN JAPAN.

The Mormons have turned their attention to Japan as a suitable field for missionary labor, and one of their missionaries, Heber J. Grant, who is now at Yokohama, has issued a manifesto to the people of the flowery empire from which the Springfield Republican gives the following extract : sent to them.

"By His authority we turn the divine key which opens the kingdom of heaven to the inhabitants of Japan. We say to them all : 'come to the light which has been shed forth from the sun of righteousness! We offer you bless ings that are beyond price. We bring you the truth in all its effulgence, direct from the great Luminary of the day,

According to the Republican, this is of one hundred and thirty houses, had made this request. Besides these, the first effort of the Mormons to invade twenty-two villages in Van and neighthe Eastern missionary field. And what boring districts had already become reception are the Mormon missionaries Catholic, the Greek priests becoming likely to meet with from the Japanese? converts along with their flocks, the

Recently the divers Protestant bodies total population thus returning to the agreed to a species of compromise one fold being two thousand four hunwhereby they determined to pose before the Japanese as one Church, under the dred souls. In the district of Giver there were also numerous conversions name of "The Evangelical Church." raising the Catholic population to six The Mormon invasion of the field will spoil this game, as "The Evangelics1 hundred and ninety seven, and the Baz Church" will searcely go so far as to fra- tribe were asking to be received into ternize with the followers of Joe Smith the Catholie Church. In Persia, numerous Armenian settle-America as being a non-Christian sect. ments are also returning to the Church It will be now seen, in spite of all and asking for priests. Among the ate persons and corporations 9,639. whom they denounce so roundly in

eord with the usual procedure of siderable number of these schismatics. poor curates need not apply for so de-Only a couple of years ago the gratisirable a rectory. Here it may be asked, does not the law forbid simony in this form ? And Mesopotamia and Asia Minor, that fifty thousand Nestorian schismatics of that country had become Catholies, and with them, thirty thousand Gregorian Armenians. Since that time numerous other settlements of the so-called Orthodox Greek Church throughout the Turkish Empire have asked for priests to instruct them in the Catholic faith and to administer the sacraments to them. All these have uniformly ex-

to be admitted to the unity of the Cath-

olic Church. The day before this let-

ter was written Casem Oglu, a village

as the advertisement is certainly simoniacal, must it not be said that the scandal is merely the fault of the individual who put in the advertisement, the authorities of the Church not being responsible for it?

To answer these questions, it is necssary to explain that the advowson is not the benefice itself, but the right of presentation to a benefice. Thus Dr. E. B. Rouse, the advertiser in the present instance, possesses the right, or acts as agent for some one who has the pressed their belief that the Pope is right to present a candidate for the rectruly by divine appointment the head torship in question. He sells this right of the universal Church of Christ. for \$6,250,or approximately for two and Cæsarea appears to be one of the one third years' income, whereupon the centres of this movement. So far as clergyman making the purchase presents the Turkish Empire is concerned, many himself for the living, and must be apof the inhabitants of this city having pointed thereto. In some cases, this applied to the Holy Father within the appointment is made altogether indepast year, a petition for priests to be pendently of the Bishop, and in others,

the Bishop must make the appointment Father Galland, a missionary of the unless there be some canonical or legal Dominican order, writing to the direccause on account of which the proprietor of Oriental schools at Rome, stated a tor of the advowson is incapable of being few weeks ago that not a week passes without some Armenian village asking appointed.

It is not easy to distinguish a substantial difference between this form of purchasing a living, and a direct paynent for appointment, but the law forbidding the direct purchase, does not touch the purchase of an advowson, and nearly all the livings in England are subject to being trafficked for in this way. We have not at hand the exact figures showing the number and patronage of benefices in the Church of England at the most recent dates, but the figures of the year 1870 may be taken as approximately correct, on allowing a proportionate increase according to

the increase of population. The number of benefices in 1870 v 13,107 : of these the crown had the adnedicines; but the Bible says: "The fruits (of the trees) shall be for

food, and the leaves thereof for medi-cine." (Ezecha xlviii., 12.) It is notorious that hundreds of per-

Mr. Spaulding takes good care not to

With such passages of Scripture be-

As a matter of course, Mr. Spaulding

and sickness also do not exist.

all sin."

(1 St. John i., 7.)

ons were allowed by Christian Scientists to die without medical attendance or the use of proper medicines; and this has happened frequently when medical men have stated that the cases were within the power of medicine to heal.

It is, of course, difficult to say that in any particular instance the persons

would have been cured by the use of medicine, but investigations have been made which show that the percentage of deaths from disease is much higher under Christian Scientist treatment than under medical care. The contrary would be the case if Christian Scientism were true. In fine, we would ask again, what we have asked already, and to which Mr. Spaulding gives no reply : How is it that Mrs. Eddy, Dr. Workman, Mr. McCrackan, and Mr. Spaulding claim to cure sin and sickness, if these have no existence?

The Living Faith

Long centuries have come and gone The world has plunged forward through many revolutions. Almost all things changed. Time moves, but eternity stands still, and thus amid perpetual change the faith, which is the representative of eternity on earth, remains and is at rest, and its unchange ableness is our repose. The Bethlehem article he desired us to publish was that night has never passed away. It lives not only in the memory of faith, but in faith's actual realities as well. from Dr. Workman's pen, but it is right for us to make the correction he de-It lives a real, unbroken, unsuspended life, not in history only or in art, or in sires. It makes little difference, howpoetry or even in the energetic worship and hearts of the faithful reality

ever, as to the nature of so-called 'Christian Science'' whether the letter was the work of Dr. Workman or Mr. of the Blessed Sacrament. Round the Tabernacle, which is our abiding Beth-McCrackan. We did not deem it neceslehem, goes on the same world of sary to publish it, as it conveyed nothtiful devotion which surrounded the ing new in the way of instruction or newborn Babe.

J. EDWARDS.

Fifth of November.

Londen (Eng.) small shops, we learn, are already getting in great supplies of squibs and crackers for the great Guy Day. And a few people, ignor Fawkes ant of history, will celebrate the anniversary with fireworks and fanaticism We commend to their notice a reply which Bishop Cowie of Auckland, New Zealand, has recently sent to the local Orange Lodge which asked nim to preach the Guy Fawkes sermon. His Lordship courteously declines, saying that he has no reason to think that the Catholics of Auckland are less loyal than other portions of the population. feels that Under the circumstances he Christian charity demands of British subjects to discontinue the public commemoration of the Gunpowder Plot, freedom of conscience and the general liberty of the subject being as secure in New Zealand as anywhere else in the

world. We trust the recipients of the letter will take its contents to heart. Bigotry, narrow-mindedness, cursing and raving have no part in the Gospel of Jesus Christ. What Our Lord incul-cates is love of God and charity towards man. And no religion is served in the long run by appeals to methods which violate the primary precept of fraternal charity. Orangiesm is hate.

If an action of our neighbor ninety-nine dark sides and only one bright side, look upon the bright side. -St. Francis de Sales.

NOVEMBER 2, 1901.

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

BY A PROTESTANT THEOLOGIAN.

CLXI. I have often referred to a paper pub-lished in Spanish America by a great American denomination. This paper, not caring for certain reasons to call it by its own Spanish name, I still style The Champion, which to any one who Champion, which to any one who ws the name will not obscurely sugknows the t it. It comes to me regularly, and gest it. It comes my last copy, I find a re-looking over my last copy, I find a remarkable, summary of the doctrinal unity of Protestantism, as the editors conceive it. This exposition of Protestant unity

is given in two parts. The first part, expressing that which all Protestants expressing that which all Protestants agree in accepting, consists of seven articles. The second part, giving that which all Protestants agree in reject-ing, consists of ten articles, indefinitely expressing that multiplied by an *et cetera*. The articles of the positive and also

those of the negative part are separated from each other by semicolons, but for the sake of remarking on each, I take them apart, leaving each one unaltered. A summary of this kind is something which it is impossible to argue with, h it is impossible to argue with, I show that many Protestants reject this or that article that should be accepted, or look not unkindly on this or that article that should be rejected, the editors have but to say that such people may be Protestants in name, but not in fact. Editorial infallibility is not in fact. Editorial infallibility is invulnerable. All that I can essay to do is to show that these persons who go at cross purposes with the editors are Protestants in the common acceptation, as being members, often ministers, of Pertostant. Churches, and that Who as being members, often ministers, of Protestant Churches, and that The Champion is not the supreme court of appeal for the Protestant world. Howr, I no not include those Anglican who reject the name Protestant, and abor the Reformation. For instance, I should not quote from Lord Halifax,

or Dr. Morgan Dix. I do not know that I ought to inelude Unitarians, for, as a Unitarian minister remarks, they have not really number remarks they have have been as succeeded in obtaining recognition as Christians, and indeed many of them have begun to tire of calling themso. I therefore shall include Protestants who do not render none as strictly divine worship to the glorified

How about those articles which all Protestants accept or reject, but which all Catholics likewise accept, or reject ? I think I have found some of both kinds in this summary. If so, these can not be called specifically Protestant articles, any more than the existence of God, or the doctrine of the Trinity.

God, or the doctrine of the Frinty. Protestantism doubtless expresses a common tendency, and way of looking at things, but an English Bishop has lately said that he cannot so define it as to speak of "the Protestant religion." He therefore objected to altering the Royal Declaration in such a way as to the Sovereign profess his adherence to so very undefinable a thing. 1. Articles which all Protestants are

supposed to accept. (1) Salvation by faith. The trouble with this is, that all Catholics believe in salvation by faith no less. They hold faith, as the Council of Trent declares, to be the beginning of human salvation, the root and ground of justification. They hold that no one can see God without believing in Him and without believing everything authentically shown to them as declared by Him.

Ah, but the editors will say, Catholies do not believe in salvation by faith Nor have the editors said that they themselves did. They have fol-lowed the prudent reserve of St. Paul, rather than the impudence of Luther, who puts in a sola for which Paul has found no occasion. This choice of the apostolic model is much to their credit, and they must not now be suffered to spoil it by putting the name of Martin deare the meriful: for they shall obtain spoil it by putting th in the place of Paul.

The Duty of Right Living. ference is more in the turn than in the reality of ideas. Father Elliot, of the Paulist Fathers, It appears, then, that Protestants ac-cept salvation by faith, but that Cathocently uttered a profound truth when said : "The duty of a Catholic is he said :

lics accept it too, and that Catholics ab-hor justification by faith alone, in Luthnot confined to making converts outright. Another work exists in removing bitter-ness, setting aside delusions, overcom-ing prejudices. If you can not make er's sense, but that Wesley, and Wes ley's millions of followers, and Protest-ants generally, abhor it equally. I can not therefore find here a distinctive of your Protestant neighbors by the sincerity of your own life you can at least make good-natured Protestdoctrine of Protestantism. We seem to be breaking down at the very outset. tants of them." It wo ways to remember this. It would be well al-Lately, in Cleveland, I notice, the presbytery examined a candidate for installation (he was already ordained)

Opened the Courts With Mass.

installation (he was already ordained) who went so far that he denied any essential difference between justifica-tion and sanctification. Here was heterodoxy indeed, but the direct anti-podes of Luther. The presbytery was rather startled, but it seemed to think with the direct second to the with In the city of Quebec recently all the members of the bench and bar, together with the sheriff, the high constable, the criers of the courts and all the the criers of the courts and all the officials in any way connected with the administration of justice assembled in the Court House at the close of the summer law vacation; the lawyers donned their gowns, the judges, sheriff and others their robes of office, and all walked in procession through the streets that such pointblank opposition to Wittenberg looseness of living was to be favorably regarded, and I believe it installed him. So then, unless The Champion will say that the Presbyterand others their robes of once, and my walked in procession through the streets of the city to the Basilica, where the Mass of the Holy Ghost was solemnly sung prior to the re-opening of the courts. The procession of the officers of ians are not Protestants, it finds it hard work to hold fast to its prime distinctive

article. However, some bold champions of the Reformation may say, We believe in justification by faith alone, whether Wesley and Baxter and St. Paul do or the law was impressive and edifying. It speaks well for the reign of justice in wesley and baxter and St. Fail do of not. If a sinful man entirely surren-ders himself to God's goodness, he is in that moment justified. I freely and heartily admit it. Surely, however, we Quebec.

