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CTIONS OF FAMOUS

for the whole family.

HERS,

N'S REALM

A YEAR

FRAMING.

The Catholic Record.

LONDON, SATURDAY, SEPT. 26, 1903. THE THEATRICAL SITUATION. We are bracing ourselves to withstand the avalanche of letters anent the theatrical situation. We get them regularly at the beginning of the season. As soon as the tourist strays homeward from isolated hamlet, or the overcrowded, vulgarized and artificial sea-side resort they begin to come in. We should be accustomed to them by this time, but frankly they always disturb our equanimity. But it heartens us somewhat to know that so many of us have set our faces against the degradation of the stage. That we may be able to have the stage as an education, and not as a purveyor of sensuality is, we presume, the wish of the normalminded citizen. We all agree as to this. But how to bring it about is a problem which, if we attach any credence to sundry screeds, is wondrously complex. But to our minds it is a simple problem which, if we are not hypocrites, can, and ought to solve. We are the judges in this matter of entertainment. No theatrical company will invest in any drama that is not likely to have good box-office receipts. However, it is well to bear in mind that the ordinary manager is not worried by talk. He is used to it, and, moreover, we know that if the eloquence expended here among us on certain chemes, were reinforced by half the amount of action, our towns would be at once the models and despair of our neighbors. Any symptoms of an organized attempt to turn aside the current of dollars from the managerial pocket will prompt prudence in the selection of plays. In a word, we can have the drama as we desire it. If we have no objection to the problem drama which affords opportunities to ladies with pasts and clothes the manager will have none. We may, of course, delude curselves into believing that we attend such plays on account of the artistic merit of the principals, of the beauty, the lives, or may hap of the scenic effects. But do we honestly believe this? Is not that reason a clumsy excuse for lowness of ideal, for morbidity of mind, for a liking for the things which stand for the flesh and the devil. There is no use prating about purifying the stage if we support the drama that drills holes through the sixth commandment. If we do not like it, we can manifest our displeasure by not going to see it. We can let the heroine perform to empty benches. Our "principal citizens," who ought not allow themselves to be seduced by laudatory advance notes of the malodorous, should give good example by their non-attendance. And the manager who expects to do

business will take heed and govern

ing it-owing, perchance, to the fact that

he rubs elbows with people who in

order to be amused either smother con-

science or salve its hurts with an oint-

ment compounded of wind and insincer-

ity. If, however, he detects any desire

for clean drama, he will do all in his

power to gratify it. But if we sit

down, as we did last year, and applaud

any ill-smelling old thing that he cares

to offer us: if we allow him to have the

idea that we dote on exhibitions of how

to mishandle the Commandments-well,

we may have some letters anent the

matter, but nothing else. The manager

self-respecting community - he will

tender us a drama that will amuse and

STAGE CRITICISM.

do much towards turning the theatri-

cal manager off the danger line. But

when these gentlemen undertake to

talk of a drama, especially when it has

an eminent actress as central figure,

they begin to slobber about art.

Were they sent to "do" the police

court they would have small com-

passion for the unfortunate prisoners.

But when the same kind of woman

in lace and silk they wax idiotic.

drivelling nonsense commend us to the

notices of the drama which appear in

the average newspaper. The critics,

we know, do not pose as puritanic

In fact they dislike a Puritan, who looms large in their imaginations as a person

Honest and competent critics could

instruct.

ul Artotypes for framing, Post paid,

ed Pictures.

Heart of Jesus.
Heart of Mary.
st Supper.
and the Rich Ruler.
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na di San Sisto. f Christ.

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UERED BY DO OST MARVELLOUS SALE

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averse to all amusement. But withut champloning the cause of the Puritan, he can show some reason for his attitude; but the critic, judging him by his copy on the drama, is devoid of ordinary common sense.

A KNOWLEDGE OF CATHOLIC TRUTH.

The one antidote to the poison that is circulated by the press of the country is a knowledge of Catholic truth. We do not mean that the trade of the calumniator is plied so busily now as in bye-gone times. Here and there a bigot comes out in war-paint and cavorts in the antique style, but he is regarded as a curiosity. The present day bigot has no war paint and shouts no war cry. He wears a bland smile and professes affection for his Catholic friends who are generally wrapt into an ecstasy of gratitude for such manifestation of liberality. Then he uses them at the polls, prevents them from having repreall classes. But let us not be misled. The tolerance of which they speak is the child of weariness and indifferentism which has been adapted by those who take kindly to the religion that flatters human conceit and pride and does not deal too severely with the vagaries of human passion. That we are here to do God's will; that hell awaits the sinner; these and other

points are not reckoned with. Now, one of the ways to meet this is to know our Faith. Books which treat of it can be had for almost nothing. There is no excuse for a Catholic to remain ignorant on this score. If we are to have enlightened piety we must have knowledge of dectrine for its foundation. Hearts afire for the interests of the Church are not formed by the reading of sentimental rubbish. The lips that can inform the questioner or silence the slanderer are not taught by the average magazine with its silly clatter about love and the world. These require the touch of the Lord through the sermon and the book of in-

IRREVERENCE IN CHURCH.

We are not essaying to preach. No, we leave that to those competent to do business will take heed and govern himself accordingly. His aim is money. He is, we believe, not burdened with scruples as to the best means of obtaining it—owing perchance, to the fact that ing it—owing perchance, to the fact that to those competent to do it. We simply want to say that an according it. We simply want to say tha visit to one of our churches a short time ago intensified our conviction in that respect. For instance we noticed a crowd of men and women who seemed unwilling to get beyond the church doors. These people, we opine, fight their way to the best seats at a cheap show, but any place is good enough for them in the temple of God, They rarely see the altar: they cannot as a rule hear half of the sermon, but this does not disquiet them. But at a political round-up they are there-very much so -up near the platform. Some of them were on one knee during the most solemn has his fingers on the pulse of the parts of the service : others were withpublic. If abnormal he will proffer us out books or beads or any external aid the drama of the gutter; if normalto devotion. as it should be in any clean-minded and

Then again just before the Gospel some of the well-to do arrived, and with swishing of skirts and edging their way through the door-flowers created quite a diversion before they found themselves in their pews. They are, we are willing to wager, always on time for social functions. They would not dare to treat a host or hostess as they treat God Almighty. To what are we going to ascribe this behavior? To ignorance or to malice ? No, not malice - but ignorance that is a disgrace and a shame. It makes ones blood boil with indignation to see the carelessness and the irreverence which characterize the bearing of some of our people while in church. But they can remedy this. comes before the footlights tricked out More, they are bound to remedy itthat is if they hold their souls life in Free tickets may have something to do any esteem. with it. But whatsoever the cause, for

Select one soul for whose conversion you wish to pray in a most special manner, and then pray daily that the Most Precious Blood of our Lord and Saviour lesus Christ may fall upon and save that

compiled!

lic hall. At every one of eight lectures delivered in our opera house Sunday evenings during the past winter we had a full and attentive house.

Invitations to lecture in opera halls and Protestant, abundle 1

and Protestant churches I have never large edifice was packed with most attentive auditors, who listened in breathless silence to Catholic doctrine for full ninety minutes. At the conclusion all stood during the singing of the last hymn in "grateful thanks" for the last hymn in "grateful thanks" for the "splendid lecture." That lecture broke the backbone of prejudice in that town

the backbone of predate in the for many a day.

One "enlightened lady" made this remark next day: "Well, after all, the Catholics do believe in Christ, don't they?" Another had this to say: 'That priest seems very much a gentle-nan, but I don't understand how he man, gets into that infernal collar he has

Replies to questions can always be made spicy and at the same time clinch the nail on the head. The reasonable in sermons, lectures, replies, and talks has a telling effect on the hearers of our day. The local press is a most potent factor in mission work to non-Catholics. " with the newspaper fraternity and they will assist you nobly
I have found all of them courteous gentlemanly, clever, broad-minded, and always ready to push forward every worthy cause, every progressive move-ment. The aid of the local press is invaluable in all church work. To reap the best results from sermons, lectures, and questions we must advertise them in a catchy way in the local paper.

The Devil's Picnic," for instance is a lecture on the eve of drunkennes showing the drunkard to be a fine play-thing for the devil. Advertise that as a sermon on drunkenness and the drunkards would surely not come to it.

My experience shows me that the im-mediate result of this work among non-Catholics is manifest in the return to their Father's house of many Catholics who had not been to church or confes who had not been to clutter of contests of from ten to forty years. Just the past few weeks I have received again fifteen such, and they usually turn out very good. In the next place, a most excellent brotherly feeling is brought. sion from ten to about among all classes of believers and unbelievers; numbers study our holy religion and a

plan away many of the texts of Scrip-ture which teach Catholic doctrine, My experience in local missionary work to non-Catholics, which I have practised since my ordination, may prove interesting, or at least encuaraging and possibly suggestive, to young priests just beginning their sweet labors in the Lord's vineyard.

"What do you do to interest non-retain they are retained," except the explanation that by these words the explanation that by these words the polls, prevents them from having representation in the Dominion Parliament, and does it all so skillfully that Catholics never evince a feeling of resentment. But what we wish to point out at present is that much of the printed matter which finds its way into the household tends to destroy faith, or at least to hamper the development of spiritual virility, and it does this effectively. It has its say on every subject in heaven and on earth. It approaches the loftiest themes with an assurance bred of ignorance and presumption and with such plausibility as to effect those who cannot give reason for the faith within them. It dilates on the kindly, tolerant feeling which prevails between all classes. But let us not be misled.

The tolerance of which they speak is solong and possibly suggestive, by our possibly suggestive, by our pricest just beginning their sweet labors in the Lord's vineyard.

"What do you do to interest non-Catholics I treat them as I of Catholics in Catholic Church work?" what do you do to interest non-Catholics in Catholic Church work?" what do you do to interest non-Catholics in Catholics Church work?" what do you do to interest non-Catholics in the Lord's vineyard.

"What do you do to interest non-Catholics I treat them as I will be this: Dealing was something like this: Dealing like had been sick and was at one period of her illness about to send for me, for she said: "I know you could have done me good." Would I have gone? Certainly.

INSTRUCTIONS ON RAILWAY TRAINS.
Frequently have I given brief instructions on trains to trainmen, with splendid results. Very soon I expect to receive into the Church, or have some other priest receive tor me, one of my train catechumens. These young to receive into the Church, or have some other priest receive for me, one of my train catechamens. These young men feel flattered to have a priest take such an interest in them—and, after all, it is only our duty of charity.

At every funeral, large and small, of the old and the young, even infants, I preach a short sermon on some beautiful Catholic truth, for many non-Catholics and lukewarm Catholics attend funerals who do not at any other time darken the door of a Catholic church. My experience teaches me that the pointed funeral sermon is productive of the best spiritual results.

As much as possible I hold Sunday evening devotions in the church, which is always accompanied by an instructive talk or lecture. The evening is the auspicious time to reach the non-Catholic. For this reason especially I sometimes rent the opera house for a Sunday evening series of lectures. Everybody—people who will not cross the threshold of any church—will crowd into the public hall. At every one of eight lectures delivered in our opera house Sunday evenings during the past winter we had Presbyterian Witness speaks whereof he knows not.—Antigonish Casket.

to use word yoke, for it is a word used Himself. Our Lord think we Canadians impair our independence by remaining under the flag of a monarchy. We feel that we can enjoy all the independence that is enjoy all the independence that is good for us while under the flag, even though we are not permitted to shoot, hang and burn our colored fellow-citizens. permitted burn our So with the Catholic ; he feels he has all the independence that is good for him. He is free to do everything except to violate God's law,-free to do that, also, but more keenly alive than his non-Catholic brethren to the iniquity of such conduct. " Habitual confession tends . . . to wea'en the sense of right and wrong, " says the

editor of the Witness, who must pardon us for remarking that he hereby shows very plainly that he does not know what he is talking about. If he had said that habitual confession makes the natural sense of right and wrong pos-sessed by every man almost painfully nearer the mark. If a Catholic tells a if he steals a quarter dollar's worth, he knows he has commit ted sin and must confess, repent and make restitution. He knows he cannot enter heaven until he has expiated these sins. If a Protestant has com-promised with his creditors at ten cents on the dollar, or taken advantage of the statute of limitations, he has no one to tell him that he must pay the remaining ninety per cent. of his liabilities if he ever becomes able to do so, and that no debt is ever out of date in the account books of God. net among all classes of benevers and elievers; non-Catholics in small bers study our holy religion and a become converts. At this writing

driacs. In the moral order, however, no man is ever in perfect health and therefore he is always in need of a physician. The skilful specialist in medicine, after hearing an account of symptoms, sees the meaning of them better than the patient can; he advises and prescribes; bids the sick man do this, and forbids him to do that. But the confessor is not merely a physician he is a counseilor at law, explaining he is a counseilor at law, explaining attain a high standard of proficiency. the confessor is not merely a physician he is a counsellor at law, explaining clearly the law of God in its particular

being a purely human institution, con-ferring no sacramental grace, cannot be ferring no sacramental grace, cannot be expected to do the good work which the Catholic confessional does. We have read the utterances of prominent laymen of the Church of England, however—men like Mr. Athelstan Riley—declaring that this mere human institution, believed by them to be divine, had exercised a very salutary influence. tion, believed by them to be divine, had exercised a very salutary influence upon their own youth and that they wished to see it used by their children. Be this as it may. When we speak of the influence of the sacrament of penance upon Catholic youth we speak whereof we know. The editor of the whereof we know. The editor of the

LIFE IN A SCOTCH MINING VILLAGE.

Just now when every one's attention Just now when every one's attention is fixed on the housing question, a description of a Scotch mining village, typical of many that still exist, especially in Lanarkshire, may be interesting. There is a somewhat popular impression that if a plan could be devised for shifting a portion of the population pression that if a plan could be exercised for shifting a portion of the population from the congested centres of the cities to rural surroundings in the country the annihilating diseases resulting from

are committed in thy name. There is nothing slavish in a dignified submission to lawful authority, and that is the nature of a Catholic's submission to the yoke of confession. We do not hesitate finding nine-tenths of the doors standing wide open all day, and every move-ment of the inmates exposed to the passers-by. This is due to the efforts of the people to obtain the fresh air which the design of their houses de-prives them of. The floors are laid with tiles, and, as a rule, are scrupulously clean and ornmented weekly with stucco. House coal is purchased in half-ton lots, and if these lots are not taken at regular periods there is sus-picion in the official mind that the waggons at the terminus adjoining are being plundered. There are no coal houses, or indeed outhouses of any kind, and the coal has to be stored under one of the beds. When scientifically packed the half-ton just fills this cally packed the half-ton just this this space up to the bed-bottom. Housewifes can easily guess the effect which this has on the bed. In many cases in addition to the members of the family, lodgers are kept, and over-crowding is frequent. Two cases in particular occur to the memory of the writer. In one house (remember they are all single sessed by every han analysis sessed by every hand had been analysis sessed by every had been analysis sessed by every had been anal and girls, ranging from one to sixteen years of age—a married daughter, her husband, and child—fourteen in all, in one apartment! In the other there were the parents, four children, aged from seven to thirteen, and five men boarders—eleven in all. Where did Where did they sleep? Well, in various places. A common practice is to keep a " hurley" bed, which, during the day, is run under the bed-not the one resting on the coal-and at night supplies a resting-place for the poor little children, with not room to stretch themselves. I will not deal with the moral side of this

condition of things. Most people are,

unfortunately, now familiar with it. I

NON-CATHOLIC MISSIONS.

Home missionary work for non-Catholics, I am convinced, is claiming much attention from many, if not all, priests of America to-day.

Where find this day in America the Catholic priest who has not scored many good points each recurring year for the Church in the way of breaking down the barrier of religious prejudice, gaining a hearing and stirring up an interest part of a solid foundation for after conversions and making himself an active instrument in the designs of God in bringing about actual conversions? If every priest in America would write a little of bis experience and the best points in his own peculiar methods of dealing with this class of humanity, what a copious and interesting and suggestive volume it would make when exampled!

All priests to the Confessional, and the Church in the Church in contradiction with the Church line way of the State, forgetting with the laws of the State (busine on the way of the state (busine on the way of the state between the laws in question were never in that the laws of the State, forgetting with the laws of the state, of the stat

he is a counsellor at law, explaining clearly the law of God in its particular application to the case presented by his client. This gives the most ignorant Catholics clear notions of right and wrong, while highly educated Protestants are found unable to explain so plain a commandment as "Thou shalt not kill." All these advantages accrue to Catholies from frequenting the tribunal of Penance. The instances quoted by the Witness of children demoralized by the confessional, have reference to the confessional of the Anglican Church which, being a rurely human institution, continued to the confessional of the magnitude of the confessional of the confessional of the magnitude of the confessional of the magnitude of the confessional of will find many of the men screened on the grass at the roadside, their wives sitting knitting on stone seats at the doors, and the children playing merrily on the road. Though ready to quarrel when under the influence of liquor, a high standard of fellowship and kindly feeling exists amongst them at other times. If a family be short of food it is because it is unknown to their neigh-bors. If a man has been unemployed for a week a collection is taken up for him, which often exceeds what he would have earned. If he be disabled for a time regular collections are made for his family. It is a pity such generous souls must live under such conditions! souls must live under such controlled.
And yet, you might heard many of them
talk recently of "our" country and
"our" Empire and sing "Briton's
never shall be slaves;" greater slaves
than they are at present!—Ex-Miner
in Glasgow Observer.

DEVOTION TO OUR BLESSED MOTHER.

DUE HONOR SHOULD BE PAID HER ON ALL HER FEASTS.

Bishop Colton in St. Stephen's Church Bulletin.

It is just to honor the perfect in mind and heart the same as it is just to adgun to grow cold.

But says the Witness "habitual confession tends to impair independence of character. The very same charge is made against the old-fashioned methods of rearing children. If children are no longer "made to mind," if they are not even taught to say "Yes, sir," and "No, sir," but advised to say plain "Yes" and "No," if in short they are allowed to do pretty much as; they please, seldom rebuked, and never chastised, it is all for the sake of preserving their independence of character and keeping them from falling into servile ways! "O Liberty, what crimes are committed in thy name." There is a surfoundings in the country life must be distinguished like a Washington in statecraft or a shake sping them from falling into servile ways! "O Liberty, what crimes are committed in thy name." There is a surfoundings in the country life must be distinguished like a Washington in maching from overcrowding would no more be heard of the annihilating diseases resulting from the and presise what is beautiful in nature or art. Thus we honor men who have displayed great intellectual gifts, and we praise those who are good and generous of heart ard have given largely of their wealth to alleviate the sorrows and ills of their poor brethren. The world holds in immortal remembers of Glassical and form rows of twenty boases back and form rows of twenty boases are built back to back and form rows of twenty boases are built back to back and form rows of twenty boases are built back to back and form rows of twenty boases are built back to any aperation of the annihilating diseases resulting from the and praise what is beautiful in nature or art. Thus we honor men who have displayed great intellectual gifts, and we praise those who are good and generous of heart ard have given largely of their wealth to alleviate the sorrows and ills of their wealth to alleviate the sorrows and ills of their wealth to alleviate the sorrows and ills of their poor beach and form rows of twenty boases back and form rows of twenty boases are bu mire and praise what is beautiful in na-ture or art. Thus we honor men who ness of their fellowmen. These are heroes and great men, indeed, but it is only the Church that holds them in eternal remembrance. Yet, as high as she would place them on the roll of honor, there is one name she places almost infinitely higher than all the rest, and that is the name of Mary, Mother of God, Queen of Virgins, Queen of Martyrs, Queen of All Saints.
So everything concerning our Blessed

Lady is of moment to the Cuurch. A few weeks ago we celebrated her As-sumption into heaven, and now, Sept. 8, we take up anew her glorious career, and commemorate the feast of her Nativity. How we should delight to honor her in the day that marked her birth! That was the beginning of the world's redemption, for she was to be that Virgin who would lie in wait for satan and would a make his head. would crush his head. There was to be enmity between her seed and his seed, and this was brought to a triumphal climax in the coming in time of our Lord and Saviour, born of Mary's immaculate womb. Blessed Lady on the feast of her Nati vity and congratulate ourselves on all the blessings it brought to us. She was born immaculate, free from sin and satan's power, that we, through the re-demption of Christ and the purifying waters of baptism, might also be torn from Satan's grasp and restored to original innocence. This, then, is the true state for every

Christian man and woman to be in nocent, pure and immaculate—and this will be the state of all who take Mary for their Mother, and by fidelity to the graces she will obtain, keep themselves ever her innocent and worthy children. Let us, with Mary our blessed Mother' nativity, renew in spirit our own souls be reborn again with her by grace and rise higher year by year in the virtue and holiness that must ever mark her loving and faithful children. tue and holiness that

The granite hills are not so changeless and abiding as the restless sea

PALMS

ANNA HANSON DORSEY,

AUTHOR OF "COAINA," "FLEMMINGS,"
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER XIII.-CONTINUED.

A BLOW-REVOLT OF THE SLAVES O HIPPOLYTUS-FABIAN'S VIEWS.

" There are many other instances, o which those I have named are a few but as remarkable as any are the pre-dictions of the Sibyls. Thou knowest that the office of keeper of 'Secret Historic Records' has attached to my family ever since the time of the Cæsars. My ancestor Tullius was one of the quindecenviri who had charge of the three Sibylline books, procured from an extraordinary woman by Tarquin the Proud ; they were said to con tain the fate of Rome, and were kept in a chest of gold under the pedestal of the Palatine Appo. Whenever these volumes were removed or examined for they had an eventful history-thos with the task retained in their memory much of their singular contents, difficult to be understood.

