Catholic Record.

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

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A REMINDER.

In the current issue of our esteemed ontemporary The Union we noticed a elipping on Societies c-edited to the Catholic Sun. The extract in question first appeared in our columns, and we saw it not long afterwards flourishing as an editorial note in the Catholic Sun. It is of course gratifying to us that our humble efforts are worthy of quotation, but we suggest that once in a full moon we might be mentioned in the matter.

PLEA FOR UNITY.

In a plea for unity, in the North American Review Cardinal Gibbons says that were this unity perfect Apostle, and renders almost nugatory the efforts of Christianity, on its original soil, to dominate even the most

Could we restore to day the former unity of all Christian peoples, with what ease we could look forth to the lifting of China to the highest plane of Christian welfare and culture! Could we be once more as in the fifteenth century, with what ease could the gospel of the Prince of Peace be preached throughout Africa from the lips of united brethren, and not amid the horrors of injustice and war that are leaving their ominious, red tracks across every newly opened land!

INTOLERANCE.

We notice in Reynolds newspaper few lines that will bear quoting. The writer an ex-member of Parliament says :

"Above all thing, no Protestants have the remotest rights to lecture any Catholics on intolerance. Protestantism suppressed conscience, massacred life and robbed property during three centuries in Scotland, England, Ireland, Scandinavia, Germany and Switzerland. All your ficest English, Scottish and North Gerllions to landed Aristocrats by the spoil of church land and lay land belonging to Catholics. Wherever Catholic life, liberty and property were preserved in any country of the world it was exclusively by force of arms. In every land in which Protestantism triumphed, the old faith went down on the scaffold, in the gaol, in banishment, in confiscation, famine. The followers of John anex covered Scotland with the smok ing ruins of Catholic art and civiliza tion. The Cecils, Russells, Caven-dishes and company did a similar office in Merrie England."

OUR FUTURE MEN.

Sometimes we attend concerts. We have to. A good book would be infinitely more diverting than the efforts of the gifted young soprano or the gyrations of little " Miss ----, the laughter of our respected townsman, Mr. —" At one particular concert the audience included all the parish heavy weights financially—the ladies who magine they are the real thing bedeal in oil or soap - in fact it was a magnificent exhibition of boiled airts and millinery.

We do not intend to describe the performance. We content ourselves with asking what the innocent young nings who thumped the piano in all kinds of time, and who, we are informed, are adepts in various kinds of art work, are going to do with their eccomplishments? We know what some of them do. In many instances they become an encumbrance on overenter other fields of labor because right name to the remarriage of growing, and growing to feel the laid. The invitation now given is divorced persons and from committing strange, exceptions.) The result is themselves to any definite programme passions which all men experience.

simply at large-hoping for a chance the home and disrupts society. matrimonial and in the intervals filla very mixed blessing to a family that finds use for every dollar.

And one phase of the matter perplexing to us is that parents who scrimp and save to give the girl what they deem a good education, will suffer the boy to begin his life-work at fourteen years of age-to become messenger boys and white slaves trundling parcels all over the town. This is a policy which has been too long in evidence, and which we fear we shall have cause to lament.

We have in some sections of the country been for years under the protection of honored names—of men who carried our banners in the commercial among Christians there can be no doubt and political worlds, and whose presthat long since the whole world would tige became as it were our own. But have been won over to the Gospel of many of these men have passed, and Jesus. It is this lack of unity among their places are filled by the out Christians that makes it even possible sider. And despite the fact that govern the earth, nor for you to touch for any other religion, old or in some places we are renew, to set up a comparison trograding, slowly if you like, but with it to challenge its immortal titles surely—that we are confronted by imto admiration and acceptance. The maturity and ignorance, and that Cardinal regrets that the lack of unity Catholics must perforce be content enables the savage man as well as the with scraps and leavings flung to them man of foreign culture to escape the by politicians—we cling fondly to the arguments and appeals of the Christian idea that only a misanthropical crank can fail to be jubilant over the situation. But some day we may wake up and begin to depend on ourselves and tangible forces of the world and the not on the faithless promises and gush of the platform, nor on the devices of hickory Catholic whose little soul recoils from unpleasantness of any kind, and who is never weary of proclaiming that everything will come right in due time. We have no doubt as to that if we live long enough. But if we are going to maintain our standing and live in this country except on and live in this country except on Speaking at Stockport two years ago, sufferance we must contrive to bring he said: "What becomes of our childsodalities and reading circles, but the all-important thing is to see that the boys are not thrown into the world unskilled and unprepared.

MORGAN AND THE BISHOPS.

The Baltimore News says that J. Pierpont Morgan, having made himself supreme in the world of finance will now proceed to regulate ecclesiastical affairs in so far as they relate to the proposed canons touching the marriage of divorced persons. Mr. Morgan, it is said, does not endorse the its greatest strength among the wealthy families of the East, many members of which have personal reasons for the attitude they have assumed.

Now if Mr. Morgan can add the scalps of the Episcopal bishops to his already overcrowded belt he will be entitled to a niche in the Hall of Fame. Some people predict the failure of the undertaking, but the financier mayhap has been reading history and has become convinced that the task is well within his powers.

In November 1899 we published a discourse of Bishop Doane in which he laid down the attitude of his Church towards divorce. He declared : "It is at least to be said that our loose dealing with the question is not by any act of the Church, but by a submissive recognition of the view which the State takes of the civil contract." That is, the Bishop admitted, "looseness of dealing," and then by a miserable subterfuge endeavored to put the blame cause their ancestors made a lucky on the State, when it should be placed where it belonged, namely at the doors of the sect which re marries divorced persons and receives them into Church membership. Perhaps also Mr. Morgan has been coming over that remarkable Episcopal pro nouncement, and has come to the conclusion that if the Episcopal body will truckle to the State, and that too without any threat of punishment for not alleged to represent. The Wall street worked parents. They cannot play magnate has we believe no personal They cannot paint well enough oblige some of his friends is going to no longer. He fancies he is now

ing the neighborhood with tuneful science-of favor of wealthy divorces melody. Accomplishments are all against the favor of the Master. Bishop very well in their way, but they are Potter and his co laborers have a rare

> King of Finance what the legate who presided at the Council of Nice said to the Emperor Constantius who wished to play the role of ecclesiastic. "Do not," he was told, " meddle with ecclesiastical matters, lest you prescribe precepts to those from whom you should rather learn : to you hath God given empire, to us He hath entrusted the things of the Church, and as He who should deprive you of empire would resist the ordinance of God, so fear lest by arrogating ecclesiastical power, you should be guilty of a great crime. It is neither lawful for us to

YOUNG MEN'S SOCIETIES. They Bring Members in Touch With Priest and Church.

One of the most energetic laymen in the Cathelic Church in England is Arthur Chilton Thomas, a prominent member of the London bar. He is especially interested in young men's so cieties, and believes that they wield a power for good in any community in which they are established. At a conference of these associations held at Cardiff in the early part of August he delivered the principal address as fol-The most difficult age for a boy is

the period between his leaving school

and his arriving at manhood-say be-

tween thirteen and twenty-one. in proof of this I quote His Eminence Cardinal Vaughan as my authority. Catholic education within the reach of the men of the future. We may have the men of the future. We may have school a multitude of them leave Mass and the sacraments. Nor is this surprising. What would be the effect on your own children, on the children of the rich, were they taken from college at the ages of thirteen, twelve, eleven, and cast headlong into the vertex of modern life with no other stay and security than the half-digested instruction they had received in early child hood? You know that the most prec ious period for the formation of character, and the most critical age, is that between the years of thirteen and The rich exhaust every resource of anxiety and care to provide for the education of their children dur ing that period. And even then, what What disappointed hopes ! charges recommended by the joint The poor have no such advantage, and committee of the Episcopal Church, and are thrown into the world at eleven or will lead the opposition, which finds thirteen years of age. Yet they have the same passions as children of the they are exposed to ruder temptations and are left without protection. One sixth of the population is of school age, and nearly one sixth between the ages of thirteen and We have, therefore, say 300 twenty. We have, therefore, say 300-000 Catholic children in school, and allost as many more, say nearly 300. 000, between the ages of thirteen and twenty. We have provided lay teachers for the first; we ought to organize a body of lay workers to watch ver and complete the training of the second. This would place one-third of our population under the direct and loving influence of zealous and educated men and women acting in har mony with the clergy. The need of becoming recognized, and I believe that the first quarter of the com ng century will see among us the or-

> ages of thirteen and twenty. It will be, indeed. A GRAND CATHOLIC BROTHERHOOD when one-third of the population is cherished and taught by elder brothers and sisters, regardless of social rank, of rich or poor. We have confraterni-ties guilds of devotion, and Society is and clubs for the better classes. but these by no means cover the whole ground. There is a large population clow the middle class to deal with, that is outside purely devotional socie-

ganization, upon a wide scale, of this

necessary work of co operation for the

benefit of young people between the

Nor need we wonder at the Cardi-nal's words. When a lad leaves school he passes out of the restraints of discipline into freedom from almost any restraint. He is no longer a pupil doing so it may be as subservient to he is a wage earner. He begins to him and the individuals whom he is alleged to represent. The Wall street erty of coming manhood. He begins to earn the bread he eats, the clothes he wears. In his own eyes, therefore, interest in the matter but simply to if not in the eyes of others, he is a boy to secure a market. And they will prevent the prelates from giving the man; for what, he asks himself, are men but wage-carners? And he is right name to the remarriage of growing, and growing to feel the

of attack against an evil that befouls the home and disrupts society.

It is a case of dellars against conscience—of favor of wealthy divorces against the favor of the Master. Bishop Potter and his collaborers have a rare chance of showing their mettle and of putting into operation the reform measures they deem necessary for the safety of society.

Perhaps they regret that they may not, with any show of reason, say to King of Finance what the legate who that we have several females who are of attack against an evil that befculs | Soon he understands the power of pas to work on terms of equality; we are lem One who was crucified. He was prize is worth winning, and the fitted for this struggle is carried on while schoolmaster and priest are no longer at the than the members of the Young Men's sustaining him in the strange, because boys as none else do.

There is such a crime as

for him to get what is the necessary never monotonous. days of his soul's greatest need? If noyance. that food is kept? Perhaps we do.

But what do these lads want to help lent, but unacceptable. They like up this work of caring for the welfare clubs and brigades, recreations and of our lads, the good done would be inamusements, calculated, of course, as calculably great. these should be and are, to bring their members in touch with the priest and the church. You must get at a lad's societies' conference at Sheffield and to the popular view of the Jesult. As and religious guilds alone are too spiritual for him. He wants his bread with jam, and he takes pills best when they are sugar-coated. I don't a brass farthing that people tell me spiritual for him. He wants his the Church was not founded to start at the Catholic Social Union, one of his pet schemes. "Quite right," I young men; and I fear much that years, who sufficient attention is not given to this bishops and priests ought to start such fact. his pet schemes. rers if they clubs : not give the help necessary to keep his brother alive-

to do. Our CLERGY ARE BEYOND ALL PRAISE CLERGY ARE BEYOND ALL PRAISE
They are at our beck and call night
zations than much of that which goes and day. Their self sacrifice is heroic.
They build our churches and schools; not, indeed, eliminate from our lists, go round begging the money for their upkeep-a truly shocking duty for us by what is sure to bring a hundredfold ose upon them; look after the sick more in substantial returns." and the dying; comfort and console the afflicted; spare an alms from their

co-operation, as I ventured to say to a Cain who first gave that excuse, and Catholic meeting at Westminster last he should not be a model for us in our year. They want the laity not merely life. to help them, but to work with them. They ask—I cail Cardinal Vaughan to witness-they ask the laity to co-oper ate, t work together with the clergy as breinren of the priests, not as servants; co operators, in the fullest and after the young people who have left true, died.

found among our laity."

GRAND WORK OF CO OPERATION

lad's elbow counselling, comforting, Society? Gentlemen, you know these sustaining him in the strange, because boys as none else do. You understand new, experience of a ceaseless and dangerous conflict with his own self.

The echoolmaster has done what he could for the boy. So has the priest. Confession, Holy Communion, Confirmation have offered, continue to offer, him protection and safeguard. What has his brother done for him? And by the words "his brother" I mean you and me? What have we done for you would benefit them and yourselves. you and me? What have we done for him? We may not have injured him, but have we benefited him? Have own societies. The wise architect prowe kept him from being injured?
There is such a crime as

CONSTRUCTIVE MURDER

ONLY STRUCTIVE MURDER

ONLY STRUCTIVE MURDER

ONLY STRUCTIVE MURDER Napoleon did not kill Toussaint a junior club is the true corner stone L'Ouverture, but he told his jailer to of every young men's society. Some go away for a week and leave him in will say that these lads, in their junior prison without food—and the prisoner clubs are a nuisance and a bother. died! He left him in a position They are perhaps rowdy, insolent, where he could not get the food, without which he could not live. Are we leaving our younger brother in a positive were as objectionable as any tion where it is practically impossible of them. Our michievousness was food of his soul, depriving him in the inventing new methods of giving an-We always had an endless you saw a man outside your house facility for giving new and additional you saw a man outside your house lacility for giving new and additional dying of want, and did not help him trouble. What magnificent teases you to a place where he could procure food, have you no part in causing his death from starvation? We see our young lads without the food of spiritual life; the way help them into the church water. do we help them into the church where now and then, or are willing to shirk their duty because it is monotonous. Their ideal is to do good, not to themthem to the sacraments? They want bely to the sacraments in the way that so widespread are the young men's so

> Three years ago I ventured to make a similar appeal to the young men's

Listen to some recent words of Archclubs. My reply is that she was bishop Ireland on work for these lads: founded to save souls; and if in our day she can save souls best by clubs and brigades, she must take that means to gain the end. If she cannot save souls any other way then she must try to save them this way. In warrant? More than in other classes must try to save them this way. In this Cardinal Vaughan agrees. Look of her children must the Church place at the Catholic Social Union, one of her future hopes in the hands of her

A CRYING NEED EVERYWHERE Wait a moment. but particularly in citiess is that of neglect their duty." Wait a moment. but particularly in citiess is that of No man is a murderer because he does organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general of the order and knows his organizations for young men, in the general organizations for young men, in the general organizations for young men, in the general organization or the general organization or the general organization or the general organization or the general organization organization or the general organization organi which, through provisions made for if he can't give it their social and material interests, And I, for one, maintain the bishops and priests can't give it. They are doing quite enough—more, indeed, future of religion are organizations of future of religion are organizations of than we have a right te expect them this kind than costly church structures; more profitably spent in the interest but which I would at least supplemen

This work is yours, gentlemen, and I know no people so well fitted to do it. siender purse for the necessitous poor; When the end comes, and the Lord and, wearied and worn themsolves, are asks us. "Where is thy younger never too tired to help us when we call brother?" let us hope the members of them to our side. It is we who are this great and powerful society will not tired. What the clergy need is the layman's Am I my brother's keeper?" It was

NOT FAIL.

Christ prayed that the faith of Peter vants; co-operators, in the fullest and should not fail; and, therefore, if we noblest sense of that word, both priest believe that Christ is God, we must beand layman working together, each lieve that the faith of Peter had not taking his share in the direction of failed. But how did this effect Leo that part of the work within his own XIII.? Christ said to Peter: "Lo, I province. "We have again and again am with you always, even unto the insisted," said Cardinal Vaughan, "in season and Jout of season, on the necessity of co-operation. We need at least as many zealous parsons to look successors. Peter, therefore, it was He went to Rome and school, during the most critical years was imprisoned there; but he began of their life, as there are persons em-ployed in their education while they that before very long were to revoluployed in their education while they that before very long were to revolu-are of school age. These must be tionize the world in which he lived. It began to be seen that that which he And if, when such an honorable in-

And if, when such an honorable invitation is held out to them, the laymen hang back or decline, it is they, and not the clergy, upon whom the guilt of losses to the Church must be guilt of losses to the Church must be There there was a cross, and to it Peter was nailed. When they went to

CONFESSION AND RESTITUTION.

A story is now going the rounds of the press-it is by this time doubtless familiar to our readers-of the return of a large number of valuable gems, which had been stolen, and they returned to their owner through the medium of the confession. The story is similar to thousands of others which have been told and probably to millions of others which have never seen public print. Just as often as anything is stolen by a Catholic, just so often does the necessity of its restitution occur, and without this restitution being made as far as it lies within the power of the transgressor, there is no admission to the Secraments of the Church for

the guilty one. This compulsion to restore stolen goods is one that seems especially to appeal to Protestants as ensuring respect for the Sacrament of Penance as it exists in the Cathelie Church, and those who have had opportunity of observing the enforcement of this regulation invariably remodel their views on the subject of confession-views in most cases, previously distorted from a proper conception of this august tribunal. That the restitution of something more than real or tangible property is compulsory upon the peni-tent for the purpose of obtaining abso-lution is not so forcibly borne in mind. Yet when the character or good repute of another is damaged by the spreading of evil reports concerning him or her, it is incumbent also upon the person guilty of such slander to make amends to the best of his ability.

"The Wily Jesuit."

Father Gerard, S. J., confesses that he despairs of seeing any change in things have been from the beginning, so they will continue to the end, and the "wily Jesuit" will remain as a stock epithet as "the swift-footed Achilles" or "the pious Aeneas." That this is the conclusion he has come to he frankly avows in an article entitled " A Jesuit Plea for Jesuits." which he has contributed to the current issue of the English Monthly Review. It really is not so much a plea as a defense-a candid and feeling one. Of course, for Catholics it contains nothing new, but the assurance that the charges against the Jesuits are false, coming from an honest man who has been a Jesuit for forty-five years, who for a quarter of a century has been admitted amongst the "Professed," or very core of the society, and who has been in constant and confidential con pression on the non-Catholic public. To the question,, why has the name of the Jesuit become a synonym for all that is crafty and disingenuous, Father Gerard has no answer to make. He 'gives it up " as a conundrum which he cannot explain.

Laymen Trained To Take up Their

It is very gratifying to learn that while the Jesuits of France have de termined not "to apply for authorization" but will leave France and scatter to England, Ireland, Belgium, Switzerland, Canada and the United States, their colleges, for which they have labored and made such sacrifices will not be closed. They have made special efforts to train up a body of young men who should be lay substitutes in case they should again be forced to leave their college. These young men are imbued with their spirit and thoroughly trained in their methods so that their colleges can safely be handed over to their care. The cheering announcement is made that not a single Jesuit college will be closed, but that on the first of October every college will open with a full complement of lay rectors and teachers who will, to all intents and purposes, be Jesuits in frock coats and top hats. - Catholic Columbian.

Make the bridge from cradle to manhood just as long as you can. Have your child a child as long as you can, especially if you live in a city. Be not in haste to force your child into premature development, by intelligence or anything else. Let it be a child and not a little ape of a man running about the town .- American

O my Father, open Thy arms to receive therein the poor servant who prays to Thee. Call me into Thy Heart and enlarge it that there may be room likewise for the great mul-titude of men who believe in the Lord.—Sh. Ambresa.

By Christine Faber.

CHAPTER X.

Miss Burram's visit to the School Board Miss Burram's visit to the School Board was known throughout Rentonville within forty-eight hours after its occurrence; not through her, nor her faithful henchman, Hardman, but through the trustess themselves, not one of whom but told his wife, except Russel, who was unmarried, and the wives told their neighbors; and when Mrs. Hubrey hear lif, which she did despite her seclusion, she immediately and completely recovered her strength; indeed, she seemed to rise from her bed a verifiable giant in the energy and decision with which she gave her orders, and in the able giant in the energy and decision with which she gave her crders, and in the vehemence with which she expressed her opinion of the School Board for having with such cowardliness so passively suf-fered Miss Burram's action. She went to fered Miss Barram's action. She went to the houses where she was accustomed to visit, and delivered herself there; she talked about it upon the streets with ac-quaintances; and meeting Herrick, she made such a sweeping and rapidly sarcatof men in general that tic denunciation of men in general that that clever and canny gentleman for the first time in his life had neither oppor-tunity nor words to answer. Ste actually

tunity nor words to answer. See actuary left him standing and staring at her. Mrs. Habrey had another object in her multitudinous talks about the Schoo Board then mere denunciation of their conduct; her real object was to divert the conduct; her leaf object was to divert the attention of the commonity—to ludicrously drawn to her own family—to the School Board; new that her husband was not a member of that Board, she could ascribe to it, without hesitation, unlimited asininity and cowardice. Her efforts suc asimity and cowardine. Hereins suc-ceded; everybody did tegin to talk about the last doings of the Board, to the neglect or forgetfainess of what, up to that time, had been almost the sole subject of con-versation—Hubrey's speech. The town began to range ittelf in sides; one side began to range ittelf in sides; one side sustaining the trustees in their decision to let the matter drop as, Miss Burram was a woman, and the other side strongly contending that Miss Burram ought to be forced into obedience to the rules. In the midst of this contention Mis, Hubrey regained quite her old spirits, and she enlightened her neighbors about her preparations for the sale of her property and her contemplated European residence. Hubcontemplated European residence. Hub-ley looked and goted as if he had lost all spirit; he seldom showed himself, and he did it was only in the wake c

when the Hubreys had finally gone when the Hubreys had finally gone and the wordy war regarding Miss Burram had somewhat subsided, the curiosity of Rentonville was aroused by the work being done on the Hubrey house in being done on the Hubrey house in preparation for occupancy by its new owner of whom no one seemed to have any definite information. Not a scul in the town appeared to know more than that Reation's agents had bought the property. But the extensive alterations and renovations betokened a proprietor of more than ordinary wealth and elegance. And when, even while the improvements wers in progress, a coule of carloads of wers in progress, a couple of carloads of books to the number of two thousand or

books to the number of two thousand or so, came down, consigned to the rew house, cur osity was more rife still.

Herrick gave it forth as his opinion that the new occupant was a bibliomaniac, and as Herrick had succeeded in getting Hubrey's place in the School Brard, his opinion had more weight with a good many people than it ever had before. From the moment of his appointment, he made up his mind to lose his Burram's entire patronage, but, as in his judgment, her patronage weighed little against a plate in the Board, he did not much care. On her very next visit to his store after On her very next visit to his store after his appointment, he alluded to it, pre-suming that she had heard of it, and urging, as a kind of spology for having accepted the office, his feet to affect the friends who had appointed him. To white Burram, without en ightening him as to whether she had any previous knowledge of his appointment, replied:

""Any registion in that Board, Mr. Herkind of apology for having Any position in that Board, Mr. Herrick, requires so httle brains that your duties will be very light."

"Facetiously, but well said, Miss Bur-

"Facetionsty, "F hat the newcomer's rame was Notner, that he was a tachelor and that he intenced to occupy the house, rvents. say, Miss Burram, is no

acquisition to any community. As I said to Mrs. Herrick, 'Bessie,' said I, 'a man like that who refuses to have even female help, pu's a degrading mark on a woman."
"What is his age?" put in M ss Bur-

thirly - five, my informant

Umab l' replied Miss Barram.

Sere enough, when the new occurant came down to take possession, he brought with him three middle-aged and very resrectable, grave looking men servants. He was much younger looking than thirty-five, but with the figure of an person of a bookworm; nor did le seem to shou attention, but on the centrery, to everybody's surprise, he smiled pleasantly to the tentlemen who happered to be in the depot when he alighted from the train, announced himself as Trebor Notner, the new resident, and strede away by his trio of servants, with ging elastic step that told of comer won the hearts of aspired to be in Rentonvil'e society. But society speedily d's-covered there was to be no closer acquaintons on the part of the first

ople who went to tender to bachelor the hospitality of est homes were thanked Notner by the eldest of tlemanly retainers, but indid their master give is; his doors remained as people in Rentonville as

what were the sources of his wealth, and what were his family connections, were subjects frequently discussed but never answered, and Mr. Notcer threatened to te as great a mystery as were Miss Burram and Miss Burram's Charge. Even greater, for Mr. Notner had not a Sarah Sinnott in his employment to make such disclosers as came within her power, and Mr. Notner's three servants were patterns of reserve and decorum. They made no more acquaintances than did their, master, and not feeling called upon to have his smiling, cheerful demeanor, they came and went upon the streets like attendants at a faneral.

CHAPTER XI.