Genuflections in Episcopal Churches.

An "Anglican Catholic" writes sta- are indissolubly united. here have not faith alone. We have here, blended not conjoined in one act, ing that the New York genuflection has become very common in the Episcopal Church, so much so that Protestants here, blended not conjoined in one acc, faith love, holiness, and, only waiting opportunity to realize themselves, an abundance of good works. Here is no fides sola, and nuda, but faith with all her glorious train. It is St. Paul 's' look with awe to see the ever-increas-ing tendency of Episcopalians toward Catholicity. " genuflection" means availing faith, working—or made oper-ative—by love." It is the faith at the Council of Trent, " the beginning of

bowing ; when a person enters a pew in a church he bows the knee at the altar, a church he bows the knee at the altar, as our Saviour is always present there. The cross on the altar only signifies the suffering of our Lord, and ignorant Protestants may know once and for all that we do not bow to the "brazen"

this root may prove abortive. So does St. James. So does the Saviour, as Hiswarnings show. Nay, so does Luther. cross, as they term it. It is to be hoped that Protestants study He owns, and urges, that there may be hurch history where they will find sufficient warrant for "genuflection." It is to the devout soul an outward form It ove. The difference between him on the one hand, and Christ, James, John whereby we express our love for our and the Council on the other, is that these maintain that such a faith leads to Saviour.

A Few Maxima of Cardinal Manning.

leads to life. Later Protestantism, to its honor, has in this vital particular forsaken Wittenberg, and joined with Let us beware how we give much care or thought to anything but perfecting of our hidden life. What else is worth living for ? What else the Redeemer, the apostles, and the Catholic Church. shall endure at Christ's coming ? Let us live ever waiting for that hour

If crosses, or contradictions, or troubles come do not murmur or chafe P. S. Dr. Hitchcock, of Union Seminary, once said to a great assembly of representative Protestants of Europe against them. Take them calmly, and

against them. Takefully, accept them thankfully. St. Gertrude once heard these words in vision: "My child, there are many more saved than thou thinkest for. I condemn no one who does not willfully and America : You say you expect to be saved by faith. The Catholics say the same. How, then, can you refuse to own them for your brethren? The assembly remained silent, not contra-dicting but unbeguly not contraresist My grace. dicting, but unhappily not responding.

full of potent virtues. It is a sort of discipline, the ascetic rule of God's providence. They that are Poverty poor are already and unconsciously under a discipline of humility and self-denial. The month of November comes in, this year, on a Friday ; consequently, the great feast of All Saints falls on the

Miss Dana's Charity.

First Friday, which adds a special beauty to one of the most beautiful of all Miss Charlotte Dana, whose death is recorded, did not quite equal her father in longevity, but had far outfestivals in the Church's calender. How dear to the Heart of our Blessed Lord lived her more distinguished brother, the suthor of "Two Years Before the are the saints who have toiled heroically are the saints who have concerned an endowed of the first of the saint In her the natural conservat-the Danas took her back to Mast." States and the banks took her back to cathel cism, while her father and brothers remained High Churchmen of She was full happy the Auglican communion. She was full of charitable thought, and I remember precious blood redeemed them,—the Heart of Him to Whom this century is her as one of those good women who in 1866-67 aided in the foundation of the dedicated, and for Whose sake we ought Massachusetts Infant Asylum—the first important charity of Boston in dedicated, and for Whose sake we ought to strive to become saints here! But how can we dream of ever becoming saints, so frail and imperfect as we know we are? How hope to tread—we stainwhich Catholics and Protestants worked together, and which served the State as a model for the preservation of life add is much to their creat, ust not now be suffered to utting the name of Martin of Paul. it is certain that Protest-ity (excenting, some semiin motherless infants, now so well es-

THE CATHOLIC RECORD.

IC RECORD. among men except that of good men and bad men. The Catholie Church, added Mr. Caine, was the Church of the poor. That ought to be its honor and pride. The Christian Church this democracy. The Christian democracy. The Christian democracy movement the relations of races, and the churches could not afford to let it slip away. The Christian Church that cast in its encyclicals on Christian democracy. The Christian democracy movement the relations of races, and the churches could not afford to let it slip away. The Christian democracy movement the relations of races, and the churches could not afford to let it slip away. The Christian democracy movement could not afford to let it slip away. The Christian democracy movement the relations of races, and the churches could not afford to let it slip away. The Christian democracy movement could not afford to let it slip away. The Christian democracy movement could not afford to let it slip away. The Christian democracy movement the relations of races, and the churches could not afford to let it slip away. The Christian church that cast in it and free. Subst with the rich and great against the poor and lowly. Mr. Caine said, was a church the rich said. among men except can be get bad men. The Catholie Church, added Mr. Caine, was the Church of the poor. That ought to be its honor and pride. The Pope saw this clearly; hence his encyclicals on Christian democracy. The Christian democracy movement would revolutionize nations and change the relations of races, and the churches lot with the rich and great against the poor and lowly, Mr. Caine said, was a Church built on the sand.

Reciprocity in Society.

Society, says Cardinal Newman, is like a great planetary system, composed of greater and lesser bodies and held in-tact by mutual and reciprocal forces. The moon, the smallest of the heavenly bodies visible to the naked eye, essential as is the sun to the harmony of essential as is the sun to the narmony of the whole. So, in the composition of society, there are great men, medium men and little men, all necessary to the harmony and perpetuity of the

race. No human life is independent. The day laborer is as necessary as the bank-er, the lawyer, the physician, the eduer, the lawyer, the physician, the cou-cator, the statesman, the author and the minister. The omission of one is the ruin of all. Society is a unit. Agri-culture, manufactures and commerce or indicated by the minod

Humanity is like a great body, with its head at one pole and its feet at the other; its mighty heart on the equator; its great arms stretch from horizon to horizon. Some are its brains, some are its heart, some its lungs, its bones, are its heart, some to funge, its hands, its feet. Touch it where you will and all its parts will respond to that touch. A famine in England is felt in America. War in China is felt in all commerical circles. Financial depression here is felt throughout Europe. When this mutual dependence is ignored, men are We rise to a true conception of the grandeur of human life when we realize that the law of mutual depend-

ence is as true of morals as of physics.

BAD READING.

Books and paper are so accessible in those days of cheap publications, that preservation of the young from the demoralizing influence of immoral fac-tion is a super the second se tion is only to be accomplished by sleeption is only to be accomplished by sleep-less vigliance on the part of their natural guardians. Outside of the Church there nowadays prevails a belief that the general run of young people are capable of taking care of themselves without parental interfer-ong and we think we are perfectly ence, and we think we are perfectly just in saying that nine times out of ten, the children of our non-Catholic neighbors are permitted to devour unmolested almost any and every scrap of printed matter that comes to it is certain that there is too much room for criticism also in that direction.

Christian Education.

The Christian child wants Christ in education. He is the light of the world, and the child cannot be taught the truths of life except through Christ. truths of life except through Christ. He is the Life, on which all true life is to be modelled. Why then force the child to live in an atmosphere where Christ is not? Unsectarianism in education is education without Christ, and no Christian can be fed on such Dead Sea fruit. Put Christ in the education of our Christian children. He is the Mould in which their character should be formed. The child of Nazareth, and not the good pagan, is the model child. The Catholic parent who brings up

his children in the knowledge, love and fear of God, who sees that his children are properly instructed in the mysof the Catholic religion, and thus performs his part towards the pro-pagation of the faith, does a grand work, a noble work, a work for which all the

Like one who does a wrong, I sometimes slip

But on !

olie Times : We are greatly pleased to receive the following letter : "Sir: I have just been received into the besom of the Holy Catholic Church. Lest spring you very kindly published for me a poem entitled, 'On, Let Me In: To day I bee ot you to publish this letter announcing the blessed result of your kind act. "Men I sent you that poet it seemed to me path could be removed; and yell sent it on the strength of that Divine assertion that with God all things are possible. "The beautiful letters-one in particular---which I received in answer to my appeal and the prayers of their Christ like writers induced me to open my heart to a Jesuit priest. I, as well as others, have no hesitation in calling him a sait. To me he has been a saving and owing to his counsels every step of the way, and owing to his counsels every step. "The basid any person read this who is hesitat-been overcome. "Build any person read this who is hesitat-be balaels to his or her reception in the Everlasting Ark of Salvation, I would that dear soil that there is nohing which has power to keep any one ont of it. God can and will overcome every difficulty in answer to earnest prayer. "The path may be thorny and one may lose

power to keep any difficulty in answer to earnest prayer. "The path may be thorny and one may lose friends and advantages-bleased are you lift is so-since at every loss Jesus comes a step nearer ! I have found it so. "To day I am happier and more peaceful than I dreamed it was possible for a morital to be, and in the midst of my new found joy my heart with all its strength implores the Sacred Hearts of Jesus and Mary to bestow their rich-est bleasings on each heart that has sent up one prayer for me. I signed myself 'H. D. be-fore ; I now give my full and new name. "Yours cratefully. "ALICIA MARY WALLACE "

DE PROFUNDIS.

Weep f but tears are week as foam— Wee are ye I woe are we I They but break upon the shore We are ye I woe are we I Wailing, never I nevermore I Ah i the dead i they are so lone, Just a grave, and just a stone, And the memory of a moan.

Pray ! yes. pray, for God is sweet-

O my God ! woe are we Tears will trickie into prayers When we kneel down at this feet— Woe are we ! woe are we ! With our crosses and our cares, He will caim the toriured breast, He will caim the toriured breast. He will calm the tortured breast He will give the troubled rest-And the dead He watcheth best.

-FATHER ABRAM J. RYAN.

THE DUKE AND THE CATHO. LICS

Bishop Legal Beceives's Gracious Acknowledgment from the Duke.

Calgary Herald, Oct. 10. While in Calkary on the occasion of the royal visit, his Lordship, Bishop Legal, presented the following address to the Duke of Cornwall and York :

Bishop's House, St. Albert, Alberta, N. W. T., Canada,

N. W. T., Canada, To His Royal Highness, George Frederic Al bert, Duke of Cornwall and York, Evil of Invercess, Baron of Killarney, P. C., G. C. V. O., Etc.: V. 0., Etc.: May it please your Royal Highness—In the place of the Venerable Bishop of St. Albert, who on account of his great age and infirmi-ties has not been able to come and offer his bomage to your Royal Highness, it is my high privilege as his condjuicor to be here to-day to present you with the tribute of the loyalty and respect and fidelity of all the Catholic clergy of this yast diocese.

The Catholic Church, as it has been jusiy The Catholic Church, as it has been jusiy Sold, is the great school of respect I treaches sold, is the great school of respect is due to those who always indiced that respect is due to those who always indiced that respect is due to the school are the depositaries of authority, because all are the depositaries of authority characteristic lawful authority comes from God For this lawful authority comes for the minds and The Catholic Church, as it has been justly

5

ADDRESS AND PRESENTATION.