"One day, in looking over some ancient family records, which had been given over to obscurity and dust, I found copies in cipher of some of the Sibylline predictions, alike with all the Virgin who would bear a rest, of a Virgin who would child of divine paternity, under scentre all the nations would gather. remember a few of these predictions, but the substance of them all agrees on this point. The oldest of the Sibylsthere were twelve—she of Chaldrea, named Sametha by the Hebrews, and said to be of the race of Noe-not only foretold all that would happen to Alexander of Macedon, but also predicted the coming of a Prince, born of a Virgin, who would restore the pristine glories of the Golden Age. The glories of the Golden Age. The Cumaan Sibyl, in one of her inspired frenzies, foretold the coming of the same mighty Being, Who would erect His throne on earth, and bring all men under His subjection. The poet Virgil has woven the utterances of the Sibyls in lofty verse.

ages and countries remote from each other, and yet their predictions of this Child, incarnate in human virginal flesh, all coincide—a coincidence worthy the consideration of philosophers and astrologers; and is a fact which, in my opinion, proves that all these tramy opinion, proves that all these tra-ditions have a common origin, and were retained by the scattered families of the earth when they founded their national existence. It is a curious study; but I will not waste time in con-

se mysterious women lived in

jectures, which prove nothing.
"The last we hear of these female seers, is of the Sibyl Tiburtina, in the of Augustus Cæsar, when a singular event occurred, authenticated by thousands of witnesses, and solemnly recorded. The Roman people, having determined to deify gustus, went to seek advice of the After waiting there, fasting three days, the Emperor himself being present, her voice was heard, speakin in loud, distinct tones, many mysterious words of One to come—a Son of God; and suddenly the heavens opened, and Cresar beheld a beautiful Virgin, in whose arms reposed a lovely Infant. At this apparition he fell upon his face affrighted; at which instant a voice from heaven was heard saying, 'This is the altar of the Son of God. history of the Twelve Sibyls was pub-lished in The Ave Maria in 1869, transcribed from an old black-letter book printed in England early in the 16th century, which-it was evident from a ut distinctly written inscription known to be the only copy extant in this country. I had the use of it

"but the illusion was shared by thousands of people, waiting there to hear what she might say about the deification; and the event is recorded as a fact. Shortly afterwards Augustus the end he predicted be accomplished? as a fact. Sorrhy atterwards Augustus erected on the spot an altar to this worderful Virgin and her Divine Son. (The early Christians, after Constan-tine, built on the site of this heavenly vision the Church of the Ara Ceeli, which, by late accounts from Rome, the modern despoilers of the patrimony of the Church have ordered to be pulled down, to make room for the tomb and body of Victor Emanuel, in whom, as shown by his acts while living, the spirit of the persecuting emperors, such as Valerian, was revived.—A. H. D.) And it was known about this time that certain Roman philosophers and augurs were troubled in mind, and whispered their belief that Nature was in travail to bring forth the divine Prince, whom they called the 'Desired

I could laugh as thy pursuit of shadows, if thou wert not so deeply in enraest," said Nemesius, throwing away a small acorn that had dropped the folds of his toga from a bough overhead.
"I do not admit that it is a shadow I

am pursuing," replied Fabian. "Individually, it will not affect me, whatever may be the result of my investigation; but when we ascertain that it has been the belief of the world from the remotest times, and gaining strength with time, that One is to appear Who will everthrow all the kingdoms of the earth, and the gods with them, the question assumes a serious aspect, and naturally invites scrutiny. Thou hast just tossed a small trifle away, yet it is the germ of a mighty tree, which will outlive centuries. Truth that is of outlive centuries. Truth that is of divine inspiration is deathless, but difficult to find; and the search for it is not idle, even should the quest fail. But I will not quote Seneca's maxims: I have enough to say without them. It is my nature to pursue to the end any-thing that engages my interest, whether

not confine myself to generalities, I learn much that is valuable concerning

other things."
"Thou wilt have to admit that, so far, the predictions concerning this Expected One are unfulfilled. I fear thou wilt have joined the immortals without realizing their truth or falsity, unless by some occult power thou cansi penetrate the dim, distant future,'

"Would it surprise thee to hear that He has already come?" asked Fabian.
A strange shock thrilled Nemesius
into silence. Was it a chill drift of air
from the Tiber, or had a spirit passed? Fabian, all unconscious of the effect of his words, continued:
"Such is the belief of many; but

there is a conflict of opinion, with so good a show of reason on either side— for and against—that time alone can decide the question. Thou wilt think I chose strange associates. I do, whenever they offer a promise of new ideas, or a confirmation of old ones. I have shown thee, my Nemesius, that my late quest originated in my studies of certain old historic records to which I had access, which found confirmation in the predictions of the Sibyls and the Hebrew traditions, so far as I have been able to trace them; but an oppor-tunity to investigate the latter most unexpectedly presented itself.

While I was absent in Syria ou august Emperor was seized with a sud-den attack of bloody piety, the fever of which seemed to increase instead of abating. Thou knowest how my life was saved on my voyage from Cyprus Jew, and how was shiltered and nursed health in the family of one of his rela tions, who lived among the beautiful hills a few miles distant from Brundusium. It was in this sequestered spot, in daily intercourse with this singular man, that my gratitude for his most disinterested kindness ripened into friendship. I found him not so reticent as Laban, of Jerusalem. He was an enthusiast of heroic mind in all relating to his belief, and especially in the promise of the Supreme God he adored —of the coming of that wonderful Prince so long expected by the world who would lift up Israel from her fallen state. He showed me the sacre-prophetical books of the Hebrewsestate. ose books which the great Alexander had sent ambassadors to Judea to translations of into Greek, by seventy Hebrew scholars who were masters of that tongue, to be pre seventy Hebrew served among his treasures.

"Ben Asa pointed out and inter

preted to me the most remarkable o he predictions concerning the royal warrior Messiah, who would with thousandfold splendor the depart ed glories of of Israel, and extendits borders to the ends of the earth was not for me to contradict him, or interpose arguments against the f a fallen nation. And why I? It was their business, not mine. There was, however, one pre diction that did concern me as a Roman citizen: for it foretold not only the fall of Judea seven hundred years fore its kingdom was founded, but also the destruction of the Roman Empire before it existed : both events to happen about the same period.

This prophecy was the enamanation of a great astrologer from the Euphrates, who was bribed by the King of Moab to curse the Israelites (Nurbers xxiv); bu', forbidden to do so ty a wonderful manifestation from their God, he refused to obey the royal mandate. It was on the heights of Phogor, in the midst of the sacrifices prepared for the malediction, that he not only a Star out of Jacob, and a sceptre that should spring up from Israel to rule the nations, but also foretold that the nations, but also foretold that Rome would then be at the height of its greatest power; then it would ever the title page—had belonged to overcome the Assyrians, and waste the the celebrated Heywood Library. It is Hebrews, then itself perish. As Rome has, to all intents and purposes, wasted Judea, and blotted it out from among through the kindness of the gentleman | the nations, and is now at the height to whom it belongs.)

"A pretty illusion of an over-excited imagination," said Nemesius, with an proredulous smile. incredulous smile.

"It may be so," replied Fabian; And as all the prophetic words uttered by the sorcerer from the Euphrates concerning the Roman conquests have

"One day, just before we parted, and in our last conversation on the subject, I asked Ben Asa if it might not be possible that the Christus was

the Expected One?
"By what sign?' he asked; 'what has He done for Israel, except to bring deeper calamities upon it? Did He deeper calamities upon it? Did He appear as a king—was His life that of a conqueror? Was He not a seditious man, and did He not die as a malefactor No! we utterly re apon the Cross? No! we utter ect Him. When the true Goel Hebrew Savior) appears, it will be in power and magnificence such as pass the imagination of man to conceive,

he answered, proudly.
"Some months later I went down by sea to Syracuse, to look at some treasures of gems and statuary recently un earthed, of which I had heard. I was directed to one Aquilla as the factor of the business. He was a dealer in antiques, and a venerable man, of great learning and virtuous life, whose reputation for integrity in his dealings was never questioned. He was a Helienic Jew, and, as I discovered later, a convert to Christianity—another opptorunity provided for me by destiny I at once established friendly relations with him. There was no need to affect respect, for he had already won mine and, as soon as reserve was banished, I questioned him as to the things imparted to me by Ben Asa. He confirmed all, reading the same predictions to m from a Greek translation of the sacred

difference. " And thou art yet patiently waiting in expectation of the coming of this Desired One? His advent is veiled to tuturity; how canst thou be sure He

will ever come ?' I asked.
"'Because the days are accomplished, and He has already come, 'he answered, raising his eyes, which glow it be shadow or substance; and as I do ed with light, towards heaven.

" By what signs dost thou know

I asked.
By the fulfilment of all the prophecies, in very particular, concerning "Is it He who is called the

is He, indeed and in truth-Jesus Christ, born of a Virgin Mother the Son of the Living God, 'he answered, bowing his head reverently.

" He believed it. I felt no interest in it beyond the desire to follow out a strange history to the end, but quesioned him further. The Christus then, for whom the deluded people still give their lives, was born in the twenty-sixth year of the reign of Cresar Angustus, of a Virgin, at a place called Bethlehem, in Judea. Rome, having reached the meridian of power and magnificence, was then at peace with all the world, which verified another prediction that He should be called the Prince of Peace. "Wonderful events attended His

birth, and His life was spent in teach ing virtue, reproving voice, and work-ing miracles. He called Himself the ing miracles. He called Himself the Son of God: the Jews called Him a blasphemer. He announced Himself King, and they called Him a seditious man, rejecting Him with scorn and hatred as an impostor, because He did not come in great power and splendor to restore the temporal empire of Israel. They accused Him to Pilate, the Roman Procurator of Judea, and demanded His death by crucifixion, threatening, if he refused to pass sen tence, to appeal to Casar—for had He not public'y declared Himself King of the Jews, therefore an enemy to Casur? This was skilfully done, for although the Procurator—evidently a humane man — after examining Christus, had declared to the h priests and people that he found n just cause why death, he was a Roman holding author ity under Cæsar, and had need to be careful how he condoned any show of treason against him. He wavered and at last consented with reluctance to pass sentence, after which the Jews, having insulted, scourged and crowned their Victim with thorns, crucified Him.

"But such wonders attended His death as were never before witnessed Nothing of all that Dion upon earth. Cassius and Pliny have written about the destruction of Pompeii and Herculaneum can compare with the horrors that attended the deicide. The sun that attended the deicide. The sun was darkened—not by clouds, for some astrologers who were in Jerusalem, observed the spectacle, declared only its disc lost its effulgence. There were horrible sounds in the air; the earth was shaken to its centre; rocks split in a way contrary to the laws of nature; the veil of the great temple at Jerusalem was rent in twain; and-oh, horrible!—the dead arose from their graves, and showed themselves to the t was as if the end of all things living.

were at hand,
"When the convulsions of nature ceased, the Christus was dead upon the cross, and they buried Him in a sepulchre in the rock, sealing the stone, and placing Roman guards to watch the tomb; for He had said that after three days He would rise again. Thou knowest the fidelity of Roman sentinels, and the penalties inflicted should seals and the penalties inflicted should seals with Casar's head upon them be broken when they are on guard. But, notwithstanding all the precautions named, the Christus arose, as He had said, on the third day, and after forty days ascended into heaven, in sight of

many who were with Him.

"All these things," continued Fabian, "as I afterwards ascertained, are narrated in the records sent by the Procurator Pilate to the Senate of tome—as is the custom ordinary events occur in the Roman provinces—and were placed among the Judean archives, in the reign of Tiber

ius Cæsar. "I remember having asked Aquilla:
If the Jews rejected the Christus for not fulfilling their expectations of tem-poral sovereignty and conquest, how can the Christians, who believe in the same Supreme God, and in the prophecies, accept Him?'

Because we know that He meant a spiritual kingdom, and not a temporal one, and that all nations would submit to the empire of the Cross. When He acknowledged to Pilate that He was a King, He said His kingdom was not of the earth. We accept Him as the the earth. We accept Him as the promised Messiah—the very Son of God, the Saviour and Redeemer of the world, Who took upon Himself our human nature, that in His own person Hamiltonian Company of the control of the co He might suffer all these things-a victim and propitiation for our salva-tion. And it is for the faith we have in Him, and the love we bear Him and His Virgin Mother, and the hope of eternal life that He purchased for us, that we lay down our lives rather than give up one jot or tittle of the faith that is in us. The oracles were silenced at His birth, and the false gods will continue to fall before Him, until all mankind acknowledge Him as their

mankind acknowledge Him as their Redeemer and their God.'
"These were the man's words, Nemesius; and they gave me some in-sight into the exalted fervor and enthusiasm of the Christians: for their belie whatever may be its errors, inspires them with the most extraordinary heroism and fortitude when they are made to suffer for it-a thing now of daily

occurrence. 'I should call them fanatics : but hast thou followed thy clue to the

end?" asked Nemesius.
"No," said Fabian; "the end lies in the future. Ben Asa clings to his rendition of the prophecies, through humiliation, degradation, and daily perils of death. Aquilla believes as firmly that all prophecy is fulfilled in the Christus and is ready to yield his life for his books of the Hebrews. There was no faith. Which of the two types is right? If the Christians are extermin ated, then the Christus is a myth; but, by the gods! they thrive on the perse utions; it is like threshing out seed for new harvests every time. And to crown my types comes Evaristus, the synthesis of the two. Eheu! I flattered myself that I was impervious to pain but this blow found the vulnerable spot, and I confess myself wounded.

And what will Evaristus gain in exchange for all he has lost?

"Heaven!" was the answer; but whence? It was like an aerial echo, so clear and sweet that both men started looked at each other, then around, but saw no living thing, except a young slave, some distance away, who was tying up the carnations near a statue

"An illusion!" laughed Fabian. is not to be wondered at that one should now and then float in the air, when the earth is so full of them. It sounded like the voice of Evaristus; may be a good omen for him! Thou hast listened patiently, my Achates, to my long, discursive talk, which has, in a way, cooled the fever of my mind, even though it had no special thee: for which accept my thanks "I have followed the thread, Fabian,

and can but regard its coincid as remarkable; but that is all, except that I must compliment thee on thy faculty for investigation," answered

Nemesius. "Investigation which is without definite conclusion. But how delicious the repose here has been! The soft, drifting clouds, touched and gold, tell how long we have loitered. It is time to think of leaving, but never have I felt so reluctant. Let us delay our departure a few moments, Nemesius for I have just bethought myself of something curious. Hast thou ever heard of the martyrs of Tiberius Cresar -not despised Christians, Roman senators, devout worshippers of the gods, whom he sacrificed to the

"Incredible!" exclaimed Nemesius an absurd slander!"
"An historic fact, by Fidius! not

more strange than true; but listen. The Christus was born in the reign of ugustus, and in the nineteenth year of that of Tiberius He was crucified. The memory of this Cæsar is not a sav one, for all the vices centred in . His excesses brought on a loathsome leprosy, for which no skill could afford relief; he was pronounced in-curable. He heard, through the reorts of the Roman officials in Jerusaem, of a wonderful Man who had appeared, called the Christus-a -who healed all manner of diseases. and even raised the dead to life. desperate hope seized him. should not he also be cured? could not go to Jerusalem, but reat Healer should be brought to him. He appointed three ambassadors, and, loading them with gifts for the Christus, directed them to bring Him with all honor to Rome; but when they arrived at Jerusalem, they learned that He had been crucified. Knowing how en-raged Tiberius would be by the disappointment, they procured from Pilate a verified copy of the official records relating to His arrest, trial, death, and other things t (See appendix.) that had taken

" However, when his messengers returned, and related the unsuccessful result of their errand, presenting the records they had brought in confirmation thereof, the Emperor's fury was ungovernable. His first act was to order the arrest of the Procurator, Pontius Pilate; his next was to sumple the procuration of the Procurator, Pontius Pilate; his next was to sumple the procuration of the Procurator, Pontius Pilate; his next was to sumple the procuration of the on the Senate to Rome. Wondering what extraordinary event impended the Senators came from their villas around Rome, from far and near, and convened on the appointed day. Tiberius, a gross mass of diseased flesh disgusting appearance the imperial purple failed to conceal, arose from his curule chair before the Sen ate, holding a scroll in his hand, which he proceeded to unroll and read to It was the document received from Pilate, containing an account of the Christus, and His crael death, in cluding much that was marvellous.

"Having finished, and rolled up the

scroll, the Emperor demanded that the wonderful Nazarene should be deified by the Senate, and placed among the gods. Imagine the consternation of that august body at a proposal so preposterous! He left the subject to their deliberation, without a doubt of the re-sult; for the Senate alone had the power of conferring divine honors on on the dead. But they refused to comply, saying they would not recog-nize as a god a Man whom some of the subjects of the Empire invoked as divine, without their consent. a Divinity who would not hold fellow-ship with their gods. It was unbecoming the dignity of the Roman Senate to recognize as a god a Man who had been put to death as a malefactor in one of the provinces. The rage of Tiberius nearly cost him his life; and those Senators who had the courage to protest against his wish, were seized, and the next morning precipitated from the parapets of the Sublician Bridge, to find their graves in the muddy depths

of the Tiber.
(This is related with dramatic effect by the Rev. A. J. O'Reilly, D. D., in his " Victims of the Mamertine."

"Thus did the gods offer tribute to the Christus. Now I have done, and am ready to go, after I gather a hand-ful of Damaseus roses and some carna-tions for Claudia," said Fabian, willing to spare his friend the trouble of another word, being himself a little weary of the subject.

TO BE CONTINUED.

Thoughtless Words

In the course of our lives there must be many times when thoughtless words are spoken by us which wound the hearts of others, and there are also many little occasions when the words of cheer is needed from us and we are silent. There are lives of wearisome monotony which a word of kindness can relieve. There is suffering which words of sympathy can make durable, and often even in the mists of wealth and luxury there are those who listen and long in vain for some expres sion of disinterested andness. Speak to those while they can hear and be helped by you, for the day may come when all our expressions of love and appreciation may be unheard. Imagine courself standing beside their last rest ing-place. Think of the things you could have said of them and to them while they were yet living. Then go and tell

THE REAL PRESENCE.

SIMPLY A QUESTION OF BELIEVING OF REJECTING CHRIST. Philadelphia Catholic Standard and Times. III .- CONTINUED.

THE STAR WITNESS AGAINST THE REAL PRESENCE.

Gibbon had been for many years Catholic when left a fortune on condi-tion that he would abjure our religion. The most remarkable thing about this star witness against the Real Presence is the fact that the brightness of his great intellect had never detected that weakness in Catholic doctrine which the glitter of gold was to enable him to He went to Geneva, the home of Calvin, to settle his doubts about religion, or about accepting the fortune, at rest. He found their solution in the unreasonableness of of loctrine of the Real Presence. went back to claim the fortune, only a non-Catholic, but an unbeliever in any form of Christianity, like those who rejected the words of promise, who went away and walked no more with Christ. Gibbon, too, in rejecting the Eucharist rejected Christ and all His

dectrines.
This is the argument which made He said that Gibbon an unbeliever. he rejected the doctrine of the Real Presence because there are four witness against it, while there is only one witness in favor of it; because his witness in favor of it; because senses of sight, smell, touch and prove Christ is not present in the Eucharist, while only his sense of hearing proves that He is. The testimony of four witnesses, he said, is more re-liable and would be accepted in any court in preference to the testimony of one witness. At first sight this argument seems to

present a formidable objection against the Catholic doctrine; it seems to have n its face the color of honest truth and eathful vigor. A little owever, will show that this objection s a dishonest argument, a shallow, nollow sophism which turns like the Dead Sea fruit, when touched to ashes. There are two errors in this argu-nent. First the value of testimony does not depend so much on the number of witnesses as upon their competency. One witness whose intelligence pro tects himself against deception, whose honesty prevents him from deceiving others. is worth more than a dozen whose knowledge and veracity are doubtful. The testimony of numbers is of great value only when their comthe witness they contradict. Second it is not true, as Gibbon says, that there are four witnesses against the Real Presence and only one in its favor. If we were to take the senses in the

ame way Gibbon took them we could in a certain contingency claim that there are three senses in favor of the Real Presence and only two against it, and as according to arguing the testimony of three wits is of greater value than two, we nesses is of greater value than two, we could, therefore, hold that the presence of Christ in the Eucharist was proved. en Christ at the Last Supper This is My body,' Apostles but conveyed the words of hrist-His testimony, to their minds just as their eyes would have done it had He written "This is My body," just as their touch would have don it had He carved "This is My body, n stone. If He had communicated His doctrine in all these ways the Apostles would have had three witnesses in favor of it and only two against it, that is, according to Gibbon's mode of arguing

We, however, repudiate this method of arguing as fallacious, and will have none of it. To show how little we esteem Gibbon's argument we shall make it stronger than he did before refuting it. We shall admit that not only four but that all five of the senses taken as he took the four, are Christ in the Eucharist than the eyes things not at all. God, or sees Him.

It is not, then, a question of four words of Jesus Christ. It is then a question of the senses against the docis then a really present in the Eucharist, and my senses fail to perceive their presence, should I accept the testimony of the Jesus Christ or reject it?" It is simply a question of believing Christ or of rejecting Him.

Let us see what answer a reasonable man must give to this question.

We Catholics admit that the testimony of the senses is seemingly against the Real Presence; we admit that the testimony of the senses, in their own sphere, is an infallible criterion of truth; but we know that there is another sphere, the spiritual world, whose domain the senses do not reach. Of this invisible world St. Paul says, eye has not seen, nor ear heard its has not seen, nor ear heard its delights, nor has it entered into the heart of man to conceive them. The secrets of the spiritual world we can learn only from God Who dwells in light inaccessible or through those through whom He has deigned to reveal them to us. Macaulay well says that all the discoveries of all the philosophers cannot add a single verse to the Bible in which God's revelation is contained nor throw any light upon its mysteries, that a Blackfoot Indian left to his unassisted reason is as likely to be right on the problems of the spiritual life as the greatest philosopher.

As we receive on the testimony of

worthy men information concerning events in distant places, so we accept information from the other world concerning God and our relations with Him through His accredited ambassadors. Faith is the argument of at appear not (to us in this things that appear not (to us in this world) the substance of things to be hoped for." The fact that the faith of Catholics rests, not on human knowledge, but on Divine authority, makes it the same throughout the world, makes same doctrines, and makes Catholics believe their dogmas cannot be denied, although they cannot

with the same unwavering confidence with the same unwavering confidence in their truth, and it matters not whether the doctrines, humanly speaking, be easy, difficult, or impossible of credence. On the other hand, the fact that the faith of Protestants depends the measure of each individual. apon the measure of each individual's intelligence and interest in spiritual matters makes their belief everywhere vary, leaving some free to discard as silly fables what others hold as gospel

truths.