Rachel's circumscribed life, with no out let for her strong affections but her cherished memury of "Tom" and her chais with Hardman, together with her ostrange her tell upon her tell isbed memury of "Tom "and her chars with Hardman, tegether with her ostracism in school, began to tell upon her health. She was growing thin and pale, and there was a drooping silence about her that went to Hardman's heart and caused him to wonder if it might not be his duty to speak to Miss Burram about it. When the thought first came to him he shook his head as if against some one who had suggested it, and he said aloud, as if answering the suggestion:

"It would be out of my place, and likely as 10' Miss Burram'd get augry. I know "—a3 if in answer to auother remark from his imaginary adviser—" that Miss Burram has her good points, and maybe if she was tell how Miss Rachel won't do one thing that she, Miss Burram, didn't just tell her to do, and how they're a treating Miss Rachel in school,

won't do one thing that sne, hiss burram, didn't just tell her to do, and how they're a treating Miss Rachel in school, maybe she'd te touched to do different to the little creature. As I make it out now by Miss Rachel's own account, and by what Sarah saye, and by what my own eyes tell me, Miss Borram ain't got a mite of interest in the little girl more'n to clothe and to feed her. But I'm afeared it wouldn't do,'' shaking his head again, "Miss Burram'd think I was taking 'oo much on myself, and then maybe she'd Miss Rachel talking to me so much. No, I guess I'd better let things as concerns Miss Burram alone."

But as he saw Rachel growing paler and thinner the thought which troubled him so became more persistent, and at length he could bear it no longer.

"I'll speak to her this very day," he

length he could bear it no longer.

"I'll speak to her this very day," he said with a kind of grim determination, "even if it costs me my place. I wouldn't want to keep the place and feel I hadn't tried to do something to save the child from dying before my eyes; and as I have neither chick nor kin depending on me now, it won't be so hard if I should be out cf a situation."

be out of a situation."

And that very day, as soon as he returned from leaving Rachel at school, he prepared for his errand to his mistress.

"And as it's business that ain't an turned fro way connected with my work," he said, talking to himself, "I'll go about it differ-

ent."
The "going about it different," con sisted in putting on his Sunday clothes and applying for admission at the upper entrance. When Sarah saw him, her entrance. When Saran sanatejacu'a-amazement prevented her usual ejacu'a-tion for a moment; then it burst forth with startling vehemence:
"May I never be burned nor drowned

alive, but it's Jeem."
"Yes," said Jim gravely, "it's me,
Sarah, and I want to see Miss Burram if
it's convenient to her."

It's convenient to her."

Sarah's curiosity was at white heat.

"What is the matter, Jeem?"

"Just a trifle of business that concerns meself, and I'll be thankful to you, Sarah, if you'll take my message right away." away.

Sarah knew him too well to attempt to get anything more from him then; so she left him in the hall and went to her m'stress. Her mistress was in her pri-

vate sitting-room writing.
"Come in," she said to Sarah's knock without turning her head, nor did she without turning her head, nor did she turn her head, nor even suspend her writ-ing, till Sarah, with her usual tiptoe gait, had advanced to the middle of the apart-ment and was saying in her solemn

way:
"Jeem is at the hall door, mem, adressed in his best, and a-wantin' to see

you."
"What is his business?" asked Miss

that Hardman was going to give up her service, and Miss Burram had too many evidences during the eight years of his stay with her of his faithfulness to her stay with her of his faithfulness to her intereste, to think of his leaving her with

ont dismay.

She paused from her with some im patience the page of fcolscap on which the had thus far written only, "124 Es-sex St.," saying at the same time:

Sarah was farther puzzled; to be re quested to show Hardman up to her mis-tress' private sitting-room for the mere purpose of speaking to that lady—the purpose of speaking where Hardman had never gone except to clean the windows, and where, indeed, to Sarah's knowledge, no one had ever been invited, was too much for that peculiar woman. She was actually too much overcome bookworm; nor did le seem worted consolation, a burst of laughter

who ted consensing the heard her apron.

She returned to Hardman, who was just where she had left him—his shoulder forming an angle with the panel of the door, and his big feet spread at an immense angle with each other. She beckoned him to come up the stair, and both her motion and her own gait, as she turned to precede him, were exactly as if she were leading the way to the presence of the dead. And Hardman followed with like solemnity, and presence of the dead. And Hardman followed with like solemnity, and though he had gone up that same stair many times before, it seemed to have taken on an entirely new and strange character, and he actually found himself waiting a response to Sarah's knock as

wating a response to Salad to See were unknown to him.

The response came with s'artling shortness, and Sarah opened the door with an impact, that threatened to make it fly impetus that threatened to make it fly

from its hinges.
"Here's Jeem, mem." Jim alvanced, his hat in his hand, but though the bouse were unoccupied. Note that it is a liver to horse back, or walking, and he wore such a winning smile that even where he did not directly salute, he left a pleasant recollection with the persons he met.

Where he came from, what he was worth,

"Come in, Jim; I understand you want to see me on some business pertaining to yourself; be seated," and she left her own seat at her deek in order to take a chair nearer to him. But he only glanced at the open door and seemed to listen for Sarah's retreating steps. That puzzled woman had got to the end of the corridor, but no farther; there she remembered she had not shut the door, and, delighted with the excuse for another look at Miss Burram and Jim, she went back; but Jim was in the very act of closing the door then, and close it he did in Sarah's face, almost within an inch of grazing her nose; in-"Come in, Jim; I understand you within an inch of grazing her nose; in-deed she rubbed that organ as if it had

deed she rubbed that organ as in hams suffered some bruise.

"Well, Jim, what is it?" and Miss Burram folded her hands in her lap and looked straight into Hardman's eyes. Nor did Hardman flinch; he had come to perform a duty, and his sturdy conscientiousness gave him both will and

words.
"It's about your Charge, Miss Burram; about Miss Rachel—I didn't know as all the facts about her had come to your knowlodge—I didn't know as you knew the facts about her had come to your knowledge—I didn't know as you knew how they were a-treating her in the school—the girls don't have anything to say to her because they can't find out who she is—and Miss Rachel's got spirit enough to treat 'em all as if she was asayin, 'It's none of your business,' which I 'take it don't make 'em any better pleased—then I kind of thought you ought to know the way she minds your orders; she won't put a foot into a boat because you didn't say so—and she's a-pining under it all—she don't make no complaint; she just hears it as if she won'l n't yield on no account. And I made bold, Miss Burram, to bring this 'ere to show you," pulling from his pocket the little book in which he kept Rachel's sums.

"I didn't know as you knew how a smart she was in the matter of figgers."

He opened the book and spread it before her—"That's her own figgerin'; she makes 'em all out of her own head, and she's mighty quick at the addin.' I've made bold to tell you, Miss Burram, not knowing as you knew all the facts, and not knowing as you could have seen for yourself the way Miss Rachel is a-pining."

His mistress seemed to expect him to

His mistress seemed to expect him to say more, for she looked up from the little book of figures as if she were somewhat surprised at his silence. But Hardman surprised at his silence. But Hardma had said all that he thought to be necessary

had said all that he thought to be necessary. Miss Burram was also relieved; Hardman had not given notice.

"I don't think I understand all you have told me, Jim," she sa'd at length, "particularly that about the refusal of Miss Rachel to step into a boat."

"It's just this, Miss Burram; I took it on myself, when Miss Rachel wouldn't take a sail in your boat because you didn't tell her to do so, to have a little boat made for her; but she wouldn't put a foot into that either for fear it might be again your wishes."

gain your wishes."

It flashed into her mind how Rache

It flashed into her mind now Kashed had refused to eat her dinner on the day of her visit to the city because she had not been told to do so; and it came to her to question why her Charge had not asked permission to use the boat; but she did permission to use the boat; but she did not; it was not recessary; she could divine the reason.

divine the reason.
"Well, Jim," she answered, "I did not know all that you have told me about Miss Rachel, and I want a little time to this," pointing to the little book of Rachel's figures. hink about it. I should also like to keep

Rachel's figures.

"Certainly, ma'am;" but the assent was given with a sinking heart for Jim was loath to part with the little book.

"Is there anything else you want to

speak to me about?"
The unwonted softness of her tones astonished Hardman; rever during his eight years of service had he heard her speak like that, and it disconcerted him so much that for a moment he could not reyly. Then he recovered himself enough

She nodded to him as he bowed, and when he had gone, with the door shut when he had gone, with the door shut securely behind him, she bent again to the little bock of figures. It was the counterpart of another book—a book that antedated this one by thirty years. Could it be an accidental coincidence that Hardman about he was a preserved. Reshalf man should have preserved Rachel's figures in the same manner as she, Miss Burram, had preserved the similarly

made figures of another?

With the figures of that other book were bound her lost faith in the gratitude or good of human nature, and her lost trust in the use of any sacrifice; from the trust in the use of any sacrifice; from the figures of this book stared the merciless sense of a wrong that made all humankind as one ingrate, and crushed every thought that might have wooed to forgiveness, or at least to a less revenge. She closed the book with a snap and leaned back in her chair, her eyes fixed intently upon the ceiling. The figures seemed to have transferred themselves there, both old and new figures interlacing each other and combining the old, tender, trusting times with the present hard, scornful, merci'ess ones, till Miss Burram, unable to bear it longer, started from her chair

to bear it longer, started from her chair and went to her desk.

"124 Essex St.," s'ared at her from the page of foolscap—stared with a strange boldners and connection with Bacnel that at another time would have seemed ludicrous; but in Miss Burram present disturbed state of mind it appeared to be neither strange nor impossible, and when the connection resolved itself into a sugon, she adopted it without a moment's nesitation.

CHAPTER XII. On the Saturday following his talk with Miss Barram, when Hardman got an orde

to have the carriage ready to take her and her Charge to the city, he felt as if his talk had accomplished something; though he had his doubts about the kind of he had his doubts about the kind of something; "for," he said to himself, "it won't be pleasant for Miss Rachel to go there. And it's nowhere else Miss Burram's going, as it's the first of the mouth."

It was the first of December and an unusually bright and mild day. To Rachel, to whom the invitation to accompany Miss Burram was as sudden and unexpany the refer to the her had been Miss Burram was as sudden and unexpected as the order to take her had been to Hardman, the sunshine seemed even brighter than it had been during the whole of the previous month; that, however, might have been due to the rise in her own spirits, for the prospect of a ride to the city even though the ride must be made in company with frigid Miss Burram, promised a delightful novelty. For the first time she almost danced up to her room and even while she was tying the strings of her bonnet she could hardly be still.

The waters of the bay were glistening The waters of the bay were glistening in the sun, and everywhere that her eyes turned there was such peace and brightness it isseemed to her like an omen of good to "Tom"; as if all nature were telling her he was well, and that he would surely come to her at the appointed time. "May I never be burned nor drowned alive." was Sarah's exclamation as she saw Rachel accompany Miss Burram into the carriage, and as the carriage drove off, she continued:

she continued:

"It's the first of the mouth, Mrs. McElvain, and Miss Burram's a takin' Miss
Rachel with her, and Jeem has the lockjaw so bad that he can't ever tell where
they go."

Mrs. McElvain made no reply, and
Sarah sat down the better to relieve her

Sarah sat down the better to relieve her

feelings.

"I can't understand Jeem; he's had me out sailin' three times, but he's got a grip on his mouth like a lobsier's claw; you couldn't pry it open with a hammer and chisel. Now, M's. McElvain, what do you think was his object in takin' me out sailin' three times?"

"I should say, Sarah, that it was because he cared a deal about you."

'I should say so too," returned Sarah with emphasis, "but why don't he come

to the pint, Mrs. McElvain? Why don't Mrs. McElvain shook her heal.

"A man's ways is past understanding cmetimes—and the less you let a man ee you care for him, the better: and I'll re you an advice, Sarah; if you'll take it's one that me grandmother gave." "I'd like to hear it, Mrs. McElvain."

"I'd like to hear it, are, menyam,
"Well, it's just this; appear to fall in
with a man's whims whatever they are
—when he don't feel like taking, make -when he don't leet like taking, make him think that nothing pleases you be-ter than his silence; and when he has anything that he seems to be trying to keep from you—don't touch on that at all on no account—and when he sees you acting this way, depend upon it, Sarah, he'll come round, and there'll be times when you'll take him unawares, you'll get snything out of him you wan

"No, you won't," said the disgusted Sarah, "you won't, said the disgusted sarah, "you won't get it from Jeem Hardman; he's cut too much on the bies ever to let you get him to a straight point. But I'll bring him to it," she went on with strange contradiction of her preced-ing assertion—"when a man takes a woman out sailin' three times, it's time that woman was told what that man's in

Mrs. McElvain offered no further ad

vice.

The long ride to the city seemed comparatively short to Rachel, despite the fact that Miss Burram never once opened her lipe; from the first that lady had discovered for the back seat in a reclination. her lips; from the first that hay had one posed herself on the back seat in a reclin-ing position, with her eyes closed, and while she opened them sufficiently to watch Rachel much of the time, when-ever the latter looked Miss Burram's

eyes always seemed to be shut.

The child fain would have asked some

leyes always seemed to be shut.

The child fain would have asked some of the innumerable questions which sprang to her lips, about the places they were passing, the vegetation that roused her curiosity; but one look at the still, cold face opposite seemed to freeze the words before she could speak them; if she only could have been with Hardman on the box, but she comforted herself by thinking of the opportunity she would make on the next day for talking to him.

They were in the city at last: Rachel knew that without being told, by the people and the vehicles, and after a short ride through the crowded business part they turned into an elegant side streat and stopped before the private entrance of a large, handrome hotel. Miss Burram teemed to be well and favorably known to the attaches of the place, for the moment of her entrance was a signal for obsequious attention from clerks and porter. Even the manager, catching sight of her, came forward to greet her and to assure her that he had not forgotten the date. A special o greet her and to assure not forgotten the date. A special

her.
Miss Burram bowed slightly and drew

Miss Barram bowe signify and design Rachel forward.

"This is my Charge, Mr. Burleigh, Miss Rachel Minturn, and I would like a word with you if you will have Miss Minturn conducted to our dining-room." It seemed very strange to Rachel to be called "Miss Minturn," and the broad elegantly carpeted stair with ferns and paims at the side of almost every step, and the white-and-gold room into which she was ushered, and where a glittering table service was already laid, seemed the property of a dream that west hardly dislike part of a dream that was hardly dis-sipated by Miss Borram's entrance. But the novelty of her feelings did not impair her appetite, which was keener than usual because of the long ride, and she ats with a relish that Miss Burram fully observed without seeming at all to notice

When they got into the carriage again, Hardman, without receiving any direction, drove to a very different part of the city—a part where most of the streets were lived with tall, dirty, weatherwere lined with tall, dirty, weather beaten buildings, about which seemed to swarm dirty tattered women and chil-dren. Before one of these high houses the carriage stopped, and it immediately became an object of attention to every ody en the block.

Miss Burram instantly alighted, tell

Miss Burram instantly alighted, telling Rachel to follow, and when Rachel reached the sidewalk she seemed to be in the center of a crowd, every eye of which was turned upon her much more then upon Miss Burram. Miss Burram, clutching her trailing skirt with one hand, said briefly to her Charge:

"Follow me!" and stro le into the wideopen door of the house. Rachel ventured to look up at Hardman, but his entire attention was given to his horses and

tire attention was given to his horses a to keeping off the little street urchins. She followed Miss Burram, the crowd making a passage and then closing making a passage and then closing up behind her, closing up to the very threshold beyond which stretched a long, narrow, dirty hall. stretched a long, narrow, dir Never had Rachel seen so much dirty hall. fore, never had she smelled such cdors, and she felt like putting her hand to her nose; but something in the white, pinched faces that had looked at her pre-

vented her.
Miss Burrem knocked at a door at the right of the nall; in a moment it was answered by a little woman with a little, and very thin, baby in her arms.

"Got the rent, Mrs. Rendey?" asked
Miss Burram sharply, without noticing
the woman's meek "Good morning!"

the woman's meek "Good morning!"
For answer, Mrs. Readey brought from a closet nine dirty one-dollar bills, and counted them out to M'ss Burram, still holding the baby, and while she did so

most entirely bare of furniture, and when most entirely bare of furniture, and when she turned to go out it seemed to her as if the little thin white baby was outlined on the smutty wall of the hallway. Miss Burram preceded up the stair; they were rickety steps, each one creaking, and several of the balustrades were broken; but the lady went on, her cold haughty bearing never relaxing, and her Charge followed. From the second hall opened the apartments of four families, and at the door of each the same demand was made for rent. In every instance it was given, but with more pitifol adjuncts about the giving than there had been the first time. Up again and at four more was given, but with more pitiful adjuncts about the giving than there had been the first time. Up again and at four more doors Miss Burram made her demand; but this time she was met with counter demands for repairs of leaking waterpipes, decayed floors, broken windows, and in two cases dilapidated ceilings. Her answer was short, sharp and decisive: there had been no agreement to make repairs; and the rent was again brought forth and given as if it were so many lifedrops of the giver. On the fourth floor there was no money, the bread-winners of the four families having been out of work. But the landlady was inexorable; the only grace she would give was till the middle of the next week, then eviction, and Rachel turned from the despair in one woman's face. But it haunted her to the next story where Miss Burram collected but half her dues and in return bestowed the same grudging grace and left the same threat as she had done on the floor below.

The sixth story and the last wa The sixth story and the last was reached. Rachel was as white as the collar about Miss Burram's neck, and well-nigh ill, but the hard bearing of that lady to her distressed tenants made her choke back her feelings. It would ner choke back her reelings. It would soon be over; there were only two families on this floor, as the rear, which in other cases was occupied by apartments, opened upon the roof now filled with the tardy washing of some of the tenants. The first door at which Miss Burram knocked was door at which Miss Burram knocked was opened by a tall, emaciated girl whese "Good afternoor, Miss Burram," was broken by a hard dry cough. But she smiled and added with surprising sweetess and refinement :

" Please come in Miss Burram and her Charge went in Miss Burram and her Charge went in, and the latter's aitention was instantly riveted on a black-haired, slender girl at work by a little table near a window. The table was covered with guaze-like material of various colors, and in a box at the girl's side there seemed to be flowers made of the same material. But the girl never raised her eyes, and Rachel, as if she were fascinated, watched the rapid motion of the long slender fingers. She who had opened the door would have placed the two sole chairs that the room placed the two sole chairs that the room contained for the strangers, but Miss Buram waved them away.

TO BE CONTINUED.

GOING HOMB.

The Man's Dream of Early Days an

E CRAYTON'S M'CANTS.

Down in the Southern country there a little winding railway that connects two widely parallel systems Starting from the great trunk lines at C—it passes in and out among the skirts the level land along the rivers, touches at sleepy, old-fashioned villages and, leisurely climbing the easy grades, arrives at last at G ready to take up the crumbs of traffic that fall to it from the well-filled table of the Piedmont Line.

The trains on the C. & G. are small and mean when compared with the aggregations of palace cars and sleep ers with which they connect at Gand their motion, individualized always by overtones of jolts and jars seems more erratic still to one who has just resigned the smooth and stead rolling of the "East Bound Vestibuled. one of the cramped, uncomfortable coaches, watching the red, rain washed hills glide past the narrow windows, defects were not apparent. Amid the rich upholstery and the plate glass of the Piedmont sleeper that he had left at the station yonder, and among the pre occupied business like men and women that it contained, it had been as if he were still far away in a strange land : but here it was different.

For forty years little dingy cars like these had daily passed his door; for forty years, as occasion required, he had bought the little unchanging pasteboard tickets of the line and jour leyed to and fro among the quiet vilages that it serves. He could even re ber when it was building, and what a stir there was when the rains passed over it. How fine they thought the cars were, and how well ne remembered the excursion that the people of his village took for the pure pleasure of riding in them! He and Mary quarrelled that day-they were young then and unmarried-b of Sam Moore, but they "made it up before they got home, and that night under the old lilacs by her father's gate she kissed him for the first time. smiled now when he thought of how jealous he used to be of Sam. Poor Sam! for a long time a good neighbor, and now long since dead and gone.

Along this same road and in cars like these he and Mary had taken their wedding journey. How proud he was of her then, and how strong and happy and hopeful he was when they had re turned and he had taken her home to the old house in the edge of the hills where his father and his father's father had lived before him.

A plain, honest old house it was

like the plain, honest men and women that it sheltered; not at all to be com pared to the houses of to-day, but good enough for Mary and for him. There they had lived and loved and labored together, going on Saturdays into the village and on Sundays to the little church a short half mile beyond; and there Tom had been born. It seemed hard to realize that all this was long ago, only so much had happened since then. No lusty boy would come ruch ing to meet him to day, the morning holding the baby, and while she did so glory vines were dead, no doubt, and It was much cleaner than the hall, but al. the rocking chair where she used to

eit would be very still man choked a little and wiped his with his cotton handkerchief.

Yes, he was getting home there was no doubt about that. did not know the individual per who got on and off at the stations, he knew their kind. Their very voice had a familiar sound, and no burring r's rasped his ears as they had been

yonder.

He had not known what all the meant to him until he had left it—the careless, drawling speech, the field, the birds and the old gray house that stood beneath the oak trees at the edge

stood beneath the tak trees at the edge of the hills.

But first Tom had gone away and married and become a great lawyer in the far-off Western city; then Mary had grown tired and had gone, too-by

the little churchyard—to wait until h Tom had persuaded him; and he had thought that it would be better to po and live with Tom. And so he had locked up the house-the furniture, his and hers, the old worn out rocker and Tom's cradle, wasn't worth moving Tom said—and had gone away wi

But it was all so strange in this ner place, so little like he had pictured it The broad stretch of the prairie with never a hill to break its monoton evel, the restless stir of the city, and this great man of whom he felt rather afraid, differed so from the broker country-side, the quiet life, and the boy riding the horses home from the loughing or making whistles under the hickories in the woods pasture.

He said nothing. They were kind

to him, and he must not seem ungrate ful; indeed, he was not. But seemed to him that Tom's wife-his Tom's-should be sitting in Mary place on the old porch crooning to he babies and listening as Mary used to listen, to her husband's voice calling to his horses as they ploughed in the cornland.

Instead a nurse tended the children and Tom rode to his office in a carriage and talked of suits and non and pleas and arguments, while his father listened, even with the whizing of the trolleys in his ears, for the cowbells and the field cricket chirping. So the old man was dazed, and when he thought of the little church and the gray graves beneat the trees it seemed to him as if the Tom whom he had known were there He would not admit even to him-

self that he wished to go back, but he grew so silent and white and still that presently a physician was called who came and went, but there was no change. How could the doctor know that his patient's heart was breaking pecause he could not see the red hills an old, worn rocker and a grave? But the son watching his father wistful face thought of many things and his heart was touched. aid he, "am I not your son? Te

And the old man answered humbly ' Tom I am old, and getting childis I think, but I want to go back. I've never lived anywhere else-befor

and-and-she's there, Tom. Then the lawyer forgetting his case, put his arms about his father's next and kissed him. "You shall go," said, and went out quickly, eyes were full and he was ashamed. But his father was happy, so happy that he was almost willing to stay, for he knew now that his son also remem-

bered. to the hills and the trees, back to hi old house and his graves, back where she had left him to wait until she called-and the journey was almo done. The hurrying, rushing, busy life was left behind, the drawling spec of his people was in the ear and the beauty of his homeland was before his eyes. He rested his head on the back of his seat and covered his face with his handkerchief. How good it all was !

The sunshine crept across the car and the noise of voices grew lower and lower; a blue bottle fly drummed mor otonously against the window, the train lurched back and forth and whistled drowsily at the country crossings. And then, somehow, it was evening and he was coming home down th long lanes between the fields. A dov was cooing in the woodland, the setting sun was kissing the hills goodnight and the shadows stole out silently into the valleys. He could see the house the green vines draping the gray old porches and the yellow sunflower nodding in the yard. Over the hills came the tinkle of bells as the cattle came home to the milking; here, run ning to meet him, was little Tom, the red stains of berries still marking l face and his fingers ; and there by gate, the lovelight as strong in h eyes as on the day they were marrie stood Mary, the wife of his youth.

He went on quickly to meet her. "I am late, sweetheart," he said, and very tired. Have you grown yeary of waiting ?"

It was strange how tired he was She put her cool hand up to his face and drew it down to hers.
"Come," she said, "you can r

now. It is only a step more, "and-a long, quavering sigh of relief-and he

And the little rough train went jolt ing along and reached his station at last. But when the conductor shook him he did not answer. - Delineator.

Quick as Thought
The maddening toothache stops when Nerviine—that wonderful nerve-pain cure—is applied to the tooth. Nerviline is the only positive, never-falling remedy for toothache and all nerve pains. Be advised and try it.