Like one who does a wrong, I sometimes ship away Near to the altar my God, to kneel and pray, Hefore His Presence to adoring how at least-Though I may not partake of that Celesual Feast For arms are round me clasped to keep me in the cold, But on ! yedo not know, ye sons and daughters But on ! yedo not know, ye sons and daughters

And Yold.
But on ! vodo not know, ye sons and daughters
But on ! vodo not know, ye sons and daughters
But on ! vodo not know, ye sons and daughters
Of our most Holy Church, that cne is seeking rest.
I therefore pen these lines that some dear heart of love
Bobve, and ye end gratitude for you. We wish to assure to above, and ye healf one ardent prayer in the church is valued and appreciated by us in the church is valued and appreciated by us ompetent as you are is no ordinary privilege, it is something more than that, and we have in the last issue of the London Cath-olic Times :
We are greatly pleased to receive the following letter : "Sir: I have just been received into the bosom of the Holy Catholic Church. Last bosom of the Holy Catholic Church. Last bosom of the Holy Catholic Church. Last
But boso of the Holy Catholic Church. Last
But and the biosing the correlated in the asy of an hastered on the among choir members been shattered on the among choir members been shattered on the among choir members been shattered on the among choir analtarity. You have retained the respect and admiristion of all, by your true awful rock of harding the exercise of these Christian demeanor, during the exercise of these saved duties. The words of Our Blessed Lord: "My house is a house of prayer" have always been remembered by you; and your ever lively faith has influenced those under your direction during the week-day recitais not to say during the time of the most sacred devo-tions.

direction during the week day recitals not to say during the time of the most sacred devo-tions. The tas assure you then, dear Julia, that it is now trust and prayer, that when your last four trust and prayer, that when your last now that can be assured the sacred form the realized, that never did you descend from the realized, that never did you descend from the sour trust of the sacred form the realized, that never did you descend from the sour trust of the depths of nothingness to a spiritual bouquet which shell reader your soul eternally more and more like unto the sacred Him Who by his awful dat had called be the mirror of his eternai glory, and a parti-for ever more to send forth those heavenly eachoes through the boundless heights of anighty. Bigned on behalf of congregation, choir and so kind as to accept this small tangible proof of S. Marin's church. D. F. KEING Miss Schneidor, in the course of a graceful with no less pleasure than surprise. She ap-with no less pleasure than surprise. She ap-with no less pleasure than surprise. She ap-proted the good will that had accusted all those who had contributed to do her this kind to the most agreeable nature, the choir men-protender the good will the had her actusted all those who had contributed to do her this kind to the most agreeable nature, the choir men-protender the good will the had her actusted all the of the most agreeable nature, the choir the ings. Finally, with her gratitude and ap-titude and always been so considerate of her the ings. Finally, with her gratitude and hap-brayton Advocate, Oct 24, 1901.

THE ANGEL REAPERS.

11. A light of pallid gold is on the plain : I gee a vision solemaly unrolled. A blaze of beauty, dazzing to behold, Tho world is ripe to harvest-yea, Thy reign, O Blessed Jeaus, Lamb for sinners slain, I's taking on its splendors multifold. Great angels swing their scimitars of gold In ftery flashes o'er the billowy grain.

Before their sudden flight and lighting stroke The windrows run. The holy reapers smile. "Fair is Thy gathered grain. O Lord !" they

cry. Fair are the souls that love Thee, free of guile, Whose blessed prayers, like sweetest incense

smoke. Have fitted them for garners of the sky !" -Caroline D. Swan, in Donahot's Magazine.

OBITUARY.

MR, JEREMIAH J. MCCARTHY, CHICAGO.

MR. JEREMIAH J. MCCARTHY, CHICAGO. Seldom are we called upon to record the de-mise and sudden termination of such a pro-mising and successful career as that of Mr. McCarthy of Chicago. II, son of the late John McCarthy of the G. T. R. service of this city, whose death occurred on Saturday evening the 19th of October at his home in Chicago. Deceased had been ill several months, during which time he was attended by the most skilled pictures and not until a few days previous to his death was his condition con-sidered critical, however his spiritual adviser was a constant attendant at his bedisde and administered to his ever-patient penitent all the consolation of a happy death promised a

administered of a happy death product the corsolation of a happy death product well spent life. Mr. McCarthy was born in London, and after his school days obtained a position on the Grand Trunk here, where his keen business ability in railroad affairs keen housiness ability in railroad affairs he rose from one responsible position loanother and at the time of his death he was the trusted and at the time of his death he was the trusted officer of the West shore Railway being Gen et al Passenger Agent over their road from et al Passenger Agent over their road from offleer of the West shore Railway being Gen eral Passenger Agent over their road from Detroit to San Francisco. The bayes a host of sorrowing friends botter the United States and Casada and his offl. The United States and Casada and his offl. The United States and Casada and his offl. The is survived by five sisters and five of the lis survived by McDonald of this drive Mrs. Edward McDonald and Miss Keile McCarthy, John. Robert and Thomas of Chicago. Edward of the Chicago and Grand Trunk Railroad and Charles of Columbus. Ohio The remains, the 22nd ult, by a special train kindly picture at the disposal of the ba-reaved family. The funeral which took place from his sister one, where upwards of forty re-presentative one, where upwards of forty re-presentative and when took place from his sister which Rev. Father Egan of their sister which Rev. Father Egan for hear after which Rev. Father Egan for degrame was celebrated in St. Piters Cashedra, effer which Rev. Father Egan Mass of Requiem was celebrated in St. Piters Cashedra, effer which Rev. Father Egan the and George Pnemester, Nigary Falls Wass and George Pnemester, Nigary Falls Wiew and George Pnemester, Nigary Falls Wiew and George Pnemester, Nigary Falls whoke, of London. With the exception of one brother, all of the members of the daceased's family were present asket and three feet in width. On tuesday the eastbourded in the methers of the daceased's family were present from a distance. Those from chicago from a distance. John W. Cook, J. H. Jegoe Chicago S. J. Sharp, Tor-onic, A. Allan Montreal, J. D. Hunter, and the side of the daceased is family from a the faile way mint and tassed free out of Mr. McCarby S. J. Sharp, Tor-onic, A. Allan Montreal, J. D. Hunter, and the side and the data from the faile and the factor of J. D. Hunter, and the faile and the factor of J. D. Hunter, and the faile and the profers. J. D. Hunter, and the failes of the s to San Francisco. He leaves a Det

Moreover, it is certain that Protest-ants generally (excepting some semi-antinomian schools) reject and abbri-the doctrine of justification by faith alone in the authentic sense of Luther and of original Lutheranism. Most of them do not believe, with Luther, that faith justifies before love. Show them but a moment in which a man has faith if left to themselves, that he is not yet if left to themselves, that he is not yet but has not love, and they would allow, if left to themselves, that he is not yet justified. If he should die in that moment, would he go to heaven?

Still less would they own, with ather, that faith justifies without love, Luther, that faith justifies that is, as the climax of ante and sine plainly shows to be meant, without love for days, or weeks, or months, or years. A century after Luther, George Calixtus, anxious as he was to minimize difnces, was obliged to own that Lutheranism does not absolutely require love or good works for justification, in life or in death. Now ask nine Pro-testants of to-day out of ten, or rather ninety-nine out of a hundred, whether they believe this, and they will indignantly inquire whether you take them for heathen. Natural reason and religion, if not perseveringly manipulated, show that in this point they will prevail over a million Luthers.

The editors of The Champion certainly will own that John Wesley was a genuine Protestant and a very eminent one. Yet read, in his journal, how he repeatedly flings out, with as much venom as so very amiable a man can summon up (he hardly knows how to show venom except against Queen Elizin invective over Luther's lianism." Luther, Lutheranism, 'solifidianism." Count Zinzendorf, Moravianism, almost every Protestant thing in Germany ally (and abundance in England) is in Wesley's view r "faith alone." view poisoned by the taint of "faith alone." Luther's famous com-mentary on the Galatians is to Wesley "that dangerous treatise," purely from its "solitidianism." He sometimes uses "faith alone" himself, but evi-dently not in Luther's sense. Richard Baxter will hardly be denied to be one of the greet light of Protostant, theo of the great lights of Protestant theoy. Yet Baxter, having deeply pon-red the Catholic and the Calvinistic logy. doctrine of justification (I do not know the thinks of the Lutheran) de-res that it seems to him that the difwhat he

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gentier, more habitual as it were; "it droppeth as the gentle dew from heaven," quiet, unobtrusive, patient, reflecting in its acts our long-suffering, patient, most merciful God. It will be well for

those

Council of Trent, " the beginning of salvation, the ground and the root of

justification." Undoubtedly the Council holds that

faith without love or the works

death, and Luther maintains that it

THE NOVEMBER INTENTION.

high courts that day, as

saints adore that Sacred Heart Who

Andover, Mass.

CHARLES C. STARBUCK.

us to get this idea of Christian mercy very definitely fixed within our minds, and to make the intention, through all and to make the intention, through all this month, a very practical and abid-ing ingredient in our prayers. For Christian mercy will make us most careful in our judgments of others; very earnest, yet very patient, in work-ing for their spiritual good ; very slow ing for their spiritual good ; very stow to use harsh words of our non-Catholic brethren, and equally earnest in our unfailing desire that they may see the light as we see it and ardently follow it, so that we all may be one in the true Church of Christ. It will make us help-ful and pitiful, lovingly and tenderly, towards the poor and suffering our-selves lest we also be tempted." Above all, it will make us merciful and compassionate towards the sinful, as we remember, what this intention must elearly bring home to the prayerful heart, that our own ery in life and death must be, "God be merciful to me, a sinner!" And it will make us remember constantly the dear souls in remember whom this month especito use harsh words of our non-Catholic

remember constantly the dear souls in Purgatory, to whom this month especibelongs.-Sacred Heart Review.

Discourtesy at Home.

Probably one half of the ruleness of youths of this day, that later in life will develop in brutality, is due to the failure of parents to enforce in the family circles the rules of courtesy. The son or daughter who is discourteous to members of the family because of The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be ism of Christ there had been no division

Speak to Our Saviour.

Troubled, anxious soul, needing direction, looking vainly about you, too timid or unwilling to seek counsel, through fear of not being understood or through lear of not being understood or not heeded; poor soul feeling yourself in the midst of eir-eumstances which seem to encompass you like an iron circle gradually nar-rowing and stifling your forces! Per-haps it is a matter on which your tem-poral future depends, and particularly the future of your loyed ones—a cal-

the future of your loved ones—a cal-umny advoitly fabricated, under the weight which you feel yourself crushed by -a religious vocation thwarted by obstacles humanly insurmountable—an impending humiliation which threatens blight your life. Whatever it may blight your also to Jesus on the altar. be, go you also to Jesus on the artan. And taking your soul in your hands, so

of Man, he said his book just published had brought him many protests, both from Catholics and Protestants. both from Catholics and Frocesands He assured his Catholic correspondents that the Pope in his book was not in-tended as a portrait of their present

tended as a portrait of their present honored head. The Pope in his story was a purely imaginary being. As one who belonged to "the big church outside of the churches," Mr. Caine said, he couldn't but regret the bitterness which divided the churches of the people as the most un-Christian-like thing connected with Christianity. The Christianity of Christ was, above The Christianity of Christ was, above all else, Catholic, and in the Catholic-

sid, is the great school of respect 1 treatment is particulation of the faith, does a grand work, a work for which all the gold of earth could not recompass him the depositation of a great of the school of respect 1 due to have with a gold of earth could not recompass him the depositation of a great school of respect 1 due to have with a gold of earth could not recompass him the school of respect 1 due to have were school of the school of the school of respect 1 due to have were school of respect 1 due to have were school of the school of th

of a personal kind is given). I am

therefore excluded from all the bless-

contession of ratin. If it were only a "(3gd) Artnur Bidde question of renouncing fortune or per-sonal earthly happiness, I feel I would gladly sacrifice all to follow the dictates of my correctioned. But there a reason

One of the faculty of the University of Otta wa has stated that Rev. Dr. Constantineau, rector of the University, had tendered his

Melville, Toronto; G. Phemester, Nugara Falls, and L. Drago Baffalo. R. I. P. MRS. CHARLES PETERS, QUEDEC. Ny pring on four score years of age, the good Mr. Charles Peters, was called to her reward at the residence was called to her reward McGreery, Turce Rivers Que, on the 21st Oc-bid of the score years of age, the good congregation in her daughter, Mrs. Charles McGreery, Turce Rivers Que, on the 21st Oc-bid of the score years of age, the good congregation in her naily e city of Quebec. In the early days of that noble institution—St. Fisther McGauran, who died in Goderich nigh which now graces the Grande Allee was in ex-sistence. Mrs. Peters was amongst the most score the workers at buzars and other means of which use the High Mass in St. Patrick's church, interred alongside him who had been selied away from her some thirty-five years age in the family in the St. Charles cemetary, and a number of grande children, as well ag many old time friends to pray God to have mercy on her soul. R. 1, P.