In order to prove that Catholics view dogma rationally and that Protestants view it irrationally, that their boasted freedom of thought is slavery of the intellect and that our slavish submiss to God's revelation is that freedom where with the truth of made us free. In order to prove this it is only necessary to show that there are in this world three witnesses to the truth—our senses, our reason, and God.

GOD'S TESTIMONY AS AGAINST THAT OF THE SENSES.

God created the senses and placed reason over them to correct the false impressions they sometimes make, and so guide them ty truth. We know, for example, how experience corrected the false impression that the ground, the nouses, the trees were moving when as little children we first traveled in a car or a boat; we know that now reason corrects the false impression that our eyes make when they tell us the sun rises in the east, moves across the heavens and sets in the west. In these instances reason contradicts the testimony of our senses, and we believe reason rather than our senses, because reason is a higher, a more reliable witness to the truth than our ust, then, as reason is to be believed when it contradicts the senses God to be believed when His word eems to contradict both the senses and reason. In believing God rather than the

senses and reason we are acting ration-ionally. Reason itself proclaims that there are not only things we can never know because the field of knowledge is o vast, but also because there are many things beyond our comprehension "We now see, "says the Apostle, a glass in a dark manner; but face to face. Now I know in part : but then I shall know even as I an On the other hand, reason is capable of demonstrating that God knows all things; that He can make known all us things the truth of which the human mind of its own powers could never acquire a knowledge; consequently reason teaches that we should unre servedly believe whatever is divinely revealed, be it never so incomprehen-sible to us. "If we receive the testimony of men, "says St. John, "the testimony of God is greater for this is the testimony of God which is greater, because He hath testified of His Son."

In illustration of this truth, let us uppose there are two men on a high mountain, one of whom has weak eyes and can hardly see to its base; his de lective vision distorts what he sees like the man in the Gospel who, on receiving his sight, at first saw men as trees walking; the other, eagle-eyed, not only sees to the foot of the mountain, but far beyond it and on account of his perfect vision sees things as they really are. Would it not be most unreasonable in him whose vision is impaired to contradict him whose eye sight is perfect, to say the objects described in the distance do not exist because he does not see them, or to say their descrip tion is not true because they appe differently to him? The reasonable thing for the weak-eyed man to do is, not to dispute the existence or the scription of the things made known to him, but to satisfy who tells him these things is a truthful man and then to receive his testimony unquestioningly.

The application of this illustration is against the presence of Christ in the this: Man knows some things clearly, Eucharist, for the ear no more hears other things imperfectly, and many on the other It is not, then, a question of four senses against the Real Presence and one in favor of it, but a question of sion of the human mind, reason tells us five senses against what? Against the word of God is a sufficient rea-words of Jesus Christ. It is then a son for believing them, although they question of the senses against the doctrine and the testimony of Jesus Christ in favor of it. Gibbon's doubt should, therefore, have resolved itself into this sible, incomprehensible to us. "Faith is the evidence of things which appear not, the substance of things to be hoped

Faith does not destroy reason and the senses; on the contrary, it strengthens, elevates them, supplies their defects by leading them to a higher wit-When, for example, we gaze on ness. the heavens with the naked eye, what beauties, what wonders do we not be-hold! Yet what untold wonders are still concealed from us! When, however, we gaze at the heavens through a powerful telescope, what hitherto im-penetrable depths do we not fathom What hitherto unseen worlds loom up before us in all their magnitude! What glories hidden from the naked eye burst on our astonished sight! As the telescope does not destroy our sight, but enables it to reach greater distances and to take in vaster fields than the eye, so faith does not destroy reason and the senses, but only gives knowledge of things hidden from them Well, then, does the Church sing at Benediction of the Blessed Sacrament: Praestet fides supplementum sensuum

defectui."
While we thus absolutely submit our understanding to the revelation of God, while we thus offer Him the homage or our intellect, while we believe in order to understand, while we do not seek to understand a doctrine in order to be lieve it; nevertheless, there is a fides quaerens intellectum which encourages us to learn all we can about the doctrines which we believe. When, then our dissenting brethren ask us to account for the manifold miracles involved in the Real Presence, or as they often style them contradictions, we simply say that when they are able to account for the many wonders wrought around them every day in nature they may reasonably ask us to explain the miracles of the Eucharist. If they tell us the wonders of nature are facts which

oe explained, we a of the Real Pr truth, that it can denied; for God's of faith the does in the region when they ask recei whole and entire, receive Him, that as a thousand and no more than one, plain how it is tha said in this c nundreds hear it; much as a hundre hear no more than is multiplied wit one: it is divided ished. At the said but once: yet He gave His Apostles. This fa in a mirror which but one image, by piece shows the im When they ask glory can be conta read or a drop

SEPTEMBER

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brethren ask us to e manifold miracles in-Real Presence, or as they em contradictions, we t when they are able to manifold miracles ine many wonders wrought very day in nature they y ask us to explain the Eucharist. If they tell of nature are facts which ed, although they cannot

oe explained, we answer that the doc-trine of the Real Presence is a revealed truth, that it cannot, therefore, be nied; for God's word holds in the denied; for God's word holds in the region of faith the place that a fact does in the region of knowledge.

when they ask how it is that one in Communion receives Jesus Christ whole and entire, that a thousand so whole and entire, that a thousand so receive Him, that one receives as much as a thousand and that those receive no more than one, we ask them to explain how it is that one hears all that is said in this church to-night, that head red hear it; that one hears a hundreds hear it; that one hears as much as a hundred and the hundreds much as a hundred and the hundreds hear no more than one. Here a thing is multiplied without ceasing to be one: it is divided without being diminished. At the Last Supper Christ said but once: "This is My body," yet He gave His body to each of the Apostles. This fact finds a similitude in a mirror which when whole shows but one image, but when broken each

but one image, but when broken each piece shows the image.

When they ask us how the Lord of glory can be contained under a particle of bread or a drop of wine, we tell them that we do not know how Christ's glorified body can be concealed under the appearances of bread and wine any more than we know how it could come into the midst of the Apostles when the doors and windows of the room were closed, and yet be so real a body as to take corporal food. We, moreover, tell them that this is not the objection tell them that this is not the objection of a Christian, but of an infidel, and that it may be urged with almost as much force and propriety against the Babe of Bethlehem being the Lord of heaven and earth. We may, however, ask them to explain how it is when we stand on an eminence, viewing the country for miles around, taking in at a glance its hills and valleys, its rivers and forests, its towns and cities, that all these objects are depicted as large all these objects are depicted as large as life on the retina of the eye, a space not more than an eighth of an inch in diameter?

Other examples might be adduced which bear a striking analogy to the miracles of the Eucharist. These are not adduced, however, to explain the Eucharist, for it is a mystery which comes not within the sphere of knowedge but of faith. These examples are brought forward for the purpose of giv-ing our dissenting brethren a faint idea of the littleness of their boasted intelligence. Since they must confess that they cannot explain the wonders of the physical world of which they have so much experience and knowledge, how can they demand that we explain the wonders of the invisible, spiritual world? Indeed, as we contemplate the every-day miracles of nature we soon discover our inability to understand, much less ex plain them. As in these works the knowledge and power of God reveal themselves, our pride of intellect van-ishes, we sink in our own estimation until from the abyss of our nothingness, with the Psalmist, we cry out: "O Lord! what is man that Thou shouldst be mindful of him?" Thus we form a proper idea of the authority of God's proper seed a proper which alone rests unerring word upon which alone r the doctrine of the Real Presence.

Just then as we believe Jesus Christ in His passion when scourged, spit upon, cked, when there is no sightliness in Him; just then as we believe Him, notwithstanding every appearance to the contrary, to be the true, consubstancontrary, to be the true, consubstan-tial Son of God, because, we remem-ber the glory of Heaven on Christ-mas night lighted up the cave of Bethlehem in which Jesus a helpless Infant was born; because we remember that a star in the east announced His birth to the Wisemen; because we remember, at His baptism, a voice from heaven declared: "This is My beloved Son, hear ye Him!" because we remem-ber that the winds and the waves obeyed ber that the winds and the waves obeyed Him; because we remember that He gave as evidence of His divinity this sign to the disciples of St. John the Baptist: "Tell John the blind see, the lame walk, the lepers are cleansed, the dead rise again, and blessed is the man who shall not be scandalized in Me!" because we remember that the winds and the waves obeyed Him; and labor is to protect the grace and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and through which He dispenses the graces and blessings that will bring and the unfortunate. Never should it go so far as to destroy or limit personal enterprise or personal liberty. It is the mission of the Church to go so far as to destroy or limit personal enterprise or personal liberty. State socialism, allowable in things which cannot be done by individuals, is most hurtful when it goes beyond it is first, through taking up the education of the bodies of the dead shall arise graces and blessings that will bring and be happy with Him in heaven for ever hereafter. It is the mission of the Church to go souls which once possessed them. This will take place when God has put an enterprise or personal liberty. It is the mission of the Church to go souls which once possessed them. This will take place when God has put an enterprise or personal liberty. It is the mission of the Church to graces and blessings that will bring that will bring them to know, love and serve God here, and the most of the bodies of the dead rise again, and the unfortunate. Never should it. member that He appealed to those who refused to believe His words to believe His works; because we remember that He finally gave to the world the sign of

Jonah the prophet.

Just, then, as on account of these testimonies we believe Jesus when most helpless when He appeared, in the prophet's words, as "a worm and no man," st as we believe Him to be the Son of Jesus Christ to be really present under the sacramental veil, notwithstanding the neglect, the desecrations, the disbemockeries He has been subjected to in this sacrament, notwithstanding the apparently contradictory testimony of our senses. And why do we believe this? Because in the words of Simon Peter: we have known and have be-lieved that Jesus is the Christ, the Son of God, and that He alone has the words of eternal life, and because the Son of God has said: "This is My body, This is My blood."

A great deal of attention is paid nowadays in the schools to the study of physiology and hygiene. The subject of alcohol on the human system is genof alcohol on the human system is gen-erally ignored. It is reserved for the adult period, and when, in many in-stances, the knowledge imparted is summed up, it consists of goody goody talk, and the " awful example.

How far all this goes with the alcoholic victim, or the one not so much gone, but accustomed to a "nip," let se who have made statistics of reformation give the figures. Children should be taught the disastrous results of intemperance. They are taught in-telligence in many things; teach them intelligent sobriety. Good citizenship, if no other motive, should require this

The highest standard of civic virtue can never be reached by an intemperate people. We mean scientific temperance, and it should be taught in the schools of the entire nation. The text schools of the entire nation. The text taught what are foods and what are poisons, the dangers which arise from bad air, etc., could well emorace tem-perance study in a form adapted to their capacity.-Church Progress.

APPEAL TO MEN WHO LABOR.

Last Monday Archbishop Ireland de-ivered a lengthy address to thousands of men who toil, on the occasion of the Labor Day parade, at St. Paul, Minn. The strong archbishop discussed at length the rights of both sides of the labor problem, and warned workingmen that they would be injured if they allowed themselves to believe that capital was their enemy. The greatest enemy of the workingman, he declared, wa socialism and the man who preaches it. In part His Grace of St. Paul said:

"Capital is stored labor; the fruit and result of labor. Its rights must be respected. As private property it is sacred; it is necessary to labor. A country without capital is impoverished. Labor should invite it into use; never frighten it away by making it unsate or depriving it of rea-sonable profits. These profits are to be measured by its value to labor by the intelligence and work stored up in it.

"On the other hand, capital must respect the manhood of the wage earner and allow him, as far as it can without loss to itself, a fair wage. Extravagant and needless expenditures by capitalists do harm in irritating the poor and should be avoided. A generous use of the capital for the public good, whether in purely beneficial or industrial enterprises, does much to soften the asperi ties of opposition.

"We should not be afraid of capital in whatever form it comes, whether in large personal accumulation, or in trusts, or in syndicates. Names are bugaboos that should not frighten. As a matter of fact, without large aggregations of capital great enterprises are not possible and the country is not developed. It is time enough to hold the hand against trusts and syndicates when they do harm. If they are known to do harm the country will attend to them, and if they do no harm, and, on the contrary, do good, they should be welcomed.

"The wage-earner has rights - his right to a living wage; his right to reasonable hours; his right to more than even a living wage when circumstances and success warrant it. Wage-carners have a right to combine, to form trusts and syndicates and call them

labor unions.
"Labor guilds were common in the middle ages and did good. The destruc-tion of them produces that hateful indi-vidualism commended by Adam Smith and the Lancastrian school of economy, which would reduce the laborer to a

mere clod or a piece of machinery.

"Labor unions have given wagecarners the consciousness to their
rights and have done much to obtain igher wages and shorter hours. But higher wages and shorter nours. But labor unions must be on their guard against serious evils threatening them. They cannot be tolerated if they inter-fere with the personal liberty of non union men, who have a right to work in or outside unions as they please. Public opinion and public law will and

alone rests must protect this liberty.
"It were social chaos if we were to impose our opinion on others by force. What right have I to impose my religious belief by force? What right have labor unions to impose their opinions

by force?
"It is wrong in labor unions to limit the output of work on the part of members. The members themselves are injured, they are reduced to a dead level of inferiority; they are allowed no opportunity of rising to a higher or better position. Society is injured as it is in-

is most hurtful when it goes beyond bounds.

"The prosperty of America is due to individual effort. State socialism is ut-terly abhorrent to American institu-The best friend of tions and ideas. The best friend of labor is the friend of Christ. Labor's first redemption came through Christ and His church. The church is the preacher of eternal justice, without the living principles of which society would be as a mere herd of cattle, in which the physically strongest would be king.
The deadliest enemy of labor is that form of socialism which would close out from men God and his Christ, the church and its heaven.

"I do not deny the theoretical right of the wage-earners to strike as a remedy for what they believe to be in-justice, but practically strikes do most harm to the strikers themselves. are left whole seasons without work,

without pay.
"The public in the presence of strikes is turned against labor unions, and without entering for the moment and without entering for the moment into an examination of the rights and wrongs of existing strikes I may say that nothing has arisen for a long time in the public estimation of labor unions than the condition prevalent at present in our large cities. Building opera-tions have been suspended for months, the whole prosperity of the people re-

tarded. "Public opinion is favorably disposed toward labor. Let wage-earners ever strive to be reasonable, to ask what is right, but not to ask what is wrong. Let them be patient, knowing wrong. Let them be patient, knowing that great reforms are never done in a day. Believing that they are right, let them appeal to the good sense of their employers, and if this is not enough let them call in a board of arbitration.

"I commend much the work of the Civic Exderation of America. The

Civic Federation of America. The power of a board of this kind, made up of wage-earners, employers, and members and representatives of public opinion, is this, that public opinion will uphold its verdict whether against

capital or against wage earners. Public opinion in America is omnipotent.

"The labor question of to-day is far reaching in its consequences. Common sense, a spirit of justice, and patriotism alone can solve it. Let the wage-

earners show to the country that the are swayed by justice and patriotism, and they will win in all righteous

OUR CATHOLIC SCHOOLS.

The re-opening of our Catholic schools, academies and colleges is at band, and it behooves Catholic parents of every degree to see to it that the Christian training of their children that her behaves the recleated.

shall not be neglected.

The most precious heritage a parent can give his child is the boon of a thorough Christian education. Because of the lack of such education the land is growing desolate with infidelity; and how can progritty retain its hold on and how can morality retain its hold or

and how can morality retain its fold on the individual, the family, or the nation when God is banished from the heart? In pleading the cause of the Christian school, therefore, at this time and urg-ing upon Catholic parents the supreme importance of affording to their off-spring the blessings of Catholic education, we invite special attention to these pertinent words that come from the heart and pen of Buffalo's new Bishop. Says Bishop Colton:

There are many kinds of education—and vast are the sums that are paid for them. There is education without re-ligion, such as is the education of the infidel that does not believe in a God infidel that does not believe in a God
—there is education that barely speaks
of God and the Holy Trinity lest offense
be taken by those who do not believe
one or the other, or perhaps deny both,
such as is the education given in the schools of the State. There is education strictly sectarian, which has the bias of the particular sects that conducts it, and there is Catholic or truly Christian education as given by the Church, teaching the heart as well as the head — giving as it does a full knowledge of God, His rights and our duties to Him, and ever holding up Christ the Son of God as the model after which all men should try to form their lives and to live in accordance with His teachings and His example.

An education is nearer perfection the more it is impregnated with the eternal truths and principles of God. If it has a little, it is worth but a little; if it has much, great indeed is its value. If we are really religious in Catholics, if it has much, great indeed is its value. If we are really religious in practice, then must our education have a good deal in it of that religion in which we believe no matter what that religion may be. It is a heart-craving that we must satisfy, and our secular that we must satisfy, and our secular education must be largely permeated. education must be largely permeated by our religious beliefs and principles. Hence every shade of Protestantism has its own special private schools, in their colleges and academies for the rich, at least since they can easily pay for them, and the real orthodox Hebrew, be he ever so poor, will see that his children receive an almost daily training for two hours at least in the articles and tenets of his faith, in addition to the public schools.

the public schools.

It is acting on this principle that the Church has her parish schools. To give the child a complete education that may train the heart after the divine model, Christ, who said, "Learn of Me," and devalon and improve the of Me," and develop and improve the mind according to the measure of the talents that God has given it. Every child may not become learned, but every one may become good and holy every one may become good and holy—
if he only be put in possession of the
means, God's grace. It is God's way
of being equally good to all. He made
all, He redeemed all; He would give
Himself to all, and would bring all to
Himself in heaven—and this He would
accomplish by means of His Church, to portunity of rising to a light of the position. Society is injured as it is injured by anything that prevents its members from putting out their talents to the best advantage.

"The function of law in regard to the care of the souls of men and their eternal interests, and through which He dispenses the care of the souls of men and their eternal interests, and through which He dispenses the care of the souls of men and their eternal interests, and through which He dispenses the care of the souls of men and their eternal interests, and through which He dispenses the care of the souls of the

task, it is a heavy task, it is a struggle by lack of means that is heroic, but zealously and enthusiastically she keeps the work, doing everything on at she can to open and maintain schools. And the blessing of God ever at tends her, for thousands and millions in the world are brought through these schools to the knowledge and the love of God and the practice of the holiest and the highest virtues; and at the same time they receive an education all sufficient in secular branches to make them succeed in life, and in some cases reach even the highest places in professional and business careers from professional and business careers from the education they have received in the Catholic schools and colleges. It is but making good the divine promise, "Seek first the Kingdom of God and His invities and all things will be added justice and all things will be added thereunto." Our Catholic meu of prominence to day are almost to a man the outcome of our Catholic schools.

And no Catholic should expect to see His children reach to prominence that will not have his children educated in Catholic schools where such schools exist. For from whom is the success to come unless from God, and how will He give success when the child did not go get that success through the school of His Church, of which He has said, "He that hears you, hears Me, and He that despises you despises Me," and "he that will not hear the Church, let Him that will not hear the Church, let Him be to thee as the publican?" Others may get success, because they had not the Catholic schools to go to, but no Catholic should expect success when the school is ready for his use. For, again, to quote the Divine Teacher, "He that soweth not with Me coat He that soweth not with Me scattereth." A child's school term is short, a few say seven or eight years at most in general; let them be passed in Cath olic schools. - Catholic Union and Times.

To Show Joy when Tried.

Remember God loves offering made in joy, and the cream of our offering is to show joy when tried. If contradictions and annoyances come, let us try to offer a fervent joyful act of thanksgiving that God has given us an opportunity of practising virtue.

ST. FRANCIS OF A:SISI.

Sacred Heart Review. One of the most remarkable developments of religious literature in mode times is that in connection with the new cult of the great Catholic Saint, Francis of Assisi, among non-Catholies. During the last few years there has been a continuous stream of literature dealing with the Saint's history. In England there have been numerous articles in newspapers and magazines lectures have been delivered by leading divines, professors and others, and number of books published, all more a number of books published, an more or less laudatory of the great Saint. This is the more remarkable because our age is said to be distinguished by its tendency to materialism, yet St. Francis furnishes one of the most remarkable instances, if indeed not the most remarkable, or supernatural de-velopment of any saint in the whole calendar of the Church. As was to be expected, however, the supernatural features of his character are generally features of his character are generally either entirely ignored or very slightingly alluded to, by these modern non-Catholie admirers. There is a strong disposition manifested by these writers to appropriate the really beautiful and attractive features of the great Saint's character without civing credit to the

Catholic Church. It is an interesting fact that a society It is an interesting fact that a society has been instituted at Assisi by M. Sabatier, author of a recent life of St. Francis, of which a branch has been established in England, under Anglican patronage, and the object of which is to promote Franciscan studies. But it did not take long to discover that the spirit which animated these promoters was not free from anti-Catholic bias, and that the formula "St. Francis be longs to humanity, but not to the Church," was too evident in the utter Church," was too evident in the litterances of some of the most prominent members. Their object seems to be, principally, critical and scientific, though M. Sabatier, at a meeting held in London, pointed out how the message of St. Francis to the twentieth century was a message of brotherhood and peace amongst nations and classes.

character without giving credit to the

ing spirit and supreme motive of his whole life. It was not merely the meswhole life. It was not merely the message of an individual—it was, to use a hackneyed phrase, a "world movement." The Saint was the medium of communication of the voice of God to the human soul—a voice which, through the supernatural favors vouchsafed to him, spoke with power to the hearts and consciences of men and answered the natural cravings of their souls for somethe secular training they may get the secular training they may get thing higher, purer, better than the gratis with all the others who attend thing higher, purer, better than the evanescent, unsatisfying pleasures of evanescent, unsatisfying pleasures of

in the supernatural, with his passionate worship of the Incarnation, with his never-questioning loyalty to ecclesiasnever-questioning loyarty to ecclesias-tical authority, has surely a further message to the doubting, restless cen-tury. It is for Catholics to make known this deeper content of the Saint's life whilst we avail ourselves of the opportunities given us by docu-mentary evidence to obtain a fuller knowledge of the Saint and his times."