A MERICA'S Greatest Medicine is Hood's Sar sapariila, because it possesses unequalled curative powers and its record of cures is GEBATEST. Quick as Thought

SEPTEMBER 21, 1901i

AWAITING THE POSTMAN'S KNOCK.

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An Idyll in Clerical Life.

It was Monday morning. On the Saturday previous a letter—a begging letter, of course—in his most fascinatletter, of course—in his in the Catholic ing manner appeared in the Catholic ing manners. He was on the tip toe of newspapers. He was on the tip toe of expectation, for it was the postman's expectation, for it was the postman's hour. Presently the beli rang. "Ah! here they come," smiled he, for there was a shoal of money orders in his expectant mind, and his smile accordingly was in the plural. After a knock as the door Bridget entered. "Please e door Bridget entered. Pather, a gentleman wants to see you. "Ah!" was the musing reply, the postman, but evidently somebody quite as good." Then audibly, and with an effort to look unconcerned: w him into the waiting-room, and I'll be down directly."

After a diplomatic wait of a few seconds his reverence stepped down to seconds from the waiting room. "Good morning,

the waiting room. "Good morning, reverend Father; glad to make your acquaintance," was the free and easy greeting of the stranger in the blandest manner possible.

He was baggy at the knees and limp in the shirt front. Indeed, he looked quite the shady side of respectable.

"Not the likeliest person for a five-pound note," thought Father Joseph (Joseph was the name he had taken in confirmation, though few knew it) But being a man with strong faith in his own begging letter, he added : "But these moneyed people are some-times so odd, you know." So he returned the stranger's greeting quite

cordially. Very fine weather we're having, said the stranger.
"Yes, indeed," said the priest.

"Large parish?" asked the stranger "Very large," said the priest.
"You don't work it all yourself?" said the stranger.

"Not quite," modestly replied the "Very hard work all the same?" opined the stranger.

Father Joseph began to grow restive and looked at his watch. "Excellent schools, too, I under-

stand," pursued the stranger. now he is coming to business," thought the priest, whose mind was fixed upon the school children's excursion, about which the begging letter was concerned. So he replied

in his most engaging way: Exceedingly excellent, I assure

Very glad indeed to hear it," replied the stranger. There now ensued a hiatus, and

Father Joseph's heart was throbbing He felt so embarrassed by violently. the pause that he began opening his watch to look at the works when the stranger said : Well, Father, 1 often see your

name in the papers, and being a paper man myself—a paperhanger, to wit— and out of work, and a bli hard up, I thought that, prompted by a fellow-

feeling, you know-Bridget cannot be got to teil what happened at this point. And that is known for certain is that Father Joseph was in his chair again a few minutes afterwards awaiting the postman's

ENTER MRS. JONES - AND OTHERS. After an hour Bridget entered again. Mrs. Jones wants to see you,

He had not heard of Mrs. Jones in his own parish, so she must be somebody. He saw her, and she hoped he was quite well. He thanked her. She saw his appeal, she said (his heart thump ed), and she meant to help him (his heart thumped louder); indeed, a nicer appeal she never read (his heart bin nearly choked him). Her annunity uni was due next month (he begins to get his breath again), when she would be sure to call upon him again (the beats grow calmer). In the meantime could he let her have a trifle—say £5—as she had not fetched her purse and was due at Father Robinson's bazaar at 2 (his breath is again normal)
Father Joseph offered to give her

letter explaining her embarrassing position to Father Robinson, but when you ask him if he gave the £5 he looks enigmatical. Anyhow, he was in his chair again very soon after with his ear upon the knocker.

Before the postman actually came

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Then the Doyle girls—lately over good looking, large, innocent, pious, intelligent and awkward, would like nice situations, and would Father Joseph, whom they read so much about in the papers, tell them where

ous claim of others to the name of Catholic —Sacred Heart Review.

THE NEW IMMORTALITY.

It would seem that there is to be no

end to the freaks of theory. Though we had fancied that there was little of

moment to startle us after President

Jesse of the State University had pro-

lution of Immortality."

This is the name of the latest. It is

an attempt to change the universal be-lief of the world, handed down through

the ages since the sixth day of crea-tion, and to create the impression that he is wiser than all the sages

that have preceded him, the doc-tor dashes into his theories with a

boldness which he himself mistakes for

He asserts that the common view of

principle distinct from the body, but entity which is the result of our gen-

eral frame. By the doctor's road of

wills and acts. In fact, he does not define his idea of it but seems to be

life. In other words, at the creation God marked certain souls with some

sort of a Calvinistic stamp which made them elect. That is He did not, as the

pure spirit. No, for the doctor says that man is not immortal but only "im

mortable." And, strangest fact of all, the doctor insists that his theory is in

perfect harmony with Christianity

About as much so as President Jesse's

undogmatic Christianity " is in ac-

cord with common sense. - Church

"CONFUSION TO CONFUCIANS."

Under the above not inappropriate

heading the New York Tribune of Tuesday last gives an interesting ac-

count of the nineteenth annual picnic of the various Chinese Sunday schools

Chinese into the Sunday schools in

much the same fashion as the approach

Four denominations were represente on the picnic-Presbyterian, Episcopal,

Baptist and Methodist. The only fric

"You are no Christian," declared

one John, whose store clothes fitted as

only the product of a Baxter street

sisted the other Chinese, who was con-

spicuous by the big red fan which he

"You have never been immersed,

It took one of the missionary women

This difference in creed was also ex-

In Chinatown on the night of the pic-

THAT REMINDS ME-

"I am as much one as you are," in-

tailor can fit.

adherent.

plained.

a Sunday school.

of Christmas attracts the small boy.

Progress.

certain that this it is not.

certainty.

An Idyll in Clerical Life.

last." And sure enough it was. In came Bridget with an armful. Father Joseph strove to compose himself. He conquered so far as the external went, but as to the internal he failed absoluted the strong of the stron It was Monday morning. On the Saurday previous a letter—a begging letter, of course—in his most fascinatlutely. All ashake within, he pro-ceeded with apparent coolness to open letter, of course—in his most fascinating manner appeared in the Catholic newspapers. He was on the tip toe of expectation, for it was the postman's hour. Presently the beli rang. "Ah! here they come," smiled he, for there was a shoal of money orders in his expectant mind, and his smile accordingly was in the plural. After a knock at the door Bridget entered. "Please. e door Bridget entered. "Please at the door Bridget enteres.

the door Bridget enteres.

Father, a gentleman wants to see you.

Father, a gentleman wants reply, "no "Ah!" was the musing reply, the postman, but evidently somebody quite as good." Then audibly, and with an effort to look unconcerned: "Show him into the waiting-room, and I'll be down directly."

After a diplomatic wait of a few accords his reverence stepped down to

after a diplomatic wait of a few seconds his reverence stepped down to the waiting room. "Good morning, reverend Father; glad to make your second page was the free and your acquaintance," was the free and easy eting of the stranger in the blandest

manner possible.

He was baggy at the knees and limp in the shirt front. Indeed, he looked quite the shady side of respectable.

"Not the likeliest person for a five-pound note," thought Father Joseph (Joseph was the name he had taken in the same time. confirmation, though few knew it)
But being a man with strong faith in his own begging letter, he added "But these moneyed people are some-times so odd, you know." So he returned the stranger's greeting quite

cordially. "Very fine weather we're having," said the stranger.
"Yes, indeed," said the priest.

"Large parish?" asked the stranger "Very large," said the priest.
"You don't work it all yourself?" said the stranger.
"Not quite," modestly replied the

"Very hard work all the same? opined the stranger.

Father Joseph began to grow restive

and looked at his watch. "Excellent schools, too, I understand," pursued the stranger.

childre

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still that alled who was no ctor know

breaking

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s father's

y things

Father,"

humbly:

g childish

ack. I've before-

his case,

her's neck all go," he y, for his shamed.

, so happy to stay, for lso remem-

oack to his back where until she was almost

g, busy life

the ears

neland was his head on covered his

How good

oss the car, w lower and immed mon-

ow, the train nd whistled

ave?

! now he is coming to busi to the bed four weeks ago, and she was a week behind with the rent, "and you know, Eather, you are the only one ness," thought the priest, whose mind was fixed upon the school children's excursion, about which the begging letter was concerned. So he replied in his most engaging way:
Exceedingly excellent, I assure

"Very glad indeed to hear it," re-

plied the stranger.

There now ensued a histus, and Father Joseph's heart was throbbing He felt so embarrassed by violently. He felt so embarrassed by the pause that he began opening his watch to look at the works when the

was full, but he knew she understood him. And when he had taken round name in the papers, and being a paper a little later some free tickets for the man myself—a paperhanger, to wit— and out of work, and a bit hard up, I thought that, prompted by a fellow-

feeling, you know-Bridget cannot be got to teil what happened at this point. And that is known for certain is that Father Joseph was in his chair again a few minutes afterwards awaiting the postman's

ENTER MRS. JONES - AND OTHERS. After an hour Bridget entered again. "Mrs. Jones wants to see you,

He had not heard of Mrs. Jones in his own parish, so she must be somebody. He saw her, and she hoped he was quite well. He thanked her. She saw his appeal, she said (his heart thumpwas due next month (he begins to get his breath again), when she would be sure to call upon him again (the beats grow calmer). In the meantime could he let her have a trifle—say £5—as to deliver you from them; it is a serted that not fetched her purse and was due at Father Robinson's bazaar at 2

(his breath is again normal)
Father Joseph offered to give her a letter explaining her embarrassing position to Father Robinson, but when you ask him if he gave the £5 he looks enigmatical. Anyhow, he was in his chair again very soon after with his ear upon the knocker.

Before the postman actually came

Father Joseph got through a sample of his ordinary daily experience. Several tramps, some of them decent-looking hungry men, called for the price of a dinner or night's lodging. Hennessy came to say his wife was making a holy show of herself (this language is Hennessy's own), and for the children's sake would the priest come down and pacify her. Mrs. Delaney, with her compliments, and would the parish priest, who she knew had a "dale of influence," recommend her a couple of dacint young men for lodgers. Madame de Stingue wanted a nice, steady girl for a servant, and thought of the strength of the strength of the thought C— was a likely place to find one. Jem Smith was smashing pretty Mary O'Shea that was a short year ago—was in tears waiting for such consolation as Father Joseph could afford her. the furniture, and his young wifeafford her. She was paying the penalty now, poor girl, of having married against his advice and the wishes of her parents; but her over-trustfulness in her worthless lover had Then the Doyle girls—lately over—good looking, large, innocent, pious, intelligent and awkward, would like alce situations, and would Father Joseph, whom they read so much about in the papers, tell them where to find them.

MIRACLES AND THE TRUE Church, it might discover one plain reason why we look with something akin to amusement, and closely allied to amazement, on the preposter-

NOW THE POSTMAN!

Rat-tat-tat. "Ah, there he is at

the great haul. The first letter did

not enhance his joyous expectancy. It was from Kandell, Wicks & Co., inti-

mating that they would like a settle-ment of their account at his earliest

convenience. The next intimated that the representative of Messrs. Nosy &

Poke would have the henor of calling

to-morrow with samples of their delec

tables. Sharp & Cute enclosed their price list. Better, Still & Co., in a long communication, made many and

sundry hits at Kendall & Wicks, with

the object of enticing to themselves
Father Joseph's custom. The remaining letters were of a suit with these.
Father Joseph had a quick temper, but

he conquered it on critical occasions.
This was a critical occasion.
"Of course," he sollloquized in Mark

HIS CONSOLATION.

was waiting for him. The very name
was a joy to him. Mrs. Murray had
been his best friend during his seven

years' struggle as parish priest. And yet she was but a poor woman, de-

ones, and her husband was none of the

strongest. She looked a little scared

now, however, and the reason was

soon told. Her husband had to take

have to come to."

There was a moistening in her eyes

as she spoke, and Father Joseph's could

moisten, too, at times, though few sus-pected it. It was his chance now, and

He left her abruptly, for his heart

Katie he realized once again how

much more blessed a thing it is to give

than to receive. And, although no donations arrived by the donors' post,

Father Joseph's meditation that nigh

was on the consolation of the priest

hood -Rev. Andrew Dooley in the

HEART.

London Catholic Universe.

the other. -Sibylla Holland.

enable us to enrich our brethren.

your suffering; that is the service of a friend which He will never refuse

you; and your suffering, shared with

Jesus, will indeed be light .- Golden

Make your life a continual act of

Sacred Heart. All our actions, affec-

tions and thoughts will be modeled on

those of our Lord. Constant study of

sufferings will be borne in a spirit of

His heart makes us like Him.

Sands.

into her hand.

oostman, and did him good.

Some of our non-Catholic brethrer are greatly distressed about the alleged miracles in the Catholic Church. They exclaim against the devout crowds, or, as they deem them, the credulous crowds, that throng to kiss a so called relic or bathe in a fabled miraculous spring; they disclaim against the authorities of the Church for allowing such proceedings; they make "copy" out of instances where supposed cures seem to be failures, and explain away or deny the myriad

instances where failure was not. Moreover, the devotion to the saints troubles them greatly, and the Church Quarterly Review, (Anglican) com-menting on some modern aspects of the Papacy, quotes Mr. F. C. Conybeare as giving very curious specimens of devotion to St. Joseph and St. Anthony of Padua, which, he says, are pub-lished in a periodical edited, according to its own statement, "by ecclesiastics with the authorization of their super iors," and which, this Quarterly says, has received papal approval. The in-Tapley fashion, "this is always the creditor's post. The donor's post is always later." So he arose and went out stances given remind one of those which Cardinal Newman mentions in speaking of the native born Italian Catholic's familiar treatment of holy things, so foreign to the English, and especially to the English Protestant, among his people for a few hours. It diverted his mind from that iniquitous temperament. However, the Church When he returned the faithful Bridget announced that Mrs. Murray Quarterly declares :

"These things are, we believe, as repellant to many Roman Catholice as they are to ourselves. But what is to be said about the authorities who allow and encourage such ideas? One of and encourage such ideas? One of the claims constantly made for the papal system is that of the possession of authority. A contrast is always being pointed out by Roman Catholic controversialists, and sometimes by others, between the chaotic condition of the Church of Eugland and the expendent upon the weekly earnings of the husband, who loved her as his own soul, and was worthy of all the love she could return him. Nor was it the silver shilling always in the heel of her fist (as she herself would say) for the priest that captivated Father ercise of rule in the Church of Rome. If authority is not used to prevent evils such as those to which we have Joseph. It was, rather, the cheerful, sunny, hearty and withal modest manner in which she smuggled it into his. How she managed to be always so happy was a puzzle to Father Joseph, because she had a houseful of little referred, we confess we do not know of what good it is."

In replying to an attack of this sort we have always to bear in mind that we stand in a totally different position from our opponents. They do not even profess to have any power to work miracles; and while they say in the Creed that they believe in the communical of seites. munion of saints, they give no practi-cal proof of it by any plain trust in the holy prayers ceaselessly offered for us by sainted men and women, whose prayers on this sinful earth they would have asked like any other tried and tempted Christians in this morta greedily he took it.

"There you are, my poor woman, and God bless you," was all he trusted himself to say as he thrust something

in that city. A prospective midsum-mer picnic, says the Tribune, bring power of working miracles i The one of the signs of the true spouse of Christ, Who Himself said while on earth: "Amen, amen I say to you, he that believeth in Me, the works that I do, he also shall do; and greater than these shall he do. Because I go to the Father, and whatsoever you shall ask the Father in My name, that will I do: that the Father may be glorified in the Sen" (St. John xiv: 12, 13) This true Church g(e) on through every age, calmly claiming and constantly using this great gift of miraculous power. It is one of the signs whereby men know her; but little they know outside her fold what a component part it is of her ordinary life. Lourdes is THOUGHTS ON THE SACRED a great place of healing, truly a city set on a hill that can not be hid; but Catholics are well aware of an ever present O Jesus, love of heaven and earth gift of healing, existing in our very detach me from myself, attach me to Thyself. I will bear the cross and the midst ; each parish has its own story of the cure this priest has wrought, the deed that priest has done, above and cross will bear me, if only, my sweet Jesus, Thou dost sustain both me and out of the usual order of physical healing or prowess, through the prayer and the power of faith. When the heart thumped louder); indeed, a most precious to Him and are links most precious to Him and are links binding us to the Heart of Jesus, thus binding us to the Heart of Jesus, thus progress, two well authenticated mirprogress, two wells are the progress, two wells are the progress Sorrows unknown to all but God are us a power over His Heart which will been wrought on a nun of the Sacred Heart in St. Louis, and is being close-When sorrow, humiliation, and sadly investigated, in the examination of ness weigh upon you, do not ask God the claims of the Venerable Mother Barat to the title of Saint. This may all sound like Greek to other people, despite the pleading of His heart. Lovingly ask Him to come and share but it is exact Catholic phraseology,

Senator Depew wos at a dinner the other night with President Hadley, of Yale University. He was toast-master and he had been twitting Hadley, but he gave the latter a chance to get back at him when he related this incident:

"We have been having some new stories added to the Grand Central Station. One day as I sat in my office a brick fell from the story above, and, crashing through the glass window, fell almost at my feet. I summoned the contractor and demanded what he intended to do te relieve the situation. He said he would repair the window. I won't repeat what I said to him."

When President Hadley arose to speak there was a twinkle in his eye. He then proceeded to twit Senator Depew in this wise:
"In thinking of something to say to you tonight I have tried to devise some new story to tell you, but it had all seemed hopeless until the toast master came to my rescue. You—Senator Depew—said that after all these years of speechmaking, when you had attempted to force a new story upon the Grand Central Station, you rebuked a workman because he let fly a brick at you."

An English gentleman, visiting Dublin for the first time, engaged a "cabby" to drive him about the city. Noticing a large building surmounted by three sculptured figures, he inquired: "What is that building?"

"That's the city hall, sur." differ. A body of men who do not believe in miracles, or, if they wished to do so, can find no grand record of them ready to hand, can hardly be considered fair judges of the state of affairs among the love, reparation and admiration of the children of the real Cathelic Church where miracles are a matter of fre-quent occurrence and of continuous plain record throughout all the ages. We easily concede that there may be some instances, and even flagrant instances, reparation. Our sorrows, as He tells
His faithful servant, shall be cast into
His wounded heart. Our deficiencies
will be supplied by His merits. In of abuse among the zealous and not always perfect members of the Church that, nevertheless, as Christ promised, actually does such works as He did. We all things we will be "clothed with the can quite as easily concede that people who do not believe in miracles, and do not claim them as a proof of Christ's Church, will think it a very easy matter to find fault with our authorities." But when our receive virtues of His Sacred Heart," and we shall draw from this "treasure house" whatever we need for our advance-ment in grace and happiness. Love is most powerful. Love con-quers all. The love of the Sacred authorities." But, when our people rowd round a relic in simple faith, is Heart will melt the most obdurate it then so impossible to recall the days when the common people heard Jesus heart, will convert the most hardened sinner, will bring confidence to the most despairing, will ease the misery of the suffering—in a word, will make gladly, and thronged and pressed about Him, as, later, they thronged about His great apostles? The work one forget all the sorrows of this life still goes on, and it will go on, and there is a divine authority in the and instill a new and better life into them. Why wait any longer? Acept at ouce, now, this remedy for all your ills, and live henceforth in and with the Sacred Heart. It mat Church which has its own ways of rebuking and reforming, when neces-sary, but has too, a marked pre-dilection for the little ones, and the ters not how poor you are or with how ignorant, and the publican, and dis many afflictions you are borne down-

and it serves to show how radically we

IMITATION OF CHRIST. The Want of all Comfort.

Hence one said at the time when grace was with him, in my abundance I said, I shall never be moved. (Ps. xxix, 7.)

But when grace was withdrawn, he immediately telleth us what he experienced in himself, Thou turnest away thy face from me, and I became nbled.

Yet in the meantime he despaireth not, but more earnestly prayeth to the Lord, saying, To thee, O Lord, I will mulgated his scheme of "undogmatic Christianity." Yet he has not held the pedestal long, for upon his enunciation of his ridiculous contradiction comes Dr. McConnell with "The Evolution of Immersity." cry, and I will pray to my God.

At length he receiveth the fruit of

his prayer, and witnesseth that he was heard, saying, The Lord hath heard me, and hath had mercy on me : th Lord hath become my helper.

But in what manner? Thou hast turned, saith he, my mourning into joy for me, and thou hast encompassed

e with gladness. If it has been thus with great saints, we that are weak and poor must not be discouraged if we are sometimes fervent, sometimes cold ; because the

Spirit cometh and goeth according to His own good pleasure. Wherefore holy Job says, Thou visitimmortality is wholly untenable. He has discovered that the soul is not a est him early in the morning, and thou provest him suddenly. (Job, vii. 18.) Wherein then can I hope or in what must I put my trust, but in God's great mercy alone, and in the hope of heavenly grace? reason it is not the free, spiritual and immortal principle in us which thinks,

> "The Catholic Witness," The Episcopal Recorder, an organ of the Reformed Episcopal Church,

According to the new theory the common herd of humanity has no claim to immortality. Distinctions are made by the doctor and only those can be aspirants for immortality who have evoluted to a higher kind of spiritual life. In other words, at the control says:
"The San Francisco Examiner tells of the establishment of a new Protestant Episcopal paper in that city, to be called The Catholic Wit-It is to be backed by the parish ness. It is to be backed by the parish of St. Mary the Virgin, the rector of which, Rav. Stephen Innes, described to a reporter one aim of the new jourworld believes, create man after His own image and man, as to his soul, a

nal, as follows; paper will be to counteract—to kill— Protestantism in the Episcopal Church. We believe the church is overrun with a particular form of Protestantism that is antagonistic to the old Catholic doc trine, and we want to root it out. We hold that the advancement of the future church depends on the suppression of this Protestantism.

"And yet persons who regard them selves as Protestant and evangelical are satisfied to remain in the communion of a denomination, many of whose members hold such views as are ex pressed by Mr. Innes."

Fifty Against Two.

It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement.

Take a bottle of Hood's Sarsaparilla along with you. Three doses, daily, of this great tonic will do more than anything else to refresh your blood, overcome your tired feeling, improve your appetite, and make your sleep easy and restful.

SLEEDLESSMESS — When the process are tion on the whole trip resulted from this mixture of faith and creed.

sleep easy and restful.

SLEEPLESSNESS.—When the nerves are unstrung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result oferangement of the digestive organs, sleeplessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmelee's Vegetable Pills will not only induces sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

happiness.
THE FLAGGING ENERGIES REVIVED. THE FLAGGING ENERGIES REVIVED.—
Constant application to business is a tax upon the energies, and if there be no relaxation, lassitude and depression are sure to intervene. These comes from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies. said John, who was a Baptist.
"But I've been sprinkled, which is just as good," replied the Presbyterian to explain that both would be saved if they followed the straight and narrow

path.

On the homeward trip the salvation of a Methodist Chinese was doubted by a High Church group because he had not learned the Episcopal catechism.

It is an Officer of the Law of Health.—
When called in to attend a disturbance it searches out the hiding-place of pain, and like a guardian of the peace, lays hands not learned the Episcopal catechism. nic many a Chinese youth had tears in his slant eyes because he had not joined

like a guardian of the peace, lays nands upon it and says, "I arrest you." Resistance is useless, as the law of health imposes a sentence of perpetual banishment on pain, and Dr. Thomas' Eclectric Oil was originated to entered that sentence.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure and effectual. Try it, and mark the improvement in your child. GOOD NEWS comes from those who take
Hood's Sarsaparilla for scrofula, dyspepsia
and rheumatism. Reports agree that
HOOD'S CURES.

Bird-Shot For Tiger.

No use to hunt tigers with bird-shot. It doesn't hurt the tiger any and it's awfully risky for you.

Consumption is a tiger among diseases. It is stealthy -but once started it rapidly eats up the flesh and destroys the life. No use to go hunting it with ordinary food and medicine. That's only bird-shot. It still advances. Good heavy figures, he inquired: "What is that building?"

"That's the city hall, sur."

"And what are those three figures?"

"They be the twilve apostles, your honor."

"But there are only three," exclaimed the astonished visitor.

"Sure, an, would ye hav' the whole twilve of 'em out on the mutherin' wet day as this!"

There is a story told of a candidate for preacher's orders who was preaching an extempore trial sermon before the late Archbishop Tait and Dean Stanley, and who, in his embarrassment, commenced his sermon serving. "Livill divide my congrega." charges of Scott's Emulsion will stop the advance. The disease feels that.