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Their condi-tion has long attracted the attention of will make ample preparation. Insurance robs death of its sting, FINE ASSORTMENT OF IMPORTED A FINE ASSORTMENT OF IMPORTED observable of the Sacred Heart of Jeug, the Sacred Heart of Mary, and The Holy Fan-bing, can be procured at the CarHoLic Recom-Office. 25 cents each. Larger size of the Sacred Heart of Jeuga and of the Sacred Heart of Mary, 50 cents each. the benevolent, and many schemes have been devised to render their burden and brings happiness and contentment Perhaps their chiefest afduring life. less heavy. Perhaps their chnerest ar-fliction is that they are driven in upon themselves and left dependent on others If you are looking for a strong and NORTH THE CURISTIAN FATHER, price, 35 T cents(cloth): The Christian Mother (cloth, 55 cents; Thoughts on the Sacred Heart, archbishop Walsh (cloth). 40 cents; Catholic Bellef (saper), 25 cents, cloth (strongly bound) 50 cents. 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This rend-ers the character far more legible and, moreover, lends itself easily to writing. Though the system was invented by WM. MCCABE, F.I.A., L. GOLDMAN, A.I.A., Managing Director. Secretary. Dider by return mail. PICTORIAL LIVES OF THE SAINTS and the CATHCLIO NERCED for one year for 30. I.catains Reflections for Every Bay in the Yash. The book is complete from "Huslar's lives and other approved sources. Edited by John G.mary Shea, LLD. With a beshifts! fructiones of the Holy Family and tearly 100 ther illustrations, elegantly bound is airr cloth. Soft WHEN DEATH CALLS Though the system was invented by Catholics, in a Catholic country, the Catholics of the United States have Leo Grindon when lecturer at the Leo Grindon when lecturer at the Royal School of Medicine, in Manches-ter, wrote: "When death is actually about to happen, the fear of it is in a great measure lost. At all events, it is not common, as is well known to the pillows of the dying." Harness made very little use of it. Our Pro-testant brethren have many flourishing institutions which care for the blind, You can make your har-ness as soft as a glova and as tough as wire by using EUREIA A Mar-ness Oil. You can leagthen its ille-makeit inst twice as long as it ordinarily would. and they have made, as is their cus-ton, the best use of the printing press. As far as we are able to learn, the now extending My own experience, now extending over many years, is entirely in harmony with the above authority. To tell the truth, I have always been puzzled at Catholic literature for the blind consists or consisted of an elementary cate-EUREKA

convinced and touched. I appreciated the happiness that I had to be present, and I would willingly that it might be accorded to the entire world to see that evangelical seene. The simplicity of the affair made me comprehend the simplicity which accom-paned the mirrodes worked by Christ an arcade, I perceived a tumuit, a move-ment of the crowd which had gathered, and I approached it. A cordon of bran-cardiers surrounded a slight figure in which we construct the state of the state o which was found a young woman whose features attracted my attention. Her panied the miracles worked by Christ as He passed through the villages of face is long, gaunt and her eyes had a living expression of intensest interest. Her lips moved in a mechanical move-ment and her fingers followed the beads Judea and Galilee. The healed one seemed risen from the tomb and the pilgrims seemed the silent and naive witnesses of the early ages of the

was apparent that she had a cancer or an ulcer of the stomach. "The last night they came to look

for me, believing she was so sick as to be in danger of death. I made an in-

be in danger of death. I made an in-jection of morphine at last to relieve her sufferings, which were enormous, though she bore them with a great hope. A priest took my place at the bedside to administer the extreme un-ction." He had scarce finished speak-ing when a numar circulated in the

ction." He had scarce finished speak-ing when a rumor circulated in the court of the hospital, The young Bel-gian abbe rejoined me to urge me into the hall of St. Camillus and to invite me to remain at the bedside. "You are a journalist, a place will be assigned

are a journalist, a place will be assigned

you through which you will be able to give your readers the miraculous facts

which occur here.

the cure.

I found the young infirmarians who

the of the write data is a stonished very she looked at me as if astonished very much, and inquired if I were not willing the dente myself like her.

to devote myself, like her. I did not have time to respond when

a crowd entered the hall, carrying in

a crowd entered the hall, carrying in triumph the miraculously healed. I found the young woman that I had seen before and the effect which she produced upon me was the same. She seemed illuminated and her ex-pression was of an extraordinacy spir-

pression was of an extraordinacy spir

itual insight. She seemed less nervous and the hand which I took was calm, more calm than all the hour before the Grotto, after

The brancardiers placed her upon her bed and she raised herself at once not wishing to retain that position which she had so long occupied. "No, no," she said, "I wish to hold

myself erect and recite the chaplet.

will say it and you answer." Before commencing she perceived her neighbor in the hall, a poor sick being who regarded her with eyes of envy and is always.

and jcalousy. She fell into the arms of one of the

She left into the arms of one of the others with an emotion which was greater for the persons present. "Do not fear," said the healed one, "your turn will come and I will pray the Virgin that she will cure you." She sat upon the bed and recited ten

She sat upon the bed and recited ten decades of the beads, in which she was

joined by ali those who had come in with

found by all those who had come in with her. There were fully fifty persons in the hall, and I perceived the shadows of those who raised themselves upon the sills of the windows, their shadows

reflecting upon the sky which seemed sombre and contributed to the weird

aspect of the scene. The healed one fell back upon her

couch, where she had suffered so much,

and she prayed for her companions, surrounded by the spectators, who were

convinced and touched.

were now giving to the sick their re were now giving to the sick their re-past of the evening. Ah! How can we describe the devotion of those young ladies who give their lives to the serv-ice of the wretched ! This solicitude

of her chaplet. I broke through the cordon and in-The pilgrims present wondered a Church. quired, "What is your name?" No reaponse; her face is impassable, her lips faltered at the questions, or at while at my comparison and raised an energetic cry of recognition toward our Lady of Lourdes.

her hips failtered at the questions, or at the unknown voices; her ears did not seem to perceive the human accents. I insist, and taking the hand of the miraculously cured, I pressed it with My spirit ceased to pursue its im-My spirit coased to pursue its im-aginative course, and I turned immedi-ately to learning facts which I could obtain for my journal. The sick one of yesterday a no to rost at the advice of the ladies of the hospital upon her bed, and meanwhile there all made prevenhand responded to my pressure but the lips did not move, and always the eyes were fixed upon an imaginary and meanwhile they all made prepara-tions to leave the hall and I started to

To my great regret, we moved near To my great regret, we moved near take these notes: "What is your name ?" "Olympe Nemery." "Olympe Nemery." "Where do you live?" "At Clamart, near Paris." "What age are you ?" "I am twenty-eight years. I was married eight years ago, and one year later I fell sick."

were raised sufficient to start the good work on a firm basis. A few months ago, through the generosity of some Catholic gentlemen, the "Faith of Our Fathers" was printed for the use of the blind, and it is proposed to reproduce other standard books in raised letters as soon as possible .-- Catholic Columbian.

Lord and theirs.

on about them.

increased.

THE PROMINE OF OUR LORD TO MARGARN: MART.

Those "promises" have been so often given that Catholics are really

chism and prayer book. But in 1889, the Catholic Truth Society of San Franthe extraordinary calm, peace and free-dom from anxiety that I have observed 1889. ciseo concluded to produce some Cath-olic books for the blind, and aided by dom from anxiety that I have observed in the dying, even in those who have not been models of virtue, and since it is a subject which has always possessed the energetic efforts of two Catholie young ladies of the city, subscriptions I have a certain fascination for me, were raised sufficient to start the good again and again questioned other priests regarding their experience, which has

in no case differed from my own. Well do I remember proposing this fact as a difficulty to the late Cardinal Manning. Seated one winter's evening in his room, almost roasted by the huge fire before which he was wont to toast the before which he was wont to boast his meager and wasted form and chat-ting upon all kinds of engrossing topics he began to refer to his declining strength and advancing years. This turn in the conversation soon gave the

opportunity I sought for. "do you And get the Cheicest Qualit "How," I asked him, "do you so count for the strange circumstance that when death really comes people seem to feel it so little? It seems to me PURE GOLD that, however good a man may be, the mere notion of failing into the great mere notion of falling into the great unknown and of meeting God face to face and of having one's fate definitely and irrevocably settled for all eternity ought to cause any one on the brink of the grave the most indescribable appre-hension and the most acute anguish." "Well, dear fellow," replied the Cardinal, "the vast majority of persons do undoubtedly die calmly enough, and my explanation is briefly this: So long as God intends a man to live He wisely infases into his soul a certain natural as God intends a man to live He wisely infases into his soul a certain natural dread and horror of death in order that he may be induced to take ordinary care of himself and to guard against danger and needless risks. But when God in-tends a man to die there is no longer any object for such fear. It can serve tends a man to die there is no longer any object for such fear. It can serve no further purpose. What is the result? Well, I take it, God then simply withdraws it." This explanation of the old Cardinal

NOVEM BER 1, 1901.

LECTURES OF FATHER DAMEN'S (S. J.) "The Private Interpretation of he Bible,"" The Catalolic Courch the Only The Dhurch of Ged," "Confession, "The Real Presence," and "Popular, Dilot time Against the Catholic Church." Price 15c. Per dosen, e100.

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PAMILY BIBLE.-FOR THE SEM OF IS avoid to any address - shares in arriage propade - framiy Sible Cargo and initiat, bound is elsth, sil udges, spinning inastra with throughout - and also give arealist may year's subestiption to the Cargobal SSCORD.

FAMILY BIBLE. - THE BOLY BIRLS A MILY BIBLE. - FRE ROLY SIMA Connecting the she observe of the Counter according to the Downe of the Counter Treat branched from the Later Vagate of Treat branched from the Later Vagate of the Counter of the Stars and Stars and Stars and other coltanes to Stars and the Stars and other coltanes to correct of the Stars interest of Stars and correct of the Stars stars of the Stars and the Stars and the Stars of the Stars and the Stars of the Stars and the Stars of the Stars one year's antering the stars one year's antering with a short the Stars book with beind, fit actors from the short thick, show make long, tweirs then with SWALLER SIZE SIELS AND A YEARS

NOVEMBER 2, 1901.