RESURRECTION OF THE BODY.

By this, the eleventh article of the By this, the eleventh article of the Creed, we profess a belief in "the resurrection of the body." That is, we believe the future has in store a day when the bodies of the dead shall arise

who do not admit such a doctrine. And yet it has the strongest support of scriptural texts for its substantiation. In Job xxix, 25, we read: "I know that my Redeemer liveth, and that in the latter day I shall rise again from the earth, and in my flesh I shall see God my Saviour." And, again, in John v, 28, 29: "The hour cometh wherein all that are in the graves shall hear the voice of the Son of God: and they that have done good things shall come forth to the resurrection of life: but they that have done evil, unto the resurrection of judgement.'
Other passages of equal clearness might be added.

The language used is very plain that it is difficult to see how it can be mis-understood. The resurrection here spoken of is without doubt the resurrection of the body. It cannot mean the soul, for the soul is a spirit and as such cannot be confined in the earth. And not being buried in the grave, cannot rise again from the earth." Hence it must mean a resurrection of the body.

But scientists of certain schools of
thought scoff at the doctrine, and in their assumed wisdom tell us such a thing is ridiculous. They tell us in high sounding terms of the destruction of matter; that the body is completely annihilated, resolved into other substances entirely different, and that these changed substances cannot be again distinguished or separated. Yet to the Christian their objections are without weight.

We know that God created both heaven and earth. We know that out of nothing He created man's body. We know that after three days He raised Himself to life. These things we also believe. What, therefore, is easier of belief than that God by the same power can raise the dead from the graves for the general judgement which is follow? What is easier than the gathering together of the dissolved body in its former individuality by God? And its former individuality by God? And as the body participated with the soul in the good and evil acts of life, what is more natural than that it should also participate in the same reward or punshment? And, lastly, this resurrection of the body will show God's sup-power over all that He has created. God's supreme It comes all mankind, therefore, to so

THE NEW NON-CATHOLIC CULT OF live and die that when this summons issues they "shall come forth to the resurrection of life."—Church Pro-

No Crucifix Allowed.

Writing of the "feverish endeavor of French statesmen to expel religion from France," Mr Arnold White, Eu-ropean correspondent of the Public Ledger, says:

Ledger, says:

"Some time ago I was visiting the hospital at Caea, in Normandy, where there was a man being tended by a Sister of Mercy. She was praying quietly by the bedside, and rose with tears in her eyes. I asked her later on why she wept, and she said that the dying man had asked that a crucifix might be placed on the wall opposite. fix might be placed on the wall oppo-site his bed. Under French law this is now illegal.

"Words would fail to decribe the simple woe of the Sister, who lamented heaction of a powerful government in earrying their political warfare even to the bedside of the dying."

SLEEPLESS BABIES.

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Other mothers who wish health for their little ones cannot do better than the state of the s

follow Mrs. Godin's example. You can get the Tablets from all medicine dealers or they will be sent by mail, at 25c a box, by writing direct to the Dr. Williams' Medicine Co., Brockville,

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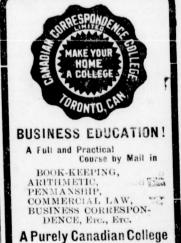
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esing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Jesus Christ,
1D. Falconio, Arch, of Larissa,
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LONDON, SATURDAY, SEPT. 26, 1903.

SUCCESSFUL CATHOLIC SCHOOLS.

Another evidence of the success of Catholic schools which we are pleased to record, is to be found in the official report of the results of examinations held in New York for the admission o pupils to the Normal College of that city. The report appeared in the Nev York Herald of June 19th.

One thousand graduates of public Catholic, and private schools wrote for the examinations, of whom 305 succeeded in obtaining the necessary 791 per cent. or more. Of these 17 passed with honors, obtaining a much larger percentage of marks than the rest, and of these 17, 8 were from the public schools, 6 from the Catholic schools, 2 from the training department of the Normal College and 1 from a private

Twenty-five public and 13 Catholic schools were competing, so that each 3 public schools furnished not quite one honor student, whereas each 2 Catholic schools were able to do the same thing. This, certainly, does not sho inferiority on the part of the Catholic schools; and it is further remarked by the New York Freeman's Journal that each honor student from the public schools cost the laity \$40 in educational tax, whereas the Catholic honor pupils cost the city less than \$15.

In this connection it must also be considered that the children from the Catholic schools who competed were trained in Christian doctrine at the same time as they received solid secular instruction, so that it does not appear that the study of their religion dulled their mental capacity or impeded their success in the depart mental examinations.

We have frequently pointed out the fact that our Catholic Separate Schools in Ontario have also given satisfactory evidence that they are doing excellent work and are in general in a high state of efficiency.

ON CONFIRMATION.

Enquirer, of Toronto, calls our attention to a discussion which took place on " Confirmation " at a Conference of the Clerical Alumni Association of Trinity University of Toronto on the 9th inst., a short account of which is given in the Globe of the 10th inst., and asks whether the statement of the Rev. C. B. Kenrick is correct, to the effect that the same belief "is prevalent in the Roman Catholic and Anglican Churches" in regard to the effect of Confirmation.

In order to answer our correspondent satisfactorily we deem it advisable to summarize here the debate to which reference is made.

Canon Farncomb, we are told, spoke

"The value of historical study in making Churchmen both conservative of ancient beliefs and practices, and at the same time progressive in the adop-tion of new methods from ancient and modern times. The laying on of hands had its origin in the benedictions of patriarchal times, and received new sanctity through our Lord's blessing of little children. It is not a sacrament according to the strict definition of the Church Catechism, but it was evidently the customary practice of the Apostles, and regarded by them as an essential by them as an essential part of Christian belief.

The Rev. C. B. Kenrick read a paper on the distinctive grace of Confirmation, stating that

"Confirmation is the complement of Baptism, and was always administered in early days in connection with it. The usual view prevalent in the Roman Catholic and Anglican Churches is that the Holy Spirit is given in Baptism, and that a further gift for special pur-

pose of strength and defence was imparted at Confirmation.

The Rev. F. C. Heathcote set forth that some more definite teaching concerning the philosophy of Confirmation and its place in the Christian system is needed. Baptism, the essential sacrament of new birth, brings with it the gift of the Holy Spirit, and Confirmation can add nothing to that which in itself is a perfect gift, but Confirmation s a ceremony by which the Christian, come to the age of maturity, is ordained to the lay priesthood and its functions in the Church.

It will be noticed that the views of he three speakers on the nature of Confirmation differ essentially in regard to whether or not it confers any rea grace upon those who receive it.

Canon Farncomb does not attribute any efficacy to the Sacrament or rite, yet he admits that it was used by the Apostles, and was regarded by them as belonging to the essence of Christianity.

The "order of Confirmation" as found in the Book of Common Prayer of the Church of England seems to imply that Confirmation is intended merely for the purpose that children being come to the years of discretion "may themselves with their own mouth and consent, openly before the Church ratify and confirm" the promises made for them by their godfathers and god mothers when they were baptized.

This declaration of the purpose of Confirmation is followed by prayers by the Bishop that the candidates may re ceive "the manifold gifts of grace which the Holy Ghost imparts, and which are enumerated in chapter II. of the prophecy of Isaias.

There is not in all this any indication that grace is actually conferred through the rite of Confirmation. In fact, eve Confirmation were really acknowle edged to be a sacrament of Christ, from the point of view of Protestantism it would not follow that grace is conferred by it, as Protestants in general declare that the Sacraments do not confer grace, but only excite our faith that thereby God's favor may be obtained.

Concerning the Sacraments, however which are plainly admitted by the Church of England, namely, Baptism and the Lord's Supper, the 25th 'article of religion ' declares that they are " not only badges or tokens of Christian men's profession, but rathe they are sure witnesses and effectual signs of grace, and God's good will towards us by thee doth work invisibly in us, and doth not only quicken, but also trengthen and confirm our faith.'

Thus it would seem that the Church f England attributes an efficacy to the Sacraments which other Protestant denominations do not admit. At all events, the High Church party holds to this efficacy, which is not admitted by the Evangelicals, so-called.

Confirmation and four other sacraents of the Catholic Church, are declared by Article 25th not to be Sacra ments, but to be either " a corrupt following of the Apostles "or "a state of life allowed in the Scriptures. There is no clear statement to which of these two classes Confirmation belongs, o we must admit we are not very ce regards Confirmation. In fact, the authorized teachers of that Church leave us in a state of bewilderment in regard to what we are to believe on the subject. One thing, however, appears fairly clear that the Church of England excludes Confirmation from the list of grace-giving ordinances. Canon Farncomb seems to put it into the category of blessings, which do not confer grace but excite faith and devotion. The Rev. Mr. Kenrick does say that it confers a gift or distinctive grace from God beyond that received by Baptism, from which we must infer that it is equally with Baptism, a grace-confer_ ring ordinance, and that it must, like Baptism, be also a sacrament, while the Rev. Mr. Heathcote tells us that it adds no grace to that which Baptism

confers. The statement of the Rev. Mr. Kenrick to the effect that the belief of the Anglican Church is identical with that of the Catholic Church on Confirmation is evidently inaccurate, as the Catholic Church is definite in her teaching. Confirmation is, according to Catholic teaching, a sacrament, which by the institution of Christ gives graces to the soul of the worthy recipient, those graces being the seven gifts of the Holy Ghost.

From the Acts of the Apostles, viil. 14-17, the Catholic belief is made manifest, whereas two Apostles (Bishops) were sent to lay hands upon (i. e. to administer Confirmation) the converts to the faith in Samaria who had already received Baptism. And when " they, (the Apostles) laid their hand upon them they received the Holy Ghost." Here the full Catholic doctrine is taught in Holy Scripture. The laying on of hands comes after baptism, and is therefore distinct from it. It ceive it, and thus the soul is replen-

prophet, and the institution by Christ in community for the purpose of doing for the permanent use of His Church is more efficiently their numerous beneinferred from the facts that, 1st, only volent works, including the preaching Christ could attach grace to the outward rite; 2ndly, that the Apostles | ing of the children of the nation. would not and could not use the rite for this end unless they had received instructions to do so from their Lord and Master; 3rdly, that the tradition of the Church has always taught that this and other sacraments are of divine institution.

It may be seen at a glance that the Anglican doctrine on these points is uncertain and vacillating, and is therefore not identical with the Catholic teaching, as the Rev. Mr. Kenrick as-

Of the Rev. Mr. Heathcote's theory but little need be said, as he differs not only from the other two gentlemen named but also from the teaching of the prayer-book of his Church which while denying that Confirmation is a sacrament, nevertheless treats it elsewhere as a rite of great importance. Yet we must say that these words seem to have been put together purposely to leave the matter so obscure that any meaning which the reader may desire may be drawn from them. Lord Macaulay in his History of England asserts that the teaching of the Church of England was designedly left obscure with this very end in view, so that a greater number of persons might be drawn to the Church both from Catholicism and Protestantism, under the impression that the faith they were embracing did gyric, is sufficient to show that he is not substantially differ from that which they had previously professed.

We are not surprised that the Rev. Mr. Heathcote should express a longing to have something more definite on the subject than is found in the teaching of his Church; but that definiteness he will find only in the Catholic Church.

We may here further remark that the invalidity of Anglican Orders constitutes an additional difference between Catholies and Anglicans in regard to Confirmation. Catholics believe that this sacrament can be administered only by those who possess valid orders derived from the Apostles, a qualification which is not found among Anglicans. We add this to make our answer to Enquirer complete, though it affects the question debated by the Trinity alumni somewhat remotely.

PREMIER COMBES IN BRITTANY.

Premier Combes had in Brittany as experience of the amount of indignation felt in the French rural districts against him on account of the anti-Christian policy he has pursued since his accession to the premiership of the

Treguier, a small town in the departnent of Cotes-du-Nord was the birth place of the anti-Christian writer, Ernest Renan, and the irreligious section of the community had determined to erect a statue to Renan which was to be unveiled on September 13th, by Premier Combes. On the road from Pontrieux, as the ministerial party were driving toward their destination, esorted by four squadrons of dragoon tain how the Church of England really and mounted gensdarmes, there were crowds of people who for the most part merely looked at the cavalcade with the usual gaze of curiosity, but without making any manifestation of either admiration or disrespect for the Prime Minister. Some of the people, however, hissed and cried "a bas Combes Vive la Liberte:" "Down with Combes: Long live Liberty."

An address of welcome was read by the Mayor, and in reply M. Combes said: "I have heard some hisses. Let me compare these to the flute played behind the chariots of the conquerors of ancient times to remind them that, having been raised by the people, they must be governed by the people."

During the unveiling of the statue, there was a considerable amount of hissing, blowing of whistles, and anti-Combes cries which the police were unable to suppress, and a company of soldiers was ordered to press back the disturbers.

There was some disturbance along the route also while the Premier went to visit the house of M. Renan, and the oldiers were obliged to use the butte of their rifles to keep order.

M. Combes deems it necessary to defend his ill-treatment of the religious orders on every possible occasion. for he knows well that this will be the issue at the next general election, and at the banquet in the evening he declared that the Cabinet had done nothing more than enforce laws which had been passed by the French Parliament. He forgot to say that Waldeck-Rousseau under whose Premiership the anti-religous laws were passed, declared that Combes had pressed the laws to a degree of violence which the Parliament had neither intended nor foreseen. He also omitted to tell that the French Republic differs from all other Repubgives the Holy Ghost to those who re- lies in this respect, that as it is carried on at present French citizens are banished with the gifts or special graces of shed from their native land for no than that he abused the Catholic priest-

the Holy Ghost enumerated by the other fault than that they lived of the Gospel of Christ, and the educat-

M. Combes had the impudence to ell the people of Brittany in his speech, that they would throw of the yoke of squires and priests, and adopt the Republican principles of liberty. He gnored the fact that under his regime there is no liberty but for the enemies of religion, and notwithstanding this he dared to utter the glib falsehood that "his Government is not hostile to religion." Whatever other localities of France might say or do, he will not be able to hoodwink the people of Britany and La Vendee into believing his platitudes about the liberty enjoyed by the people under his regime.

The tyranny of the Combes regime has been admitted not only by Waldeck-Rousseau and other staunch Republicans, but it is being more and more fully made manifest to the people every day, and there are now signs that the apathy hitherto displayed by the people in regard to the anti-Catholic policy of the Government is giving way to a general feeling of indignation which will bear fruit in the results of the next general elections.

The single fact that the Premier should have come from Paris to do honors to an Atheist by publicly unveiling a statue erected in his memory, and by pronouncing on him a paneunder the influence of the enemies to religion, and that he is ungratefully endeavoring to destroy the Church in France. He will certainly not succeed in the end, though the Voltarian spirit which is abroad may give him and his party a temporary success.

A NON-CATHOLIC'S OPINION.

A recent issue of Brann's Iconoclast has some striking remarks on the efforts made by many of the Protestant clergy to induce or encourage the nited States Government to acquire and retain as much territory as possible from contiguous Catholic countries. A ajority of the Protestant clergy, it ays, are engaged in this new crusade, and the reason for their course is stated to be that they foolishly imagine they will thus have new fields for the work of Protestant missions. The editor says plainly that in their efforts to undermine the faith of the intelligent Catholics of Cuba and the Phil ippine islands, they may succeed, but they can do no more than destroy their faith in Christianity, and increase the number of infidels and agnostics.

Mr. Windle (the editor) declares that as for himself, he is neither a Catholic nor a Protestant, he is "just a plain everyday sinner," but for this very reason he considers that he can approach the question without prejudice, and "write down the simple truth without the slighest desire to offend or please either party, " and he thinks he can tell the reasons why " it is almost if not quite impossible for an intelligent Catholic to become a

He gives these reasons, as follows: "If he cannot believe in the root and stock of the tree, how can he believe in its branches?

"If he cannot believe that the oldest Church in the world is the true Church ow can he accept the later inventions of Luther, Calvin, Wesley, or Dowie, as the Church of God? "When convinced that the authority

vested in the oldest Church is not bind-ing, how can he submit to the decrees

ing, now can he submit to the decrees of conterence, council and conclave of warring Protestantism?

"Once convinced that the rules of faith laid down by the councils of his Church are erroneous, and the Pope's interpretation of Scripture false, how are you to make him accent, the interare you to make him accept the inter-pretation, or abide by the rules of faith and practice laid down by Tom, Dick and Harry?
"Impossible! The upright, honest,

educated Catholic must either remain true to his faith or become an agnostic. For him there is no refuge in Protest-antism, no middle ground between Cath-olicism and infidelity. Therefore the inevitable effect of Protestant missions in the Philippines will be to make agnostics and infidels of a people, who now believe in God and His Christ.

"My statement that no intelligent Catholic can become a good Protestant may sound extravagant, but it is literally true. You can count on the fingers of one hand all the Catholics that have become good Protestants, during the last hundred years. As before stated, when an honest, upright Catholic abandons Catholicism he almost invariably becomes an agnostic. When a dishonest devotee renounces his Catholicism he is apt to become a first-class Protestant

He then reviews the lives of certain ex-priests who by exposing the " evils of Romanism" have secured a goodly amount of filthy lucre for themselves by working on the anti-Catholic prejudices of the people, and especially on the A. P. A., but of these schemers he says: "I have never known one who could be trusted, or that possessed a single spark of honor."

Chiniquy, who has been canonized by the Presbyterians for no other reason

hood from which he was very properly suspended, and made prodigious efforts to destroy the faith of some Catholics who continued to put trust in him, Mr. Windle thus describes :

"There was Chiniquy of Kankakee, Illinois, who was not only a cheat an fraud, but one of the grandest, pre-varicators who ever tried to rob the father of his laurels. This old imposter collected thousands upon thousands of dollars from his dupes, ostensibly to found missions and build 'homes for ex-priests.' A fraction of the amount collected would be invested in ramshackle den, Chiniquy would in' the balance, set fire to the 'mission' or 'home,' report that he had been 'burned out by Catholics,' and hit the road on another foraging ex-

Ex-priest Seguin, who engaged in a similar work, is described as "one of the most accomplished scoundrels that ever went unhung."

Of Slattery, described as "a bird of the same feather, but more cunning,' he says: "With brazen effrontery he branded

his former brothers as a clan of lecher-ous libertines, and from the very house tops denounced the 'little Sisters of the poor' as prostitutes, when at the same time the rascal could not have been trusted with the virtue of a seven year old girl.'

Mr. Windle winds up his article by declaring that the missionary societies which are burning with the desire to convert the Porto Ricans, Cubans, and India. Filipinos, "may make infidels of them, but never Baptists, Presbyterians, or Methodists. If infidels are doomed to be damned, as these self-same missionaries tell us, then it is high time for them to cease their manufactures." land is a great Mohammedan power,

TEMPERANCE INSTRUCTION IN SCHOOLS.

The New York Tribune of a recent date had an interesting article in which special reference is made to the interest which the Empress Victoria of Germany takes in the Temperance move-

Mrs. Mary H. Hunt, who represented the United States at the recent antialcohol Congress held in Bremen, while staying in Berlin after the close of the Congress had many conferences with persons in high position, in reference to a subject in which that lady takes pecial interest, namely, scientific temerance instruction. She was one day surprised on receiving a telegram from the palace at Potsdam stating that Her Majesty the Empress would be pleased to receive a visit from Mrs. Hunt and the Fraulein Ottilie Hoffman, the Presi dent of the German Woman's Total Abstinence Association. It was speci fied in the telegram that a carriage would be in waiting at the railway station at Potsdam at an hour mentioned on the following day, to convey the visitors to the palace, the favorite summer residence of the Imperial

It is needless to say that the ladies complied with the request, but Mrs. Hunt expresses that she is not at liberty to report everything which was graciously spoken by the Empress on the occasion. The Empress is very much adverse to the publication of her sayings and doings, but anxious to make known Her Majesty's sentiments on the Temperance question. she was permitted to make an exception in the present instance in the hope that some good might result if it were made known that the Empress has great sympathy with the Temperance movement,

and wishes it all success. The interview lasted about an hour during which the Empress listened very attentively to the account given by Mrs. Hunt of the progress of the Temperance movement in the United States, and of the struggles to introduce text-books into the schools teaching the destructive character of alcoholic beverages. The Empress was already somewhat familiar with the matter spoken of, and of the beneficial results of this instruction to individuals, to industry, and to the American nation at large.

One reference in the conversation was peculiarly interesting and forcible.

In the Hohengollern Museum in Berlin there is a picture representing Queen Louise visiting Pestalozzi's school after the signing of the treaty of Misit which restored to Prussia half the Prussian territory which had been occupied by Napoleon, but which cost Prussia the other half which Napoleon had annexed to France.

Queen Louise is represented at the noment when she says to Pestalozzi, "We must teach the people. What we need is better education to make new race of men."

Sixty-three years later, the first Emperor William was able to constitute a united German Empire after the total overthrow of Napoleon the Third's take the role of crusaders to deliver Empire, and to re-annex to Germany the lost territories. This was done through the " new race of men " forecast by Queen Louise.

ference to this picture in her conversation with the Empress, and said : " another great woman (the Empress being meant) has come the opportunity to extend a fostering hand to a system of education that will free the Germany of the future from the tyranny of alcohol, which enslaves both souls and bodies of its victims. On this opportunity, please allow me to congratulate your Majesty, and the great country over which your husband, his Majesty the Emperor reigns."

The Empress replied to these remarks expressing her great sympathy with the work in which Mrs. Hunt is engaged, after which the interview ended.

It would undoubtedly be greatly to the interest of Germany, or Canada, or any other country that a thoroughly sober and industrious race of men should arise in it, and we have no doubt the temperance lessons which are already provided to be given in the public schools of this country will contribute toward so desirable a result.

TURKEY AND MACEDONIA.