Scott's Emulsion makes the body strong to resist. It soothes and toughens the lungs and sustains the strength until the disease wears itself out.

Send for free sample. SCC IT & BOWNE, Toronto, soc and \$1.00; all druggists.

Your Nose

That is what you should breathe through -not your mouth. But there may be times when your ca tarrh is so bad you can't breathe through it,

Breathing through the mouth is always bad for the lungs, and it is especially so when their delicate tissues have been weak-

when their delicate tissues have been weakened by the scrofulous condition of the
blood on which catarrh depends.

Alfred E. Yingse, Hoernerstown, Pa.,
suffered from catarrh for years. His head
felt bad, there was a ringing in his ears,
and he could not breathe through one of
his nostrils nor clear his head.

Atter trying several catarrh specifics
from which he derived no benefit, he was
completely cured, according to his own
statement, by

Hood's Sarsaparilla

This great medicine radically and per manently cures catarrh by cleansing th blood and building up the whole system.

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Cramps Diarrhoea All Bowel Complaints

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President, Berlin, Ont.

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W. J. Elliott, Principal.

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There is no room left for doubt as to the use fulness of Malt Extract in weakness and nervous diseases, provided you use Mait Extract, careuse Mart Extract, carefully and honestly made from Barley Malt. Your Doctor will tell you O'Keefe's Liquid

Extract of Malt is the best, for he knows how it is made and what it is best, for he knows how it is made and what it is made from.

If you need Malt Extract and want the best, insist upon getting "O'Keefe's."

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BDITORS:

BEV. GEORGE R. NORTHGRAVES,
Anthor of "Mistakes of Modern Infidels." PHOMAS COFFEY.
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ts important that the observed me authority Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900, The Editor of THE CATHOLIC RECORD

The Editor of I HE CATHOLO
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC REOORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend

ne faithful, and wishing you success, sing you, and wishing you success, Believe me, to remain.
Yours faithully in Jesus Christ,
+D. FALCONIO, Arch. of Lariss
Apost. Deleg.

London, Saturday, Sept. 21, 1901.

ANARCHISTS ARRESTED.

Emma Goldman, the noted female Anarchist who some years ago was driven out of New York for her inflammatory speeches, was arrested in Chicago on charge of complicity in the attempted assassination of President McKinley. Czolgoez stated that he was induced to the act by speeches of Emma Goldman delivered at Cleveland, Ohio, inciting to the murder of rulers, but she denies having made any such speeches. The police are endeavoring to discover to what extent there has been intercommunication between Czolgosz and Miss Goldman. It is admitted by the latter that Chicago, but it is maintained that there was further communication between them at Buffalo a few days before the attempt at assassination. The noted Anarchist Johann Most has also been arrested on suspicion of complicity; but it is not known what evidence the police have to connect those arrested directly with the present crime, though they have been un doubtedly guilty of talking publicly in a way which would induce others to commit just such crimes.

JESUITS IN FRANCE.

It is expected that the French Jesuits will not apply for authorization under the new Law of Associations. This would bring them under constant annoyance by efficials, who have a hatred of Jesuits, and who would be always on the alert for pretences to interfere with their work. However, they desire to save their best colleges from confiscation, and lodge in couples in private dwellings to await better times when the politicians will begin to find out that religious persecution is a folly. The younger priests will leave France for foreign countries where they may live in peace. Some will go to England, others to America. Some may go to Germany, though the law is against them there also ; but they are not absolutely forbidden to live in Germany under the laws as now administered, provided they do not Mve in commun-

It is said that the reason for which the laws against Jesuits are not repealed in Germany is that the Empress is greatly opposed to the Jesuits. However, they preach and officiate regularly in German churches without molestation.

PRINCE CHUN APOLOGIZES.

At last the obstacles which stood in the way of Prince Chun's spology to the Emperor of Germany for the brutal murder of Baren Von Ketteler by toapher acceptable to all concerned. the best parish at his disposal. The trouble was that the Emperor Wilmanded from persons of their rank by their own Emperor. To this they objected, and the Emperor yielded the point. It is stated, however, that the all but himself being ordained for the envoys would have acceded to the Diocese of Killaloe. Kaiser's demand if it had been permiliation, and it was understood that Basilian Fathers.

The Catholic Record. If the abject apology were to be given, had made up their minds to apologize indeed, but to commit suicide immediately afterward to blot out the humiliation. It shows the Emperor's good sense that he did not push the matter so far. Prince Chun apologized for the weakness of the Chinese Governnent in net being able to punish the murderers, but he stated that the Emperor (his brother) had no complicity in the murder. The statement was accepted by the Emperor William, who in a most dignified manner told Prince Chun that in the future the Chinese Government will be judged by its acts, and not by its present promise of good conduct.

THE DEATH OF PRESIDENT McKINLEY.

For several days during the pas week President McKinley was re ported to be greatly improving, and at one time it was confidently predicted that he would almost surely recover so as to be able after the lapse of a few months to resume his duties as President, but on Thursday and Friday his condition was much worse, and once more it was feared that death would result from the wounds inflicted by the assassin's bullets.

On Friday afternoon he again rallied somewhat and hopes of his recovery were again entertained, but at about 5 o'clock he grew worse again, and on Saturday morning at 2:15 died peacefully.

As might naturally be expected, the indignation of the public against anarchists in general, and Czolgosz in particular, increased to fever heat when the result was made known, and when at the Pan-American grounds the newspaper bulletins were read announcing the death, the cry was raised " Let us find the assassin." The multitude then started at once for the police station where Czolgosz is imprisoned, with the intention of lynchshe met Czolgosz on one occasion in ing him. The police were warned by telephone of the approach of the mob, and were drawn up in force before the station when the crowd arrived. Two companies of military were also put under arms to assist the police if necessary ; but though the crowd, about six thousand in number, were in a high state of excitement, they attempted no resistance to the police, and thus the city of Buffalo was saved the disgrace of adding an anarchical act, to that of

the anarchistic murderer. It is far better that the law should be allowed to take its course, than that the peaceable city of Buffalo should be disgraced by a violation of law and order.

From all parts of the world, and especially from the monarchs of various nations, telegrams of sympathy are being sent to the American Government, and in most of the pulpits of the United States and Canada sympathy has been expressed, and tender references made for this reason the older priests will to the dead President, who is universally beloved and respected for his high and noble qualities and virtues.

THE REV. WM. FLANNERY, D. D.

We already mentioned in our columns that the Rev. Wm. Fiannery D. D., till recently P. P. of St. Columban's (Irishtown), had resigned his charge of that parish owing to his recent severe illness. The Rev. Albert McKeon, L. S. T. and P. P. of Strathroy, has been appointed to succeed him, and will enter immediately upon his duties as pastor of St. Columban's.

Father Flannery has already departed for his native Town of Nanagh, Co. Tipperary, Ireland, where he will spend a long vacation in the hope of recovering his health. He left Irishtown on Sept. 9 for New York, and took passage on Wednesday the 11th inst. on the beautiful steamer Majestic, for Queenstown. In case of his complete recovery, however, it is his intention to return to the Diocese of London; and his Lordship, the Right Rev. Chinese troops were removed, and the Bishop McEvay, has promised that on spolicy was given and received to a his return, he will give the Rev. Dr.

The Rev. W. Flannery was born in hum required more abjectness on the Nenagh, Co. Tipperary, Ireland, on past of the Chinese envoys than is de- January 29th, 1830. In his boyhood, he attended the classical school of Nenagh, at which there were twentyfive pupils, all of whom became priests,

In 1845, at the age of fifteen years. sisted in. They came all the way from he went to France, and entered the China to apologize, and they were de- college of Annonay, in the Department termined to make a satisfactory apol- of Ardeche in the South of France, ogy, even at the cost of dignity-but, where he remained for seven years. Chinese as they are, they felt the hu- This college was conducted by the

Charbonnel of Toronto, the Basilian Fathers opened in Toronto a college, which afterward became well known as St. Michael's College, and was a nursery from which came forth many priests and Bishops.

The Rev. Fathers Wm. Flannery, and Chas. Vincent, who afterward became Provincial of the Basilian Order in America, were at this time students of Theology, and accompanied the Basilian Fathers who came to Toronto to establish the college. These were Rev. J. M. Soulerin, First President of the College, Joseph Malbos, Treasurer, and the Rev. Patrick Maloney, who had preceded the others by about two years in order to prepare the way. Father Maloney was at this time Rector of St. Michael's Cathedral, Toronto.

Fathers Flannery and Vincent were ordained to the holy priesthood in the Cathedral on May 22nd, 1853, by Bishop de Charbonnel.

In 1858, owing to failing health, Father Flannery was permitted to leave the close confinement of the college and to seek health in his native land. In the following year he re turned to Toronto, and was appointed Pastor of Streetsville, where he remained until the consecration of Bishop Walsh as Bishop of Sandwich, on Nov. 10th, 1867.

Bishop Walsh was always's particuar friend of Father Flannery, and induced him to accompany him to his new field of labor in the Diocese of Sandwich, which soon afterward became the Diocese of London.

Father Flannery remained with Bishop Walsh, accompanying him throughou: the Diocese, and aiding him to extinguish the diocesan debt of \$35,000 When this was accomplished, Father Flannery, in 1869, was appointed Pastor of Amhertsburg.

When the Basilian Fathers took charge of the Parish of Sandwich, and of Assumption College in the same parish, the parochial changes made necessary thereby brought the Rev. Father Flannery to the parish of St. Thomas, of which he took charge in

At this time there were about sixty Catholic families in the town, and seventy in the country belonging to the parish of St. Thomas. The Church was an old frame building, with a small cemetery adjacent, and there was no Catholic school.

Fr. Figurery's first work in the parish was to build the present handsome new Church, the old building being turned into a Catholic school. The corner stone of the new church was blessed by Bishop Walsh on July 2nd, 1871, and on the occasion an eloquent and appropriate sermon was preached by Rev. E. B. Kuroy, then paster of St. Mary's. The Church was dedicated on Nov. 10th, 1872. Its total cost was \$15,000. It is remarkable that it was begun without a cent of Church funds on hand, and was paid for only through Rav. Father Flannery's zealous and earnest efforts to collect the money.

In due time Father Flannery pur-Thomas, and, when the old schoolhouse was accidentally burned, erected a new school house of four rooms, which was inaugurated by the enrolment of two hundred pupils. A handsome and commodious convent was also built and finished in December 1896 The convent, which is occupied by the Sisters of St. Joseph, who teach the schools, was erected at a cost of 85 000.

In September, 1898, the Rev. Dr. Flannery moved to Windsor, where he remained in charge of that parish two years, and eight months. In January, 1901, he removed to Irishtown, where he remained till his present departure for Ireland.

with us in wishing the Rev. Doctor a happy vacation in his native land, and a quick recovery of health and strength; and should it come to pass that he may return, he will be heartily welcomed by a host of well wishers. The Rav. Dr. Flannery was for about a year co-editor of the CATHOLIC RECORD, along with the present editor, and both before and after the period of his co-editorship, he was a very constant contributor to oar columns. Oar readers will be pleased to learn that

strength permit. The splendid gift of \$50,000 by Mr. Michael Cudahy, of Chicago, to the Catholic University of America, which was announced at the recent closing exercises, sets a good example to Cath olic wealthy men, which we hope to

he has promised to continue his con-

tributions should his health and

The lack of sympathy makes half the miseries of life.

In 1852, at the request of Bishop de THE CHURCH AND THE BIBLE.

Bishop Latane of the Reformed Episcopal Church lectured recently in St. Bartholomew's Church, Montreal, on the "distinctive principles" of the Church over which he presides.

The Reformed Episcopal Church, as most of our readers are aware, is an offshoot of, or perhaps, it would be more according to the views of our Anglican friends to say, a schism or secession from the Church of England.

From Bishop Latane's sermon, one would not suspect that this "Reformed "Church arose out of the widespread dissatisfaction of the Low Church party with the enforced toleration of High-Churchism by the Anglican Church and its offshots in Canada and the United States, but would imagine that it is a Church standing on "distinctive principles of its own for the Bishop in his lecture carefully avoids all reference to the causes which led to the organization of a "Reformed Church" out of the dissatisfied elements of Anglicanism.

It was surely a grave omission in a lecture which should have dealt with the reasons for the existence of his Church, to pass by all reference to the primary reason for its establishment but we can readily understand the Bishop's motive for admitting so important a matter. It is the fashion for all new Churches to ignore the point of their modernness, in order to make it appear that they are the real and original Church which Christ establish. ed on earth, though the date of its first existence may be eighteen or nearly nineteen centuries too late for it to have any such valid claim.

The Bishop tells us that "there are three recognized rivals for authority-Reason, the Church, and the Word of God," and "in establishing the preeminence of the Bible," we are told in the report of his lecture, "he adduced arguments clear and convincing."

enumeration of the three Rivals, he intends it to be understood that it is the Catholic Church which puts in its claim to authority as a rival to the Word of God.

No such rivalry exists. The Catholie Church not merely admits, but maintains the Supreme authority of God's Holy Word, and is in fact, now, the only Church which does maintain firmly and unflinchingly the truth of God's entire revelation whether written or unwritten, whether coming to us through the Scripture or transmitted through tradition. The Catholic Church alone maintains the unchang.

ing infallibility of God's Word. It is notorious that the Church of England does not suppress Latitudinarianism within itself. During the past century the Broad Church School, so called, has pushed itself to the front more and more vigorously, and the Church as such has made no prononncement towards repressing the rank infidelity which has been openly proclaimed by prominent divines, and even by Bishops of that Church; and the public have not yet forgotten that in New York, but very recently, a clergyman of the Presbyterian Church, whom the Presbyterian General Assembly condemned for openly impugning the divine authority of the Bible, was received with open arms and was ordained an "Anglican priest " with what may be considered most unseemly haste by the Protestant Episcopal Bishop of New York, without being asked to retract his practical denial of the inspiration of the Bible. A few voices, indeed, were raised in protest against this act, but they only served to show the impotence of the Auglican or Protestant Episco. His many friends throughout Canada and the United States will unite

We are quite aware that Bishop known as the Protestant Episcopal; but it was not in vindication of the started, but in protest against sup. (2 Peter 1, 20.) posed tendencies of a section of the believing that the Reformers of Bishop Latane's sect had no protest to offer against the Latitudinarian tendencies of Anglicanism. Weigsay, " of Anglicanism," because, the two Churches, namely, that of England. and the Episcopalian Church of America proclaim boastfully, that they are grouping them together.

If Bishop Latane's Church had a his. Matt. xvi, 18) Only one Church tory worth investigating, we might be supposed to be under some obligation of investigating it to ascertain whether infidelity is as rampant in it as in Anglicanism, but its existence has been for so short a time, and its history is so obscure, that we deem it sufficient to consider its history to be simply part of the history of Anglicanism.

We say, therefore, that it needs no small amount of brazen-facedness to assert practically that the Reformed Episcopal Church adheres to the Bible or "the Word of God, whereas the Catholic Church has set up a " rival " authority.

The Catholic Church adheres most indubitably to the " Word of God " in its entirety : to the whole " Word of God," whether written in the Bible, or handed down by the undoubted tradition of the Church, whereas Bishop Latane's meaning in making his statement is that his sect adheres only to the written Word, or the Bible.

On what authority, then, do he and his co believers keep the Sunday or first day of the week holy, instead of the Sabbath, or the seventh day?

There is no clear Scriptural author ity for this departure from the command, " Remember the Sabbath Day, to keep it holy." (Ex. xx : 8. Deut. v. 12)

The Catholic is secure in keeping holy the Lord's Day, or Sunday, because he has the authority of the Catholic Church, teaching that this is an Apostolic ordinance, issued under the authority of our Lord Jesus Christ, who commanded His Apostles to "teach all nations, all things which He had commanded," promising at the same time to be " with them teaching till the consummation of the world."

That the Catholic rule of faith is the correct one, we have ample evidence. The written Word of God, or the Bible, was never declared by Christ or His Apostles to be the complete rule of It is easily understood that in this faith of Christians. The New Testament was not completed till St. John wrote the Apocalypse (Revelation) in A. D. 100. For two generations, therefore, the written Word of God could not be the rule of faith of Christians, nor could it be till the whole New Testament was gathered into one code in the fourth century.

Yet Christians certainly had a rule of faith at this time, and what that rule was, is clearly indicated by St. Paul in 2 Thess. ii. 14: "Therefore, brethren, stand firm: and hold the traditions which you have learned, whether by word or by our epistle."

The Thessalonians had already received one instructive epistle from the great Apostle, but there is no reason to suppose that they were supplied with the other books of the New Testament at this time. They may have had access to some one of the gospels, but they certainly had not more than a small part of the New Testament. The New Testament, thus, could not have been the complete rule of faith for the first Christians, and yet there was a Church of Christ, the pillar and ground of truth which interpreted the part of the Scripture which was known, and supplied by her teaching the lack of forefathers before it became the fashion Scriptures which were not written, or for people to become the dupes of if written were unknown to the general- every faddist who came along: Mority of Christians. From all this it follows that the Church is not and never was the rival of the Word of God, but she was the teacher and interpreter of God's Word, written and unwritten, and this office she still holds, as neither Christ nor His Apostles made any change in the Church's authority, even when the Bible was completed.

We see from all this that the question is not between the Church and the Bible as rivals in authority. The pal Church to maintain the Word of authority of both comes from God, but God, the Word which Bishop Latane the question at issue between Catholics pronounces to be the distinctive rule and Protestants is whether the Church of faith of his reformed specimen of wof God, or each private individual is Episcopalianism. There was no the proper and divinely appointed inofficial condemnation of Bishop Potter's terpreter of Scripture. Scripture itself gives the answer to this. We are Science Faith, and the Counsellor of commanded to "hear the Church." Latane's Church is distinct from that which is declared to be "the pillar and ground of Truth." (St. Matt. xviii., 17: 1 Tim. iii., 15) Whereas we are divine authority of the Bible that the warned that "no Scripture prophecy Reformed Episcopal Church was is made by private interpretation.

Bishop Latane maintains that under planted by our Creator within man-Anglicans and Episcopalians toward the New Law there is no sacrificial kind, prove to us that matter is a real Rome. We are therefore justified in priesthood, and no Christian ministry "confined by Apostolic succession, on the God Himself, nor "a doubtful and only one or more branches of the

Church of Christ." Writ that the Church of Christ bas of Christian Science, declares it to be in branches in the sense of the Bishop, a recent letter (dated July 12) adthere is only one Church of Christ dressed to the New York Freeman's which He commands us to hear. (St. Journal. only two branches of the one Church, Matt. zviii, 17.) He builds but one The Old Testament is certainly part and we are therefore justified in Church on a rock, and against it "the of the religion which Jesus taught,

called "the Church of the living God the pillar and ground of Truth." Tim. iii, 15) The "branches" which Bishop Latane speaks are, there fore, imaginary. Christ's Church is the one fold into which He wishes His sheep to be gathered. (St. Jao. x, 16.) As the Apostles are His first missioners and pastors, and to then He transfers His power to rule the Church, there must be Apostolic suc-cession in the ministry of the Church, and whosoever preaches without that succession is but a wolf in sheep's clothing. Whosoever assumes the office of the ministry without proper succession commits the sin of Core, Dathan, Abiron and Hon, and is worthy of their punishment. (Num.

xvi.) As regards the sacrificial priesthoods the New Law, we say that the oblation made by Christ at His Last Supper had all the requisites constituting a sacrifice, and when He commanded His Apostles to do this in remembrance of Him, He made them sacrificing priests. as He was Himself. (St. Luk. xxii, 19 1 Cor. xi, 24.

PSEUDO CHRISTIAN SCIENCE.

We have received from the office of the Christian Science Publication Com. mittee of Toronto the following communication, which appears to be officeial, accompanied with a request to publish it in our columns. We comply with the request, with the reservation understood, that it is not our ntention to open our columns for the serious and lengthy discussion of a mere fad which though called by its votaries "Christian Science" has nothing in it savoring either of Christianity or of Science. Such a disenssion would tire out the patience of our

DEFENCE OF CHRISTIAN SCIENCE.

Office of the Christian Science Publication Committee for Ontario. Ed. of the CATHOLIC RECORD, London, Ont.: Ed. of the CATHOLIC RECORD, London, Ont.

Dear Sir-In your issue of August 10th
you remarked editorially that Christian
Science is a "medley of absurdities," and
should be "laugned out of existence," But
that has been tried for thirty-five years, and
still it flourishes, and its influence for good
increases each year. It is estimated that
upwards of a million people really believe
there is "something in it." For myself,
having tested the efficacy of the Science for
shout elegren years. I can assure you there about eleven years, I can assure you there s no "nightmare" about it; but I have is no "nightmare" about it; but I have found it a grand reality, teaching the same blessed religion Jesus taught, and doing the works He commanded, viz., to heal the sick and reform the sinful. The early Christian were at first laughed at, and t ed, but that did not destroy Mere argument, however, pro little use to anyone. Earnest, serious study and practice as well, is requisite, with a sin and practice as well, is requisite, and an eccre desire to gain an understanding of the truth, viz., the spiritual relations between God and man. This truth made practical, unfolded to mortals—is Christian Science.

Yours respectfully,
WESLEY SPAULDING.
Toronto, Sept. 7, 1901.

The brief note in our issue of Aug. 10th. referred to by Mr. Spaulding does not say exactly what our correspendent asserts as the concluding sentence from which he culls a few words

"Back in the eighteenth century, when men were not given to the fathering of every speculative changeling, they would have laughed it (Christian Science) cut of existence.

speaking here We were would have been the attitude of our mons, Spiritists, Theosophists, Dowieites, as well Eddyites or pseudo Christian Scientists.

Mr. Spaulding asserts that Christian Science is "the blessed religion Jesus taught." This statement is a sad misrepresentation of facts, though probably he does not intend it to be so.

The religion which Jesus taught was preached by His Apostles, and has continued to exist to the present day in an organized Church, which He commands us to hear : that is, the Catholic Church.

Mrs. Mary Baker G. Eddy is, on the contrary, described to be "the Discoverer and Founder of Christian Science !" the " Mother of the Christian its interests the world over!" (See "Christian Science Sentinel" of 29 June 1899 printed under copy. right of Mary Baker G. Eddy.)

So-called "Christian Science" declares that matter is " nothingness." Reason and the universal sense imbeing. It is the creature of God, and uncertain inference of the human intelligence," as Professor or Mr. We do not read anywhere in Holy McCracken, the New York exponent

gates of hell shall not prevail." (St. and it teaches unmistakably that mate

ter is God's creation, and there reality.

"In the beginning God

Disease and sin are both deck Christian Scientists to be imaginary. But Christ's religion of them as really existing, as is from the following out of many

ages of Holy Scripture : And Jesus went about all infirmities among the people. Matt. iv. 23.

"And He healed many the sick of divers diseases." "Therefore I said to you shall die in your sin: For if lieve not that I am He you sha your sins." (St. John viii, 24.