OUR BOYS AND GIRLS. A VOICE FROM PURGATORY. No or kin

CHA

In the year 1865, a young girl aged thirteen, was at school at Mt. St. 's, in Pennsylvania. Her family were not practical Catholics, the mother being dead, and the father, through negligence, had fallen away from the observance of his religion. But in obedience to the wish of his decreased wife, a pious Catholic, he had

observance of non-received to the wish of his deceased wife, a pious Catholic, he had placed his two daughters at the Sisters' boarding school when they were old enough to prepare for their First Com-munion. The children eagerly em-braced all the truths and practices of religion, and were much concerned at the indifference of their father, whom it pretenderly loved. On the occasion of their First Communion he had been equi-present, but playfully put them aside when they ventured to speak to him on

present, but playfully put them as the when they ventured to speak to him on the subject so near their innocent hearts. The good Sisters, who were nuch attached to them because of their much attached to them solid solid much attached to them because of their intelligence, gentleness, and solid traits of character, bade them be patient and pray, for God would surely hear their petition in His own good time.

Alice, the elder, was a frail, delicate child, and when in November diphtheria child, and when it November dipatheria broke out in the village, she was one of the first to succumb. After a tedious illness of two weeks, she was pronounced

the mass of two weeks, she was pronounced envalescent, and her sister once more allowed to visit her, as all fear of infec-tion seemed passed. But that treach-erous and terrible disease which has slain so many thousands, had left its seeds in her system, and Agnes, the younger, was soon seized with the ter-rible malady. Frem the first her con-tinue a pronounced hopeless. Tendition was pronounced hopeless. Ten-derly watched by Alice and the kind infirmarian, the child underwent the greatest sufferings with the most heroic greatest sufferings with the most heroic patience. Five days passed, and though all danger from sufficient was over, blood poisoning had set in, and the physicians announced death near at hand. With astonishing resignation she made her preparations for the end, respiring the secrements of Penance

receiving the sacraments of Penance and the Holy Eucharist with great deand the Holy Edenarist with great de-votion. Before Extreme Unction was to be administered, she called her sister to her bedside, and whispered :

"Only a year ago, dear Alice, if I had died I would not even have known about the beautiful things, the helps that we have to make us die well. O ! it is lovely to be a Catholic when one is

Alice, amid her sobs, responded entirely to her sister's sentiments, and

Darling Agnes, when you go to "Darling Agnes, when you go to Heaven do not forget papa." "I have arranged with the souls in Purgatory for that," she replied, "when I was first taken sick I offered my life as a sacrifice for him, if he would only go

to confession." "And you believe he will go?"

"And you believe he will go?" "I know it. Can you doubt it?" "My dearest, I do not wish to doub it," said her weeping sister, "but i seems so hard to think such a sacrific is needed. "God knows," said the dying girl "perhaps I might have become a work ly woman like Aunt Lizzie. She wa once a pious girl in this very house."

The Sisters and attending priest we The Sisters and attending priest we amazed at hearing such sentiments fro one so young—she was not quite thi teen. After she had been anointe she fell into an unconscious state, fro which she but once aroused herself exclaim "papa," after which she e pired. It was the night of the 24th November, 1855. Far away, in November, 1865. Far away, in Southern city, his whereabouts unkno Southern city, his whereabouts induce to the Sisters, who had thus been able to inform him of the illness of children, the father had just retired rest. He may have been a dream, a coincident the dream, a coincident

let skeptics think so if they willhe always maintained that

lying wide awake, kept so by some plexity of business, when he saw sta-ing by his bedside his daughter Ag

clad only in a white night dress,

face pale, as though from illness, hair dishevelled and a look of sad

"Papa," she cried, " papa, go to

Papa, She erred, papa, go to fession." She spoke but once and appeared as suddenly as she had c but in her wake followed shadowy fo intangible as to substance, but with accord they pairward as they not

in her affectionate eyes.

To my great regret, we may but two the bureau of constatations, but two seconds after I had more Questioning her. I will leave it to men of science to

motion.

6

A CURE AT LOURDES.

The following description of the scenes attending and following the oure at Lourdes on the 8th of Septem-ber of a young woman sflicted with can-cer, from which only the night before the miraculous cure she was in such danger of death that Extreme Unction was administered her, is taken from the Lourdes edition of La Croix, the wide-ly circulated Catholic daily of France. The translation is almost literal, and while to readers of American journals, it might seem that there is much super-

it might seem that there is much super-

It might seem that there is much super-fluous verbiage in the account, it is given as it is that our readers may see something of the style of French journ-alism, which is personal while American journalism is generally impersonal. It is to be noted that the metropolitan papers in this country which have the

is to be noted that the metropolitan papers in this country which have the largest circulations have adopted a style of writing which is in many re-spects an imitation of that of the

French press. In this issue is reproduced a photo-

graph taken on the 8th of September of the procession of the Blessed Sacrament and the incident of the cure of Olympe

Nemery. September 8—Anniversary of the Nativity of the Virgin. Radiant day of consecration, memorable date when there appeared upon earth she who was to bear on her breast the Saviour of the

world. For Lourdes, a day of consecration, when Christianity finds itself repre-sented at the blessed sanctuary by an enormous crowd eager for miracles and

enormous crown edger for infratos inter divine manifestations. After Vespers, which were sung in the Church of the Rosary, the throng was stretched along the railings in front of the church and the Esplanade, where

of the church and the Esplanade, where the procession of the Blossed Sacrament Was to form. Under a beaming sun, beneath a sky which took part in the feast, the sick were ranged according to custom. Before the gaze of all the Blessed Sacrament was carried in procession to bestow upon the unfortunates a bless-ing full of generosity and magnificence. Finally, the procession was ended;

Finally, the procession was ended; e prelate entered the path to the

sanctuary with his cortege and between

sanctuary with his cortege and between two files of worshippers. A mysterious cry was raised among the masses. One minute and it was followed by the unanimous cry of "Long live Our Lady of Lourdes."

The brancardiers resisted the crowd-ing of the pilgrims, and their energetic

resistance permitted the ceremony to proceed in calm and order. As soon as the benediction was given,

the dismissal took place and there reigned the greatest confusion. Groups were formed discussing the event of the

evening. "It is a Belgian. It is a young girl.

She is eighteen years old, etc." The bureau of constatations was sur-

rounded. They wait with the greatest interest. Afterward as I passed under an arcade, I perceived a tunult, a move-

discuss, to analyze. But for me, liter-ally subjugated by that apparition of ally subjugated by that appendiced of the woman who passed, wrapped, as it were, in the supernatural, I wished to see her near at hand, be able to ques-tion at my ease and feel passing in my soul the breath of the truth, contact with a ultrarely manifestation. with a miraculous manifestation. I ran to the hospital of the Seven

Dolors, where I knew they entertained those enred by miracles and the gates of which are always opened to me graei-ously and freely by the Sisters of St. Frai.

I found, I questioned and I had the good fortune to discover a young abbe of the Belgian pilgrimage who favored me and gave me all the following first particulars :

"I can say nothing to you at once," he said to me. "I myself am searching and seeking around and no one knows and seeking ground and to the to the anything; but come with me to the hall of St. Camillas, where there is the bed of that person, and perhaps we will have more opportunity." We are al-ready friends and we go to the halls in quest of information.

Hall of St. Camillus-A group of per-Hall of St. Camillus—A group of per-sons smilingly accosted us. They were young infirmarians, young nurses who guessed the object of our visit. With a charming grace, they recounted many facts and commenced to put mo in pos-session of the details.

care the bed No. 174. As I insisted upon the name of the person a Belgian doctor arrrived in the best of spirits. I remarked his brass-ard and demanded of him : " Doctor, you are well informed, enlighten me. I am interested for the sake of all the readers of Le Croix de Lourdes, and I desire to have a sure source of information

My interlocutor smiled, and he took me by the arm and drawing me aside,

"I did not see that grand event you said "I did not see that grand event you speak of. However I give you what I have. I know the woman slightly. She is a Parisian who joined our pil-grimage at Paris. Always, after the symptoms which I have remarked, it

My interrogatory was menaced by the beseechings of the on-lookers who pushed me from the rear. I had the idea to ask again : "How is it that while you are a Pari-

sian, you became a member of the Bel-gian pilgrimage ?"

sisters live in Balgium and that I yielded to their request that I should

I take leave as I do hear a soft voice do so.'

at my ear : "Do you wish to render one a service ?"

Do you wish a round and behold the young nurse who had so woll received me. "How can I render you a service ? I would willingly oblige you with many. the

"Very well ; you will soon pass the house of the widow, Madame Baratiet, rue Vieille du Temple, 59, the mother of Madame Nemery, and announce to

of madame remove, and announce to her the good news. "The miraculee has requested this and you would be a good messenger. I take the hand which she extends and hasten to propare this article, which is awaited with impatience."

A Saintly Model.

They took care of the young woman who was twenty-eight years of age, who had been married eight years be-fore and who had occupied while in their care the bed No. 174. As Linsisted woman there were the state of the the sale of the source o St. John Francis Regis is a model advanced the Kingdom. When there was a question of winning souls, noth-ing could daunt him. Rebuffs only convinced him of the necessity of great-er efforts. Following the Apostle's advice he labored in season and out of season. Dead to himself and living only for God, he won a multitude of souls to God. If promoters would but infuse God. If promoters would but infuse some of his Apostolic zeal into their some of his Apostolic zeal into their efforts, how great and wonderful would the League soon become. Let nothing rebulf you, let nothing discourage you but keep the interest and work of the League always before you.

PUBLIC OPINION is scrong in favor of Poin-Klitr. For over sixty years the foremost household remedy for cuts braises spraine, and all bowel complaints. Avoid substitutes, there is but one Pain-Killer, Perry Davis, 25c and 50c.

without excuse for ignorance of them. We repeat them, owing to certain recent correspondence. The Very Rev. Dean Lings in "Our Favorite Devohas them as follows : tlons

All the associates of the League of the All the associates of the League of the Sacred Hear's may, with especial reason hope to see realized in their favor the promises which our Lord Jesus Christ made to those who should honor His made to those who should holder the Sacred Heart and try to make it hon-ore by others. The following are the produces in the same words in which they were spoken to Blessed Margaret

Mary: 1. I will give them all the graces necessary to their state in life. 2. I will establish peace in their

3. I will comfort them in all their

Affictions. 4. I will be their secure refuge dur-

1 will be their secure reings dur-ing life and above all in death.
 5. I will bestow a large blessing upon all their undertakings.
 6. Sinners shall find in My Heart

the source and the infinite ocean of mercy

By devotion to My Heart tepid

souls shall grow fervent. 8. Fervent souls shall quickly mount

8. Forvent souls shall quickly mount
8. Forvent souls shall quickly mount
10 high perfection.
9. I will bless every place where a picture of My Heart shall be set up and honored.

10. I will give to priests the gift of 10. I will give to priests the girl of touching the most hardened hearts. 11. Those who promote this devo-tion shall have their names written in My Heart-never to be blotted out. 12. I will grant the grace of final penicence to those who communicate on Evider of nine consecutive the first Friday of nine consecutive months.

TOBACCO, LIQUOR AND DRUGS.

pleased me well and seemed not only to account for the singular phenomenon,

but to set God in a peculiarly amiable and tender light.—Father Vaughan in the Spectator.