The Montreal Witness of September 12th reports an interview with Mr. Arthur Fitzgerald, who is an importer of cottons who has spent most of his life in Calcutta, and who has necessarily an extensive business with the natives of

The same gentleman "accounts for the reluctance of England to take an overt part in the suppression of the Turk at the present juncture when the Christians of the east are being massacred by the thousand." Mr. Fitzgerald reminds us that Eng-

having over fifty million Mohammedan subjects in India whose religious rites she has guaranteed. "She has protected these against all enemies : she has never interfered with their customs, odious as some of them are to our Christian civilization; and in return the Mohammedans are among the most loyal of all the subjects in that teeming dependency which sustains some three hundred million human beings. The Mohammedan is a fighter. He propagated his religion originally by the sword. He would do the same today if he had the chance. On the other hand the Hindu is passive. He does not believe in bloodshed. He has been brought up under a doctrine of passivty. He would fain not kill anything. The Mohammedan has been among the readiest to fight for England. Indeed addresses have been presented again and again to the Indian Government on behalf of the Mohammedan peopleaddresses in which England is referred to as "the great protector of the Mohammedan religion, and as a power which must be supported at all hazards.

Under these circumstances Mr. Fitzgerald believes that should Great Britain take up arms to oppose the Turk, the Mohammedans of India would rise and rally to the standard of the Turk, thus upsetting the present condition of things to that extent that probably an end would be put to the Indian Empire under British dominancy. "That," continues Mr. Fitzgerald, " is why England tem as Mrs. Hunt was particularly and it is a reason which is sufficient to all reasonable persons."

We have no doubt that there is some danger of a Mohammedan rising in India in the case that there were a war with Turkey, particularly a war on behalf of the persecuted Christians of the Turkish Empire, and we do not doubt that the Sultan would do all in his power to excite such a rising. In this, too, he would be seconded by the Sheikhu l'Islam who is supposed to be supreme in the religion of all Mohammedans. The Sheik's authority, however, as we understand the matter is more nominal than real outside the Turkish Empire, and we do not think the prospect of the success of Sultan and Sheik together would be very great in exciting the Mohammedan millions to rebellion to maintain Turkish domination at the present day.

The Sheiku l' Islam's authority to declare a Holy War, or even to depose the monarch, is great in Turkey itself, but by the isolation which time has brought about, separating other Mohammedan countries entirely from interference by the Turkish government and officials, has almost reduced it to a nonentity so far as India, China and Japan are concerned. Neverthe less we can see the difficulties which stand in the way of Great Britain's intervention to save the Macedonians, with the Bulgarians residing in Mace donia, as well as the Armenians from massacre. There would be not only the Turks who are good fighters to be met, but possibly there would be some European power or powers to take part with the Turks themselves in repelling any other power which might underthe Christian populations from Druses, Kurds, Albanians and Bashi-Bazouks. But it is none the less a disgrace to all Christian Europe that these massacres Mrs. Hunt with great tact made re | are allowed to go on. We do not three but we fear they n of it where all E too, are at fault; why a great Chri United States sh of the burden of barbarous nation a fixed plan to ex so far as it is poss It is to be n cious murders of ger confined to M ities where Christ perpetrated ever langer of their and a menace t have occurred e Asiatic Turkey, the Christians threatened, and accomplished, it that there will throughout the I Christian famili The situation is and worse, and a is not to be expe of European te

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TO COR Fredericton.

Editor CATHOL

Dear Sirfriendly discu " truest Chris occasionally mals and Maga seen them in I should fe kindly give whether or no good English correct usage guage of the pugnance wh them in my seen them in work of the prin Ireland lo pel truth" a nong the lie Bible or in by the Church the word press love fo are not the a fluous? Accerning the us does not th charity which

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pulations from Druses, and Bashi-Bazouks e less a disgrace to all e that these massacres on. We do not threw the blame of this apathy on England or on the British Government entirely, but we fear they must bear their share of it where all Europe, and America too, are at fault; for there is no reason why a great Christian power like the United States should not assume part of the burden of calling a halt to a barbarous nation which is following out a fixed plan to exterminate Christians so far as it is possible to do so.

It is to be noticed that the atrocious murders of Christians are no longer confined to Macedonia, and localities where Christians are few, but are perpetrated even where there is no danger of their becoming numerous, and a menace to Moslemism. They have occurred even on the coast of Asiatic Turkey, about Adrianople, and the Christians of Constantinople are threatened, and if their massacre is accomplished, it is not at all unlikely that there will be similar massacres throughout the Empire wherever a few Christian families are to be found. The situation is daily becoming worse and worse, and a better state of affairs is not to be expected so long as a foot of European territory remains under Turkish dominations.

The situation in Macedonia is not greatly changed from what is already known to our readers. The insurgents against Turkish rules are as determined as ever to attract the notice of Europe to their distressed condition, and force foreign intervention if possible and there is every likelihood that Bulgaria will enter into the struggle in favor of the persecuted Macedonian population, which indeed consists for the most part of Bulgarians. Servia and Montenegro may also aid in the effort to free the disturbed territory from the Turks and despite the apathy of Europe, it is quite possible that the independence of Macedonia will be achieved-a consummation heartily to be desired.

TO CORRESPONDENTS.

Fredericton, N. B., Sept. 12, 1902. Editor CATHOLIC RECORD London; Dear Sir-I am interested in a friendly discussion on the phrases "Christian charity" and, "true" or "truest Christian charity" which are occasionally met with in Catholic Journals and Magazines, but I have never seen them in the CATHOLIC RECORD.

I should feel obliged if you will kindly give me your opinion as to whether or not these expressions are good English or in accordance with government and council. The system government and council. correct usage, especially in the lan-guage of the Church. Those phrases have to me a sort of "cump meeting" sound, but this may be due to the re-pugnance which has been created to em in my mind because of having

seen them in an account of the infamous work of the proselytisers or 'soupers' in Ireland long ago—spreading 'gos-pel truth' and 'Christian charity' among the persecuted Catholies. I cannot find those phrases in the Catho-lia Bible or in any catechism approved lie Bible or in any catechism approved by the Church. When it is clear that the word "charity" is used to express love for God and our neighbors, are not the adjective "Christian" and the adverb "true" worse than superfluous? According to the rules governing the use of adjectives and adverbs, does not the word Christian before charity imply that there is a sort of charity which is not Christian, and is it not, consequently, a contradiction in terms? And does not the prefix true imply that there is a species of Christian charity which is not true?

Yours respectfully,

In reply to the above we have to state that the matter concerning which our correspondent makes enquiry is one which regards the purity of English style rather than Christian doctrine. We do not think our correspondent's reasoning is satisfactory as proof that the expression "Christian charity," and "true" or "truest" "Christian charity" are always bad English. An assertion of a truth does not imply that propositions irreconcilable with that truth are also true : so when we assert ether positively or implicitly that charity is Christian, or that there is a true Christian charity, we do not think it can be legitimately inferred that we believe there is such a thing as an unchristian charity, or that mock charity is a species of real charity. Even though the expressions "gospel truth" and "Christian charity" have been used as a cover for Pecksniffianism, we do not think it follow that these ex-

pressions should never be used. We would remind P. G. that no one has ever thought of condemning Hood's use of the words " Christian charity as bad literature in the following

> Alas! for the rarity Of Christian charity

In addition we may remark that, in our estimation, the words "true, truest," are adjectives in the expressions quoted and not adverbs.

The Tablet, the official organ of the Church in England, announces that the Rev. R. H. Benson, son of the former Archbishop of Canterbury, will be received into the Catholic Church at the Dominican priory at Woodchester.

NEWFOUNDLAND'S SYSTEM OF given an impetus to all educational EDUCATION.

We insert in our columns with pleas ure the following article taken from the Halifax Evening Mail and the Herald of August 10, 1903, descriptive of the School system of Newfound land, which is denominational, and is found to work very well, all creeds being allowed under the Public School law to have their own school wherever they are able to maintain them in a state of efficiency, with the aid given by the Newfoundland Government to schools complying with the law. The Rev. Dr. Pilot, with whom the representative of the Halifax Mail had the interview given in the article in question, is well qualified to speak on the subject he treats, being one of the most prominent educationists of the colony.

In connection with this subject we are pleased to be able to state from information derived from other sources that the Rev. Doctor's assertion is correct that "pupils from Newfoundland schools who go elsewhere, more than hold their own against more favored competitors." The Catholic people of Newfoundland also have found great benefit from the introduction of the Christian Brothers as teachers, and from their arrival dates a very great improvement in the efficiency of the schools, arising out of their superior methods of teaching.

Saturday's Evening Mail. The Rev. Dr. Pilot, D. C. L., super-intendent of Church of England Education in Newfoundland, and one of the foremost educationists in the colony, is toremost educationists in the coolin, is the guest for a few days of the Rev. Henry W. and Mrs. Cunningham, St. George's rectory. The doctor is away on a bit of a holiday, his objective point being Bay of Islands. He is prac-tically the father of the present denominational system of education in Newfoundland—a system which has been frequently attacked, but which has during the quarter of a century of, its existence fully demonstrated its exc existence fully demonstrated as escentilence and justified itself. Dr. Pilot, who is a Canon of the cathedral, St. John's, and president of the Council of Higher Education, is of the stuff of which men must be made who initiate the council of the movements, and is full of force. That the denominational system in Newfoundland has triumphantly weathered the storm of criticism levelled against it is beyond all question, chiefly due to his government and council. The system was inaugurated in 1874, and during the entire interval Dr. Pilot has been superintendent, practically all the legis-lation in connection with the system having been at his instance. morning a representative of The Mail called to see him, with a view to secur ing from him some information with regard to the work which is so largely his

and which is so dear to his heart.

The doctor is not given to talking about his work, but kindly consented, in view of the fact that criticisms are frequent and usually come from people only imperfectly informed, to make some statements which will no doubt be interesting to many in Halifax.

HOW THE SYSTEM WORKS.

In reply to the question as to the advantages of the system, Dr. Pilot

"In the first place it prevents friction. The religious question is eliminated in all discussions of boards, and an honorable rivalry has set in between schools of various denominations. The chief charge brought against the system is that it is expensive. In so towns and settlements each denomination will have its schools, and the expense is, of course, greater than having common school for all. However, there is another side to this. To a large extent religious denominations live in sections. For instance, Placentia Bay is practically a settlement of Roman Catholics. There are about Roman Catholics. There are about 17,000 there, the total of other denominations in the entire settlement not exceeding 2,000. In a case of this kind we send our children to the Roman Catholic schools, the "conscience clause," which has not once in all my experience been violated, safeguardin them. All the schools are public schools, and no child of any denomnation can be prevented from entering a school of a denomination to which he does not belong. Religious instruction is given as well by the clergy as the teachers, without let or hindrence, absolute respect being paid to the con science clause. The great difficulty in the colony is the provision of schools for small settlements. In the colony there are about one thousand five-hun dred towns and settlements, nearly one-halt of which contain a population of from one to fifty. The establishing of from one to fifty. The establishing of schools in all these would practically schools in all these would practically involve the expenditure of a very large proportion of the revenue. To some extent this difficulty is met by employing itinerant teachers, who teach school at alternate periods in from two to four places during the year. In some of these settlements the population is divided, which renders the establishment of schools all the more difficult, but during the last session of the legisbut during the last session of the legis lature provision was made for the pool ing of grants to these small settlem and the establishment of a school or schools under the charge of the denom-

ure met with general approval. RAPID STRIDES MADE. "During the past ten years rapid strides have been made in education by the establishment by the legislature of a Council of Higher Education, a mixed corporation of twenty-five leading educationists. This council has set a standard for all schools, and has

ination in the majority, and this meas

work in the colony. The examinations are conducted by University Correspondence College, Cambridge, England, and the examinations range from the primary grade to that of associate in arts. About 2,000 candidates presented themselves for examination in June last, and as a result of these examina tions scholarships to children in out-ports are awarded, to enable them to prosecute their further studies in the chief educational institutions in St.

John's, and as an encouragement to teachers to prepare candidates, premiams are given according to results, so much per capita. Prizes are also given to pupils taking the lead in each sub-ject. The interest in this organization s increasing year by year.
"In St. John's each denomination has a college, embracing a complete edu-cational department, and work from

the kindergarten to preparation for the universities. Last year from the Church of England College two boys went to Oxford, four to McGill and a number to other institutions, and these boys take good places among competi-tors who have been highly favored educationally. Under the will of Mr. Rhodes three scholarships were awarded to the colony of Newfoundland, and these are to be awarded in July next by the trustees. The final method of ward has not yet been determined, but care has been taken to secure de-nominational candidates for the first

examination in 1904. THE RHODES SCHOLARSHIPS.

THE RHODES SCHOLARSHIPS.

"As compared with other countries to which these scholarships have been awarded, Newfoundland presents perhaps the greatest difficulty, since it possesses no degree-conferring institution. Yet, notwithstanding, the work of the colleges of the respective denominations is more than equal to the necessary qualifications for the Responsions examinations at Oxford, and already the work for these examinations has begun. A quarter of a century ago it was thought next to impossible to improve the educational status of the Island, but by persistent efforts of superintendents, supported and materialized by successive governments, their suggestions have been adopted, and the work and results of to-day are practically marvellous considering the condition and circumstances of the people.

Her husband had deserted her, leaving souvenirs of his affection in the shape of two black eyes and one baby. She had resisted the offer of kindly neighbors to get her into the hospital, lest, forsooth, her tender-hearted spouse should return and worry over her absence.

"She hailed the nun's appearance with a pathetic joy that would touch the heart of a Fiji Islander. Within an hour the dingy rooms looked as though a good fairy had waved a magic wand around them. The apology for a bed looked almost inviting when covered with the fresh linea and clean counterpane brought by the sister; the baby washed and fed.

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who go elsewhere more than hold their own against more favored competitors. There is a general desire throughout

There is a general desire throughout the whole country for more and higher education, and governments are not slow, according to the means of the colony, in satisfying their demands.

"Teachers are required to pass through a course of training before becoming eligible as teachers of schools, and convergement is held out to them through a course of training before becoming eligible as teachers of schools, and encouragement is held out to them to aim after the highest grade by a money value attached to the respective certificates. Each leading denomination has a Board of Examiners appointed by the Government to grant certificates of qualification, but candidates for these can obtain them only by first possessing: a certificate from the Council of Higher Education, which practically means that the certificates of all the denominations are uniform in in character and value.

AN UNLAWFUL OATH.

Rev. P. A. Baart, of St. Mary's church, Marshall, Mich., in his Sunday sermon declared that no Catholic could consistently take or keep the oath of some labor unions, and he mentioned particularly the Typographical Union, part of whose oath he quoted as follows:

"I hereby solemnly and sincerely swear that my infidelity to the Typo-graphical Union and my duty to the mem-bers thereof shall in no sense be interfered with by any allegiance that I may

Social, political or religious."

The obligations due by a Christian to God, come before his duties to his country, his neighbor, or himself. Therefore his allegiance to his Church comes before his duty to any society.

Of course his loyalty to the Church is clearly limited, and the Church has no power to impose an obligation outside of its scope. But within its authority of its scope. But within its authority over him, it represents God, and is su-

Next to the Church in authority comes the State-the national government, the State government, and the city government. A citizen's duty to his country takes precedence of his duty to any

private society.

Therefore the Typographical Union should modify its oath so as to yield deference to the Church and to the Government, within their respective superior rights over its members.—Cath-

A CONVERT'S GIFT.

COMMUNION SERVICE" FORMERLY USED IN TRINITY P. E. CHURCH GOES TO NEW APOSTOLIC MISSION HOUSE.

New York, Sept. 8.—Father A. P. Doyle, of the Paulists, received yesterday as a gift to his collection of gold. silver and precious stones for the Apos-tolic Mission House chalices a hand somely hammered silver chalices, a small individual chalice of silver, a silver wine cruet and a paten.

This communion service was used in

old Trinity Episcopal Church more than half a century ago. Each article bears in old Roman lettering. "Trinity nail a century ago. Fach article bears in old Roman lettering, "Trinity Church, New York City, 1850." The chalice of the set shows the following inscription: "Parting Gift to Dr. Cox, Trinity Church, 1850."

The communion set was given to Father Doyle by one of Dr. Cox's descendants, who has recently been converted and has joined the Paulist

Father Doyle will use the large chalice as it is, with the addition of a gold lining, which is required by the Roman rubrics. The wine bottle, indi vidual chalice and paten will be melted and converted into new chalices.

A large number of Masonic emblems have been sent by converts to Father Doyle, and also several Odd Fellows

SERVANTS OF THE POOR

THE GOOD ANGELS OF THE SLUMS OF NEW YORK AND A GLIMPSE OF THEIR WORK.

There is no need to tell Catholicsor non-Catholics, either, for that mat ter—of the work of the bands of de voted religious women who spend their lives in the service of the outcast, the sick and the poor. In New York and in most of the world's great cities, where misery and poverty are great in proportion to the number of human souls gathered in the highways and byways, there are companies of nursing Sisters who go about in the slums, without question or investigation, intent only relieving the destination and suffering that confronts them at every turn.

The amount of good they do is almost incalculable. Though they shun publicity and shrink from praise, it is pleasant occasionally to come across a public testimonial to their work, as in a sympathetic article in a recent num-ber of the New York Times. The writer accompanied one of the sisters to a five-story tenement in New York in the classic neighborhood known as the "Hell's Kitchen." Her story and impressions give a good idea of the me-thods and accomplishment of these good sister-servants.

"On the top floor a young wo was lying dangerously ill of enteritis. Her husband had deserted her, leaving souvenirs of his affection in the shape of two black eyes and one baby. She had resisted the offer of kindly neighbors to get her into the hospital, lest, forsooth, her tender-hearted spouse

A little black-eyed Italian brought Tister' a dwarfed geranium to help brighten the place, and an Irishwoman followed with three over-ripe tomatoes, which she thought 'the poor sick cray-thur might relish,' and which would have meant certain death. But the visitors fled when a heavy step was heard, and the runaway husband crossed the threshold. He glared at the sick

jobs of the same description. At first he looked as savage and sullen as a man could look, but gradually he grew interested in his occupation and obeyed

her orders with alacrity.

"Presently she said quietly, 'Now, you can sit here near your wife, but you mustn't talk to her because she is very weak. Oh, the baby's awake. I'll let are held it for a minute."

let you hold it for a minute.

"Mechanically he took the chair she pointed out to him, and she laid the child in his reluctant arms. His awkwardness betrayed that he had never held it before, but the atom of humanity nestled to him, and one tiny fist closed over his finger. For a minute he stared at the infant, and as its mouth twiste now or hereafter owe to any organization, into the faint smile which idealists claims is due to angelic influence, and materialists hint is caused by colic, his own face began to work. He stole a own tace began to work. Her toil-roughed hand went up feebly to hide the discolored eye, and she moaned as though the movement hurt her. Sud-denly his tears began to fall on the baby's face, and, bending over the woman, he said brokenly, 'I'll be a better man to you, Mary—so help me,

will.'
"' You were always good, only when you had the wee drop taken, was the faint but loving response.

"The sister now approached, and handing him a written list and a dollar, said, Get these things for me right away. I trust you with the money, and depend on you to hurry back, because Mary is a very sick woman and needs some of the things on that list.'

"He left hurriedly, and relieved his overcharged feelings by swearing roundly at a tipsy man in the opposite who was having a conjugal argu

ment. "When the sister was asked if she was sure he would return with the pro-visions, instead of spending the money er look of pained reproach covere the questioner with confusion.

Of course he'll come back!' she said simply. 'Didn't tell him I trusted him?' 'Didn't you hear me

right.
"This is only one of many instances" the in which a nursing sister acts as the angel of the household.

"One of the religious orders in New

York devoted to the care of the destitute bears the significant title, 'Servants of the Sick Poor.' For a score of years these sisters have been laboring in the tenement districts. accept no compensation for their services, and will not nurse a patient who can afford to pay. The majority of them are gently born and delicately reared, yet they spend their days and nights in squalid rooms, performing menial tasks, and leaving nothing undone to aid the miserable people among among whom they have for the time being cast their lots. There is neither show nor ostentation in their methods They slip in and out of frowning tene ents as softly and silently as shadows unheralded by aught save the welcom ing cry of a child or the fervid 'Thank God, you've came to me' of a patient on whom pain has set a mark.

"When the Spiritual Director of these Dominican Sisters, was asked for information in regard to the order, he said: 'The founder, Sister Mary, was a said: 'The founder, Sister Mary, was a noble, self-crucifying woman. When she began this work she had no money and only a few companions to aid her. For many years the devoted little band tried to support itself and obtain means for its charities by doing manual labor. The sisters actually took in washing using the proceeds to procure nourish ment and delicacies for the sick poor The constans demands upon them exhausted their strength in time, and several of them literally worked themselves to death. At present there are eleven sisters in the community. They made no distinction in the matter of race, color, or creed, and nurse patients of alien beliefs with the same solicitude they evince in caring for Catholics. I have been getting them away gradually from laundry work, and just now they care being aided by an association of reaction are being aided by an association of ladies and gentlemen whose generosity provides many luxuries for the sick.'

". This beautiful charity has no paro-chial limits, but the needs of the poor of the west side are so great, and s

of the west side are so great, and so far beyond the present strength of the community to meet that its labors are, for the time being, confined as far as possible to our own Paulist parish, and to a few of the adjoining parishes.

""The Sisters' Convent is in West Fifty-seventh street. Around it are crowded tenements in which poverty abounds, and thus the order becomes familiar with the needs of the people. The poor women whom they employ in the laundry often tell them of deserving cases, and when in our house-toing cases, and when in our house-to-house visits we Paulist Fathers discover agonizing conditions among our sick poor, we report the matter to these elf-styled servants, who lose no time in

attending to it.

"It is not alone Catholics who appreciate the heroism of these sisters.
People of all denominations who hear their tireless labors call here and at the convent to express their sentiments in regard to the work. It is truly a

beautiful charity.