If sickness and sinfulness the Christian Scientists tead things imaginary, what sense in Mr. Spaulding's assertion Christian Science "heals t and reforms the sinful?" It but small credit if it only driv

a nothing. In fact Dowieism is less r than so-called Christian Scient while both systems absurdly i science of medicine, John A Dowie does not, so far as we a pretend to having discove there is no such thing as sick We find nothius to retra

edit remarks of August

A MODERN INSTAN BY REV. AUGUSTIN D. MA

When the Dake in "As It" rejoices that he has been f painted pomp through his by communication with nati forest of Arden had found in trees, books in the running sermons in stones, and good hei no doubt enu great truth we all experien ments of chastened joy in the of beautiful nature. Ou Lord Himself saw these ser read these books, translat meaning to His followers, devout mind the visible is symbol of the invisible. gentlest and sweetest Christ ers have called upon natur ally and companion in the worship of God. St. Franci sings of his brother, the su sister, the moon, bird and ferocissimo lupo d'Agobio, were all creatures of God, fore his brethren. And the Francis, of Sales, relied on from nature to help him po holiness and grace mean our own day we see in the w great Cardinal, John New nature helped him to piero the tangle of doubting tho the same fashion as the gre Now if this is so, what quar have with nature studies

of Frank Norris, "The Octail to grasp the reality of t of nature study, when na regarded as the product of mind. Of all the gloomy ar tic works that have appear years this book is surely One arises from its per sickened, stunned at the of man when put in face of ule men s There is no comfort for the oppressed, who are the spot less fate, who can only o heaven that seems made fall down and die upon an of iron! The novel puts form the hopeless philosop penhauer, although the au it for optimism. In it na as a gigantic, unthinkin If man comes in contact her everlasting wheels, mercilessly crushed for hi

A few short selections

rich and powerful langua

No one who has read the r

dern conception of man "Presley regained the fied, his brain in a whirl idea, this new concep founded him. Somehow deny it. It rang with the beration of truth. Was I ing ditch? Forces, con-of supply and demandthen, the enemies after enemies; there was no m nature. Colessal indiffer vast trend toward appo Nature was, then, a giga a vast cyclopean power, h a leviathan with a he knowing no compunction ness, no tolerance; crus human atom standing in nirvanic calm, the agon tion sending never a ja faintest tremor through gious mechanism of who

What then was left no hope, no outlook for trift in the black curtain through the night? W thus overthrown? Was be strong and to prevailing left? Then sudder words came back to his was the larger view? tuted the greatest good numbers? What was the the circle whose segemen held? In the end, the end of all, what was le

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SCIENCE. m the office of lication Com. llowing com. ars to be office a request to ns. We com. th the reserit is not our olumns for the scussion of a called by its

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such a discuspatience of our ence Publication entario. of August 10th that Christian absurdities," and existence." But ty-five years, and pro or con, is of eest, serious study, quisite, with a sin-derstanding of the relations between h made practical, ristian Science. tfully, Y SPAULDING,

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Mr. Spaulding

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Sentinel " of 29 d under copy. G. Eddy.) ian Science" deis " nothingness." iversal sense im. eator within manat matter is a real ature of God, and " a doubtful and of the human inrofessor or Mr. w York exponent declares it to be in sted July 12) ad-Y York Freeman's

it is certainly part ich Jesus taught, istakably that mate

"In the beginning God created heaven and earth . . . and God said, be light made. And light was made, etc." (Gen.: 1, 3.)

imaginary. But Christ's religion treats of them as really existing, as is evident from the following out of many passages of Holy Scripture :

"And Jesus went about all Galilee healing all diseases and infirmities among the people." (St.

"And He healed many that were sick of divers diseases." (St. Mark i,

"Therefore I said to you that you shall die in your sin: For if you be-lieve not that I am He you shall die in your sins." (St. John viii, 24.) If sickness and sinfulness are, as

the Christian Scientists teach, but things imaginary, what sense is there in Mr. Spaulding's assertion that Christian Science "heals the sick, and reforms the sinful?" It deserves but small credit if it only drives away a nothing.

In fact Dowieism is less ridiculous than so-called Christian Science; for while both systems absurdly reject the science of medicine, John Alexander Dowie does not, so far as we are aware, pretend to having discovered that there is no such thing as sickness.

We find nothius to retract in our edit remarks of August 10.

A MODERN INSTANCE.

BY REV. AUGUSTIN D. MALLEY. When the Dake in "As You Like It" rejoices that he has been freed from painted pomp through his exile, and by communication with nature in the forest of Arden had found "tongues in trees, books in the running brooks. sermons in stones, and good in every. he no doubt enunciated a great truth we all experience in moments of chastened joy in the presence of beautiful nature. Our blessed Lord Himself saw these sermons and read these books, translating their meaning to His followers, for to the devout mind the visible is a sign and symbol of the invisible. So also our gentlest and sweetest Christian thinkers have called upon nature as their ally and companion in the praise and worship of God. St. Francis of Assist sings of his brother, the sun, and his sister, the moon, bird and beast, "il ferocissimo lupo d'Agobio," as they were all creatures of God, and therefore his brethren. And the other St. Francis, of Sales, relied on examples from nature to help him portray what holiness and grace mean. Even in our own day we see in the works of the great Cardinal, John Newman, how nature helped him to pierce through the tangle of doubting thoughts after the same fashion as the great Butler. Now if this is so, what quarrel can we have with nature studies since they

No one who has read the recent work of Frank Norris, "The Octopus," will fail to grasp the reality of the dangers of nature study, when nature is not regarded as the product of a directing mind. Of all the gloomy and pessimis tic works that have appeared in late years this book is surely the peer. one arises from its perusal dizzy, sickened, stunned at the hopeless lot of man when put in face of the titanic rule men and things There is no comfort for the poor and oppressed, who are the sport of a ruth-less fate, who can only cry out to a heaven that seems made of brass, or fall down and die upon an earth made of iron! The novel puts in dramatic form the hopeless philosophy of Schopenhauer, although the author intends it for optimism. In it nature is seen as a gigantic, unthinking machine. If man comes in contact with one of

A few short selections will show, in rich and powerful language, the modern conception of man and nature.
"Presley regained the street stupe-fied, his brain in a whirl. This new idea, this new conception, dumb-founded him. Somehow he could not deny it. It rang with the clear reverberation of truth. Was no one, then, to blame for the horror of the irrigating ditch? Forces, conditions, laws of supply and demand—were these, then, the enemies after all? Not enemies; there was no malevolence in nature. Colessal indifference only, a vast trend toward appointed goals. Nature was, then, a gigantic engine, a vast cyclopean power, huge, terrible, a leviathan with a heart of steel, knowing no compunction, no forgive ness, no tolerance ; crushing out the human atom standing in its way, with nirvanic calm, the agony of destruction sending never a jar, never the faintest tremor through all that prodi-gious mechanism of wheels and cogs. "What then was left? Was there

no hope, no outlook for the future, no rift in the black curtain, no glimmer through the night? Was good to be thus overthrown? Was evil thus to be strong and to prevail? Was nothing left? Then suddenly Vanamee's was the larger view? What constituted the greatest good to the greatest number? What was the full round of the circle whose segement only he behald? In the end, the ultimate, final end of all, what was left? Yes, good words came back to his mind. What

ter is God's creation, and therefore, a issued from this crisis, untouched, unthe sunshine, perished, were shot down in the very noon of life, hearts were broken. In that little isolated group God said, be light made. And light was made, etc." (Gen.: 1, 3)

Disease and sin are both declared by Christian Scientists to be things injustice and oppression in the end of verything fade and vanish away. Greed, cruelty, selfishness and in-humanity are short lived; the individual suffers, but the race goes on. An nixter dies, but in a far distant corner of the world a thousand lives are saved. The larger view always, and through all shams, all wickedness, discovers the truth that will, in the end, prevail, and all things surely, inevitably, resistlessly work together for good."
This, no doubt, is very fine writing,

and can capture the unskillful. What is the particular fault in it? Throughout the whole book, and lurking in these passages, can be seen the three great doubts of our age, the doubt of a rsonal God, the doubt of immortality for the individual, the doubt of a pro-vidence for the individual. For God is substituted force or impersonal good for individual immortality is substituted permanent endurance of human kind for individual providence in given the greatest good for the great est number. This is all rank materialism masquerading as a spiritual phili osophy. It is not atheism exactly, but a brand of disheartening pantheism.

the motive of the Church when she particularly insists on being regarded as a teacher and guide in educational natters. For what is she striving? Some who are unable to stretch their vision beyond the limits of their parish, imagine she has some quarre with the local public school or systems of schools. The issue is not so patty. The local school or system of schools may be excellent in its way; but she sees the three great perils that are confronting the religious thought of the American nation—the loss of a profound belief in a personal God, the wavering in regard to personal immortality and personal providence. Take even the modern conception of God when He is regarded as personal, as is seen in the policy of state, or in the creed of the fashionable sect. As has been well said, He seems to be a weakly, good natured Being who started to govern this world by a system of rewards and pun

ishments, but seeing now the great weakness of most of the sons of Adam, repents Him of His former severity, is only eager to see the end of it all, and will grant heaven to everybody. So, too, the lower and inferior races of men are a source of shame and con-fusion to Him, and He is grateful to nay, even commissions the advanced nations to blow their weaker brother off this earth, where He sees now He should never have placed them.

What is the result to a nation when the popular conception of God is weak-The idea of God is the corner stone of every civilization. Where do we find institutions more firm, authority more respected, liberty more equal ized, manners more softened, oaths and pledges more scrupulously kept, virtue better loved, passion and license more successfully restrained than among a people that are God fearing? Where s there more forgetfulness of self, disinterestedness, spirit of sacrifice, devotion to humanity and fatherland, than among a people who worship God in their churches? In these things alone, can civilization be found, and not in railroads, bonds or bridges. So when the church calls a hait pectfully bare our heads and listen to her pleadings.

Now the higher knowledge of God that these things are based on is an experience. The great results coming from it can only be obtained by disciplining the mind and heart to the belief. Argumentation and preaching can do a little, but the real conviction of God's personality and His watchful her everlasting wheels, then he is mercilessly crushed for his lack of admust be trained. Our own Catholic religion is a training; it does not consist in holding a peculiar set of dog-mas distinct from Protestantism; it is a matter of life and character. The training necessary for it must come in youth; one is rarely won to it in middle or old age, for it is all a sore trial to hardened human nature. At all parents: Is that child being trained, not left completely alone, cr even in structed, but is it being trained in the is not, then its soul is going to be im-periled in the materialistic spirit of . . . The decline in a young man periled in the materialistic spirit of the age. It is going to doubt God as who has been educated in the Chrisa beginning and an end, to suffer the weakening of the spiritual life, for this is the result of all secular education.

Who has been educated in the Christian faith is usually brought about by the ruin of more faculties than one.

La Bruyere said: "I would fain

tion. These thoughts were provoked by seeing the effect such books as "The Ostopus" make on bright and thought ful minds that are educated enough fully to realize difficulties, but have not enough acquaintance with the scientific aspect of religion to combat the three great doubts. Such souls deserve and should obtain the keenest sympathy. It takes the soundest and most finished training in Christian principles to keep one's convictions clear and firm amid the general abandonment of theological discipline. A pious disposition is a good and an only foundation; but the intellect

that can delude, if possible, even the elect. One is often tempted to think that the dangerous books or works are those which contain direct attacks on religion. But this is a fallacy. Such books have their day; they have their day and cease to be. But the power-ful, subtle antagonists to revealed religion, which slay their tens of thousands where productions of the Inger-soil type would slay but fifty souls, are such works, in the poetical and senti mental line, as the "Rubaiyat," or the quasi scientific, socialistic and philoso-phic works, like the book under consideration. Argumentation cannot re-fute them, for they bring forward no arguments. They create a certain spirit, an atmosphere, in which religi-

ous truths cannot blossom. They can be met only when the soul is rendered immune by a devotional as well as a scientific training, for, left to itself, it is helpless before such powerful foes.

To state it all briefly, the world is finding it very hard to deal justly with man in the double aspect of his nature, to weigh and give due credit to both physical and moral truths. Man is a creature of sense and of reason, of conscience and of faith. The world at

present despises ethical and theological questions as impractical, declaring nothing can be known in regard to the soul's origin or destiny, and throwing What is it to me if humanity is my debtor by my heroic resignation, if there is not a personal God who watches over me and will finally give me arest? lost equilibrium ? There is no spiritover me and will finally give me rest? lost equilibrium? There is no spirit-it is in reading a book of this kind that the thoughtful Catholic realizes except the Church. This is her mission in the twentieth century. Catholics are looking the difficulty squarely in the face and are devising means to meet it. No doubt we can pick many flaws in our educational methods in the past, for they were untried experiments; but now seeing their strengths and their weaknesses, we can profit by both and not be above criticism. All is merely a matter of adjustment to changed times and circumstances. Our separated fellow-citizens should be made to feel that the Church has no sinister designs against public schools, but as the guardian of God's interests is warning all against the impending dangers from the loss of spiritual re verence. In this way she is proving herself the staunch friend and support er of the republic, for, according to the

HOW A YOUNG MAN BECOMES AN INFIDEL.

rise or fall. - Republic.

citizens' convictions of God will they

See this young man in his twenties. He has been baptized into the Church of God, . . . he has made his First Communion, he has been marked in the sacrament of Confirmation with the seal of Christian manhood. now he believes no longer ; the Chrisfaith appears to be whelly extinct within him. He goes so far as even to affect pity for the belief which in his tender years he shared with his mother he parades a supreme contempt for the teaching of the Church of Christ. What can have happened to work such revolution in this youthful mind? If we ask him, he will probably tell us what are the new sources of light whence he has drawn decisive proofs against that old faith which for nineteen centuries has held captive the loftiest intellects and reigned over the noblest wills. What has this contemptuous youth seen of the faith of

the torch of independent reason. The criticism! Philosopy, history, science, agree to condemn it! . . . But these lofty affirmations can not impose on any one who has had experience of men and things: such a one easily discovers behind this clatter of empty phrases the true history of this poor

This young man, who so proudly condemns Catholic belief, has examined nothing for himself. He has read none of the great works of Christian apologists, he has not even opened a detailed and scientific exposition of the dogmas which the Church teaches.

Poor young man! Any serious observer can give you the history of your moral and intellectual falls, this season then the Church demands of and placing his finger on the wounds of your heart, he will force you to con-fess, if you are sincere, that reason and science have no part in your condition, love and fear of the Almighty? If it and that your unbelief is the fruit of

ee a man who is sober, moderate, chaste, equitable, declare that there is no God; but such a man is not to be found." For my part, I would fain see s young man who is chaste, modest, humble, seriously instructed in Chris tian doctrine, declare that the faith which he received from his mother, the Catholic Church, is without foundation: hitherto I have never met with such a young man.-Laforet.

Anarchists.

Anarchists should not be tolerated in this country. All decent men should boycott them and refuse to give Many

ductions, possess great beauty of a certain kind. They abound in rich immeans," for the coming of Christ for agination, skilful fancy, even genius, the last judgement will not be until the apostasy first takes place. Anarchists seem to be getting ready to give "the man of sin" a reception, and should be driven from the United States. - American Herald.

FROUDE ON THE CATHOLIC CHURCH.

How strongly is the truth of history favorable to the Catholic Church when such a bigot as Froude was obliged to

sav as follows : "Never, in all their history, in ancient times or modern, never, that we know of, have mankind grown out of them selves anything so grand, so useful so beautiful as the Catholic Church. In these times of ours, well-regulated selfishness is the recognized rule of action; every one of us is expected to look out for himself first and take care of his own interests. At the time I speak of the Church ruled the State with the authority of a conscience, and self-interest, as a motive of action, was only named to be abhorred. The bishops and clergy were regarded simply and freely as the immediate ministers of the Almighty; and they seem to me to have really deserved that high es-timate in their character. Wisdom, ustice, self-denial, nobleness, purity, high-mindedness—these are the qualities before which the freeborn of Europe have been contented to bow; and in no order of men were such qualities found as they were found six hundred years ago in the clergy of the Catholic Church. They were allowed to rule because they de-served to rule, and in the fulness of reverence kings and nobles bent to their power which was nearer to their own. Over prince and subject, chief tain and serf, a body of unarmed, defenceless men reigned supreme by the magic of sanctity. They tamed the fiery Northern warriors who had broken in pieces the Roman Empire. They taught them-they brought them really and truly to believe—that they had immortal souls and that they had immortal souls that they would one day stand at the would judgment bar and give account of their lives there. - Short Studies on Great Subjects.

The qualities which are the most attractive in childhood are not by any means the most valuable in maturity We look for determination, will, de cision of character, firmness in the man, and refuse him our respect if he have them not. But when the child exhibits these qualities evenin their incipient stages, we are annoyed, and perhaps repulsed. Instead of rejoicing in his strength of will, and guid ing it into right channels, we lament it as a grievous fault in him and a misfortune to us. It is the meek and yielding child who cares not to decide anything for himself in whom we de now he believes no longer; anything for interest will we make tian life of his soul has disappeared: light and whose feeble will we make still feebler by denying it all exercise. Yet when he grows up and enters the world and yields to temptation and perhaps disgraces himself and family, we lock at him! in imbecile wonder that so good a child should have turned out to so bad a man, when in truth, his course has been only the natural out come of his past life and training.

Character.

How To Be Saved.

Every one desires to be saved. Simply desiring will not accomplish this work. We must put our heart in the work and make use of all the means Bossuet, of Leibnitz, of Lacordaire, of placed at our disposal. We should Canam, of Newman? Hear him! He has scrutinized Fear of eternal damnation is good to everything, examined everything, by meditate upon. Fasting and prayer Catholic creed can not sustain for a is a devotion that will inspire the Dationic creed can not sustain for a moment the examination of serious heart with love for his Creator and make all his actions accord with that To gain this love, the best way is to cultivate a devotion to the Sacre Heart. Commence by being enrolled in the League of the Sacred Heart and daily use the short, easy prayers of the league.

> Den't Think They Do. When one observes Catholics leaving the church as the priest commence to read the last Gospel, he is inclined to ask: "Do these people appreciate as they should what the Mass is? Do they realize the fact that they are in suiting our Lord and treating the cele brant with disrespect? We are careful to receive our friends when they visit us with courtesy and most assur edly we should show reverence to the Son of God when He comes on our altars in the Adorable Sacrifice of the Mass.

-Catholic Columbian.

We can understand how the Church can look fearlessly at the storms that ever and anon burst upon because, built upon the solidity of her belief, she knows that the waves can break harmlessly at her feet. She has no need of human means to secure her existence, for that has a promise of perennial duration. The condition, too, of her being is one of struggle and warfare, and when it comes upon her, her only act is to op pose the shield of Faith and the sword of the Word of God-her only arms the truth. And as it is written that truth will prevail, so in every battle in which she has been engaged she has come forth at last with victory inscribed on her banner - victory through the truth.

The mind grows shallow when

THEY "WILL NOT JOURNEY ROMEWARDS."

The Protestants have established near this city, what they call the Society of the Atonement of the Anglican Church, and its object is said to be a union of all the churches under the Pope. Father Paul James Francis, Minister-general of the society, is a little too sanguine. He should remember that the watchword of the ultra Protestant party is, "We will not journey Romewards." This has been their war cry in Germany; it has been repeated in the United States, it their war cry in Germany; it has been repeated in the United States, it has become their standard maxim in England, it has found an echo even in the earliest childhood. It has left me distant Australia. There is no solution with the could forse almost from the earliest childhood. It has left me distant Australia. There is an old saying, which many an Irishman will, in spirit at least, have addressed to those who, taking that boasted watchword for their guide, would refuse to bend their footsteps towards Rome: Beware lest you go farther and fare worse. There can be no question that hitherto they have fared worse in-deed, that the result of such ultra-Protestantism has been to multiply religious sects, to sow the bitterest discord broadcast, and to lead its votaries to the abyss of irreligion and scepticism. It may be well to illus-trate what we have said by reference to a few prominent non Catholic writers whose authority in such matters none can gainsay. In Germany, the cradle of Protestantism, from the very outset such discord and religious dissensions became the order of the day. Melanethon, the bosom friend of Luther, laments in his letters that the Reformers appeared to be mainly intent on flying apart from one another, and he asserts that : " The Elbe with all its waters could not furnish tears enough to weep over the miseries of the distracted Reformation." than once attempts were made by the civil government in the various principalities of Germany to stem the process of decay and to unite together the scattered sects of German Protestantism. It was found, indeed, that these sects were ever ready to combine together when Rome was to trades, watching their people from be assailed, but when they had done this they renewed their combats among themselves. At length the King of Prussia, by a stringent law which was enacted in 1839, endeavored to blend them all into what he was pleased to cail "The Evangelical Church." But whatever outward compactness may have been thus given to the Protestan name, the dissensions in regard to the doctrines of faith and indifference to and something that savors of competiall religion only became the more intense. Hengstenberg, the leading representative of the Evangelical party, thus described this sad condition of things: "In the Evangelic Church of Germany, "it has come to this, that all the articles of faith which she professes in Christ, and the validity of her confesare being called in question within her own bosom; and that open unbelief has at least as many and as distinguished representatives among he teachers and governors of the This schism Church as the true faith. goes to the very bone and marrow of the Evangelical Church.-American Her-

The Devil's Pen Kept Busy.

It is impossible to read any of the sen sational papers and not find the mark's of the devil's pen. Many of the journals which are scattered broadcast over the country seem to have for their sole object to pervert the minds and the hearts of men, and they are daily filled with misrepresentations and calumnies and falsehoods against our holy religion, and with everything that is calculated to stir up the worst pas-sions in the soul. Such literature should not be tolerated for a moment in any Catholic household, but should be thrown into the fire. There is no dearth of good newspapers, and these alone should be allowed into the family. -American Herald.

Yale Will Honor Archbishop Ireland Yale is about to confer an honorary degree on the Most Rev John Ireland, Archbishop of St. Paul. The event will take place at the celebration of the bi-centennial anniversary of the University in the early part of Ostober and it is believed the degree will be that of doctor of laws.

His Grace of St. Paul will arrive in Washington in time to attend the meeting of the trustees of the Catholic University and will go thence to Yale. He will afterwards be the guest of Bishop Tierney of Hartford.

Editor Watterson's Son a Catholic.

Lieut. Henry Watterson, Jr., son of Henry Watterson, editor of the Louisville Courier Journal, married a Catholic young lady, a native of Cuba, in Philadelphia on August 15th. Early that morning he was received into the Catholic Church by Rev. Francis X. Wasti, who later officiated at the wedding ceremony.

A wild intoxication of self sacrifice, contempt for death, the thrist for eternity, the delirium of love—these are what the unalterable gentleness of the Crucified has had power to bring forth. By His pardon of His executioners, and by that unconquerable sense in Him of an indissoluble union with God, Jesus, on His Cross, kind ledan inextinguish He proclaimed and realized salvation by faith in the infinite mercy, and in the pardon granted to stuple repentance. By His saying "There is more joy in heaven over one sinner that repenteth than over ninety and nine just persons, who need no repentance," He made humility the gate of entrance in to Paradise.—Henri Frederic Amiel.

He proclaimed and realized salvation

AGENTS WANTED—For the Life of the Late President McKinley, Price only McKinley, 18x22 inches, will be given as a president with the Duke and Duehess, will be given as a president McKinley, 18x22 inches, will be given as a president McKinley, 18x22 inches, will be given as a president McKinley, 18x22 inches, will be given as a president McKinley, 18x22 inches, will be given as a president McKinley, 18x22 inches, will be given as a president McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. In the Life of the A Late President McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. In the Life of the A Late President McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. In the Life of the A Late President McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. Price only McKinley, 18x22 inches, will be given as a president McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. In the Life of the A Late President McKinley. Price only McKinley. I able fire and revolution zed the world.

MILLIONAIRE'S LAMENT.

The next issue of "The Week's End " will contain an illustrated interview with William K. Vanderbilt, in which the American millionaire makes a remarkar le confession. This will be interesting to the average man, who considers great wealth as the inevitable foundation for happlness. The Vanderbilt interview took place on his great ocean going yacht,

the Valiant.
"My life was never destined to be with nothing to hope for, with nothing definite to seek or strife for.

"Is great wealth a handicap to hap-piness, Mr. Vanderbilt?" questioned the interviewer.

"Inherited wealth, yes," was the decided answer. "It is as certain death to ambition as cocaine is to If a man makes money no matter how much, he finds a certain happiness in its possession, for in the desire to increase his business he has

constant use for it, but the man who inherits it has none of this. The first satisfaction and the greatest, the building of the foundations of a fortune is denied him. He must labor simply to add to what may be as eversufficiency.

Praise for Catholic Missionaries.

Sir Robert Hart, who has spent a lifetime in China, gives in the Fort nightly Review for May the following testimony in favor of the Catholic missions in China :

"Roman Catholic missions differ from all others - perhaps excel all others-in the fitness and completeness of their organization, in provision for and certainty of uninterrupted continuity, in the volume of funds at their disposal, and the sparing use of money individually in the charitable work they do among the poor—nursing the sick, housing the destitute, rearing orphans, training children to useful cradle to grave, and winning the devotion of all by assisting them to realize that Godliness is best for this world, and has the promise of the next. The Sisters of Charity in particular, many of them the daughters of great families, labor with a touching sweetness and pathetic devotion that no language can adequately describe. work on other lines, but individualism tion rather than combination may be said to give them their color.

Gone From His Gaze

John McCullagh, late Chief of the Police Department and present Superintendent of State Elections, tells a ommon with the universal Church of good story on himself, which happened just prior to his being selected to fill the position of Chief Executive of the Police Department.

It was a week previous to the opening of the Horse Show in Madison Square Garden. McCullagh was assigned to pick the men from the mounted squad who he decided would present the nost favorable showing in he exhibition and drill them.