TORACCO, LIQUOH AND DRUGS. Dr. McTargart's tobacco remsily removes all desite still the second only requires knowling and second and all desite still the second only requires knowling and second and all desite still the second only requires knowling and second and all all the second and second second and all all the second and second second and all all the second and second second and all all the second and the second second second second second and second second second second second second second second and second second

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accord they whispered as they pa "Go to confession, go to confess "My daughter is dead." he excla arising from his bed and hasteni the telegraph office. The next ing his fears were confirmed. night he went to confession for th time in twenty years, and at the quiem Mass which was celebrat next week in C----for the repose soul, father and daughter toget ceived the Body and Blood of the remained a fervent Catholi his death, which occurred three BARTH'S FORGOTTEN ON Alas! they are numerous, ver erous, those unhappy ones who ory has gradually faded from the of others, and who, far from the

loved them, are passing away venturing to utter a plaint. For ones! Yes, they are numerous were their sad faces to appea us at this moment, we should palled at their number, and thei ful reproach, Why have you forse would rend our hearts with would rend our hearts with Let us not speak of the deadthe happiest. If they are w they cannot suffer by our forge if they have not yet attained of the just, the Church, tha who never forgets, gives them words of comfort and hope. speak of those who still live erhaps, but far, very far learts. Poor forgotten on who loved us so fervently, and hearts this love still lives, h you must feel this neglect and

Fortify the system against diseau ing and enriching the blood—in o take Hood's Sarsaparilla. Are you a sufferer with corns? I a bottle of Holloway's Corn C never been known to fail.

ment !

the Spectator. It is the FARMER's FRIEND, The farmer will fead to Dr. Thomas' Exception of the possan armony for wounds are pained in the body or for afficilities of the resultatory organs and for bous-bald use generating the will not because castle, out, or reliving them where stracked by colds coughs or any kindred allments to which they are subject. There is danger in neglecting a cold. Many who have died of consumption dated their which settled on their inngs, and in a shore they they were bayout the skill of the boss hypotena. Had they used Bickis's And For-mobiles from exposure, followed by a cold which settled on their inngs, and in a shore into they were bayout the skill of the boss hypotena. Had they used Bickis's And For-mobiles of the throat as dungs. _____

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LE SUM OF IS

OUR BOYS AND GIRLS.

A VOICE FROM PURGATORY.

In the year 1865, a young girl aged thirteen, was at school at Mt. St. 's, in Pennsylvania. Her family were not practical Catholics, the mother

munion. The children eagerly em-braced all the truths and practices of religion, and were much concerned at the indifference of their father, whom the indifference of their father, whom they tenderly loved. On the occasion of their First Communion he had been present, but playfully put them aside when they ventured to speak to him on the subject so near their innocent arts. The good Sisters, who were ich attached to them because of their much attached to them because of their intelligence, gentleness, and solid traits of character, bade them be patient and pray, for God would surely hear their petition in His own good time. Alice, the elder, was a frail, delicate child, and when in November diphtheria broke out in the village, she was encoded hearts. child, and when it November dipatheria broke out in the village, she was one of the first to succumb. After a tedious illness of two weeks, she was pronounced illness of two weeks, she was pronounced convalescent, and her sister once more allowed to visit her, as all fear of infee-tion seemed passed. But that treach-erous and terrible disease which has slain so many thousands, had left its seeds in her system, and Agnes, the younger, was soon seized with the ter-rible malady. Frem the first her con-dition was pronounced hopeless. Tendition was pronounced hopeless. Ten-derly watched by Alice and the kind infirmarian, the child underwent the greatest sufferings with the most heroic

and the Holy Particular to the Unction was to be administered, she called her sister to her bedside, and whispered :

"Only a year ago, dear Alice, if I had died I would not even have known about the beautiful things, the helps that we have to make us die well. O ! it is lovely to be a Catholic when one is

dying." Alice, amid her sobs, responded entirely to her sister's sentiments, and

said: "Darling Agnes, when you go to Heaven do not forget papa." "I have arranged with the souls in Purgatory for that," she replied, "when I was first taken sick I offered my life as a sacrifice for him, if he would only go to confession." "And you believe he will go?"

"I know it. Can you doubt it ?" " My dearest, I do not wish to doubt it," said her weeping sister, " but it seems so hard to think such a sacrifice is needed." is needed. "God knows," said the dying girl :

in her affectionate eyes.

ago.

ecuted-this omission being put over against that addition, and both the CHATS WITH YOUNG MEN. No human being ever was sorry for love or kindness shown to others. But there is a bitter remorse in remembered ne-glect of coldness to loved ones who are

"'s, in Pennsylvania. Her family being dead, and the father, through observance of his religion. But in obedience to the wish of his placed his two daughters at the Sisters' boarding school when they were old enough to prepare for their First Com-munion. The children eagerly em-

that keeps aloof from Catholic socie-ties, that takes no personal interest in the welfare of the Church, that mini-the welfare of the church is religion is mizes the principles of his religion, is recreased to the education that has equipped him to be "a leader in the

strife." John Sherman's Letter.

When the late John Sherman was Secretary of State for the United States, a young man, the son of one of Sherman's schoolmates wrote him ask-ing assistance. The writer told Sher-man that he had fallen so low in life these commend to be no chance for him to man that he had failed so found in the there seemed to be no chance for him to get up again and that he was so tired of existence that he longed for death. The following letter that he received its ghost walks, where its phantom Familiars wander in the shadows. The following letter that he received in reply from the secretary put new heart into him, and he is to-day, we learn from the Columbian, a prosperous merchant in New York. He still pre-Familiars wander in the shadows. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of aman's looks us a great purpose, a high determination, a noble principle, an unquenchable enthusiasm. The soul that is full of pure and gener-ons affections fashions the features into serves the statesman's letter. We give

it as follows: "You say that your life has been a failure and that you are thirty years old and ready to die. You say that your friends do not care to speak to you ous affections fashions the features into its own angelic likeness, as the rose by inherent impulse grows in grace, and "Let me tell you that you have ssoms into loveliness.

reached that point in life when a man must see the very best prospects for his future career. You, at thirty, stand firmarian, the endit intervals heroic patience. Five days passed, and though all danger from suffocation was over, blood poisoning had set in, and the physicians announced death near at hand. With astonishing resignation she made her preparations for the end, receiving the sacraments of Penance and the Holy Eucharist with great de-votion. Before Extreme Unction was to be administered, she called her sister

go to work. Go to work at any nonest work, if it only brings you \$1 a day. Then learn to live with that \$1. Pay no more than 10 cents for a meal, and 20 cents for a bed, and save as much of 20 cents for a bed, and save as much of the balance as you can, and with the same intensity as you would save your mother's life. Make the most of your appearance. Do not dress gaudily, but cleanly. Abandon liquor as you would abandon a pestilence, for liquor is the curse that wreeks more lives than all the horrors of the world combined. "If you are a man of brains, as your

a terrible state to be in and an awful calamity. He has lost the divine love. "If you are a man of brains, as your letter leads me to believe you are, wait not until you are in a condition to calamity. He has not the drifte love, But if in addition he has no respect for God, talks slightingly of Him, cracks his jokes about God's Holy Scriptures, makes little of the sacraments and the seek your level, and then seek it with courage and tenacity. It may take time to reach it; it may take years: but you will surely reach it—you will turn from the workingman into the business man, or the professional man, with so much ease that you will marvel at it. But have one ideal, and aim for it. No ship ever reached its port by sailing for a dozen other ports at the same time. seek your level, and then seek it with

pray, let it be reverently and slowly and she is the sole accredited messenger of pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as be-comes children of God. When we speak of holy things, let us do so seriously and with reverence. "PEACE-PARTED." Why Public Masses of Requiem Were Not Sung for the Soul of the Presi. against that addition, and both the builder and the property owner look-ing, for the time, only on that side of the transaction which favors them in-dividually. When the settlement comes, lo, a bill of items longer than Jacob's ladder is brought forth in addi-tion to the sum smalled in the con-

Why Public Masses of Requiem Were Not Sung for the Soul of the Presi-dent McKinley.

THE CATHOLIC RECORD.

FIVE MINUTES' SERMON. Twenty-Third Sunday After Pentecost.

REVERENCE FOR GOD.

Providence Visitor.

The only remedy for these evils, which so often lead to vexatious law-suits, is to specify every intended vari-ation from the contract as carefully as the first arrangement was drawn up; and when this is not done, stick to the contract, though it impels to "such a getting unstairs" as was never seen be-fore. Beray Chips of Thought. Deny self or self's sake. It's mighty seldom that you see In-

before.

bet stray Chips of Thought.
Deny self for self's sake.
It's mighty seldom that you see Industry looking for a job.
One of the freaks of Fortune is to distribute her luck where it is the most
There are as many degrees of happiness as there are choosers of it; luxures is a poor man's hut would be the poverties of a rich man's palace.
Each life has a flower path, where its is phantom
Silent Lares linger in the sunlight, and its ghost walks, where its phantom Jesus'

broke off his official audiences and nearly every Bishop in America went up into his own Cathedral pulpit to ex-press his detestation of the crime that deprived the people of so upright a ruler and to record by a kind of open and official act the sorrow of his own individual See in the presence of such a national loss. If public Masses of Requiem were not celebrated, therefore, intelligent Pro-

If public Masses of Requirem were not celebrated, therefore, intelligent Pro-testants could take it for granted that there must have been some deep, inevit-able reason in the tenets of our creed for the apparent intolerance, and if here

for the apparent intolerance, and if here and there reference was made at all to the omission, it was with no hard im-peachment of our charity. In this we have been somewhat more blessed than our co-religionists of the British Em-pire, who recently suffered much oblo-quy in a not dissimilar case, owing to the foolish strictures of a blundering but requirable mess, because the Cardibut reputable press, because the Cardi-nal Archbishop of Westminister mainnal Archbishop of Westminister main-tained courageously, if unseasonably, that certain holy things of the Church's dispensing were reserved by immemor-ial custom and teaching for those who died invisible communion wilh her or, as His Eminence chose to put it, for "peace-narted souls."

REVERENCE FOR GOD. Brethren: I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? Why is not that in-cluded in the love of God ! So it is. But even if he is in mortal sin, that is no reason why he should give up an re-spect and reverence for God. Take an example. He is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit at him, I won't insult him, 'peace-parted souls." A glance at the collects in the Roman A glance at the collects in the Roman Missal or at the liturgy of the Office and Mass of the pre - sanctified on Good Friday will convince the most mistrust-ful that the Catholic Church excepts no ful that the Catholic Church excepts no class of living men from the grace of her intercession. Even towards the formally and explicitly excommunicated her attitude is one of forbearance and pity rather than of rigor. She wishes all men to come to the knowledge of the truth which is in Christ. As regards the dead, her real spirit is revealed in the generous saying of St. Augustine that her sacrifices, whether of the altar or of almsgiving, her impetrations, her eueven if I haven't the virtue to obey him." So with a since it to won't spit at him, I won't insult him, him." So with a sinner: if he gives up the love of God by mortal sin, it is let us repeat : that her sacrifices, whether of the altar or of almsgiving, her impetrations, her eu-charists and other good works are profit-able unto all those who have so lived before death as to make these things advantageous to them after death. In her official capacity as Mother of Souls she pronounces, no absolute indement she pronounces no absolute judgment on the ultimate fate of those who die out of visible fellowship with her. She

It would be a plous girl in this very hous." The Sisters and attending priest were manzed at hearing such sentiments from which she plut once aroused hearself to pred. It was the night of the 24th of November, 1865. Far away, in a blue to inform him of the illness of his ensore have been a alcep, and it may have been a dream, scoincidence let skepties think so if they will—but he advars maintained that he was hearing by his bedside his daughter Agnes.