"A somewhat similar order, under the name of 'The Little Sisters of the Assumption, located in East Fifteenth street, has been nursing the sick poor in New York absolutely without compensation, since May, 1901. This is a French order, and many high-born ladies are members of it. There are French order, and many high-born ladies are members of it. There are about thirty sisters in the community. When they go out on a case they do the cooking, cleaning, and attend to the children's wants. They do not even accept a meal in the patient's house. When necessary they provide head incompany they provide head incompany. When necessary they provide bed-linen and other sick-room accessories, secure free medical attendance, provide a clergyman to console the dying, prepare the dead body for its last resting place, and in some instances procure for it charitable burial.
. "The Sisters of Bon Secour, of Lex-

ington avenue, another French order, nurse the sick in their own homes, but do not confine their attentions to the poor. They are in constant demand in the houses of the sick rich of all creeds, and are highly proficient as trained nurses. A peculiar leature of this order is that it places no fixed value on the services of the sister. When one is en gaged to nurse a patient she instals herself in the sick room, spends a week, a month, or three months there, then flits away as quickly as she came with-out the slightest allusion to compensation. It rarely, if ever happens, how-

ever, that she is allowed to leave in this way. The head of the family invariably presents her with a sum of proportion to his means, hi money in proportion to his means, his generosity, or sense or gratitude. But no matter what the amount may be she accepts it unquestioningly. Her word of thanks is as hearty and sincere when the state of the state \$5 is handed to her as when a check for three figures is proffered."

END OF EDUCATION.

It is, After All, to Know How to Save One's Soul

What is the end of a Catholic education? It cannot be at variance with the end for which a Catholic believes he was created. The salvation of one soul is the event of every life. It is the one necessary thing which must be ounted first in every plan. Other things there are, such as the maintan-ance of man's good estate on earth, the quest of a pleasurable existence here and now, and things of like nature which may, indeed, be sought for, but can be sought for without sin only when sought for as the secondary ends of

Dreadfully old fashioned as it sounds to one whose cars are attuned to the symphonies of pedagogy, the salvation of one's soul must be the first consideration in any scheme of Catholic training-at lest it must be required that a child, if not trained in the school to the saving of its soul, shall not in the school be trained away from the saving of its soul. A child may be trained away from the saving of its soul even when it is taught nothing wrong, but taught instead a theory of correct morals and the means of living for the best.

Safeguarding the question of what bears directly on the most important interest of life, a Catholic system of education might take from any or all of the current theories of education those things which especially recommend themselves. But no Catholic could desit that good attitude the should be admit that good citizenship should be impressed upon the minds of scholars as impressed upon the minds of scholars as the one thing necessary. It is, indeed, one of the "other things" which follow as a consequence of seeking first the Kingdom of God. Nor could a Catholic admit that the ideal-too high indeed to be set before children living for the best—all spelled with capital letters—should be held up as

the highest motive of living.

To know, love and serve God are even better than the living for the best, if that may not also be the living

By good example, by great gentlenes kindness, attract that one soul to Christ. Lose no favorable opportunity, by conversation, Catholic reading, acts of charity and self-sacrifice, to gain that one soul for whom Jesus died on the cross.

A USEFUL CUSTOM

It has been carefully ascertained that in the majority of cases the habit of drinking to excess is formed between the sixteenth and twenty-fifth year. Statistics compiled both here and in Europe agree in exhibiting this fact.

It is clear, then, that parents are very largely responsible for the drunkenness that afflicts society. If they were more attentive to the habits of their boys they would both save souls and shield society. If the father retused to abdicate his position as gover-nor of the household, and if the mother cultivated less loving confidence in the impeccability of her boys, the roster of the school of future drunkards and law-breakers would be markedly cut

Parents must generally blame themselves for the sorrows their unruly children made them, It is action and reaction on the basis of the fourth commandment. The parents have broken the mandate first, and the child's sin is the result of the parents' neglect.

Bearing in mind the fact that intemperance is shown to be developed between the sixteenth and twenty-fifth year, pareats should specially super-vise the habits of their boys during these years. If they care to make them moderate drinkers, well and good. But their task of supervision will be all the more onerous and precarious if this course is pursued. They put their course is pursued. They pursued the children in constant temptation. They must be always on hand "drinking with the boys," to see that there is no excess and no succumbing to the many allurements of saloon conviviality.

Far better the rule of total abstinence for boys, until the period of their majority. Even if it be desired that, as men, they shall be moderate drinkers, reasonable parents will see the protection and advantage of total abstinence during the crucial period of boyhood and young manhood.

It is a wise practice, second only in importance to a Christian education, that boys be requested to take the total abstinence pledge upon making their first Communion or at confirmation. Parents desiring their children excused might be accommodated. But, in all other cases, the total abstinence pledge ought to be administered.

ought to be administered.

The general establishment of this practice in our country would not be a violent innovation. Yet, if a violent remedy were needful, there is a sufficient when the sufficient was a sufficient with the sufficient was a sufficient with the sufficient was a sufficient with the sufficient was a sufficient was a sufficient with the sufficient was a sufficient was a sufficient was a sufficient was a sufficient with the sufficient was a sufficient with the sufficient was a su iently crying evil to justify it. We must not shut our eyes to the police records or to the prison statistics; to hoodlumism; to social inferiorities and to the phenomenal number of orphans, waifs and street Arabs, all and each waifs and street Arabs, all and each draggling the name of Catholic after them. The conscientious man who can sit down contentedly and talk in an optimistic vein with these facts staring him in the face, is a fool. That something drastic has not been done is a scandal, and the scandal grows.—Cathelic Citizm.

HOW ROBERT EMMET DIED. Katherine Tynan Hinkson in Donahoe's.

One hundred years ago! And still in the gallery of Irish patriots, young Emmet stands for saint and martyr. So ideal were his qualities that it almost needs his unhappy love affair to prove him human. Yet he was a fighting saint and martyr, with a genius for saint and martyr, with a genius for strategy, a grasp of organization, a brilliant aptitude for conspiracy; all the qualities, in fact, for a great and successful leader, if only he could have

fused those who were with him in the white fire of his own passion.

His simplicity and faith he kept untainted to the end. He was so unconscious of his own heroism that he placed above him men unworthy to be named in the same breath with him. The fine gentlemen who had lured him to France in the sacred name of Motherland were found missing when he led his forlorn hope, and when his holy—yes, his holy blood—was lapped by dogs in the channels of Thomas stre spoke of these in his immortal speech

from the dock. Even the English newspapers that would have taken away his right to would have taken away his right to Heaven, as well as to earth, were obliged to bear unwillingly testimony. "The clergyman endeavored to win him from his deistical opinions, but without effect," says the voice of the liar. "In short, he behaved without the least symptom of fear, and with all

the least symptom of fear, and with all the effrontery and nonchalance which distinguished his conduct in his trial yesterday. Even as it was, I never saw a man die like him." Emmet, as a matter of fact, lived and

died in the Christian belief and fession. The day before his execution, he expressed his anger that his jailers should have thought it necessary to take precautions against his committing spicide. His hopes of salvation, he de clared solemnly, were founded on the mediation of the Saviour Who died on the Cross; and with this hope and this faith would be impossible for him to commit suicide. His declaration on the caffold was that he died in peace, feeling only love and kindness towards all

A Beautiful Book.

"A Careless Traveler," attending Mass in one of the chapels of St. Peter's at Rome was ill pleased to see the ecclesianties neglecting the service that they might read so many pages in a book, which he supposes prescribed a book, which he supposes prescribed by their rules. Why did Dr. Abbott's curiosity not lead him to discover what this book was? We would wager dollars to doughnuts that it was the Roman Breviary, of which Matthew Arnold, after spending a lifetime in reading the best in the world's literature, both sacred and profane, remarked to Cardi-nal Manning: "I never knew that such beautiful book existed; and it is a strange thing that I should have lived so long without my knowing of it.' And to read from this compilation of the Psalms of David, of the homilies of the Fathers of the Church, of the lives of the saints, of prayers which John Ruskin called the only ones written by man and fit to be offered to God—to do this during Mass is neglecting divine service !- Carmelite Review.

BY A PROTESTANT THEOLOGIAN. CCLXVIII.

I have shown, I think sufficiently, that Mary Stuart, whether, with Wes-ley, we esteem her a saint and martyr, whether, with the Italian Jesuit at edinburgh, we stigmatize her as a sin-mer, was murdered by Elizabeth, having been tried and beheaded on a charge which her enemies were wholly unable to prove. I will add some general re-

And first, Froude, bitterly as he hates her, and solicitously as he endeavors to make out a case against her, does not etend that her trial was a real one Says he: "The court was commissioned to condemn." Every one of the thirtysix peers who went through the mock ery of judging her, knew that it was at the peril of his own head if he should vote to spare the head of the Queen of cots. A member of the French Con-ention that should have found Lewis Scots. vention that should have XVI. not guilty, would hardly have been in a greater danger of the guillotine than a judge voting to acquit Mary would have been of the block. The judges, however, were chosen out be-forehand from among those who were certain to do the will of their mistress, although it is possible that the Earl of Shrewsbury was named on the commis-sion in the hope that he would vote for acquittal, and so throw a light sem-blance of impartiality over the proceed-ings. However, the strain of feeling etween his affection for Mary and his fear of Elizabeth disabled him from appearing. (Hearn from the Ave Maria that Lord Zouch did supply this one vote for acquittal.)

Of course it is known that Mary owed her death principally to the inexorable determination of the Puritans and semi-Puritans that die she must. Elizabeth, who was far from being devoid of family feeling, and who was fully alive to the scandal of destroying her cousin, and so august a cousin, would hardly have taken her life if she could have had confidence that the will of Henry VIII., devising the Crown children, to the Greys in stead of the Stuarts, would be carried out. And the Puritans, in such an event, being set at ease as to the future, would have cared little whether Mary lived or died. The Queen con-sulted some of the twelve judges, but judges, but they assured her that her father's though authorized by an act of Parlia-ment, could not prevail against "the ancient customs of the realm.

Mary then was established as undoubtedly the next heir. Therefore the death of Elizabeth would at once have brought her cousin out of prison to reign. The sensational title applied in a modern play to Elizabeth as living in a modern play to Elizabeth as fiving in her sister's time, "Twixt axe and crown," was for eighteen years far more tremendously significant of Mary's condition. The Puritans, accordingly, expecting the overthrow of their relig-ion if the Queen of Scots should succeed, and also the strongly Protestant Anglicans, even though not fully Puri-tan, made up their minds that, guilty innocent, the illustrious prisoner buld die. With Elizabeth the scale should die. With Elizabeth the had declined toward the Crown; Mary it must decline toward the Axc. They showed this unequivocally in their forms of association, and in all their expressions, avowing without dis-guise their determination, if anything should be all Elizabeth in the name of Mary, to pursue the Queen of Scots to the death. They did not pretend that they meant to insist that she should be found an accomplice. Indeed, had they waited a moment to inquire, her accession to the throne would have left them helpless. It was in full agreement with this policy that while the orders were given that any attempt to rescue her should immediately be met by putting her to death, without asking ther she was concerned in the at

In other words, under a certain pretence of judicial proceedings, the death of Mary at the hands of Elizabeth was just as truly a religious assasination as the death of William of Orange at the hands of Philip the Second, or of the older Guise at the hands of the Huguenots, or of Coligny at the hands of the Guises, or of Car-dinal Beaton at the hands of the Scotch

Presbyterians.

The Earl of Kent did not pretend that it was otherwise. Standing on her seaffold, his last words to her were; "Madam, your life is the death of our religion, and your death will be its life." This expressed the whole matter in a nutshell.

Froude's uneasy consciousness that after all he has not been able to make out any sufficient reason in law for the execution of Mary has led him to one of the most audacious exhibitions of effrontery of which even he has been capable. Indeed, although it is saying much, I hardly hesitate to declare that it is the top and climax of all its shamefulness. He says, as something justifying Elizabeth's murder of her cousin, that Mary as an heir to the English erown, had been guilty of high treason by marrying, without the English Queen's consent another heir to the

I am sure I do not know any man more capable of such an overflowing of shamelessness as takes away your very breath, and leaves you amazed almost out of the capability of answering. Dr. Arnold discovers just the same extra-Arnold discovers just the same extra-ordinariness of impudence in his brother Hurrell's remains. It can not have been the cause espoused, for he and Hurrell were exact opposites. Can it have been in the blood? Hardly, for I we will try to answer him as if he were

an honest man. First, then, when has an independent sovereign been held capable of treason sovereign been held capable of treason against any one whatever? Mary's grandson Charles was certainly guilty of great misgovernment, and well deserved dethronement, but the attempt to deal with him as a traitor fell dead

n the consciousness of his people, and has fallen dead on the co has fallen dead on the consciousness of posterity ever since, excepting only such worshippers of the demigod Oliver as Carlyle, and such mere echoes of Carlyle as President Rooseveit. [An

excellent President, but a very dubious English historian.] Secondly when has an independent secondly when had capable of treason against a foreign monarch, for anything whatever, above all for an act, moreover, in no way criminal, but demoreover, in no way criminal, but decorons and honorable, and lying within the compass of her per-

onal choice? Thirdly, Froude says that even not such a marriage would be punishable by English law. True, but not as treason. Besides, the present law only goes back to George III., and does not apply to such a marriage on the con-tinent, and with a foreigner. Indeed, such marriages of persons standing in the English succession are of continual occurrence in foreign countries, and require no reference to England. Otherwise the German Emperor could Otherwise the German Emperor count not carry off one of his children without the approbation of his English uncle, of which no one dreams.

Fourthly, there was an old law that

if an English subject should marry an English princess without royal assent, he should be attainted of treason. Such a marriage of a foreigner, in a foreign country, could not be reached by English law, and such a marriage of by English law, and such a hard an independent sovereign, in her own dominions, could not be reached by any law whatever. Besides, there was no law punishing even an Englishwoman for marrying an English prince. A man was not thought to require pro-tection against the determination of a woman. Furthermore, the whole law woman. Furthermore, the woman is a considered with the such unpermitted marriages with the blood royal were frequent under the Tudors, they were either not punished by arbitance of the consistency of the at all or were only punished by arbi-trary imprisonment. There is, I be trary imprisonment. There is, I be-lieve, not a single case in which the Crown undertook to bring such an offender to trial. [I learn from Lord Herbert of Cherburg that this law had

en repealed.]
Lastly, I need not say that no mor tal man, woman or child, least of all Elizabeth and her counsellors, ever dreamed of arraigning Mary for marrying Darnley. Elizabeth, as his sover-eign, would undoubtedly have thrown him into prison if she could have got hold of him, but there was no pretence that the Queen of Scots was answerable

This amazing plea of Froude, so curiously compounded of mendacity and sheer craziness, sets the seal to the conclusion, already irrefragable, that, whatever we think of Mary's personal worth or unworthiness, her death was, worth or unworthness, ner death was, as I have said, a simple act of religious assassination. If it is defended on the plea of supreme necessity, then, on the same plea, we may defend Philip's murder of will be acted. der of William the Silent, and Charle the Ninth's murder of the Huguenot leaders who offered him the choice be ween a Spanish and civil war.

Froude, to do him justice, thinks as well of Philip as of Elizabeth. The hilip as of Elizabeth. The Protestant controversialist, however, is not capable of being even as honest as Froude

CHARLES C. STARBUCK. Andover, Mass.

A TEST OF LOVE.

All believers in Christianity profes a love for Jesus Christ, the Saviour and Redeemer of mankind. They can not disassociate themselves from such profession and continue to be Christians. Because in so doing they deny that first of all laws which teaches the love of God and of our neighbor. For we are told that only " He that loveth has fulfilled the law.

Observation, however, discloses a wide divergence between precept and practice. Such a perceptible difference, fact, that there is serious question whether the great majority are actually complying with the commandment. True, there is the appearance of com-pliance, but it is to be feared that there is little else. None will deny that a living, assertive love is absent. can be no other conclusion in Christians

can be no other conclusion in Caristians be measured by their actions. Without going through the category of creeds, let us take for verification our own faith, which is God's law in its purity and perfection. Every Catholic with fullness of heart and freedom of will professes belief in the real and living presence of our Lord and Saviour Jesus Christ in the Blessed Sacramentbelieves that He is present, not only at the Sacrifice of the Mass, but at all times in the tabernacle on the altarbelieves that He is there, Body and Divinity, just as truly as He was upon

the cross of Calvary.

Here, then, we have the test of love. With this positive and essential belief, now comes it that we do not witness ore positive evidence of the belief? How comes it that while hundreds of thousands so professing pass our open church doors every day and never enter to pay their Sacramental God a visit? How is that our men do not even do Him the honor they give to creatures by raising their hats in pa ing? Why is it that so few assemble to receive His Benediction? These are all occasions for their display of the love ahey profess, but where is that they possess it the evidence that they possess it? Here we have the real test. Even may

measure the result.

But whence this contradiction be tween profession and practice? reasons can be assigned for such serious inconsistency? Many might be assigned. But when they have all been reduced to the chief cause we fear it will be found to the lack of a living, discover no such tone in his nephew will be found to the lack of a living, Mallock. Dismissing therefore inquiries as to the genesis of this temper, active, assertive faith. Upon the character of our faith depends the character of our love. And our love for Jesus in the Blessed Sacrament of the altar is cold and pusive because it is prompted a faith that is of like nature,-Church Progress.

> It is better to be beaten in right than to succeed in wrong.

FIVE-MINUTES SERMON. Sevenice with Sunday After Pentecost.

PANATICISM.

It is remarkable that our Lord's ag concerning our duties to God ar fellow-men are inseparably tod. 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 Commandments we shall see that the first three relate to our duties towards God and the thers to our duties towards men.

In the Lord's Prayer also we are aughtour duties to God, ourselves, and our neighbor. In the day of judgment ur Lord tells us that our approval or ondemnation will depend upon our performance or neglect of duties to Him in the person of His people. In a word, our whole duty as Christians is declared

in to-day's Gospel.
We all condemn as fanatics those who We all condemn as manual studes who 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.

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 taken spirit of these men we must not show indifference to the virtue which they unduly extol, remembering that it is impossible to love God with out practising all the virtues. The saints, particularly St. Paul, abstained rom shat was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the offspring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it land, and disappears as studenty as it came. We have an example of it in Puritanism, which once almost overturned society in England, Scotland, and America. Now a reaction has taken place, and society is more dangerously the remed by irreligion and immoralthreatened by irreligion and immoral-ity. Catholies in this country to-day are spt 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 will be corrupted by the license and profligacy which is so prevalent than that they will become extremists in regard to the particular doctrines of fanaties; still we must, as our safeguard, keep before our eyes constantly the ab-solutely perfect standard of the Catho-We must not imagine that lie Church. We must not imagine that men outside of her have got any higher or purer rule of action than she Her doctrines and counsels are the identical ones of Jesus Christ Him-self. No man can improve on His teaching, nor can any human society amend that of His Church.

DRUNKENNESS A CAUSE OF INSANITY.

pr. Forbes Winslow, in a recent letter to the London Daily Chronicle,

The issue of the 57th report of the Lucacy Commissioner contains appalling and sad news. From it we gather that 32 per cent. of lunacy at the present day is caused by drink. During the last five years the average admitted the base the assignable cause being drink, is 3,143, by far the highest of all the physical causes. Of the total number of registered lunatics, i. e., 113,964, about 36,465 are at the present moment detained as certified lunatics whose condition has been so brought on by drink. These facts are so alarming that public attentionought to be drawn to it forthwith, with a view of seeing to it forthwith, with a view of seeing check its sure and steady progress. To all those votaries who at the recent meeting of the British Medical Association, made the assertion that alcohol was harmless, let them carefully reconsider their opinion on the face of these recent statistics. I have this morning received a very interesting letter from a member of the police force, who during the tenure of his office had the charge of the van conveying prisoner charge of the van conveying prisoner, and upwards of 47,000 came under his observation. Out of this number he in-forms me he can only recollect three who were teetotalers. He says he found who were teetotaiers. He says no found most of the family prisoners young mothers, frequently with a baby in their arms, which accompanied its mother to prison to be initiated at that early age into prison life; that nine-tenths of these women had lost all self-eathers, thus adverting and breeding respect, thus educating and breeding drunkards. Alcohol in every form ought to be shunned and avoided as being one of the greatest gifts from the devil that we possess, and which, from what I have stated, is responsible for making a sane nation into a mad one.

Thought For To-day.

What can be better than to meditate on the place to which Jesus Christ has ascended? As those who every day think of our Lord, if only for one moment, become each day more like Him in mind, ways of acting and intentions, so each time we think of Heaven we become more fit for it.—Father Dignam,

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SHORT STORIES ABOUT SAINT FRANCIS.

To-day is the feast of the great gentle St. Francis. I want to tell my readers a few short stories about this

most lovable saint.

Barefooted in the snow, bareheaded in the rain, Saint Francis wandered up and down the world smiling for the great love that was in his heart. And because it grew from love the smile of St. Francis was a wonderful thing. It opened the hearts of men and coated the secrets of their thoughts. It even drew beasts to his side and the birds to nestle in his bosom. It was like a magic charm. The sick and the sorrowful knew his smile. It nearly always meant healing and comfort. Then they rose and blessed God in the name of St. Francia.

St. Francis was the son of a rich merall he had and yowed himself to a life of poverty and sacrifice for the love of God. He founded an Order and built a monastery. He was often ill and hungry, and his friends many times hungry, and his friends may con-wondered why he could smile, but he said: "It does not become a servant of God to have an air of melancholy and a face full of trouble." He loved animals, especially little

lambs. Once he met two little woolly lambkins that were being carried to market to be killed. Poor St. Francis never had any money, but taking off his cloak, which was all he had to part with, he gave it to buy their lives, and he carried the lambs home in his arms. The wild beasts beyond the mountains, the fierce wolves and shy foxes of Syria and Spain, whom he met in his wander

and Spain, whom he met in his wanderings, seemed to know St. Francis and his gentle nature. He looked upon the dumb animals as his brothers and sisters. The birds in the trees would

sisters. The birds in the trees would leave their nests and fly around St. Francis, accompanying him a part of the way on his journey.