He says he was drilling his men one morning in the garden, when he noticed a big, brawny policeman with his head inclined forward, out of keeping with the rest of the command. He rode up to him, and, putting his fist under the man's chin and shoving his face upward so that the policeman gazed toward the roof, said command-

ingly: "Hold your head up, like a sol-

dier !" The patrolman did not move his head from the attitude in which McCulagh placed it, but said, as he continued to gaze upward

"Inspector!"
"Well!"

" Will I always howld me head like

this? 'Yes! Certainly! Be a man! Hold your head up like a soldier ! Extending his disengaged right hand to McCullagh, the big fellow ans-

wored:
"Well, good bye, Inspector; I'll nivver see you again.'

The true poet is always a prophet, a seer. On his mountain of discovery he breathes a diviner air. His voice rings clear from the height. His imagination, looking out and away, is "the evidence of things not seen." days need such voices, and these days most of all. So many other voices are in the air - of croakers and doubters ; so many prophets of evil apostles of fatalism, nihilism, pessimism, pro-claiming their false gospel of shame. We shall never follow this multitude to do evil, or think it, so long as our scholarship signifies reverence for Shakespeare, Spenser, Milton, Words-worth, Tennyson, Browning, Longfellow. Lowell, the men of and faculty divine." Faith in all things good shall "come easy to us," beat with our blood," as we joy shall and rejoice in the sympathetic study of these. — Rev. George A. Strong.

WANTED

CAPABLE WOMAN TO DO GENERAL U Housework in family of four. Must be good plain cook. No washing, \$16 a morth. Apply with reference to Mrs. J. P. McMurick, 1701 Hill Street, Ann Arbor, Mich.

BY A PROTESTANT THEOLOGIAN.

The late Miss Cusack, "the Nun of Kenmare," was no doubt an amiable woman, and of good intentions. Yet it has appeared to me as if she was somewhat amusingly self-sufficient, and that her secession from the Catholic Church after having joined it, was not unconnected with her mortification at finding that she passed for a less important personage in her new fellowship than she esteemed herself. Of course I by no means say that this was the specific cause of her withdrawal

in her visible membership. He de-clares that this is the constant presup-position of her writers, rather than a formal definition. Yet he maintains that it has also been formally defined as of faith, in these words of the Union the specific cause of her withdrawal. After becoming a Baptist, she gave an amusing example of her serene un-consciousness of her own limitations, by as of faith, in these words of the *Unam*Sanctum: The Holy Roman Church
ifirmly believes, professes, and
preaches that none who are not found writing an article meant to prove that it is the authoritative and obligatory doctrine of Rome that no one can be saved out of her visible communion.

Of course there were some things that Miss Cusack had no need to prove. She needed not to prove that Rome be-She needed not to prove that Rome believes her title to supremacy in the Church to be established by good evidence, and that therefore a refusal to admit it is presumably a result of rebelliousness or sinful prejudice. She needed not prove, what everybody throws that applies Marcaca may not the same before the condition. dence, and that therefore a refusal to admit it is presumably a result of rebelliousness or sinful prejudice. She needed not prove, what everybody knows, that public Masses may not be said for the soul of any non-Catholic Christian. Nor needed she prove that the official lauguage of the Holy See must of course follow the lines of objective doctrine, and can not authoritatively doctrine, and can not authoritatively follow the intricacies of subjective con dition, but that as an essentially visible institute, it can only recognize those

that are visibly within its communion.

Nor need Miss Cusack, or anybody else, try to prove, what everybody knows, that there are plenty of people knows, that there are plenty of people who insist on taking the language of the Church in a hard rigor which Catholic theology firmly opposes, and which the Holy See in the person of Pius IX. (as previously in the person of Clement XI.) has sciemnly and authoritatively disavowed.

Sanctum but from the introduction, which, as we know, is almost the whole authoritatively disavowed.

For instance, the Canon Law declares that all persons out of visible communion with the Church must in her view be schismatics or heretics, but that those who are such by inheritance only, and not from contempt of the truth, are not heretics before God. Now we know there are plenty of people who would rather insinuate that the Canon Law says one thing and means another than allow, practically, that heresy before God and heresy before the Church are not always coincident. (Of course Rev. Mr. Starbuck does not mean to say, we take it, that what is heresy before the Church is not heresy before God. The Church can never err in passing judgment on heresy, and her judgment being always under the guidance of the Holy Ghost, must necessarily be ratified in heaven. There can, therefore, be no conflict between the judgments of God and the judgments of the Church on heresy. Did not Christ Himself say: "Whatso ever thou shalt bind on earth shall be bound also in heaven?"—E1. Review.)

So too when the Pope, while warning against the notion that whatever vague opinions a man may chance to take up with will convey him to heaven, declares also that those, outside the visible communion of the Church, who honestly follow God's truth so far as it is possible for them to apprehend it, "are able, by the operation of divine" "never laid claim to any such power." would put almost any meaning into the Pope's mouth rather than own that he eans what he says.

So far Miss Cusack might write, and nobody would contradict her. But she his notion of the nature, origin and fs not content with this. Her aim was Papal limitations of the temporal to prove that, by Catholic teaching, no one can possibly be saved except in visible communion with Rome.

Of course it was at once objected to Miss Cusack that the proposition which she declares of faith is rejected by divines of every rank, and by clergymen of every degree, from simple priests up to Bishops, from bishops up to cardinals, from Cardinals She would be reminded up to popes. She would be reminded that she made every monastic order in the Church, and above all the Society of Jesus, a body of heretics. She would be shown that she injected heresy into the Canon Law, and into the declarations of the Holy See. Yet with the naivest and most unconscious absurdity, she simply remarks, that she is aware that very eminent Roman Catholic opinion is against her, but that cannot allow opinion, however eminent, to prevail against the authoritative declarations of the Church.

trespass on the King's jurisdiction in anything." In Hergenrother's words: "The Popes have never laid claim to any such power." This charge against Boniface VIII. originated, as is now acknowledged, in a forcers. Ed. It is often said, we know, that women almost always make a mess of legic, that where their intuitions fall they flounder helplessly. I do not dispute an important difference, but all such things are greatly exaggerated. Women are often rigorous reasoners and men are often very inconsequent. We will presently compare Dr. Foster with Miss Cusack, and shall find, I think, that the male writer is more variously and extensively absurd than the fe

It never seems to have occurred to indeed, distinct from the priesthood, but must yield itself to be controlled Catholic Church can not be controlled by the priesthood. Catholic Church can not be contra- by the priesthood at every point, as dicted by her members, advisedly, and repeatedly, without involving them in the penalties of heresy. Now, so far is the distinction between the soul and is the body of the Church from being heretical, that, as we know, it is a simple commonplace of Catholic theology. A divine of any rank, from papal down, who proceeds upon it, no more incurs excommunica—

well in temporals as in spirituals. Sixtus seems to have held this opinion. Now Bellarmine denies it. The Ecclesiastical State was not in question for all allowed that to be of historical, not of divine right. Boniface, hownot have held this opinion. Now Bellarmine denies it. The Ecclesiastical State was not in question for all allowed that to be of historical, not of divine right. Boniface, hownot have held this opinion. Now Bellarmine denies it. The Ecclesiastical State was not in question for all allowed that to be of historical, not of divine right. Boniface, hownother that ever, is understood to maintain that ever, in the form that ever, a

ence might dictate that it should be carefully used) to direct all princes how they are to guide even their civil affairs. This Bellarmine will by no men allow. He teaches that Jesus Christ as Head of the Church, gives plenary spiritual jurisitation to the Pope, and as King of the world, gives plenary temporal jurisdiction to governments, and that all interference of the Pope in their purely civil affairs tion than if he were defending the doctrine of Transubstantiation. This simple consideration is conclusive. Yet Miss Cusack never seems to have thought of it. She seems to imagine it as possible, that the Church may establish a doctrine, as of faith, and that than Fones, Cardinals, Bisbons, priests. then Popes, Cardinals, Bishops, priests, secular and religious, divines of every degree of note, may coolly and commonly contradict it, and yet have nothing to fear! This is the same as to say that a doctrine may at one and the same time be of faith and be not of faith he obligatory and he marriy an the Pope in their purely civil affairs renders him "a disturber of the com-monwealth." We will pursue the matfaith, be obligatory and be merely an optional opinion.
Now let us see what Dr. Foster says

on the same topic. He declares that it is the dectrine of the Roman Church

(and he puts the declaration in capitals) that no one can be saved except

within the Catholic Church, not only

Now waiving the question whether a doctrine has been formally defined

by Pope or Council, it will be generally allowed that a doctrine which the

universal magisterium teaches, as true,

but not as revealed, does not oblige

Now Professor Foster declares that

the introduction, no less than the de-

finition, is cathedratic, and therefore

binds as of faith. Says he: "We

I have known gentlemen acquainted

cellent scholarship, to laugh heartily

over his unmeasured self sufficiency

This sentence of his is quite enough to

justify such amusement. Let us see what measure and kind of resistance it

Catholic Church when he boldly de-

clares that he is not afraid to maintain

against all contradiction that the whole

First, he has to encounter Cardinal Bellarmine. The conflict between Bellar-

mine, Sixtus V. and Boniface VIII. set forth in this and the next paragraph, Rev. Mr. Starbuck certainly did not get

from his Hergenrother. Hergenrother denies that Boniface holds in the

Unam Sanctum the theories of the

origin and scope of the civil power which Mr. Starbuck describes in his

last paragraph. His words are "The

matter of course, that the Popes held

power. This opinion has been one of

the commonplaces of history. It has

Indeed Catholic writers may be said to

have originated and to have given cur-

rency to it. But within the last fifty

or sixty years history has been to s

great extent re-written, and as a re-

sult this fable about the theory of the origin of the civil power and its rela-

tions to the Pope, as embodied in the "Unam Sanctum" of Boniface VIII,

has been exploded. Hergenrother quotes Boniface VIII., himself as in

dignantly repudiating the idea that he

hood at every point as well in tempor-

acknowledged, in a forgery. — Ed. Review.) His treatise De Romano

Unam Sanctum.

peen held by many Catholic writers.

with Foster white cordially acknow-ledging his personal worth, and ex-

shall take it so without fear of success

ful contradiction."

obligation.

the conscience to

Bull.

belief, if there

pagans, but not even Jews or hereti

ter next week.

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES' SERMON. Seventeenth Sunday After Pente

FANATICISM.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the first commandment. And the second is like to this; Thou shalt love thy neighbor as thyself. On these two commandments dependent the whole law and the prophets." (St. Matt. xxii. 37.)

It is remarkable that our Lord's teaching concerning our duties to God and our fellow men are inseparately connected. The two precepts, the love of God and our neighbor, are united as if they were one; and the whole divine law is included in them,

If we analyze the Ten Command-ments we shall see that the first three relate to our duties towards God and the others, to our duties towards one and In the Lord's Prayer also we are taught our duties to God, ourselves, and our neighbor. In the day of judgment our Lord tells us that our approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His is any such teaching. To contradict it might be disrespectful.

(and sinful, Rev. Mr. Starbuck could truly say.)—Ed. Review.
But would not be heretical, if, however, the magnitude teacher it as the country of the magnitude to be seen to see the country of the magnitude teacher it as the country of people. In a word, our whole duty as Christians is declared in to-day's

We all condemn as fanatics those ever, the magisterium teaches it as revealed, then, doubtless, to contra-dict it would be heresy. However, let us first examine what Dr. Foster rewho select some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virtue, but because we know that all virtue and goodness depend upon the love of God and man. gards as the formal definitions of this Supposed doctrine.

The statement quoted above is not from the definitory clause of the *Unam*

The men who would make of their favorite virtue the sum and substance of all religion are often opposed to true religion, and are at best only its mistaken friends. Yet in our opposition to the false spirit of these men we must not show indifference to the virtue which they unduly extol, remembering which they unduly extol, remembering that it is impossible to love God without practising all the virtues. The saints, particularly St. Paul, abstained from what was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the off spring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Puritanism, which once almost overturned society in England, Scotis which he has to encounter in the land, and America. Now a reaction has taken place, and society is more dangerously threatened by irreligion of the Unam Sanctum is of doctrinal

and immorality.
Catholics in this country to-day are apt to be more or less affected by the influences which surround them. There is certainly a danger tenfold greater that the morals of our people There is certainly a danger tenfold greater that the morals of our people will be corrupted by the license and profigacy which is so prevalent than that they will become extremists in regard to the particular doctrines of fanatics; still we must, as our safe, guard, keep before our eyes constantly fails to effect a cure. guard, keep before our eyes constantly the absolutely perfect standard of the Catholic Church. We must not imag. ine that men outside of her have got Agato, Bellarmine could not have displeased Sixtus by delaying him a light and grace, to lay noid of eternal life," we know that there are those who would put almost any meaning into the power he did not claim. It is years that the same the identical ones of pleased Sixtus by delaying him a and counsels are the identical ones of pleased Sixtus by delaying him a power he did not claim. It is years that Ray not at all surprising that Rev. improve on His teaching, nor can any Mr. Starbuck should state, as a human society amend that of His Church.

SINGING IN THE FAMILY.

Cultivate singing in your family. Begin when the child is not yet three The songs and hymns years old. your childhood "sang, bring them all back to your memory and teach them to your little ones; mix them all to gether to meet the varying moods as gether to meet the varying moods as in after life they come over us so mysterously at times Many a time, in the very whirl of business, in the sunshine and gaiety of the avenue, amid the splendor of the drive in the park, some little thing wakes up the memory. some little thing wakes up the memor ies of early youth—the old mill, the cool spring, the shady tree by the little school house—and the next inthus thought of limiting the civil power. The Popes words are: "And stant we almost see again the ruddy we know that God ordains that there cheeks, the smiling faces and the merry shall be two powers; who then can or dare believe that such a foolish sentieyes of school mates, some of whom are gray headed now, while most have ment (that the civil power must yield itself to be controlled by the priestpassed from amid earth's weary noises And anon, " the song my mother sang" springs unbidden to the lips als as in spirituals) came from us? and soothes and sweetens all these We declare that we do not desire to nemories.

At other times, amid; the crushing mishaps of business, a merry ditty of the oldes time breaks in upon the ugly rain of thought and throws the mind in another channel ; light breaks from behind the cloud in the sky and new courage is given us. The honest man goes gladly to his work; and when, the day's labor done, his tools are laid aside and he is on his way home, where wife and child and the tidy table. Pontifice displeased Sixtus V. just because it departed from the doctrine laid down in the introduction of the where wife and child and the tidy table This teaches that the civil power is, and cheery fireside await him, can he but have music in his heart to

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"There is no use talking about it any more. I have to ride Bay Billy any more. I have to ride Bay Billy round the pasture till he is tired, and then go down to the post office. So I can not go with you and the other boys, much as I would like to go."

"Pshaw, Neil! What is the use of working all the time? I think a boy ought to have a vacation once in a while."

"I can do what I like in the after noon," answered Neil, "but fathe

thinks a boy ought to learn to do a sorts of work, and he knows."

"May be," said Leonard, as h turned to leave. Then looking bac he called out: "Did I tell you, that m father is going to buy me a bicyc

"No," replied Neil. "You are luck. I wish I could have one."
When Neil put the letters in h father's hands, on his return from t

post-office, he saw among them a cycle circular. "How I wish I cou have a bicycle, father," he said. "Well, my boy, I am willing y should have one," answered his fath "when you earn it."

Neil's face fell at this, for he little chance of being able to enough money to buy anything costly. "Leonard's father has prodeed to buy one for him," he added.

His father looked up. "He h? Well, let me know the size when he gets it, will you? Has Lo ard any work to do for his father?' "No; he keeps out of the way his father leaves in the morning, is always asleep when he return

"Keeps out of the way, does heald Dr. Fox. "Well, my boy, i any time, you should see someth you think ought to be done, I have be done h can rely upon you to do it, wit

I think you can, father," rej Neil. "Very well," said the doctor.

doing your duty in little things may, in time, gain large rewards any rate, you have the satisfacti knowing you have done what ought to do." As the doctor was ing the room, he called, "Do no get to let me know when Leonard his bicycle." The next day was the last of

and Dr. Fox was to leave home t the city. He expected to retu the afternoon of the First, and th following he intended to driv

Billy to a horse fair.

The doctor left no tasks for h he and a party of boys arranged berry picking on the First, a they had plenty of firecrackers expected te have great fun.

The morning of the First was

and, after breakfast, Neil star to meet his comrades. As he wa by the pasture, he stopped to s the horse, and as he did so, th held up a hoof from which the s

"O, dear!" said Neil, "Y you show me now? I can not hold fellow." The hired men gone off for a holiday, and the no one but Neil to take the the blacksmith, who was thr

away. The boy knew that take most of the day to have t shod, as there were always horses waiting, and that mean up his day's pleasure.

It was a hard trial, but w was thinking "Come along, Neil," the boys are waiting for you Neil remembered father had said about doing

thought ought to be done mind was made up. "I am n he answered. horse to be shod," and he wal The hatchet needed grind went to the house for it, an turning, mounted the horse slowly to the blacksmith's, te

that Bay Billy should not from fast driving. When Neil reached the bl it seemed as if every horse around was waiting to be Neil was a bright boy, fon what was going on; he we men at work, listened to said about the different hor busied himself that the t

quickly.
It was after 3 o'clock was ready to return home. started off in fine style; he two miles, when Neil saw

on the ground near the rail Getting off his horse, Ne the man's help, but on re found he was in a drunker much to the boy's surprise the switchman, Leona Then Neil remembered t in the blacksmith's shop he to be hoped the switchn right to-day, as there we

extra trains, he would nee What was to be done possible to rouse the ma not tell whether or not th right, and the train tha father and hundreds of be along at any mon was no time to lose if a w prevented. Mounting B rode with all haste to a lit

overlocked the track. With the keen edge sharpened hatchet, it w a few minutes to cut a from a tree, to which h red and black tennis mounting the horse, he

and plunged, but his held him in check w

As it came in sight, B

then go down to the post office. So I can not go with you and the other boys, much as I would like to go." boys, much as I would like to go."
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"May be," said Leonard, as he turned to leave. Then looking back he called out: "Dld I tell you, that my father is going to buy me a bicycl

"No," replied Neil. "You are in luck. I wish I could have one." When Nell put the letters in his father's hands, on his return from the post-office, he saw among them a bicycle circular. "How I wish I could have a bicycle, father," he said.

"Well, my boy, I am willing you should have one," answered his father,

" when you earn it." Neil's face fell at this, for he saw little chance of being able to earn enough money to buy anything so "Leonard's father has promleed to buy one for him," he added.

His father looked up. "He has, h? Well, let me know the size of it when he gets it, will you? Has Leon-ard any work to do for his father?" No; he keeps out of the way till his father leaves in the morning, and

is always asleep when he returns at "Keeps out of the way, does he?"
Bald Dr. Fox. "Well, my boy, if, at
any time, you should see something
you think ought to be done, I hope I

can rely upon you to do it, without "I think you can, father," replied

'Very well," said the doctor. "By doing your duty in little things you may, in time, gain large rewards. At any rate, you have the satisfaction of knowing you have done what you As the doctor was leaving the room, he called, "Do not forget to let me know when Leonard gets his bicycle.

The next day was the last of June, and Dr. Fox was to leave home to at-tend a meeting of doctors to be held inthe city. He expected to return on the afternoon of the First, and the day following he intended to drive Bay Billy to a horse fair.

The doctor left no tasks for Neil, so he and a party of boys arranged to go berry picking on the First, and as had plenty of firecrackers, they

expected te have great fun.

The morning of the First was lovely, and, after breakfast, Neil started out to meet his comrades. As he was going by the pasture, he stopped to speak to the horse, and as he did so, the beast held up a hoof from which the shoe was

dangling. O, dear !" said Neil, "why did you show me now? I can not help you, old fellow." The hired men had all gone off for a holiday, and there was no one but Neil to take the horse to the blacksmith, who was three miles away. The boy knew that it would take most of the day to have the horse shod, as there were always so many waiting, and that meant giving

up his day's pleasure. It was a hard trial, but while Neil up. "Come along, Neil," he said, "the boys are waiting for you." That settlel it. Neil remembered what his settlel it. Neil remembered what his in the open air and get the brisk and father had said about doing what he thought ought to be done, and his mind was made up. "I am not going," he answered. "I have to take the

horse to be shod," and he walked away.

The hatchet needed grinding, so he went to the house for it, and then returning, mounted the horse, and rode slowly to the blacksmith's, taking care that Bay Billy should not get lame

from fast driving.
When Neil reached the blacksmith's, it seemed as if every horse for miles around was waiting to be shod. But Neil was a bright boy, fond of seeing what was going on; he watched the men at work, listened to what was said about the different horses, and so busied himself that the time passed

quickly.
It was after 3 o'clock when Neil was ready to return home. Bay Billy

started off in fine style; he had covered two miles, when Neil saw a man lying on the ground near the railroad station.

Getting off his horse, Neil hurried to the man's help, but on reaching him found he was in a drunken sleep, and, much to the boy's surprise, that he was the switchman, Leonard's father. Then Neil remembered that some one in the blacksmith's shop had said it was in the blacksmith's shop had said it was to be hoped the switchmam was all right to-day, as there were so many

extra trains, he would need all his wits. What was to be done? It was impossible to rouse the man; Neil could

while with the other he waved aloft the danger signal and shouted to the engineer. Then came a sharp whistle, Neil saw the trainmen tugging at the brakes, the speed grew less and less, and finally the train carries as a finall and finally the train came to a stop.

In a few minutes, the brave boy was in his father's arms. Later on, when all danger was past, the passen gers were forcing on Nell a gift of money, while his father looked on, not knowing what to do. "What can such a boy do with money?" he asked. He has no wants.

"Do with it?" roared a wealthy farmer, who, with his son, had been on the train. "Do with it? Let him buy peanuts with it, if there is nothelse he wants ; but do not deprive us of the pleasure of showing we are grateful to one who has saved our What is such a poor, mean thing as money compared to the lives of those we love?"

So the doctor had to give in. That night, when talking over the events of the day, Neil said "I suppose, father, I can use part of my present for a bicycle?"

"No, my boy," said the doctor.
"Put the money in a bank. I do not believe in rewards for merely doing your duty. As to the bicycle. I mean to buy one for you yourself, because I tnink you have earned it. You lost your holiday, but you knew your duty and did it.

CHATS WITH YOUNG MEN

Make the most and the best of your self. There is no other tragedy like wasted life. - Success.

Be Abreast of the Times. There never was another time when well trained, up to date young men were in so great demand as to day. The time is past when mere tact, or sagacity, will qualify a man to be a first rate merchant. The successful nerchant of to-day must have good knowledge of geography and foreign customs and trade conditions, as well as of accounting and a dozen other business details. The times demand men of large, liberal, energetic minds, and the man who insists on doing busi-

ness in the old-fashioned, humdrum

way, is as much out of place as the

man who insists on traveling with an ox team instead of by railway. to day must use The merchant of more discretion and weigh statements more carefully than any judge or juror. He is obliged to balance possi bilities, and decide what and when it is best to buy and sell. Only the shrewdest sagacity, the most far reaching penetration, and the soundest judgment will enable a man to dis-criminate between profitable and disastrous investments. A hundred things now affect the price of wheat, colton, wool and tobacco, that once had no influence on their value. Within a few years, articles once unknown or deemed worthless have created new

trades. Men who would succeed, and attain eminence in their calling, must discard the old-fashioned methods of getting on in the world and be abreast of the A new epoch has been inaug urated, and all profitable businesse are being conducted on new and modern principles. Men say, on every side, that the new is crowding aside the old, and improvement is the

order of the day .- Success.

don't let every young man retire to a came warm room and coddle and bake himin the open air and get the brisk and brimming life that sparkles with the frost and tingles in cold hardened fiber. The frosts of the north have had a good part in making the characters of northern men.

Hoe Your Own Row.

By all means, whatever you decide you must be, insists on relying on your own unsided efforts. Do not be an understudy to anyone when once fitted to make your own headway and your own livelihood.

Seek the erstwhile misleading role of being a patron or a preceptor to some one rather than the undignified and humiliating position of being that con-venient sort of man ready to do an other's undesirable work.

Be ambitious to be a leader-not a follower; a teacher, not a pupil; a

master, not a servant.

who puts on vain airs is not counted a man. Ah. no.

The "Blue "Young Man.