THE LIQUOR HABIT

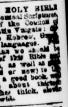
Rev. J. A McCallen's Lecture.



of the souls in Purgatory, intercede for them by your sighs, multiply for them your prayers, offer for them the august Sacrifice of the Holy Altar.—St. Ber-IMITATION OF CHRIST.

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BARTH'S FORGOTTEN ONES.

he skeptes maintained that he was he always maintained that he was lying wide awake, kept so by some per-plexity of business, when he saw stand-ing by his bedside his daughter Agnes, her dious, temperate, ambitious, gentle, loving, strong, honest, courageous and

clad only in a white night dress, her contended. "Be all these, and when thirty years face pale, as though from illness, her hair dishevelled and a look of sadness more have passed away, just notice how young and beautiful the world is and how young and happy you are !"

Stick to the Contract.

" Papa," she cried, " papa, go to con-fession." She spoke but once and dis-appeared as suddenly as she had come, but in her wake followed shadowy forms, intangible as to substance, but with one accord they whispered as they passed : Bitck to the Contract. A very pleasant commotion was caused in one of the towns in the vicin-ity of Boston by a singular instance of sticking to a contract, related by a friend. A sea captain was about to start on a long voyage, and entered into a contract with the builder to erect him a handsome and commodious house accord they whispered as they passed "Go to confession, go to confession." My daughter is dead!" he exclaimed, arising from his bed and hastening to the telegraph office. The next morn-ing his fears were confirmed. That night he went to confession for the first time in terreto. him a handsome and commodious house during his absence. Everything was to be done according to the contract, which the captain had drawn up with great care. A large sum was to be for-feited by the builder if he should fail time in twenty years, and at the Re-quiem Mass which was celebrated the next week in C—for the repose of her soul, father and daughter together refeited by the builder if he should fail to observe any of the stipulations, or attempt to put in his notions where the contract made no provision for them. The captain sailed and returned. His ceived the Body and Blood of Christ. He remained a fervent Catholic until his death, which occurred three years

The captain sailed and returned. His house stood in ample and imposing pro-portions before his sight, and he con-fessed himself delighted with the exter-ior. But when he entered and at-tempted to ascend to the second floor of the building, he found ne stairs, and no means of ascent were to be had till ladders were sent for. The captain felt that he was trifled with and a bit of a gale seemed brewing. But this was soon quieted by the opening of the written contract, and there was found not the least provision for stairs in day part of the house! "Give me your Alas! they are numerous, very numerous, those unhappy ones whose mem-ory has gradually faded from the hearts of others, and who, far from those who loved the loved them, are passing away without venturing to utter a plaint. Forgotten ones! Yes, they are numerous, and were their sad faces to appear before us at this moment, we should be ap-palled at their number, and their moment palled at their number, and their mournful reproach, Why have you forsaken us ? would rend our hearts with remorse. Let us not speak of the dead—they are the happiest. If they are with God they cannot suffer by our forgetfulness;

not the least provision for stairs in day part of the house! "Give me your hand, sir!" said the noble captain at once. "All right! you've stuck to your contract, and I like it." The stairs were subsequently, at a great extra expense, put in, and the captain often remarked that one of the pleasantest things about his elegant residence was, the remembrance of one man who could stick to the very terms of a contract. if they have not yet attained the peace of the just, the Church, that Mother who never forgets, gives them each day words of comfort and hope. Let us Snew of these neutrino the peace

and who could stick to the very terms of a contract.
To Now "such a getting upstairs" as was involved by the fidelity to a contract, when we fit would like, but it is, after all, one of the best checks on want of care in business arrangements. Nine-tenths of the trouble growing out of building operations arise from violations of the trouble growing out of building that such and such things were omitted that such and such things were omitted great satisfaction when they are exIn business comes when thorough satisfaction is given the public. That's why Norviline is great satisfaction when they are exspeak of those who still live, near us, perhaps, but far, very far from our hearts. Poor forgotten ones! You who loved us so fervently, and in whose hearts this level with hear hear hearby hearts this love still lives, how keenly you must feel this neglect and abandon-

rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked ? Does not you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clean to the

bottom? Irreverence towards God and holy Irreverence towards God and holy things is often by work of mouth and takes the form of some kind of blas-phemy. It was so in the case of the heathen King Sennacherib. He ravaged the land of Judea and put multitudes of the people of God to death; yet God spared him. He laid siege to the Holy City, thereatened, to destroy the Jewish City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he insulted the God of Israel, he cast off all reverence and respect for Him. And the angel of God came down from heaven and slew his army; Sennacherib fied to his own country and was put to

death by his two sons. We see from all this why it is that the We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward rever-ence for the divine Name—"Hailowed be Thy name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God in yain" not only forbide blas publicly in her liturgy because they are her own. The others she does not cast out—God forbid!—but she avows that God in vain," not only forbids blas-phemy, and cursing, and false swearing, but any and cursing, and faise swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only whose words but whose whole conduct is marked with utter inwhole conduct is marked with utter in-difference, total want of reverence for God, His saints, His word, His Sac-raments, His Church! Let us hope that such persons do not always realize the deep guilt of their offence. At any rate let us for our part new true rever-

These considerations will help us to understand her benign tolerance of the practice of praying in private for all who die with their faces honestly turned toward the light, but it will not explain her attitude of reserve towards those who have passed to judgment undenoted by the scals and signs of full and visible by the seals and signs of full and visible always tend. Be grateful, then, for the least, and membership with her. Why does she membership with her. Why does she not deal openly and ungrudgingly, one is tempted to ask, with this latter class? Why does she needlessly tor-

dying.

nard.

thou shalt be worthy so receive greater

things. Let the least be to thee as something very great, and the most contemptible as a special favor. If thou considerest the dignity of the ment us by silence? In order to escape misjudging that touch of austerity in

her we must bear in mind how highly her we must bear in mind how nighty she extols the grace of unchallenged communion with the saints. She bids us make daily profession of our belief in the desirableness of so great a good. The "Communio Sanctorum," or joint proprietorshin in holy men and things. Giver, no gift will seem to thee little Giver, no gift will seen to the note which is given by so great a God. Yea, though he give punishment and stripes it ought to be acceptable : for whatever he sufferent to befall us, he

always does it for our salvation. Let him who desireth to retain the grace of God, be thankful for grace proprietorship in holy men and things, which the true faithful inherit is not merely a condition of her inner life; it is most of her contact and contact and the color merely a condition of her inner life; it is part of her outer and earthly splen-dor and she is rightly jealous of mak-ing it too cheap by extending it to "those that are without." To be rewhen it is given, and patient when it is

withdrawn. Let him pray that it may return; let him be cautious and humble, lest he lose those that are without. To be re-puted, even without fault, as no child of hers is a grave misfortune, and she shows it in the presence of death. She will sprinkle her lustral water and burn it._____

Unimpeachable

Unimpeachable If you were to see the unequalled volume of unimpeachable testimony in favor of Hood s Sarsaparilla, you would upbraid yourself for so long delasing to take this effective all conic medicines for that blood disease from which you are suffering It eradicates scrotula and all other humors and cures all their inward and outwards ef-focts grains of sacred incense only before the bodies of those who clung openly to her in life. She will utter their names

Take Hood's.

Take Hood's. How TO CLEANSE THE SYSTEM — Parmelee's Vegetable Pills are the result of scientific study of the effects of extracts of certain roots and horbs upon the directive organs. Their use has demonstrated in many instances that they regulate the action of the Liver and the Kidneys, purify the blod, and carry off all morbid accumulations from the system. They are casy to take, and their action is mild and beneficial.

Bev. J. A McCallen's Lecture. On the occasion of a lecture delivered be-fore a large and appreciative audience in Windsor Hall, Montreal, in homor of the Father Matthew auniversary. Rav. J. A. McCallen, S. S., of St. Patrick's church, and President of St. Patrick's church, and President of St. Patrick's church, and President of Mr. Dixon's new discovery for the cure of alcohol and drug habis. Referring to the playsical crave esgend-ered by the inordinate use of intoxicants he said : "When such a crave manifests itself there is no escape unless by a miracle of grace, or by zome such remedy as Mr. Dixon's cure, about which the papers have of the value of the Dixon remedy by the cures which it has effacted under my own eyes I must come to the conclusion that what I have longed for twenty years to zee dis-covered has at last been found by that gentle-man," are ray to take, and their action is mid and beneficial.
 TENDENCY OF CATARRH IS TO SPREAD. Just
 a slight matter at first, and because slight-neglected; but the seed sown brings forth a dangerous harvest. Consumming, which is the harvest of death, Butter spend a few moments each dey inhaling Caterrhozone, an aromatic antiseptic that relieves at one eclears the rasal passages, and restores loss eons of taste and small. The immediate effect of Catarrhozone is magical so prompt and efficient. Cure is certain and permanent if you use Catarrho-zone. Price \$1. Small siz s 25c, at Druggists or Polson & Co, Kingston, Ont.
 HE SURE YOU GET THE KIND YOU HAVE AL-ry Ays HAD — Owing to the great bopplarity of "The D & L." Menihol Plaster, unscrupulous makers are puting up one like it. For rheu-matism, neuralgis, etc., nothing is better.
 Made only by Davis & Lawrence Co, Ltd.
 PYNY BLARM cures all coughs. It soothes,

covered has at last been found by that gentle-man."
 Full particulars regarding this medicine can be obtained by writing to Mr. Dixon, No. 81 Willcor street, Toronto, Canada.



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14

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of very month, at 8 o'clock, at their hall on Albion Block Richmond Street. Wm. Smith, Pres-dent, P. F. Boyle, Secretary.

ALCHDIUCESE OF OTTAWA

At the annual meeting of the Ladies' Aux isy of the Catholic General hospital, a sur-us of \$600 was announced, although the year of commenced with a defit of \$1200 His Grace the Archbishop entered on the wenty-eight pear of his episconey on Mon-vy last, and on that day celebrated High Mass i thanksgiving in the Basilica. There was syge attendance of the clergy and faithful be Garde Champlain formed a guard of onor. His Grace was raised to Archbishop in 56.

Mr. E. Lafontaine of this city is one of six rothers who all met together at their old ome in St. Charles, Que, recently, after a paration of thirty eight years. They at-maded Mass together in the parish church on andry of last week. It was a happy gather-is, albeit that many faces of the olden time, what hey were boys" were missing from pasced edifice.

which disst together in the parism churce of the sum of your list week. It was a happy gather in the samp gather is the same of list weik they were boys "were missing from the sacred edifice.
The Rev. Father Emery. O. M. I. late Present of the noviliate at Tewkesbury, has been segmented to succeed Rev Dr. Constantinesu and the pointment is merely temporary.
The city was favored by the treesnee of two present is morely temporary.
The city was favored by the treesnee of two present is merely temporary.
The city was favored by the treesnee of two present is merely temporary.
The city was favored by the treesnee of two present is merely temporary.
The city was favored by the treesnee of two present is merely temporary.
The city was favored by the treesnee of two present is merely the same of the treesnee of two present is merely the same of the treesnee of two present is an interval to the sister. Mare McDonald.
But and the treesnee of the temp of the treesnee of the temp temp of the temp temp.
Rev. Father Barette. recently of Amherst.
Bare annual meeting of the St. Patrick's. Very file temp.
The annual meeting of the St. Patrick's there of a submark difficult the temp.
The annual meeting of the St. Patrick's there of the farse present being Rev Father State of the temp temp.
The annual meeting of the st. Patrick's there of the state of the st. Patrick's there of the st. Patrick's the state of the st. Patrick's there of the state of the st. Patrick's there of the st. Patrick's the state of the state of the st. Patrick's the state of the state the state of the state the state of the state of the state the state of the

parish. Mundy. O Farren and the addy of St. Joseph's. The St. Brigid's Temperance Society has been reorganized. At the meeting held on Sunday the following officers were elected: the St. Brigid's Temperature of the second been reorganized. At the meeting held on Sunday the following officers were elected: the Tollowing officer were elected: the St. Brigid's Atting Secretary in Wice President: Joseph Lyons, Yice President: Joseph Lyons, Tea filty six h and the second second the annual meeting of the Ludi's Auxil-ary of St. Patrick's Asjum, Mrs. E. A. Mara was elected President. The filty six h and to the year ended 30th September. states that 1894 patients-an in-orease of 138 Under The year ond 430th Protestarts, allow the the total number 1,435 chane from dicher parts of Canada, from Units ed Stata, and 18 from other foreign countries The follective stay of patients was 38 570 days, and solucity is a patients was as 570 days.