In his coarse brown gown, tied about the waist with a rope, which had five knots on it (to represent the five wounds of our Lord), without, hat or shoes, he of our Lord), without hat or shoes, he wandered, preaching to sinners, smiling, nging, always hoping for the best. All the world loved St. Francis in the time of the crusades, and even to-day, seven hundred years since that dear seven hundred years since that dear beggar passed cheerily up and down the rough Italian roads, there are many men, women and children who love him like a lost elder brother and try to be holy because of his example. St. Fran-cis taught to all lessons of charity and passe. Where families were divided he cis taught to all lessons of charty and peace. Where families were divided he used his power to unite them on friendly terms again. He could not bear to see even a little animal suffering. In "The Book of Saints and Friendly Beasts," a strange little story of St. rancis is related, which I will quote here. Once when this great saint was in the village of Gubbio a live baby hare was brought him as a present for his breakfast. But when St. Francis saw the frightened look of the little creature held in the arms of the brothers, his heart ached with sympathy. "Little brother Leveret, come to me," he said. "Why has thou let thyself be taken?" And the little creature, as if understanding the invitation, jumped out of the Friar's arms and ran to St. Francis, hiding in the folds of his gown. When St. Francis took it out and set it face, very politely giving it permission to depart instead of staying to make a breakfast it would not go. Again and

it would be safe forever. At last, ten-derly St. Francis sent one of the Friars with it into the wood, where it was safe once more among its little bob-tailed

again it returned, nestling to its new-

ound friend, as if guessing here at least

IMITATION OF CHRIST.

ASKING THEE DIVINE ASSISTANCE, AND OF CONFIDENCE OF RECOVERING

Is any thing difficult to me? or shall

I be like one, who promiseth and doth not perform?

Where is thy faith? Stand firmly and

with perseverance.

Have patience and be of good cour age; comfort will come to thee in its

proper season.
Wait for Me, wait ; I will come and cure thee.

It is a temptation which troubles thee, and a vain fear which frightens

What does solicitude about future

accidents bring thee, but only sorrow upon sorrow? Sufficient for the day is the evil thereof. (Matth. vi. 34.) It is a vain and unprofitable thing to conceive either grief or joy for future things, which perhaps will never hap-

But it is incident to man to be de luded with such imaginations; and it luded with such imaginations; and it is a sign of a soul, which is as yet weak, to be so easily drawn away by the suggestion of the enemy.

For he careth not whether it be with

for he careth not whether it be with things true or false that he abuseth and and deceiveth thee, whether he over-throw thee with the love of things present or the fear of things to come. Let not therefore thy heart be troubled and let it not fear.

Teach the Child Bravery.

Many a mother makes the mistake of sympathizing too much with her little one, over the small accidents that keep happening. They magnify every little bump into a tragedy, with the result that the baby grows up prone to self nity and to expect nity from the result that the baby grows up prone to self pity and to expect pity from others. Children have a strong sense of the dramatic. They love to find themselves the central figure, with mother, father, grandmother, and the other children all admiring or bewailing. Unconsciously they will magnify an unimportant hurt in order to attract to themselves the attention they crave. To teach a child to laugh at disaster is one of the best lessons he can learn. ons he can learn.

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in a short time.

Mary Grenier, Brighton, Ont.—
"Iam more than pleased wir
Doll. It is a perfect beauty. E
one thinks it is a sweet dolle."

L'zzle Sproat, Newdale, Man,
—"I received my beautiful Dolls a fine premium and

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He Has No Time. Little Mary was discussing the great ereafter with her mamma, when the following ensued:

"Mamma, will you go to heaven vhen you die?" "Yes; I hope so, child." "Well I hope I'll go too, because you'll be so lonesome."

ou'll be so lonesome."
"Oh, yes; and I hope your papa will go too."
"Oh, no; papa cant go he can't leave

This anedote may be commended to those men who are too busy to become acquainted with their own families and who fail to have any interest in the higher things of life.

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SEPTEMB CHATS WIT

Determination

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CHATS WITH YOUNG MEN.

Determination counts for more than Determination counts for more than anything else in character-building, as it does in other forms of effort. Every temptation to desist, to let things go, to let well enough alone," unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as pose to have a perfect character, as a helmsman holds to his course along a rocky coast. There is danger in every deviation.—Success.

Vim Makes or Clears a Way. There is nothing else, to-day, besides honesty, that is in such sharp demand honesty, that is in such sharp demand as vim. Every employer is looking for it, everybody believes in it, and the man who has it usually makes his mark. The world steps aside for him; he out-strips men of far greater ability, who are lacking in this essential.

are lacking in this essential.

Resolutions, however good, are powerless without the energy to exepowerless without the energy to exe-cute them. Vim clears the track, People get out of the way for it. They will not make a passage for the man who wishes to get on, who desires to be somebody, but who is afraid to go ahead; but they believe in the man of quick, determined action, and instinct-ively give way to let him pass on his ively give way to let him pass on his -Success.

way.—Success.

An Earnest Purpose

One of the commonest excuses for the lack of self-culture and attention to other duties is the lack of time. Hundreds of men, young and old, cheat themselves with the notion that they would do this or that desirable thing if they "only had time." But the truth generally is that the busiest of them could find leisure for an extra thing by utilizing odd minutes of time, and properly arranging their regular employ-

The truth is that an earnest purpose finds time or makes it. It seizes on spare moments and turns larger frag. ments of leisure to golden account. How many men are there in the busiest classes who do not waste daily in bed, in loitering, or in idle talk fifteen or Yet even this petty twenty minutes? Yet even this petty fraction of time, if devoted steadily to self-improvement, would make an ignorant man wise in a few years, or, spent in works of benevolence, would make a life fruitful in good deeds. Even ten minutes a day spent in thoughtful study would be felt at the year's end. A continual dropping year's end.

Newcars away a stone; a continual deposit of animalcules builds up a continent. The most colossal buildings are reared by laying one brick or stone at a time on others. Choose something, therefore, that you would like to know or to do, go at it for a few minutes in the morning or a few minutes at night, keep at it, and soon you will have achieved your purpose. Time will come to you to do what you want to do, for here, as in other cases, where there's a will, there's a way.

Representative People should Master this Problem.

Teachers must have tact to manage little wilful souls that are under their care, and often the parents of these little ones as well. Education and book learning are often of slight value as compared with tact in meet-ing the daily difficulties of the schools.

Salesmen who should go out on the road without tact would sell few goods. Merchants who do not use tact with customers lose more than they win. Banking requires as much tact as capi-The insurance business is built up act. A lawyer, both in dealing by tact. with clients, and in presenting his cases in court, is a failure without tact. No one has more use for tact than a doctor in dealing with his patients. In the relations of employer and em-ployee, there is a constant call for A little tactful management may avert costly strikes. Tact wins pro-motion, without regard to ability, in

Care in Choosing Friends. Care in Choosing Friends.

No thoughtful person who has lived to mid-life can ever fail to note the effect upon the character and career of young men by those whom they choose as their early companions, Many young men by those whom they young men of large promise, of good abilities, of earnest aspirations, of generous impulses, have been turned aside from their career, their ardor quenched their career, their ardor quenched their aspirations shorn of wings, their impulses chilled to death, by those whom they chose to make their companions and friends. On the other hand, many young men of plain and ordinary gifts, of common earnestness. dinary gifts, of common earnestness, have been led to higher excellence, to nave been led to higher excellence, to nobler manliness, to success of the truest kind by others whom they chose as there friends. Young men should know that the whole matter of their success or failure in life, the making of something worthy out of themselves, or the wrecking of all, depends far more than they can know or dream upon those they choose in early life as their

companions.

Every life has its purpose and consequent duties. That this is not always made manifest in its course only argues made manifest in its course only argues the blindness and recreancy of the one who is content to exist and not live in the best sense of the term. Not a plant that springs from the bosom of the earth but fulfills some part in the design of creation: and since the rule applies to the most insignificant items in the divine plan, what reason or exin the divine plan, what reason or ex-

in the divine plan, what reason or excuse can man have to evade the universal responsibility?

To merely exist and not to live; it is
to caricature and belittle the name of
living. To live is to be an active force
in the world's destiny, and whether one
be a great or an humble factor in what
his time accomplishes, a factor he must
be to fulfill the nurpose of his being.

be to fulfill the purpose of his being.

All, indeed, are not endowed with equal faculties; all cannot be flaming lights of honor upon the world's highway, but all can, within the limitations way, but all can, within the limitations of the Creator has imposed, contribute to its illumining. The tallow dip performs its allotted part as fully as does the lighthouse; either one could not be substituted for the other, and if the headland beacon attracts more attentions. headland beacon attracts more attention than does the feeble taper, it but fulfills its mission, which the other does

All cannot be beacons, all need not be humble tapers, but whether fitted

for one service or the other, there is a part to be performed by each life, and the fact of real living or merely dally-ing out an existence is determined by the performance. He only truly lives whose life means something accomplished and something in process of accomplishment. The life of the humblest blade of grass growing upon the hillside is nobler, in comparison, than the man who passes his time to no purpose.

Nice Manners And Good Sense. When a young man first goes out into the great world and is thrown among other men of all characters, habits and professions—especially if he is away from home and has had little training in social intercouse—he is apt to many blunders if he be at all for-

He should lay down certain principles for his own guidance, so as to be benefitted by these meetings with other men, so as to establish a reputation for nice manners and good sense, and so as to participate in no evil by any of the ways in which that may

1 Deference to superiors. First of all, the well-bred young man will be respectful toward age, superior wis-dom and high station. The failure to show this reverence is due to a false notion of one's own importance. Real worth is modest and is quite ready to recognize the just claims of others to their fullest extent. The conceited thrust themselves forward and occupy the places of better men, often to their own confusion when they are called

2. Slowness to express opinions. When a young man is in a company largely composed of his elders, it is a mistake for him to act as if he 'knew it Even if he be a college graduate all.' Even if he be a college graduate and his acquaintances be poorly educated, they know mere than he does of the wisdom that is garnered in the great university of life. When he is talkative, positive and dogmatic among them, a quiet smile often rests upon their lips. They pity his presumptuous-ness. They know that the day will come, if he has any common sense at all, when he will regret his confident assertion. To listen to others, to think, to compare, to learn, these will occupy his attention. He may help the talk along in a quiet, pleasant way, especially if we have any special information on the subject in question or if his yiews be asked. But it is not well for him to take the centre of the stage and

monopolize it. Avoid detraction. Very often in the company of men the absent are spoken of disparagingly. Besides the spoken of disparagingly. Besides the sinfulness of this proceeding, it is against good breeding. Do not discuss the failings of others. Say nothing, as a rule, behind a man's back that you would not say to his face. Unless charity require you to make a man's short-comings known, so as to prevent him from doing further injury, give him the charity of silence. Make a practice of finding out the good qualities of your acquaintances and get the reputation of always speaking kindly of the tion of always speaking kindly of the

absent. 4. Have tact. Fine manners are the finest of the fine arts, and they are based on a desire to please. Be amiable, courteous, sweet-tempered and unselfish. You will have your reward in the affection of your friends.—Catholic

OUR BOYS AND GIRLS.

THE LACE VEIL.

CONTINUED FROM LAST WEEK.

"Stop here, and welcome, child," she said; 'but as to the payment don't she said; 'but as to the payment date trouble me. It will be time enough to think of that when you're a rich man, as we'll see you, perhaps, one of these days.' Jim, as usual, seconded his wife; and James Wilson, beneath their humble, hospitable roof, enjoyed such a payment of peaceful slumber as had not given to peaceful slumber as had not contained to the same payment of the will be the same payment of the same payment o

humble, hospitable roof, enjoyed such a night of peaceful slumber as had not for a long time fallen to his lot.

"The next morning, after taking leave of the Cotters, he went, at the appointed hour to Mr. Mason; and having received his commission and instructions from the foreman, he set out on his travels. That day he walked several miles into the country, and offered his wares at every respectable house he passed. He was tolerably successful in disposing of respectable house he passed. He was tolerably successful in disposing of them, having sold one pound's worth before night, which of course entitled him to receive two shillings from his employer. He slept at a humble village inn, and the next morning resumed his travels. This manner of life continued for about two months, and Mr. Mason expressed himself much pleased with his zeal and panetuality. One morning, at the end of that time,

One morning, at the end of that time, James set out with a more valuable cargo than had hitherto intrusted to him, comprising several richly wrought veils and collars. When about ten miles from the city, he came to a large house situated in a handsome park. nouse situated in a handsome park. James rang at the gate, and having requested permission to show his goods to the ladies was admitted into the hall. Presently an elderly lady and a place at leading right should be sufficient to the hall. pleasant looking girl about his own age pleasant looking girl about his own age came in, and began to examine the delicate fabrics in his pack. Observing that he looked tired, the lady, whose name was Mrs. Stevens, ordered him some refreshment; and then, having selected two or three articles, of having selected two or three articles, of which the price amounted to a pound, she said to her daughter, 'Mary, go to the upper drawer in my cabinet; yon will find a pound-note in it, which you can give to this boy.' The young ladp ran up stairs, and quickly returned with a folded note, which she handed to James, and then hasted with her mother into the drawing-room to her mother into the drawing-room to receive some visitors who had just

Having tied up his lace, James walked away; and after he had gone several miles without meeting any customers, he sat down under a shady tree in order to rest and arrange the contents of his peak. He also took out the tents of his pack. He also took out the money he had received; and on opening the note which Miss Stevens had given tents of his pack. He also took out the money he had received; and on opening the note which Miss Stevens had given him, what was his surprise to see that it was a five-pound note!

"It was now late, and James felt so" How curious! cried Mary. 'How curious!' cried

much fatigued that he resolved to rest for the night at a small wayside inn which was at hand, and early in the morning to retrace his steps, and acquaint the lady with the mistake she had made. Accordingly, after a good night's rest, he set out for the dwelling of Mrs. Stevens; but on arriving there of Mrs. Stevens; but on arriving there the servant told him that the ladies had left home early that morning on their way to England, whence they were not expected to return for some weeks. James thought it better to say nothing to the servant about the mistake in the note until he could see the rightful but the last time he owner; he therefore merely said that when Mrs. Stevens returned he would his eyes as he walk when Mrs. Stevens returned he would call again, and he then set out on his way to Limerick. He had a little private pocket in the lining of his waistcoat, which his kind friend, Mrs. Cotter, had made for him, saying, 'Now, James, there's a place for you to keep your little trifle of money in, and where no one can see it.' Into this receptacle James had, a few days since, placed fifteen shillings, the fruits own industry and savings; and into it he now put the five pounds, there to remain until the return of Mrs.

"On arriving at the manufactory, he proceeded, as usual to give the head clerk an account of his sales, and re-turn the articles not disposed of. Just as he was about to mention the circum-

as he was about to mention the circumstance of the five-pound note, the clerk said, 'I don't see any account of the five-pound veil here.'
"I did not succeed in selling it,' replied James; : people thought it too dear. Is it not folded among the collars?'

"As he spoke, the cierk was eyeing him keenly, and suddenly taking him by the arm, said, 'What makes your waistcoat project so at the side?'
"Some shillings of my own,' said the

tween the loss of the concealed in your waistcoat.' So saying, he caught the boy roughly by the collar, and led

the boy roughly by the collar, and led him into the presence of his employer.

"The clerk's tale was soon told, and so was poor James'; but the latter seemed so improbable, that Mr. Mason did not hesitate to discharge the boy telling him he might consider himself your fortunate in not being ledged in very fortunate in not being lodged in

"Oh, sir,' said James, 'when Mrs. Stevens returns she can prove my innocence about the money: as to the veil, I must have left it on the grass,

weil, I must have left it on the grass, when I was so confused at discovering the note; but I would gladly work day and night to make it up to you.

"Well,' said Mr. Mason, 'I shall be very glad if you are ever able to prove yourself innocent; but in the meantime, I must forbid your approaching my warehouse."
"With a bursting heart, poor James

withdrew, and poured out his sorrows into the sympathizing ear of good Mrs.

vexes me that he should think me so base and ungrateful.'

"Never put yourself about; he'll find out the truth of it, never fear, one of those days, when that fine lady that gave you the note comes home. But until he does, and afterwards, you're kindly welcome here; and here's my husband coming in to tell you the land of the same whether Carlo's talent for find-husband coming in to tell you the land of the same was and corrying handberehiefe and husband coming in to tell you the

" Jim, indeed, failed not to confirm his kind wife's invitation; and for some time James continued to reside with time James continued to reside with them, trying by every means in his power to earn a few pence, in order to lighten the burthen of his maintenance. Yet the boy's health and spirits sunk so rapidly, that Mrs. Cotter would sometimes say to her husband in a low mournful tone, 'The shadow of the grave is dark over that lad's head. How distressed I am to see him!'
"Two months after the events I have related, a happy party were assembled

related, a happy party were assembled at the breakfast-table in Mrs. Stevens' mansion. That lady herself was busy making tea, while her daughter Mary was engaged in an amiable conversation with an elder brother who had returned with them from England on the previous evening. Her younger brother had also come home for the summer vacation; and notwithstanding their late arrival the day before, he was up and out at daybreak, visiting, in company with his faithful dog Cora, the woods and fields, the rabbit burrows and hare forms, so well remembered and dearly loved by both.

"At the sound of the breakfast bell, "At the sound of the breakfast bell, Master Harry came bounding through the open window, followed, nothing loath, by his canine attendant; for whose unlawful entree the young gentleman thought it necessary to make some apology, saying, as he kissed his mother, 'Don't say a word to Cora, mamma; she's the cleverest dog in the whole world. Just look what she found to-day while she was poking among the furze bushes on the common four miles furze bushes on the common four miles off, and brought me so daintily in her mouth. So saying he displayed a very

could such a thing have found its way could such a thing have found its way into a furze brake? But, mamma, do you know it reminds me of the boy to whom I so carelessly gave a five-pound note the day before we left home. If

he had not been very dishonest, I think he would have returned it.

"Before Mrs. Stevens could reply, the old butler, who had just come into the room, said, 'If you please, miss, that lace boy was here several times while you were away, to ask when you were expected home; he wouldn't tell me why he was so anxious to see you but the last time he was here he looked very miserable, and I saw him wiping his eyes as he walked away from the

door. Well, said Mrs. Stevens, when I drive into Limerick to-day, I shall not fail to make inquiries about him; and, Mary, I will take this veil; it may have belonged to him.'
"'And here, Cora,' said Harry, 'you

have earned a good piece of bread and butter at all events, my doggie.'

"About 2 o'clock in the afternoon, Mrs. Stevens' carriage stopped at the gate of Mr. Mason's manufactory, and that lady and her daughter getting out, requested an interview with the pro-prietor. It would make my story too long were I to relate all that passed; until Mr. Mason, rising from his chair, said with much emotion, 'I feel more grateful to you, madam, than I can express, for giving me the opportunity of

stance of the five-pound note, the clerk said, 'I don't see any account of the five-pound veil here.'

"I did not succeed in selling it,' replied James; : people thought it too dear. Is it not folded among the collars?"

"I don't see it,' said the clerk. And after an anxious search on the part of James, it was evident that the veil was not forthcoming.

"You had better confess at once what you have done with it,' said the clerk severely."

"James stood confounded. 'I surely it, you were gone away.'

"I don't see any account of the press, for giving me the opportunity of repairing a grievous injustice which I committed towards an honest and desommitted towards an honest and elements and private to the pairing a grievous injustice which I committed towards an honest and elements and honest and honest

what you have done with it, said the clerk severely.

"James stood confounded. 'I surely had it at Mr. Steven's house,' he said.
'I remember showing it to the ladies; but then'—a sudden light broke upon his mind—'Oh!' cried he, 'I must have left it on the grass under the tree where I was folding all the things, and
"As he spoke, the clerk was eyeing him keenly, and suddenly taking him by the arm, said, 'What makes your by the arm, said, 'What makes your by the arm, said, 'What makes your by the worker' wet he

you.'
"James thanked his master; yet he "Some shillings of my own,' said the boy; but he blushed and hesitated.
"A private pocket, eh? said the clerk. Putting in his flager, he drew forth not only the fifteen shillings, but the five-pound note.
"Ah,' said the man, 'this throws some light on the business. Come, my fine fellow, let us see whether Mr. Mason can't find some connection between the loss of the veil and the finding of a five-pound note concealed in

lace. Would you like to receive an education which would fit you for some

honorable profession?

"It is needless to record James's answer. The fondest wish of his heart answer. The folders wish of a second likely to be realized; and when, through the lady's benevolence, aided by a liberal donation from Mr. Mason, he was placed at a good school, no exertion on his part was wanting to profit short time he was fitted to enter college, and while there, he managed nearly to support himself by teaching junior students.

"During the vacation he was a wel-

come guest at the house of Mrs. Stevens; and when fairly launched on the world in the character of an aspiring young barrister, his visits to the neighborhood of Limerick continued to

be neither few nor far between. be neither few nor far between.

"When, in some years, by the blessing of God on his exertions, he had realized a competence, the first use he made of it was to establish Jim and Mrs. Cotter in a small freehold farm, which he purchased for them. While arranging this matter, he had many neart about this business; I know you're as innocent as the babe unborn. Bad luck to the man who accused you of theft.'
"' Don't speak hardly of Mr. Mason,' said James; 'he's only mistaken; it said James; 'he's only mistaken; it most magnificent veil which that gentlement out of the said many arranging this matter, he had many long and apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said many arranging this matter, he had many long and apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said of the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which something the said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which was a said apparently interesting conversions with his former master, and now kind friend, Mr. Mason, which was a said apparently interesting conversions with his former master, and now kind friend, and which was a said apparently interesting conversions with h vexes me that he should think me so man's establishment could supply being

heart.

"And now, Robert, go and ask mamma whether Carlo's talent for finding and carrying handherchiefs and gloves can by any chance be a hereditary gift derived from his grandmother

Cora?

"And you, Alice, may inquire why it is that she prizes her old torn veil far more highly than the magnificent wedding present of our friend Mr. Mason?

"Ah, I now see the whole story," said Alice. "You, papa, were once James the lace boy, and mamma was

James the lace boy, and mamma was Mary Stevens—how curious!"
"'Quite right, Alice: your father has been telling his own history—a history of truth and honesty overcoming mis-

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Do not be surprised, but above all things do not be dispirited, if God leaves you a long time praying for one favor. He is trying your confidence by your perseverance. If you do not peryour perseverance. If you do not persevere you are not confident, and if you are not confident you are doubting His are not consident you are doubting His word, and you do not deserve to be heard by Him. Urge your petitions with confidence, and persevere in urging them. Reminding your God that in praying your are doing what He bid you do, and that you will not leave Him until He blesses you. until He blesses you.