To the young man who writes me that he is iroubled with the blues I am inclined to say, bosh! He probably has not enough to do to keep him from continually thinking of himself, or he may be bilious and need medicine. either case, the remedy is plain enough. In the first instance, a little work will banish melancholy, and in the second, a doctor's prescription wil give life a more roseate hue in the mind of this young fellow, Anyway, he or any man who gives way to the blue devils is worse than a fool, and is on the highroad to ruin here and hereafter. Human existence is not all

sunshine, and it was not intended to be, but because a few clouds drift over our sky are we going to sit down and cry "life is not worth living?" Cercry "life is not worth living?" Certainly not, if we are sane, human beings. Depend upon it, in nine cases out of ten indolence is the cause of the mind and body of the blues. If the mind and body are idle, foul thoughts will intrude for the lazy man usually imagines himself to be the most abused person in the world and drifts into vice. He blames everybody but himself for his sins of omission and commission, and he frequently has a vile and abusive He is so sensitive to other people's censure that he must retort tongue. being violently censorious himself And all the while he thinks that he is an angel whose wings are just about to sprout through his overcoat.

It is the poor, imprisoned Prince Arthur in Shakespeare's King John who says, in effect: "Mercy on me, methinks nobody should be Yet I remember when I was in France young gentlemen would be as sad as night only for wantonness." And there are many young fellows to-day who are melancholy for no better They have no real cause for sorrow, and oftentimes they see their parents bending under the weight of life's accumulated real troubles without a word of sympathy, or without an effort to help. The bluest people that I know are those who are living on the money that their fathers earned by hard and unremitting toil. Thes idlers do not know how to occupy their time. They are too selfish to perform charitable or reformatory work for their fellows, and they often overfeed or indulge in stimulants to an extent that shatters their nerves and oftens their brains. The consequence is that they are always out of sorts, and lead an aimless, profitless exist-

The fellow who faces difficulties manfully seldom or never has the blues. He is too busy to moon about like an idiot and he has no tenement to let in his head. He sleeps sound a night, without resorting to narcotics, and he wakes up in the morning refreshed and well prepared to begin the labors of the day.

To those who have the blues I give this advice. Brace up and do some thing-the nearest thing at hand. Do not wait for something agreeable to come to you from afar off. The old proverb says: "Cows in the distance have long horns." When you are brought near to them they are only ordinary cattle after all. If you are not successful do not let everybody know it by going about sighing and meaning and bewailing your wretched lot. There is a great deal of common sense in these verses, which I find

floating about in the public prints :-Exercise Outside.

Now that cold weather is coming on that every young man retire to a

"It spoils your chance for future deeds!
To frame your face with dull care's crown;
Brace up and higher hold your head,—
Don't let the world know when you're down.' Don't let the The metaphor in the above quotation is not perfect, but its counsel about bracing up is sound. Heed it.

—Benedict Bell in Sacred Heart Re-

view. CATHOLIC POLITICIANS.

Very sensible are the comments of the Sacred Heart Review on the recent election of a Catholic citizen to a high office in a New England State:

"Catholics in public life who remain true to the principles of honesty and virtue which the Church teaches are a great power for good in the commun-

ity. Conversely, Catholics who will enter politics to be just as honest as the 'other fellows,' whose names are for-ever associated with smooth schemes and sharp dealings, are the means of and sharp dealings, are the means of placing the Church in a false light be-fore people of other creeds. They hinder the progress of God's kingdom on earth by their own selfishness. People are not much influenced by arguuments to prove the abstract goodness of the Church when they have before their eyes a concrete example of Catholic dishonesty in some oily Catholic politician.

"The Catholic who holds a public office worthily and fulfils its duties in an upright and impartial manner, Ah. no.

The two kinds of people on earth that I mean Are the people who lift and the people who lean.

Wherever you go you will find the world's masses

Are always divided into two just such classes, Are always divided into two just such classes, ber inculcates true principles of life not tell whether or not the switch was right, and the train that carried his father and hundreds of others might be along at any moment. There is oally one litter to twenty who learn in which class are youl—are you easing the load of ber inculcates true principles of life and conduct. A Catholic elected or appointed to public office, must, if he

-Catholic Columbian

exerts. Hence it behooves Catholics in office to give no scandal in private or public, to adminster their duties faithfully and earnestly, to act, in fact, according to Catholic principles, and thus to be good representatives of the people whom they have been elected to serve.

PRICE OF CATHOLIC PAPERS.

A good ready-made all-wool neat fit ing summer suit of clothes can be had at a reputable dealer's for sixteen dol ars, but there are summer suits for sale at four dollars and a half at certain assignee "cloding" stores.

The trouble with the cheap "cloding" is that it gets shiney on very slight provocation and it is faded and gone a long time before the first rose of sum mer contemplates adjournment. As a consequence, wise men buy

good goods. Now there are weekly papers for a dollar, and a half dollar, and there are other papers for two dollars and three Some of the two dollar papers dollars. are worth five dollars a year and some of the dollar papers would be dear at a dime. It is the quality and not the price of a paper that we must look at.

The best Catholic papers are publish-

ed at two dollars, two dollars and a half ing Catholic paper of England, The year. There are a few handbills, patent inside or "boiler rlate" papers printed on rotten paper and labeled "Catholic," sold at a dollar and even at seventy five cents a year. They are dear at any price considering the way they are edited and the poor stuff

they contain. The true line of progress is to give the subscriber a better paper, not a cheaper paper. Catholics are willing and glad to pay two and three dollars a year for a good Catholic paper where they won't have a poor paper for a dol-

lar a year.

Make the Catholic paper a better paper. Pay for good Catholic literature. Insure the reader good Catholic Show him some enterprise in Catholic newsgathering and above all, in timely, scholarly and able editorial reatment of matters interesting to the Catholic public. The weak features of the Catholic press is the insufficiency of its editorial force. One or two men make up the paper where the staff should include a half dozen paid contributors. "The Congregationalist," a leading Protestant weekly, boast that it has seven editors and a half dozen paid correspondents. Its Protestant readers gladly pay three dolars a year subscription for such a

journal While county papers are dear at a dollar and while the skim milk of the great dailies may be sent out in weekly issues at a dollar, a good, independnt, well conducted weekly paper can not be published at a subscription price less than two or three dollars a year. The price of our best secular weeklies like "The Nation," "The American," The Critic," and "Public Opinion.

is the same Catholic literature must demand a fair price and aim to deserve it rather than cheapen itself by competing with the Chinese boiler plate industry. -Western Watchman.

FOR HABITUAL SINNERS TO CONSIDER.

A priest, preaching a sermon last Sunday, made a good point concerning persons who habitually give away to

"If," said he, "you were given \$20 for every time you would resist a temptation or an inclination, you would overcome in ninety nine out of every hundred cases in which you now yield to sin and in which you say that you can't help it. And are you not ashamed to think that you would do for money, what you will not do for the love of God? You can help it. Will it, will it firmly, pray for aid, avoid the occasions of sin, go to the sacraments often, and, God helping

you, you can prevent yourself from be-coming an habitual sinner. Use as much determination and persistence to gain Heaven as you use to earn your daily bread, and you'll get there Don't say you can't; don't say that you can't help sinning-tell the truth: say I 'won't say,' I like sin too well to fight it, too well to persevere in resisting it; too well to give it up !

Is it true—if we were offered \$20 for every time that we could resist where now we yield, could we and would we win the money? Indeed, it is likely. What a terrible thought, then, it may be for some persons now living who will go to perdition-that a little money would have been inducement enough to keep them from the sins for which the fear of eternal dam-

The Two Scourges. ALCOHOL AND MORPHINE. An Antidote Discovered.

A recent remarkable discovery in medicine which has been found to annihilate the

more widespread is the influence he nation was not sufficient to deter them !

INFANT MORTALITY. Many Deaths Largely Duckto Ignorance

The disorders of children seem to the rugged and hearty grown persons to be simple and not particularly danger-

This point of view on the part of parents has been the cause of the loss of thousands of baby lives.

You will always find that the mothers who are successful in bringing up families of hearty, happy children with scarcely a day's sickness, are always those who are careful to note the slightest evidence of illness and to check the difficulty at once.

They do not belong to the class of mothers that stupify their children with sleeping draughts and similar medicines containing opiates.

They stick to the purely vegetable, healthful medicines which cure infantile disorders quickly, and of these Baby's Own Tablets are the best of

For colic, simple fevers, croup, con stipation, diarrhoea, irritation when teething, indigestion and sleepless-ness, these tablets are a quick, effectnever-failing cure. Dissolved and three dollars per year. The lead- in water the smallest baby will take them without the slightest objection. Tablet of London, costs six dollars a Do not trifle with medicines concerning which you know nothing when here is a time-tried remedy which is used constantly and with the best re sults in thousands of homes.

Mrs. H. H. Fox, Orange Ridge Man., says: "I have found Baby's Own Tablets a perfect medicine for children of all ages and would not be without them in the house. They are truly a baby comfort land mother's friend." Baby's Own Tablets can be found at drug stores, or will be sent prepaid upon receipt of price, 25 cents, by addressing the Dr. Williams Medicine Co., Dept. T., Brockville, Ont.

But if the confidence is forced upon him, he remembers, even though reservation has been made, no pledge exacted, that it is a confidence of a most sacred kind .- Katherine E. Con-

The White Plague Advances. The White Piague Advances.
Consumption is gaining headway. Why?
Bad colds are allowed to run on neglected,
Catarrh sets in, is not checked, and Consumption is the result. Why not use Catarrhozone 'regularly? It cures colds in a few
hours, and no case of Catarrh can withstand
it. Catarrhozone cures by the inhalation of
medicated air which goes to all parts of the
lungs, throat and breathing organs. A
pleasant, certain, quick cure follows the use
of Catarrhozone, which is guaranteed under
all conditions to cure Catarrh, Bronchitis
and Cansumption. 25c and \$1.

and Consumption. 25c and \$1.

So rapidly does lung irritation spread and deepen, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the h. as exerting a wonderful influence in curing consumption and all lung diseases.

For pimples, blotches, bad complexion,

For pimples, blotches, bad complexion Hood's Sarsaparilla is the medicine to take —it has established this fact. Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.



And every Distressing Irritation of the Skin and Scalp Instantly Relieved by a Bath with

And a single anointing with Cuticura Ointment, the great skin cure and purest of emotitents. This Cuticura Resolvent is the purest, sweetest, most speedy, permanent, and exometed, most speedy, permanent, and exometed, most speedy, permanent, and exometed, and pimply skin and scalp bumorrs with loss of hair, and has received the indorsement of physicians, chemists, and nurses throughout the world.

MILLIONS USE CUTICURA SOAP, assisted by Cuticura Ointment, for preserving, purifying, and beautifying the spin, for cleansing the scalp and the stopping and soothing red, rough, and sore hands, or baby rashes, itchings, and irritations, and nursery. Millions of Women use Cutiful and sore in an original resolution in the country of the stopping of the state and Daby Somp in the World.

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big family wash by a single cake of SURPRISE soap. The housewife's labor is

reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

And yet it costs no more



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MURRAY & LANMAN'S FLORIDA WATER

"TheUniversal Perfume."
For the Handkerchief
Toilet and Bath.
Refuse all substitutes.

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Planting the Gospel !- Some Pionee

Edmonton, Alberta, N. W. T., August 10, 1901.

This series of letters from the pen of the Rev. Father Jan, a learned member of the Order of Oblates, presents an original and striking picture of the extraordinary rise and progress of Catholicity in the great Northwest. The history of the planting and flow-ering of the Faith in these trackless wilds, inhabited by savages, has never before been presented except in the merest fragments. The accounts re given have been received at first hand, and will be invaluable material for the future historian of the Church in the Northwest. The zealous priests, who sowed the seeds of Christianity in these regions were veritable heroes, and yet their deeds have up to now passed almost unnoticed.

When we speak of the Northwest,

we think of an almost boundless tract of country. To this country we will for a few moments turn our thoughts. On the north are the great unexplored Arctic regions. The southern bound-ary is marked by the State of Montana. To the west are the mighty The eastern boundary is the Albany river, which separates the region from the other provinces. This vast territory was first explored by one Gaulthier de la Verandrye, a French Canadian. Later the English led by a Frenchman, Sir Des Groseilmade further explorations. From this time forth the English appear to have maintained possession of the country, for in 1670, we hear of a charter being granted by King Charles of England, to a company of adventurers afterwards known as the Hudson Bay company. This company became the practical owners of this great and opulent region. They established forts or general stores by means of which they might trade with the Indians for their furs. The company From this time forth the English ap The company dians for their furs. The company immediately proceeded to appoint a governor over the whole territory. The immense richness of this great

North was almost unknown in the eastern part of Canada, for this beau tiful country was at first looked upon as unfit for colonization. For two hundred years the Hudson Bay company remained in control of it. It was not before the fifties of the las century that men began to be alive to the boundless wealth of the region. At that period settlers began to pour in. In 1870, the Canadian Government paid a large indemnity to the Hudson Bay company, thereby securing the country for civilization, and opening it to free traders, who had up to then been excluded from the fur industry.

The Government proceeded to divide the territory into the well tknown provinces Manitoba, Saskatchewan, Alberta, etc. It may be profitable in sketching the religious history of the region to glance first, at Alberta which constitutes the diocese of St. This vast diocese covers an 1897, it had increased to 35,000. For many years the whole territory was the jurisdiction of the Bishop of St. Boniface, whose See was the first Episcopal See in the Northwest. The number of Catholics increasing considerably, Bishop Tache saw the imwas created, and placed in charge of In 1871, Pius IX. Bishop Grandin. promoted the Vicariate to the dignity a diocese with Monsignor Grandin

as its first Bishop.

To form any idea of the origin and growth of Catholicity in these track-less inlands, it is essential to study how the first missionaries planted the Faith. The early explorers came with strong religious principles and convictions wherever they went they left palpable traces of the faith of their fathers. The majority of the servants of the two great companies, the Hudson Bay and North-West company, were Catholics. The white men married Indian wives, and the children of these marriages, if given any religious instruction were Catholics. So that when the nigneer So that when the pioneer missionary went on his journey, he found to his astonishment, many who knew the "Great God" the "Man of God," as the missionary is called in the Indian language. These people who had heard of the "Great God" and His servants the priest were mostly the ervants of the Hudson Bay company. They petitioned Lord Selpink who was visiting the posts of the Red River that they might have priests among them. Knewing the nature of the people, he real'zed that it would be against the interests of the company to refuse. He gave his consent and advised them to write to the Bishop of Quebec concerning the matter. This holy man had long desired to send missionaries to the great forests and prairies of the north, but had been refused permis-

among the people. Father Thibault labored faithfully in his great district for many years, but the time had come when indeed the harvest was great but the laborers few. Bishop France, in 1818 had founded a missionary order 1818 had founded a missionary order known as the Oblates of Mary Immaculate. A request made for aid was granted, for in 1845 we see two of this noble band at work in Canada. They were Father Aubest and a young student named Tachre who was des tined to become Archbishop of St.

Father Thibault continued his work with the aid of his companion. Father Bomassa until 1854, when Father Reivas, the first Oblate to preach the Gospel in the great North-West, arrived. In that year he took possession of that vast field of labor for the Oblates of Mary Immaculate For nearly sixty years he has continued his heroic About a year ago he was comwork. pelled through failing health to take well earned rest. - Catholic Columbian.

Boniface.

DEATH OF ELIZA ALLEN STARR

Eliza Allen Starr, the famous artist, art-critic and poet, died at Durand, Iil., on Saturday, Sept. 7, after a pro-tracted illness. Miss Starr was born Deerfield, of Protestant parents in Mass., August 29, 1824 She had the best school training of the New England girlhood of her time, and the still greater advantage of a refined and cultured home. She was as a young woman of remarkable personal beauty—indeed, she retained much of this to the end-and was a favorite in the best society of Boston and Philathe latter city she bedelphia. In came acquainted with Archbishop Kenrick, who lighted her way, so to speak, into the Catholic Church. Here, too, she began her literary and In the Very artistic career. In the Very Rev. Edward Sorin, Father General, and the two communities of the Holy Cross at Notre Dame, Ind., Miss Starr found especial appreciation and encourage ment. With the celebrated Mother Angela Gillespie, she founded St. Luke's Conservatory of Art at

St. Mary's Academy, Notre Dame. Miss Starr was very successful in the lecture field, giving art talks in the great cities, East and West, until about two years ago. She lectured several times at the Columbian Summer School, when it was at Madison, Wis., and at the Catholic Winter School, New Orleans. She was the only woman lecturer ever heard before the Catholic Club of New York, and on the occasion of her appearance Archbishop Corrigan honored her with a splendid and deserved introduction. Miss Starr was ever active in the movement to honor Queen Isabella in connection with the Columbian World's Fair, and wrote for this purpose "A Long Delayed Tribute to Isabella of Castile, as Co Discoverer of America." She was deeply interested in the Catholic Congress and one of its most admired speakers. The present writer was privileged to hear her on that occasion, and to hear also the expression of the esteem of the Church for its gifted daughter, as uttered by area of 160 000 square miles. In 1885, the Right Rev. Bishop Burke, of St. the Right Rev. Bishop Burke, of St. 1897, it had increased to 85 000. For Burns, of the Oblates, Lowell, brought Miss Starr to that city for a course She lectured in art lectures in 1888. Boston the same season, under the patronage of the Children of Mary of the Sacred Heart. Miss Starr was probably the finest art-critic-especially in the siderably, Bishop Tache saw the domain of sacred art—in our land, domain of sacred art—in our land, domain of sacred art—in our land, she was not surpassed in her specialty tion to his flock, add in 1867, at his she was not surpassed in her specialty tion to his flock, add in 1867, at his she was not surpassed in her specialty in the lands of English speech. Notre Dame University honored her with its Lætare medal, and she had many evidences of appreciation as artist woman, without regard to religious affiliations. She led a very holy life, being for many years a daily commun. May her soul rest in peace !-Boston Pilot.

BIGOTED AND WILFUL BLIND-NESS.

Father Thurston, S. J., publishes in the Month an account of the way in which "The Ladies' League," an organization called into existence for the purpose of defending the principles of the Church of England, refused to allow him to refute a tissue of lies about Jesuits which appeared in an organ of the league called "Ladies League Gazette," accusing the members of the Society of Jesus of taking an oath pledging them to assassina-

tion, treason and all sorts of villainy.

When Father Thurston asked enough of space in the Ladies League Gazette to refute this foul charge against himself and his brother mem bers of the society, he was met with a blank refusal. The so called "Jesuit Oath " helped to inflame the prejudices of English anti Catholic bigots and, from the viewpoint of the bigots, the wider the circulation it obtained the

better.

Au editor of the Ladies' League Gazette, who, having some sense of fair play, inserted a letter from Father Sion by the company. The Bishop of Quebee at once sent priests to these people. This was in 1818.

From 1818 to 1858 the good work of was carried on in Manitoba and along the Red River and Saskatchewan valleys. On August 17, 1838, the Catholic missionary first set foot upon Edmonton soil. He was eagerly wellcomed, and the next morning Mass was said for the first time. It was not until 1842 that a priest was permanently stationed at Edmonton. This was the Rev. Father Thibault from the first six months baptized 353 children, and married 20 couples. From this first six months baptized 353 children, and married 20 couples. From this is a sample of the intolerant this before the first time. It was not one can easily realize the growth of the faith in Alberta, since the message of the Gospel first came.

Thus ton, was instantly discharged. This is a sample of the intolerant this is a sample of the intolerant. This is a sample of the intolerant this is a sample of the intolerant. This is a sample of the intolerant that is to be found in Protests and the protest to say, is not unfrequently to be met with in our own country. How prejudice of this correspondent, the man that was selected by the story told of Charles Dickens. When he great English novelist was editing "Household Words," an abiy written story was sent to him by a contributor. It was well told, and from the first six months baptized 353 children, and married 20 couples. From this incident one can easily realize the growth of the faith in Alberta, since the message of the Gospel first came.

This is a sample of the intolerant to say, is the found in Protest. This time is to say, is not unfrequently to be met with in our unfrequently to be met with i Thurston, was instantly discharged.

it was impossible for a Catholic priest

Dickens, like so many of the Protestant fellow countrymen, had formed his conception of all Catholic priests from reading such lies as Father Thur ston was not permitted to refute in Protestant organ. It is an old saying that none are so blind as those who refuse to see. It is this sort of wilful blindness that has kept many Protestants from examining for them selves the claims of the Catholic Church—claims which, if investigated with an open mind, would lead many a Protestant into the true fold .- New York Freeman's Journal.

DIOCESE OF LONDON

BLESSING A NEW CONVENT OF ST. JOSEPH AT WALKERVILLE.

Windsor Record, Sept. 9, 1901. Windsor Record, Sept. 9, 1901.

Yesterday, the 8th of September, the feast of the Nativity of the Blessed Virgin Mary was an eventful day in the annals of the parish of Our Lady of Lake Ste. Claire, Walkerville. The new convent of the Sisters of St. Joseph was blessed and the chapel of the institution was dedicated under the patronage of the good St. Anthony, Right Rev. Bisnop McEvay, D.D., and a number of priests from neighboring parishes on both sides of the river, assisted Father Beaudoin in the ceremony, which crowned with episcopal benefiction the months of labor, perseverance, self-sacrifice and in domnitable courage on the part of this zealous priests.

of labor, perseverance, self-sacrifice and in domnitable courage on the part of this zealous priest.

The offices of the day commenced at 7:30 a. m., when the Right Reverend Bishop celebrated low Mass. At 9:30 the ceremony of blessing the new convent took place, the Bishop officiating, assisted by Father Beaudoin, P. P. Father M. A. Brady, C. S. B., President of Assumption college: Venerable Arch-deaco Andrieux, Belle River; Father Guinane, C. S. B., ; Father Shaughnessy, C. S. B.; Father Weichart, Detroit, and others.

In the afternoon at 3 o'clock the ceremony of blessing the interior of the convent and consecrating the bell for the convent and consecrating the bell for the convent belify was performed by the Right Revolution, as sisted by Father Waters of Our Lady of Help parish. Detroit, and Father Guinane, C. S. B., master of ceremonies; Father Finnigan, S. J., Detroit; Father Hedge, Maidstone; Father Parent, McGregor; Father Andrieux, Belle River; Father Gigna, S. S. A. large number of guest from Detroit, Windsor and Sandwich were present at the atternoon services, rejoiding with the people of Walkerville at the ceremony which marked the consummation of their labor for the benefit of the children of the parish.

of the children of the parish.

FOUNDER OF PARISH.

As we approached the entrance of the church we noticed the date on the corner-stone, 1884. Our though's went back, with a benediction on his memory, to the late Very Reverend Dean Wagner, the founder of the natish and the builder of the church. The interior of the edifice, though small, represents a perfect type of the pure Roman architecture, everywhere the arch is in evidence: the walls are tinted in Nile green color. A large fresco in the centre represents the ascension of our Lord; a fresco of "The Agony in the Garden" is on the episile side, the gift of the Alexis Beaudoin family, Another fresco on the gospel side is the gift of the Henry St. Louis family; "the Holy Family," "The Infant of Prague." The body of the main altar is in white marble The three altars are rich in large statues; our Lady, St. Joseph and St. Anthony in the centre. He sacred Heart, and the statue of the Queen of Heaven on the other side altar.

THE CEREMONY. FOUNDER OF PARISH.

Sacred Heart, and the statue of the Queen of Heaven on the other side altar.

The ceremony commenced with the choir, under the direction of Miss Rocheleau, the organist, singing the Magnificat. This was followed by a sermon in French by Father Freedman, C. S. S., and a brief sermon in English by Father Fineigan, S. Joke on the bell and the purpose for which it would be used. Father Fineigan spoke along the lines of congratulating the pastor and the people of Waikerville on the success of their labor and the blessing of having the Bishop in their midst, coming to them with the divine commission of opening to them with the divine commission of opening to the work of teaching the children of the parish. "No words can tell the blessings that will come to the parish as the years roll on and the children taught by word and example will reward their parents for the sacrifices made in establishing the truly Oatholic divisions of a mineral non-Catholic educationalist, which expresses the opinion that the Sisters, as teachers, are far ahead and superior to any teaching organization outside of the Catholic Church.

The accommon of blessing the bell followed.

BLESSING THE BELL.