Stene III, "At the Court of Agripping," Chorus-"Autumn Leaves." Becene IV. "Instruction of Neophytes, and Sailing of reads."

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Rev. Father McRea performed the coremony. after which the Nupital Mass was celebrated. W. J. Barker ably presided at the organ, and Mra. Jack Barker rendered several soles. Atter the Mass the guests, who were only the vary immediate relatives of the contracting parities, as idown to encheroho breakfast, at in nome of the bride's father. The numerous and cosily presents why of the young couple. The bride and groom it visit the Pan. Ameri-can bride and groom it visit the Pan. Ameri-can bride re tourning to take up their residence in Brechia. never in any measure reward you. Moreover, we know that the only reward to which you look forward is that from Him Whose represen-tative you are on this earth. But we trust that as a favor to us, you will deign to accept this small gift as a slight token of the grati tude which we, the people of Separate School Section No. 9. Downie, owe and feet towards you.

THE CATHOLIC RECORD.



NOVEMBER 2, 1901,



VOLUME XXIII.

The Catholic Record. London, Saturday, November 9, 1901. A SUGGESTION.

picture

Now :

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about o we coul

The Sacred Heart Review advises but so our societies to abandon the absurd within custom of inflicting high-cockalorum we hap titles such as Grand and High and Exof our cellent upon their officers. May we it exis further suggest that they erase the tions. banner and scarf items from their list of expenditures? The money that would be thus thrown away could be used as a nucleus for a library fund, for subscription to sound periodicals, for anything in fact that makes for better Catholic manhood.

organi to obj pioned A gen sectio that h only |

TO OUR CRITICS AND OTHERS. with safed

Now and then our sanctum is perat wl vaded by the fragrance of letters penned by our critical brethren point-We ing us out the highway to journalistic perfection — for which we are duly that that thankful. Our well-meaning friends from talk about our shortcomings, but we have a suspicion that they really do not thei know what they are, and that they acisht cept them as their political tenets, as a and matter of faith.

We do not, of course, claim immunity from imperfection, but we think that thoughtless criticism will never imbue bee us with their ideas of culture and thoroughness.

Money talks, however, and we can and stand any amount of it. If our mer- so chants will give us a share of their ad- fus verstising, and our friends their subscriptions, we may succeed in turning fe out a newspaper good enough to satisfy to our own conscience. But what troubles us most in the journalistic field is the necessity of competing with contemporaries that offer gold watches and money as premiums for new subscribers. We have no doubt as to the legitimacy of this method of securing business, but to us it smacks of the "Sheeny," and we are glad that but one editor has seen fit to press it into service.

THE SCHOOL M'ARM AND THE FILIPINO.

There used to be a somewhat unanimous opinion as to the elusiveness of the average Oriental. Men who sojourned with them for years gleaned little knowledge of their real character : and a priest, as is said, who had grown old among them left in response to the entreaties of his co-laborers who wished for a history of the Filipino, a large book which unfortunately contained nothing but blank pages.

But the up-to-date citizen of this generation is not disposed to profit by the experiences of his brethren. He is willing to essay success where others apparently more qualified have failed. He

is venturesome to the verge of absurd ity and abounding in a self-conceit that will induce him eventually to plac many histories of the Filipino upon th market. At present there are som hundreds of him and her in th Philippines endeavoring to place th natives on the avenue of civilization through the medium of that monument failure yclept the United States pub school system. These young men a vomen are blissfully ignorant of t Filipino, and from all accounts are

anxious to learn. That, by the way characteristic of the sham and prete of much modern education. In ot

and one has but to visit "The Pines" to testify to the factof lis superiority as a teaching institution. Each year, as this glorions "Jour de Fete" concession and, St. Ursuita so "The Pines," in factor year, us have been been and the year past. For its superiority is a superiority as a teaching institution in the year past. For its and the year past, for its analysis, the year past, for its analysis, the year past, for its and held as the year past. For the dy us have block of orward to by new considered a very great privilege for except on grand held ays, the year past, for its sindeed considered a very great privilege of the First Division have no intercourse with the Minime, I was our good fortune to visit this renowned patient of the school. The first object to arrest our astrong the part of the school. The first object to arrest our astrong the source of the school. The first object to arrest our astrong the patient of the School. The first object to arrest our astrong the source our good fortune to visit this renowned patient by a very dear friend of the Community, we came in for an invitation to the comparison. The first object to arrest our astrong the year past of the state was a sine patient by the public at a school. The first object to arrest our attrill tapestry patient ins a very astrong the coat of arms of the R Ny. F. P. McEray. D. O. Jondon, Ont. Right here let me remark that the fact of His Lordship honering the coat of arms of the R Ny. F. P. McEray. D. Of London, Ont. Right here let me are the patient of the sub as a same and the state and the source of the state are and the state and the source of the submer bearing to source at a state of the submer bearing the source of the sub the fact of the sub and the source of the sub the fact of the sub and the source of the sub the sub the source of t

BODS. EVERFREEDS. Wreaths of pines, beautiful palms the choizest and riches: maple leaves wore in profusion. At 8 o clock the concert commenced. PROGRAMME. Commenced. PROGRAMME. Words of Welcome-Miss M Case, Sacred Cantata-'' The Triumph of Ursula." Scone I. Inst, Solo (Selected)-Miss Mabelle Edmon-son.

VPORDIGCERS

on. Scene II. " "The Vision of St. Ursula." Inst. Solo (Selected) "Miss Eva Deziel.

or process and you in the strength messagers of process and you in the strength messagers are strengtheners. A GUREST ADDRESS AND PRESENTATION TO REV. FATHER ADDRESS AND PRESENTATION TO REV. FATHER THE THE ADDRESS AND PRESENTATION TO REV. FATHER THE THE ADDRESS AND PRESENTATION TO REV. FATHER THE ADDRESS AND PRESENT THE ADDRESS AND PRESENT ADDRESS AND PRESE

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By your constant and unifring effort a beat-tif distance in has been errored. More than this, education has always received from you always help in that and an encouracity would have be so well upcaus is your kindly offer, regardless of the probable inclemency of the weather, to receive the ly Mass ath first would be weather, to receive the ly Mass ath first would be weather, to is. Marce, even in the cold and so error wather, is order to give the old a poortunity to receive their Easter Holy Communica. These instances of priesily devoluen are too numerous to be recorded. For these and all other acts of self-sacrifice, which you have performed for us, we can

with the assistance of some devout sould they may be soon enabled to realize this cherished wish. When nct assisting at the religious exercises earo nee of the Sisters is constauly busy with the work ellotted to her. Their occupation in addition to their household work consists of sewing and making church vestments and de-corations altar cloths, candles, altar bread and all church requisites. They also have a print-ing office and publish in the French language. a small monthly maggzine entitled ' La Fa-mille Caretienne.'' It is nearby p inted, well and interestingly written and contains as its title-'The Christian Family '' would imply, edifying and instructive reading for Christian families. Silence is a golden rule here, and is at all times enupluously observed except during the ''wo hou a recreation referred to '' been eare at present thirty Silsters in the community--ighteen professed and twilre of their counterances as they were some enter-ing the chapel-countenances which the 'world' It is not the writer's purpose to extol the stander will be better loved and more admired when better known and understood; ner does when better known and understood; ner does hed beine will be better loved and more admired when better known and understood; ner does hed beine the off and will agree with Finnysen biabed by the life of prayer. for the generality of that. '' More things are wrought by prayer than the world dreams of :''

" More things are wrought by prayer than the world dreams of :"

world dreams of :" but knowing that among the legions of Free Press readers who are interested in the ad-vancement of the Capital and its surroundings there must be many interested in the progress of the "Lord's Vineyard" in the Archdiocese of O rawa, the wished to give those reacters the benefit of rawa, the wished to give those reacters the benefit of Jesus and Mary at Jeanne d Arc, Alymer East, Murit THERESE BOURGEOYS.

The greatness of the human soul is shown by to wing how to keep within proper bounds. So car from greatness consists in going beyond t limits, it really consists in keeping within L-Paccal.

it.-Paccal. Music is the mediator between the spiritual and the sengral life. Although the spirit be not master of that which it creates through music, yet it is blessed in this creation, which, like every creation of art, is mightier than the artist.-Beethovens.

Exclusive Makers for Canada.



Toro to, Oct. 31. - Following, Branchest Chile merials Cattle - Shippers, per cwt., \$4.0 to \$450; butcher choice, do., \$339 to \$425; butcher; ordinary to good \$325 to \$375; butcher; ferior, \$275 to \$300; Sheep and lamba-Choice ewes, per cwt. \$300 to \$315; butcher; sheep, cach, \$200 to \$300; Imms, per cwt. \$32 to \$376; butcher; \$300 to \$315; butcher; sheep, cach, \$200 to \$300; Imms, per cwt. \$310 \$300; Mikers and Calves-Cows, each, \$30 to \$45; index on carbo, Camba B. N. 9. 1202-2; Mikers and Calves-Cows, each, \$30 to \$45; Index on carbo, Camba B. N. 9. 1202-2; Mikers and Calves-Cows, each, \$30 to \$40; Index on carbo, Camba B. N. 9. 1202-2; Mikers and Calves-Cows, each, \$30 to \$45; calves, each, \$10 \$10 00; Ight hogs, per cwt., \$57; heavy hogs; per cwt., \$50; hogs, per cwt. \$20 to \$30; Identifications, and ecolosing lessimonials. may be diressed to J. S. Black, Sec, Treas, Pomo no, Oat, or to Rev. P. H. Hauck, Markadel, Ont. KELSEY Corrugated Warm Air Generator PATENTED Have received The HIGHEST AWARD and SILVER MEDAL For Warm Air Heating and Ventilating Apparatus AT THE PAN - AMBRICAN EXPOSITION

BROCKVILLE, ONT.

days the wise man was proud to dec he knew nothing. In our days a st ling with a smattering of ologies v ders that his small head can carry he knows. At present, says a Car McLean, surgeon at the United St Hospital at Mutinlupa, the gen topic of the day is "What is Uncle Sam going to do the new 'white elephant'—the hundred school teachers recently out here—he so philanthropically knowingly saddled upon himself. knowingly saddled upon himself, out the commissary privileges salary of \$75 a month does not keep them in food. They cannot Spanish and never will learn to stand Tagalo. The general impri is that it would be cheaper for Sam to transport all the Filipinos Sam to transport all the Filipinos United States to learn the lar there than to attempt the school scheme. They have only bee two weeks, and have raised mor wow and disturbance than the army did during the palmy day insurrection. Since leaving the States about one hundred of the

been married, and the remain

hundred are busying themsel and night to get into the mat band wagon, the wheels of white

cease turning even in the Phili

We are indebted for the quo

the Catholic Standard and

Philadelphia.