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To a reporter of the Advocate Mrs.
Mc Avoy said: "Some years ago I
was taken with a slight itching under
one of my arms. I gave it little attention at first thinking it would pass
away, but in this I was mistaken for as time went on it became worse and soon developed into an aggravated case of eczema, causing a great deal of pain, irritation and suffering. In fact I was compelled to endure tortures. I consulted a doctor and took his medicine for several months, but the trouble did not leave, neither did it get any better. In fact it took a turn for the worse and developed into scrofula. As the doctor's medicine did not help me I tried several advertised medicines, but with no better results. Finally a lady triend strongly urged me to try Dr. Williams' Pink Pills. The effect was almost magical. In a few weeks there was a decided change for the better, and as time went on the trouble gradu-ally left and to-day I am entirely free

that others may benefit as I have done. There is absolutely no disease due to There is absolutely no disease due to poor blood—and most diseases are due to this trouble—that Dr. Williams' Pink Pills will not cure. You can get these pills from any druggist or they will be sent post paid at 50c a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont. Remember that substitutes cannot possibly cure. cannot possibly cure.

from it. I owe my complete recovery
-if not my life—to Dr. Williams' Pink

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IT LAYS A STILLING HAND ON PAIN.—For pains in the joints and limbs and for rhoumatic pains, neuralgia and limbsgo, Dr. Thomas' Eelectric Oil swithout a per. Well rubb d in, the skin absorbs it and it quickly and permanently relieves the affected part. I swine lies in its magic property of removing pain from the body and for that good quality to is prized.

For Invlammation of the Eves.—Among the many good quality with many good quality with Permeice's Vegetable Pills possess, besides regulating the digestive organs is their efficacy in reducing inflammation of the eyes. I has called forth many letters of recommendation for the season were afflicted with this complaint and nearly centres and the blood in a surprisingly active way, and the result is almost immediately seen.

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OUR FORMOSA LETTER.

OUR FORMOSA LETTER.

Sept. 11th, 19'3.

Mr. Editor—The Harvest Festival announced in my last, came off very successfully. The attendance, notwithstanding the threatening state of the weather in the morning, was large, the programme was varied and entertaining, the music of a high order and the refreshment tables freighted with all the delicacies of the season, would have done credit to any first class hotel in the country.

At 90'clock the chime in the church steeple snounced the hour for divine service, and a few minutes after a Solema High Mass of thanksgiving began. Rev. Father Maddigan was celebrant. Rev. Father Gehl, deacon, Mr. You Mack of Detroit, subdeacon. Mr. Arnold setted as master of ceremonies. The Rev. Fathers present at the festival were: Fathers Lebmann of Mildmay, Corcoran of Teeswater. Zettler of Chepstow. Wey of Carlsruhe, and Brohman of Deemerton. Several who had received invitations were unavoidably absent. Immediately after Mass Rev. Father Lehmann ascended the pulpit, and gave an dirable discourse in German, suitable to the occasion. The preacher is possessed of a good voice, is logical in manner, clear in detail, and elegant in expression. We for assured this timely remarks were not lost on the limense throng that listened with rap' attention.

When the preacher ended the chelibures forth in telling effect in the Grosser Geth," the German hymn of praise and thanksgiving, which continued whilst the crocession was being formed at the church. This accomplished the immense throng took up its schoolhouse-which by the way, are most eleganity decorated with a sprightly quitire, holding banners in their hands, under the direction of their respective teachers, and statiotic airs in a very creditable manner. Arrived at the grounds they were formed into an artistic grounping, with face towards the arriving visitors, and congregation who made up the rear of the procession, and sang unto them a song of welcome.

These preliminaries over, Rev. Father Gehl, the devoted pastor of Formesa and z-alous.

The tuneral of the band, nativoite story in the control in the an extitute grouping they were formed into an existing grouping they were formed in the an existing grouping and the man as sort of well compared to the stately chunch. St. Mary of the formed the design for the proper proper to the stately chunch. St. Mary of the formed the control of the stately chunch. St. Mary of the formed the control of the stately chunch. St. Mary of the formed the control of the stately chunch. St. Mary of the formed the control of the stately chunch. St. Mary of the formed the control of the stately chunch and well chosen language in day the Rev. Father Maddign. This r. v. general challenges and the state of the stately chunch and the state of the state of

MARRIAGE.

O MEARA BURNS.

At St Mary's church, London Ont, on Wednesday, Sept. 16, Mr. M. J. O'Meara of Stockton, Californis, was united in the holy bands of marimony to Miss Mary Burns, only daughter of the late John Burns of this city. The Nupial Mass was celebrated by Rev. Father McK. on. Owing to the comparatively recent ceath of the bride's father only immediate relatives were in attendance. The bridesmaid was Miss Stella McIntyre, The professional was very popular in church and social circles in our Forest City, will be very much missed from our midet, and carries with her to her new home in the Golden State the very best wishes of her many friends for her own happiness and that of her amiable husband.

McDONALD-HARGOURT. O'MEARA BURNS.

McDonald-Harcourt.

McDonald-Harcourt.

At Arthur, on Wednesday morning. Sept. the first, by the Rev. J. P. Doberty, William Duncan McDonald, seen of Mr. Wm. McDonald, Postmaster of North Bay, Ont., was united in the holy bonds of matrimony to Elizabeth Maude, third daughter of Mr. Thomas Harcourt, Mr. and Mrs. McDorald left on an *xtended trip through the Thousand Islands to Montreal and will make their future home in North Bay.

OBITUARY.

MR. HUGH MCLEAN, H. M. C., LONDON, ONT.

"In the midst of life we are in death" was never more sadly real zed than on Monday morning last when the local papers announced the death, at Harper Heepital. Detroit, of one of London's most popular and public-spirited citizens, in the person of Mr. Hugh McLean for Hugh McLean, then in the enjoyment of good health, went to Lapeer, Mich., to visit his sister, Mrs. McDouvail. Preparatory to returning home he was attacked with appendicities, and was taken to Harper's hospiral, Detroit, for treatment, Cheering news was sent from day to day to the loving family circle; until on Sunday afternoon Mrs. McLean received the startling announcement that her husband s condition had assumed a critical state. Accompanied by Mr. M. Lean's brother she immediately starfed for Detroit, but unfortunately arrived too late, her husband having expired only a short time previously. The operation which was deemed necessary brought only temporary relief, and death rook place on Sunday evening at 845, the feast of the Seven Dolors of Our Lady.

Mr. McLean was in the forty-fifth year of his age, being the second son of the late John-McLean of the Free Press staff, London. He was prominently identified with the Society of St. Vincent de Paul of the Cathedral parisb, being one of its most active workers amongst the poor and lowly. He er joyed the confidence and esteem of his associates, and was highly respected by all classes for his cheery presence and nobility of mind and heart.

Besides the second our heartfelt sympathy.

May his soul rest in peace! MR. HUGH MCLEAN, H. M. C. LONDON, ONT.

May his soul rest in peace!

May his soul rest in Deace!

May his soul rest in Deace!

Mrs. Antoine Valentin, Windsor.

The funeral of the late Mrs. Antoine Valentin, one of the cldest and most respected former citizens of Windsor, took place on Monday.

Sept 7th, from the residence of the daughter.

Mrs. George H. Kirchner, 35 Cadilac venue, Detroit. 10 St. Alphonsus church.

Solemn Mass of Requiem was celebrated for the repose of her soul, at 9 o'clock, the harish priest. Rev. J. E. Edw. Meunier, being the celebrant. Rev. P. L. Heure.

P. P. Brocce, and Rev. Jno. P. Brennan, P. P. P. Corunna, who had seen and the deacon and sub-deacon, respectively. Rev. M. J. Ferguson, C. S. B. Rev. B. Beaudoin Rev. J. B. Collios, C. S. B., Rev. D. Downon Mrs. Valentin from their childhood acted as deacon and sub-deacon, respectively. Rev. M. J. Ferguson, C. S. B. Rev. B. Beaudoin Rev. J. B. Collios, C. S. B., Rev. D. Downor of the family from Windsor and Detroit being in attendance, Interment took place in St. Alphonsus cemetery, Windsor, beside her fabric, the late Dominic Wagner. Rev. Father bowney porformed the services at the erv.

St. Alphonsus Church, Vidaor, where the funeral service tock place was built by Mrs. Valentin's prother, the late Very Rev. D. and Wagner, and it was in this church that her son, Rev. Theo, Vilrain, was ordained and celebrated his first Mass.

Besides her bereaved use and with leaves two sons and one daughter—Rev. Theo, Valentin, former parish priest of Varich but who has been all lear; Alphonse D. Valentin, Vilrain, was born an Harange, Lorraine, on 3th May, 1839, When a Jung girl she came to this country and resided with her brother, the late lamented Very Rev. Dean Wagner during his incumbency of the parishes of Windsor, acting a she was married on Sept. 10, 1867, to Mr. Antoine Valentin, and resided in Saginaw, Mich. or some time, moving, afterwards with her husband, to Detroits and Windsor, reviged her final education in the old Academy of the Sacred Heart London (now Mount Hope), and the surface of the sarried on S MRS. ANTOINE VALENTIN, WINDSOR.

E. CAMPION, ESQ. K. C., GODERICH, ONT.

Goderich Star, August 28.

It was with surprise and sincere regret that our citizens heard on Monday morning that the illness from which Mr. E. Campion, our well known barrister, was suffering had terminated fatally at \$1. Joseph's hospital, London, whither he had gone the previous Thursday, as stated in The Star-of last week. All Monday the almost suaden death was sorrowfully discussed, and when the evening train from London came in with the remains the station platform was crowded with friends and acquaintances. The casket was taken to deceased's late residence, Nolson street, and from thence on Tucsday morning to \$5. Peter s church, where Mass for the dead we's ceee brated, the cfficiating priests being the Fathers West and Noonan. The pull beavers were Judges B. L. Doyle and Gried, Mr. Sherill Reynolds. Surroga, Clake D. Mc. Bonid, action of the service the continuous surface of the plants. Sherill Reynolds. Surroga, Clake D. Mc. Bonid, action of the service the remains were conveyed to the R. C. cemetery, collaboration of the service the remains were conveyed to the R. C. cemetery, collaboration, and have just the day of interment being sooner than the surprised of the R. C. cemetery, who intended to be present, were prevented. At the conclusion of the service the remains were conveyed to the R. C. cemetery, collaboration, and placed beside those of his family winded the surface of the surface

Mrs. Mary A. Morgan, Dundalk.

Mrs. Mary Ann Morgan, frelict of the late William Morgan died at her home in Dundalk. On Sunday morning last, at the ripe old age of seventy-six years. She had been in poor heslith for some time and the end was not unexpected. The deceased was born in the County Tipp-rary, Ireland where she was married to Mr. Morgan. They came to Canada in 1858 and settled in Owen Sound, where Mr. Morgan died on Feb. 18th, 1882. In May

of that year she came to Dunda'k, and has since resided here. The funeral took place on Tuesday at 11:30 a. m. to St. John's Church, where Mass was celebrated, and then by train to the Irish Block cemetery. Owen Sound. The pall-bearers were Messts Perrie and James Phelan, Philip and James Murphy, John Con, nor and William Deverell. One son. Mr. J. D. Morgan of Dundaik and four daughters. Mrs. John Connor of Buffalo, N. Y., Mrs. J. B. Exan of Ceylon and Misses Mary A. and Josie who have resided with their mother, survive her. We extend our sympathy to the bereaved friends in their trying hour. Those from a distance who attended the funeral were Mr. ard Mrs. Jas. McDevitt of Caledon, Mrs. James and Miss. Alice Connor of Mouri Forest, Mr. and Mrs. James Kelly and Frank McEnnay of Cataract.—Dundaik Herald, Sept. 17, 1903.

May she rest in peace!

THE SIEGE OF QUEBEC, 13TH SEPTEMBER 1759.

The following despatch came to the Evening Journal, dated Quebec, September 7. The workmen excavating along the Tache road leading from Grande Alies to the Ross R its Factory, have come across a number of human skeletons and a large variety of cannister shot, canon balls, etc. relies of the siege of Quebec, This brief despatch suggested to Dr. J. K. Foran the following description of that memorable event:

Calm is the night! On Levis' height
The haloed moon is gleaming;
In airy flight the signals bright
Along the sky are streaming;
In camp beside St. Charles' tide,
Brave Montcalm's men are sleeping.
The picket's tread—the stars o'er head,
From deepmost shades are peeping.

From deepmost small street from Levis' shore the stealthy oar. With silent stroke, they're plying; Along the helghts the beacon lights In pitful blaze are dying; The armed band in silence land, They stay a moment's breathing; They stay a moment's breathing; The mountain's brow they're climbir Their flags with glories wreathing.

"Tis morning bright! O'er Levis' height
The gorgoons am is beaming,
Abow the crag the olden flag
I'll lily folds is etreaming,
Fin dark repose the orb arose,
He crimson p ide displaying:
The brezes found an army grand
On Abr'hams plains arraying.

An hour is o'er! The cannon's roar
Has broke the soldier's slumber,
The English host, at duty's post,
Twelve thousand heroes number,
Down in the glen the Montcaim men
Have heard the muskels rattle—
Each warning loud, each crumpet proud,
Proclaims the day of battle.

In phalanx strong they rush along
To join their fe llows darger:
The nills resound with bucke sound
Of Frenchmen and of stranger,
Oh, nation's fault! Without a halt,
The Montcalm men appearing—
Scarce draw a breath—but rush to death
Hark those warriors cheering.

As mountain hoar, or craggy shore,
With ocean's spray is blending—
As stately pine, the English line
Before the blast is bending.
They pause a space—advance a pace—
From rolling volumes under—
Fire! Charge and fire!" The words expire:
Loud peals the battle thunder.

The live day long saw armics strong
For glory's crown contending;
The smoky shrouds with heaven's clouds.
In darkness maze are blending.
The sabers clash—the muskets flash—
The war-horse neighs and prances—
'Till close of day in deadly fray,
The British host advances.

The glowing sun his course has run— The English bero lying U oon the field; beside his shield Immortal Wolfe is dying. In death's repose his eyelids close; Hark, to a warrier shouting! Exultanter; :-" They fly, they Oh, what a fearful routing!

On, what a state that the state of the state

The fleur de lys, no longer free, Is fanned by breize of heav'n: The British flag, above the crag, Was planted in the even. The day is done—the autumn sun, In flery bleze is sinking: Laurentine's brow is gorgeous now, With hundred beauties linking.

In lofty pride upon the side In lofty pride upon the side
Of Stedadoona frowning.
The city grand, and native land,
A monument is crowning.
It tells sublime, thro' waning time.
Of deeds of vanished glory,
How heroes fought, the works they wrought.
With blades in crimson gory.

Fraland's fame ! Oh. glorid Oh: Ergland's fame! Oh, glorious name And thou that France so cherish'd,—On marble bare are carved there—Their names and how they perish'd. Its summit high, against the sky—Like sentine! defending—Points from the sod to where with God, Their spirits now are blending.

Sons of land so great and grand,
Bethink you of the story
Now shedding bright its living light
On Stadacona heary.
Think of the day when in the fray.
A nation's hopes were blighted:

A nation's hopes were blighted:
And in the end these peoples blend.
In firmest bonds united.

House of Commons, Ottawa.

GRAND VESPERS AT ST. MARY'S CHURCH.

The full choir of forty voices rendered McDonogh's Musical Vespers in St. Mary's Church London, on last Sunday evening, the imposing editice being crowded to the doers. The choir, under the leadership of Mr. J. B. Leech, director, and Mrs. James P. Murray. crganist, acquitted themselves in a highly satisfactory manner, the magnificent Vespers cailing forth the best efforts of the various vocalists. The beautiful solo, "Los Rameaux" by Faure, and as arranged by Millard, was well rendered by Mr. Oyril Dwight Edwards, the cminent English vocalist. The other solicists asing with pleasing expression. The collection was a good one and will be utilized to purchase new music for the choir. GRAND VESPERS AT ST. MARY

FROM GRAVENBURST.

On Wednesday, September 2nd an interesting congregation assembled in St. Mary's church. Toronto, to witness the marriage of Mr. Daniel Cunningham of Gravenhurst, to Miss Rose Eurney of Toronto. The bridegroom was assisted by his brother, Mr. Edward Cunningham, and the b-ide, by her cousin, Miss Dayle, The Mr. Mary and the bride, by her cousin, Miss Dayle, The General McCann, who also celebrated the Mass and gave the nuptial benediction. During the Mass, the choir rendered several very more selections.

We wish Mr. and Mrs. Cunningham every

bride's residence.

We wish Mr. and Mrs. Cunningham every blessing.

The ladies of St. Paul's Church, Graven-hurst, are working vory earnestly for their bazaar, which is to be held about October 20 h. They expect to have a beautiful collection of taney work.

On Sunday, the parishioners of Graven-hurst, had the pleasure of a visit from the Rev. Father Wish, of Sain Michael's College, Toronto. Both at the Mesand Benediction of the Bress Sacrament the Rev. Father Welsh give streament the Rev. Father Welsh give streament the Rev. Father Welsh give streament the Rev. Father with the series of the Mesand Benediction of the Bress Sacrament the Rev. Father welsh give streament the Rev. Father wish give streament the Rev. Father wish Her with the Rev. Father with the stream of the mind of the mind the solicitude of Carist through His Church, for such developments. The discourse throughout dealt with the great importance of religious besides secular teach ings. He showed by reason that education of the mind only! is not an education in its complete sense.

plete sense. In the evening Solemn Vespers were sung,

with the Rev. Father Collins, parish priest, as ociebrant. Special music was rendered by the choir. The sermon was delivered by the Rev. Father Welsh, he taking for his text: I am what I am and His grace in me has not been made void. During the entire lecture, the congregation was held in rapt attention, by the ferce, cloquence and logical reasoning of the reverend preacher's treatment of his subject. As a spaker the Rev. Fa'her Welshranks among the forganest of the diocese of Toronto. He has great matural power, with a remarkable delivery that is emphatic and effective. His sermons will long be remembered by the people of Gravenhurst who listened to him.

MARKET REPORTS.

London, Sept. 24 —Grain, per cental—Wheat new, \$1.28 to \$1.30; do. old. per cental, \$1.28 to \$1.30; do. old. per cental, \$1.28 to \$1.30; os - new, per cental \$5 to \$8; do. old. per cental 95 to \$1; corn. \$1.40 to \$1 10; barley \$9 to 90; peas, \$1.00 to \$1.50, rye, 95 to \$1.00 backwheat. 300 to \$1.00. To \$7.75; pork, by the lb. 9 to 10e; beer, by the quarter; \$4.0 to \$6.00; yeal. \$6 to \$8; lamb, per pound, 10 to 11e.

to 10c; butter best crocks, 17 to 10c; butter) to 10c; boney, in comb, 11c, to 12c.

Toronto, Sept. 24.—Wheat — Deliveries are light and the market is firmer at 77 to 77c for No. 2 red and white, east or middle freights; local exporters quote 75c, outside; goose is nominal at 71 for No. 2 ceast; spring wheat; at 73c, for No. 1 and 72c, for No. 2; east; and anitobs wheat is steady at 97c, to 88 for No. 1 hard 97c for No. 1 northern and 94c for No. 2 northern Georgian Bay ports, and 6c more 2. 1.

Flour—With a good demand the market has siffened 10c, to 15c; buyers are bidding \$3.05 for cars of 90 per cent patents in buyers' bags east or middle freights; choice brands are held 15c to 20c higher; Manitoba flour is advanced to \$4.80 for cars of 9thugarian patents; \$4.50 for second patents, and \$4.40 for strong bakers, bags included, on the track Toronto. Millfeed is steady at \$17 to \$17.50 for cars of shorts, and \$13 for bran, in bulk east or middle freights Manitoba millfeed is steady at \$19 for cars of shorts, and \$17, for bran, sacks included, Toronto freights. Barley is steady at \$40 for No. 2, and \$1 for No. 3 vxtra, east or middle freights. Rye—The market is steady at 50c for No. 2, east of a for No. 3 vxtra, east or middle freights. Rye—The market is steady at 50c for No. 2, east 60c in car lots, on the track, Toronto. Oats are steady, No, 1 white quoted at 314c ond No. 2, at 30c cast; No. 2 white, new, are quoted at 29c high freights, north and weet, and 30c middle freights. For No. 2 ceast, 60c middle freights, onth and weet, and 50c middle freights, north and weet, and 50c middle freights. For No. 3 white, east or middle freights, north and weet, and 50c middle freights, north and weet, and 50c middle freights, north and weet, and 50c middle freights. Normal is steady at \$3.90 on the track. Toronto, and broken lots are quoted \$5c higher. Peas are steady at \$3.90 on the track. Toronto, and broken lots are quoted \$5c higher. Peas are steady at \$40 for No. 2 ceat 62c high freights, north and weet, and 50c mi

Live Stock Markets. EAST BUFFALO

EAST BUFFALO.

Receipts, 525 bead; market steady; prices unchanged. Veals — Receipts, 74 bead; 50c lower; 56 25 to \$8 50. Hogs — Receitte, \$650 to \$6 60; mixed, \$6 55 to \$6,55; Yorkers, \$6,550 to \$6,65; pigs, \$6,75 to \$6,50; roughs, \$5.10 to \$5,50; stags, \$4.25 to \$4.75; daries and grassers, \$6 10 \$64.5. Sheep and lambe-Receipts, 4 700 head; sheep firm, lambs, 10c \$1,75; ewes, \$3 60 to \$3.75; wethers, \$5 to \$4.75; asseptions, \$5.10 \$1.75; ewes, \$3 60 to \$3.75; wethers, \$5 to \$4.25; sheep, mixed, \$1.35 to \$4.

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VOLUME X

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