The ceremony of blessing the bell followed

The ceremony of blessing the bell followed, and after being duly baptized and consecrated the Bishop invited ench one present to ring a stroke in henor of good St. Anthony. The Bishop struck the first note and dropped his contribution into the basket. The priests followed, then the people. The offering was entirely a free gift without a personal solicitation from Father Beaudoin. After Benediction of the Biessed Sarrament, the large congregation followed the Bishop and priests in procession to the new building, when the doors were thrown open and the interior was blessed. The Bishop held a reception in the parlor and won all hearts by his genial, cordial address. The Sisters of St. Joseph came to Walker-ville in April, 1594. Mother Berchmans, Sister Rose and Sister Ambrosia were the pioneers of the community. To day there are seven Sisters, five teaching in the schools, one music backer and one housekeeper. In the school of Our Lady of Lake St. Clair they have one hundred and eighty pupils. In the school of St. Louis, about four miles up the river, there are thirty pupils in attendance. These schools will continue as usual, but in the new convent there will be a select school. The building is not happed and is nearly complete in all require-

not large, being but two stories and atticabove the basement.

The chapel is small, but finished in hardwood, and is nearly complete in all requirements of the chapel, altar, statues, sanctuary lamp and pews. The ground upon which the building is erected was the gift of Father Beaudoin. The building cost \$5.500, and of this sum more than one half remains to be liquidated.

ROOM FOR GENEROSITY.

There is plenty of room for any lady benefactor to assist the Sisters in furnishing the new house, for the Sisters in furnishing the new house, for the furniture in the old house has fulfilled that condition of holy poverty.

Mother Ignati, sleep in London, was present in Walkerylle yesterday and received the many friends that called to pay their respects to this grand old religieuse

M. C. K.

Building 70 ft. long x 42. Four stories high Basement 9 ft., first floor 10 ft., second floor 9 x etitle 9 ft. Basement dining room 18x3, kitchen 171kkl787, laundry, furnace, and cellar. First story, parlor 13x18, back parlor 13x14, hall, community room 13x24, music room 13x18, Second story, eight, rooms for the Sisters. ROOM FOR GENEROSITY.

13x18.

Second story, eight rooms for the Sisters, bath room and library. Attic, large room for dormitory, large enough to accommodate thirty ruralls.

St. Anthony's chapel 20x37, being annexed to

LIFE OF PRESIDENT M'KINLEY.

A Standard Historical Work,

From the Guelph Herald of Sept. 16.

DIOCESE OF ST. ALBERT.

Right Rev. Bishop Legal held confirmation ervices at N. D. de Lourdes, Fort Saskatche wan, on Sunday the 1st, of September. His ordship is expected to go to St. Emerance Jiengary, for the purpose of giving confirmation, on the 15th inst.

don, on the 15th inst.

Arrangements are being made in the above mentioned localities, to erect new ourches. The buildings which date back to the carly days of those settlements are quite insufficient for church purposes. The population has considerably developed.

The health of Right Rev. Bishop Grandin is reported better than last week. ported better than last week. Rev. Father Breynat, O.M.I. resident mis-onary priest, at Our Lady of Sorrows, Atha-usca Lake, has been appointed Vicar Aposto-

negat riev. Bishop Grouard, will very likely neern himself specially with the Athabasca d Peace River Missions. Lis rumored that a new Vicariate Apostolic s been created. The former Vicariate of habasca and Mackensie having been ided.

basica and Mackensie having been led.

v. Father Seguin, O.M.I. an old missionpriest jof Good Hope, where he has been a
tent for more than forty years, came to
a visit to Bishop Grandin, last week. The
erend Father has not seen the civilized
d during all that time. His Apostolic life
story of severe trial: for thesake of religion
has become as an Esquimo or Loucheux,
ring the Eskimo dress, eating seaffesh and
like a native, and having communication
i the outer world but twice a year. The
erable old Father has salmost lost sight. He
ing to Montreal to receive the attentions
specialist.

f a specialist.

Right Rov. Bishop Clut, a pioneer of the Right Rov. Bishop Clut, a pioneer of the Great North and Rev. Fr. Le Corre, director of Providence Mission, Great Slave Lake, were also the gues a of His Lordship Bishop Grandia. Owing to an extension of two months, the ill not extire in the doctor, overher inclusively.

A retreat for the Oblate Fathers will complete as St. Albert on the 27th of September, he sermons during the retreat will be devered by Rev. Fr. Leduc.

The annual pilgrimages to Stannor Alberta.

The annual pigrimage to St. Ann of Alberta will take place on the 25th of September. A large attendance is expected.

DIOCESE OF PETERBOROUGH.

MONTH'S MIND FOR THE LATE FATHER LAB

Grafton, Sept. 10, 1901.

To-day at 9 o'clock solemn Requiem Mass was sung for the repose of the soul of Rev. Michael Larkin, Rev. T. F. Scanlan of Grafton being celebrant, Rev. F. J. O Salivan of Peterboro deacon and Rev. M. F. Fitzpatrick of Young's Point, subdecon. The sermon was preached by Rev. W. E. McColl of Emismore, who spoke in feeling terms of the zeal and devotedness of his deceased conferre. Miss Mary Murray presided a the cragan, assisted by the Grafton choir. Several priests of the diocese were present in the sanctuary. The church was filled to the doors and a large number approached the hot proposed and encouraged by reading of the dioces. Consequently a few words about the inner or hidden life of this good priest who, because of his retiring disposition was little heard of during life and who has so recently passed from our midst may be of interest to the readers of the Re-CORD.

may be of interest to the readers of the RE-CORD.

The dominant characteristic that we re-marked in him was his truly apostolic zeal.
Twenty-three years ago his superior, the late Bishop O Brien of Kingston, gave him his choice of three parishes, two of which offered fair eurolument. The third, the parish of Graf-ton, consisted over the townships of Haldimand and Cramshe. There was a church built on a barren hill-top, no priest's house and a large debt. The young priest, then in the prime of his youthful manhood, and to his Bishop. "My Lord. I will take Grafton." "Thank you." said His Lordeship. "and may God bless you!" On arriving in Grafton one of his parishion-ers now a venerable old man said to him "We have you Father." He took up his abode in a house by the lakeshor a mile or more disers now a venerable old man said to him "We have you Father, but we have little for you not even a home." He took up his abode in a house by the lakeshore a mile or more distant from the village. There he lived until he huilt for himself a home. For twenty-two years he labored to liquidate the debt, having paid out in that time over \$85,000. The event of his sliver jubilee saw his parish free from debt and in aflourishing condition, but himself once a robust man broken down in health and attacked by that malady to which he succumbed on the 8th ult. Truly this was hero ism, the heroism of the gospel. And if we look for the secret of his fortitude we find it in his devotion to the Sacred Heart as evinced by the following prayer, "Thoughts before the tabernacle." very dear to him and written by his own hand. "Let us contemplate the mystical life of the Sacred Heart or the life of Jesus Christ in His saints. All that is holy in this world comes from our Blessed Lord as the light from the sun. All the zeal of the apostles, all the courage and fortiude of the martyrs, all the mortification of the confessors, all the urity and perseverance of the virgins, all the efforts and labors of a St. Francis Xavier, all the charity and sweetness of a St. Vincent de Paul, all the that has in body in this world are but drops from the ocean of love and mercy, are but sparks from the fire of the divine love of the Sarred Heart of Jesus, of the and gentleness of a St. Francis of Sales, in a word all that is body in this world are but drops from the ocean of love and mercy, are but sparks from the fire of the divine love of the Sacred Heart of Jesus, which shine on His mystical body the members of his holy Church as the sun shines on the material world, giving life and vigor to all their actions. It is from this divine source of life that the works of the servants of God are enlivened. From this ocean of balm all their virtues are cherished, their illustrious lives nourished and their consolation in this valley of misery received. ("Thy nams O Lord is oil poured out." Can. 1. 2.) The image of the adorable and Sacred Heart of our Blessed Lord shnees and sparkles in all the saints as the sun shines in pure clear water. O Divine Heart of my Redeemer grant that you may shine thus im me and in my works. Grant that my intertions may be pure and my heart immaculate that I may be worthy to carry Thy image in this life and receive the reward of the god servant in the next. Amen.

His zeal for the Catholic education of his people, especially the children, was admirable. In season and out of season he instructed them in their religion. Hourships Separate schools, under, such difficult circumstances that a less hopeful man might well have feared the criticism. If man might well have feared the criticism and my man in the waster of the god Catholic reading, and one of his last acts was the establishing that have people might have good Catholic reading, and one of his last acts was the establishing them he himself instructed in the rudiments of the classics.

The charity of his divine Master shone most resplendently in him. Of a highly sensitive hature he fell injuries keenly, but he readily forgave. Stead from the himself instructed in the rudiments or the classics.

The charity of his divine Master shone most resplendently in him. Of a highly sensitive had not one of the cartily of his divine Master shone most resplendently in him. Of a highly sensitive had not be

ARCHDIOCESE OF OTTAWA.

Very reverend Canon Michael has resigned the pastorship of Buckingham, Que., retiring also from the active duties of the Ministry after almost fifty years in the legislation of the Ministry after almost fifty years in the reverend Edouard Croteau to enceed him. The new incumbent was pastor of St. Jean Bartiste church in the city from 1881 to 1884, when the Dominican Friers took charge of the parish, and the was appointed to the charge of Plantagenet. Ont., which he has continued to fill up to his present transfer. The parts to fill up to his present transfer. The parts to flux for the parts of th

gentleman is said to be both languages.

A marble Altar for St. Patrick's church is in course of construction. It is estimated to cost \$5000. It is intended to be in place for Christ.

DIOCESE OF HAMILTON.

THE MEN'S JUBILEE.

The last of the men's Jubilèe processions took place last Sunday, and was a grand success. The weather was perfect and over six hundred men were in procession. The Bishop marched at the head of the procession to the four churches where he was canonically received. At St. Joseph's Church the Bishop delivered an address to the men, in which he complimented them on the zeal they had shown and the magnificent profession of faith they had made in their visits who had not aiready done so to approach the sacraments of Penance and the Blessed Eucharist as soon as possible in order to comply with the conditions for gaining the Jubilee Indulgence. THE WOMEN'S JUBILEE.

On account of the long distance between the four churches, the Bishop has extended to the women of the city the privilege of making the visits to two churches, one of which must be their parish church.

The Passionist Fathers will begin a two weeks mission on the first Sunday of October in St. Patrick's church, Hamilton.

THE CORONATION OATH.

Montreal Herald.

Montreal Heraid.

In view of the approaching date when His Majesty King Edward VII. will take the coronation oath, the hierarchy of the Catholic Church are taking more active steps to have their projects against certain passages of the royal pledge reach the proper authorities with a view to having them eliminated.

While in the diocese of Montreal no announcement has ben made of any such steps of the Church authorities, the clerky of the Church authorities, the clerky of the diocese of Quebec have expressed their desire and that of their congregations in a petition which has just been framed, and which is to be forwarded to Hon. Joseph Chamberlain, Secretary of State for the[colonies.

In an interview with a Heraid representative, Mgr. Racicot, Vicar-General of the diocese of Montreal, has already stated that the authorities here are not desirous for the present of making any utterance on the present of making any utterance on the present of the other of the clerky, but an expression of the opinion on the question of the views and wishes of the clerky, but an expression of the opinion on the question of the members, both lay and clerical, of the Catholics of the diocese. The wording of the petition was heard in all the Quebec city churches at the different Masses yesterday, and read as follows:

"Right Honorable Joseph Chamberlain, Min-

Right Honorable Joseph Chamberlain, Min-

"Right Honorable Joseph Chamberlain, Minister of Colonies:

"We regret that notwithstanding the energetic protests of the Catholic subjects of His Majesty you persist in retaining in the formula of the royal oath declarations which are contrary to the Catholic faith, as also to the spirit of justice and liberty which we have a right to expect from the people of England.

This sectarian intolerance, dishonorable to England, cannot but alienate the hearts of a great number of the subjects of His Majesty. In the name of the Catholics of Canada, and in particular of the members of the parish of (name of church designated) Quebec, we declare our protest against the formula of the royal oath, and demand of the government of His Majesty the abolition of this vestige of hate and religious discord."

Resolution of Condolence.

At a regular meeting in Calgary, Alta., of Branch 125, of the C. M. B. A. of Canada, held Auz. 27th, 1901, it was moved by Bros. McCaffery and Corcoran, that Whereas it has pleased the Infinite Giver of life in His divine providence to remove by the hand of death, our late beloved friend and brother, the late Honorable Justice C, B. Rouleau, therefore be 11 Resolved that Branch 196, in meeting assembled, extend its most sincers sympathies to the family and relations of our deceased brother, and in tendering such sympathies to the sorrowing family and relations of our deceased brother, and in tendering relations we feel it compulsory to add, in justice to our departed brother, that in mourning for his loss we feel sure we mourn for one who was in every way worthy of our respect and who, by his social attainments and Christian character endeared himself to all whose pleasure it was to meet him.

himself to all whose pleasure it was to meet him.

In offering our sincere condolence to his afflicted family in their heavy bereavement, which it has pleased Almighty God to put upon them, we commend them to turn for consolation to Him Who orders all things for the best; and our brothers will always pray that God in His infinite wisdom may console them in their affliction and give them the grace of resignation to His haly will. Be it further Resolved that our charter be draped in mourning for a term of three months for our departed brother.

Resolved, further, that a copy of this resolution be entered in the minute book of this branch and that a copy be sent to our official organ, The Canadian, also to the Catholic Record of London, Ont., for publication.

At the last regular meeting of Branch 126, of the C. M. B. A. of Canada, the following reso-lutions were adopted on motion of Brothers McCaffery and Cororan, thati Whereas it has pleased Almighty God, in His wisdom to remove by death a sister of our worthy and esteemed Brother, H. F. Den-nehy,

meny.
Resolved that we, the officers and members
of this branch hereby express our heartfels
sorrow for his affliction and extend to him and
other members of the family, our most sincere
sympathy and condolence in their sad bereavement; further a conv of this resolution be ment; further
Resolved that a copy of this resolution be
sent to the official organ of this association and
also to the CATHOLIC RECORD.

THE TRANSVAAL WAR.

Another mutiful trait in his character was its affection for his family, especially for his only here who had made great sacrifices that he miss here who had made great sacrifices that he miss here who had made great sacrifices that he miss here who had made great sacrifices that he miss here who had made great sacrifices that he miss here were to raise out the greatest reverence. She was to his miss prayers. These he treasured and on New Years eve he would look at them and live over again in spirit that for him eventful day.

He sought no honors, no promotive of his devoted people whom he had served so well. Throughout life his breviarry and the gradually but surely diminished.

Throughout life his breviarry and the gradually but sale whildren, the prayers of the women, and the extence of the men "—and God crowned his labors with a happy death. R. I. P.

Chosen Joint Presidents.

Quebec, September 11.—Hon Thomas A. Chapals and Dr. A. Jobin have been elected joint presidents and the statement of the Coronation Oath.

NEW BOOK.

We have received from Benziger Bros. a book which will prove very instructive and useful, namely "Special Introduction to the study of the Od Testament." Part I. It is study of the Od Testament." Part I. It is sundy of the Od Testament." Part I. It is essentially the contains the president of the Coronation Oath.

All creatures serve to raise our hearts to god, when we look upon them disinterestedly and make use of them only for God's greater glory.—St, Felix of Cantalice.

OBITUARY.

JAMES YORK, OSGOODE.

At North Osgoode on Monday, 26th August, there passed to his reward a cutiful son, a loving brother and a generous friend, in the loving brother and a generous friend, in the person of James York. On Saturday Jesus came to lim in the Holy Visticum to console and strengthen him in his passage from time to eternity, and to reward him for his constant and faithful service. At times apparently unconscius, yef the sweet names of Jesus, Mary, and Joseoth, were constantly falling from his lips regaining he would join with his beloved ones in the recitation of the holy rosary and his fervent responses imploring the intercession of our Lady now and at the hour of our death attested the depth of the sincerity, and purity, of his faith. Before his pure young soul was defield by the blighting influence of this world's sin and sorrow, the Sacred Heart of Jesus became his sure refuge and his cam and happy death was, we trust, the harbinger of his eternal enjoyment of its infinite love, May he rest in peace! JAMES YORK, OSGOODE.

MARKET REPORTS.

LONDON.

London, Sept. 19. — Dairy Produce— Eggs, fresh laid, (retail) 14 to 15c; eggs, crates, per dozen, 125 to 134c; butter, best roll, 20 to 11c; butter, best crock, 17 to 19c; butter, creamery, 21 to 24c; lard, per pound, retail, 10 to 11c; honey, strained, per jb. 9 to 104c; honey, in comb, 124 to 15c.

Vegetables, New potatoes, per bag, 70 to 85c; onions, per bushel, 60c, to 70.

Poultry—Spring chickens (dressed) 45 to 65; live chickens, 40 to 50c; ducks, per pair, 60 to 90c.

90c. Grain, per cental—Wheat new, \$1.08 to \$1.12; wheat, old, \$1.12 to \$1.14; oats, new, 94c to 97c; oats, old, \$1.65 to \$1.10; corn. \$1.00 to \$1.10; barley, \$7 to 96c; peas, 95c to \$1.00; rye, 70c, to \$1.00; beans, per bushel, 90c, to \$1.15.

90c. to \$1.15.

Meat—Pork, per cwt., \$9.00 to \$9.10 beef, \$4.50 to \$5.75; yeal, by the carcass, \$6.00 to \$6.50; mutton, by the carcass, \$5 to \$6; spring; lambs, per lb., 9 to 9c.

Live Stock — Live hogs, \$7.00; bigs, pair, \$6.00 to \$8.00; export cattle. \$4.50 to \$4.75, Farm Produce—Hay \$7.00 to \$7.50; straw, per load, \$2.50 to \$3; straw, per ton, \$5 to \$6.

Toronto, Sept. 19.—Wheat-Quiet; old white and red sold to millers at 68 to 68;c.: low treights; while exporters quote 67c middle freights; while exporters quote 67c middle freights; new white in demand at 65 for export to millers; No. 1 spring 68;6 middle freights; No. 2 goose 69 to 62c, middle freights; quoted at 80c. g. i. t., Toronto and west, 20 tower: Manitoba old held at 83c but little if any, obtainable. Oats quiet, new No. 2 white sold[locally to[millers at 34c. Peas quiet; No. 2, 70c high, and 71c middle freights, Harley steady, No. 2, 46c to 47c. No. 3, 42 to 44c all middle freights. Corn quiet; sales of No. 2 Canadian yellow at 54c west; and mixed at 58;c United States yellow at 61c on track here. Ryc steady; sales at 49c middle freights and 6c, east, Buckwheat dull: prices purely nominal, Flour firm, 90 per cent, patents, quoted for export in barrels at \$2.90 middle freights; choice staight rollers, in barrels, locally and for lower products and strong sales at 48.50 bags included, at Toronto and strong bakers \$3.80. Oatmeal lower; \$3.75 in bags, and \$3.85 in wood; broken lots. Toronto, per barrel extra. Mill feed quiet cars of bran for shipment, \$13 west, and shorts, \$15 west; bran sells here at \$14.50 and shorts, at \$11.50.

MONTREAL. to 83c. afloat; No. 2, rye, at 59c.; No. 2, barley, at 53c.; and No. 3, extra barley, at 52c. Flour — Manitoba patents, 84.10 to 84.25; strong to 83.45; in bags at \$1.60 to 81.65; Ontario patents, 83.30 to 84: straight rollers, 83.30 to 83.45; in bags at \$1.60 to 81.65; Ontario patents, 81.65 to 81.65; Ontario patents, 81.65; shorts, 818; Ontario bran, in bulk, 815 to 816; shorts, 818; Ontario bran, in bulk, 815 to 816; shorts, in bulk, 817 to \$18; middlings, in bulk, 817.50 to 818. Rolled oats — Millers of the straight of the straight

TORONTO.

Toronto, Sept. 19.—Following is the range of quotations at Western cattle market this

Toronto, Sept. 13.—reactive market this morning
Cattle — Shippers, per cwt., \$4.25 to \$4.65; butcher choice, do., \$4.00 to \$4.50; butcher, ordinary to good \$3.50 to \$4.00; butcher, inferior, \$2.75 to \$3.25.

Sheep and lambs—Choice ewes, per cwt., \$3.25 to \$3.50; butchers' sheep, each \$2.00 to \$3.00; lambs, each \$2.50 to \$3.25; do., per cwt., \$4.00 to \$4.20; bucks, per cwt \$2.50 to \$3.00.

Milkers and Caives—Cows, each, \$30 to \$45; calves, each, \$2 to \$10.00,
Hogs—Choice hogs, per cwt., \$7.12; to \$7.25; lacks, pens, per cwt., \$7.00; heavy hogs, per cwt., \$7.00; Hogs-Choice hogs, per cwt., \$7.00; healight hogs, per cwt., \$7.00; sows, per cwt. per cwt., \$2.00; sows, per cwt., \$1; stags, per cwt., \$2.00.

\$4; stags, per cwt. \$2.00.

East Buffalo, N. Y. Sept. 19 — Cattle—Offerings, eight cars, fair local demand. Veals and calves—Receivs, 50 head: dull and slow; tops, \$7 to \$7.25; others—\$5 to \$5.75. Hogs—Offerings, 8 cars; deady, fair to choice, Yorkers, \$6.30 to \$6.35; medium to choice packers, \$5.95 to \$1.5; pigs, \$5.90 to \$6.05; roughs, \$5.90 to \$6.25; stags, \$5 to \$5.55. Sheep and lambs—Offerings, \$6 loads; dull and slow; spring lambs—Offerings, \$10 dots dull and slow; spring lambs—Offerings, \$3 to \$4.25; culls and common, \$2.50 to \$3.55; sheep, handy wethers, \$3.85 to \$4.00; fair to extra, mixed, \$3.50 to \$3.75.

33.75.

Omy soul! if thou but knew how sweet is the Heart of Jesus! Enter there, and when thou art wi'hin, mayest thou close upon thy seif the doors of His wounds that it may be impossible for thee to come forth again.—St. impossible for thee to come forth again.—St.



TEACHER WANTED.

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

WANTED FOR S. S. NO. 1, RUTHER ford, a Catholic teacher holding 2cd class certificate. Duties to commence at once. Application, stating salary and experience, to be addressed to T. H. Jackman Killarney, 1135-2

WANTED FOR S. NO. 1 TILBURY
OF female. Duties to commence the first of
October. Application, stating salary and experience, to be addressed to George Bruvette,
Williams P. O., Kent Co., Ont. 1196-2.

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VOLUME XXIII.

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

RIGHTS OF WOMAN.

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

perstition. Recommending to the considera tion of the editor the dictum ciplin Pascal that the farthest reach of reason is to recognize that there are an infinity of things child above it, and that it must be weak, in. her deed, if it does not see thus far, we they

come back to the women. We have from time to time dipped tem into the volumes of infidel writers, they and we must say that we have never seen anything to lead us at h to believe that the duty of championing out the rights of women pressed heavily tras upon them. Diderot's remarks about them are unprintable. Rousseau and Voltaire treated them with the grossest th disrespect. Goethe regarded them as playthings; and Schopenhauer, though he had small love for the male, had less for the female. Some of our present day thinkers are advocating the doing away with marriage - free love - everything in short that makes for the downfall and profanation of women. "If man is ever rebarbarized by the withdrawal of the softening influence of home, if woman becomes nothing more to him than a competitor in the general struggle for wealth, she will eventually be forced down to that degradation which has always been her lot under the reign of pure selfishness and brute force." What Catholicity has done to avert that, and how it has furthered her intellectual and moral development, may be read in the pages of the past. Any decent history will give the facts. And we recommend the reading especially to those of the faith, so that they may have as it were a balance in order to weigh the statements so often made that the elevation of womankind is not one of

A WORD TO OUR CRITICS.

the giories of the Church.

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

As to our colleges we have said repeatedly in our columns that they are worthy of all encouragement and sup port, and that parents who confide their children to other institutions are guilt of criminal folly. And, furthermore we say that our institutions are qui capable-and weepeak from experien -of giving our children an education that will enable them to make the way in this world, not to say anythin of the world beyond.

There are just a few cynics in Ca ada who seem to have a grudge again Catholic colleges. And by cynics mean not only the individuals who sort to any pretext for unjust criticis and uphold any graduate who n happen to go wrong as proof posit of the inefficiency of our homes learning, but those also who wh prating about the standing of Cath colleges take good care not to their own children the advantage Catholic training. Upon cynics are not going to waste any words, cept to advise the voters not to gulled at election times by politicians who pose as friend Catholic education and who unfo nately prove by their deeds that are but hypocritical declaimers. guardians of youth we recommen reading of the following quote culled from the Catholic Standar