Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, NOVEMBER 10, 1900:

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London. Saturday. Nov 10, 1900.

FACTORS. We should remind our readers to rewho have departed this life. The best in harness. Had he been satisfied member in their prayers the priests way to show our gratitude is to pray for the repose of their souls.

THE LAST SOLEMN HOUR.

"O, but they say, the tongues of dying men Enforce attention like deep harmony."

If the thoughts of those about to pass into eternity could be recorded what an interesting volume it would make ! Here, with every energy enlisted in the service of the world, and at the exclusion betimes of all that is best and highest, the hereafter troubles us but little; but when the heart is beating out into stillness, the shams and conceits obscuring our mental vision fade away and we see things as they really are. We then understand why those heroic figures who long since peopled the deserts, walked hand in two-legged creature a man without it." hand with Mortification, Many of them had erred. Many also could claim the goodly possession of unsullied souls, but all were intent in preparing themselves for the greatest act of human life. The last hour was ever present to their minds, and when it came was hailed with joy. It was not merely the decomposition of a worn out machine-it was a change of life-a passing into the realms of light and love. Death had for them a beautiful side, and many could say, with St. Ambrose, that they had so lived that they had no sorrow for having lived, and that they did not fear death,

THE BURIAL OF THE DEAD.

of a good Master.

With regard to burial of the dead as practised in the Ages of Faith we cull some valuable information from the admirable pages of Digby. Acting on the advice of St. Augustine that the bodies of the faithful are not to be despised and cast out, since they were the organs and vessels used by the Holy Spirit, they took care to impress a becoming reverence upon the character of their funeral ceremonies.

The primitive Christians kept their dead exposed during three days, and watched over them in prayer during that time. Bearing them to the tomb Resurrection. And the same spirit music in the ears of Frenchmen, pervaded those ages when men lived may we expect a religious upheavalnear to the supernatural, and who, un the fall of Infidelity's strongholds and tormented by a desire of material ag. grandizement, had a true idea of living. Instead of pronouncing pane. gyrics over their dead

"The Mass was sung and prayers were said And solemn Requeum for the Dead. And bells tolled out their mighty peal For the departed spirit's weal."

Despite the fact that the first Christians made a wail for their dead it be came the custom in a very early age of the Church to suppress all public lamentations. A synod in the tenth century orders

That laies who observe funeral vigils uld do it with fear and trembling and erence. No one there should presume to adiabalic songs, or to dance, or to make should do it with fear and trembling and reverence. No one there should presume to sing diabolic songs, or to dance, or to make jests which the Pagans learned to practise from the devil. For who does not perceive that it is diabolic, not only alien from the Christian religion but even contrary to human nature, there to sing, rejoice, get drunk and be dissolved in laughter, laying aside all piety and affection. Therefore such insane joy and pestiferous singing must be altogether prohibited on the authority of God. But if any one desires to sing, let him sing 'Kyrie Eleison,' otherwise let him keep silence."

OUR YOUNG MEN.

We hear it occasionally stated that young men have fewer opportunities to day for advancement than those of a former generation. They have many reasons, such as changed social and commercial conditions, to support their contention, and come in the end to believe that it is just as well to take things easy-the easier the better. The young man, however, who faces life with that excuse for inaction-for not making the very best of himself, is a miserable coward. There is ever a place for the right man, and that, too, at the top, where there is always elbow room and fresh air.

We except governmental appointnents, which depend not so much upou ork or ability as upon a political

has had the courage to work and the courage to wait. And yet he began his career with every chance against GRATITUDE TO OUR BENE- him! He was ridiculed by the coterie that "resolutes and talks big and likes easy positions," but he kept on, determined to succeed or to go down with joining the army of croakers and blue ruin prophets he would be a nonentity to day instead of holding a responsible position.

And we say that any young man who decides upon concentrating his energies upon a pursuit, and holds to it despite weariness and difficulties, is bound to find a place, no matter how crowded life's walks may be. "The longer I live," says a writer, "the more I am certain that the great differ. eace between men-between the feeble and the powerful, the great and the insignificant -- is energy, invincible determination. That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a

A NOVEL SCHEME.

The London Free Press of Oct. 24 gives an account of a public meeting held in the Dundas Street Methodist Church in the interests of the McAll Mission. Mr. Wm. Bowman, the chairman, said in his introductory remarks that the "progress of Protestism in France was the arbiter of peace to the nations of the world." What that may mean we are, owing to lack of time, unable to discover. It probably contains a mine of wisdom, and some day when we have leisure and are well-braced mentally we inknowing that they were in the hands tend to delve for it. When the auditors recovered from the shock of the chairman's eloquent and mysterious utterances Dr. Rossitor of New York came forward and explained that the mission was for the purpose of regenerating France. Quite a large contract! But the doctor, who was in a singularly optimistic mood, declared the work was prospering, and that one of the means employed to bring the people to Carist was the singing of sweet Christian hymns. Before the advent of the mission the people had been accustomed to the chanting of choirs, but the hymn was unknown to them. It speaks volumes for the gullibility or ignorance of the Dundas street auditors when they permit a statement like they carried lighted tapers and sang that to pass unchallenged. Now, howhymns expressive of their hope of the ever, that the sweet hymn makes

> It is certainly a novel scheme-ingenious and worthy of being patented ! And it is so simple! With a good pair of lungs and a hymn well sugared one can work wonders in the mission field ! If a benighted denizen of France refuses to come to Christ one has merely to croon a sweet lullaby and he is forthwith regenerated. And if it has such a potent influence upon individuals who are presumably civilized what may we not hope from it when it is used upon those who are accustomed only to warwhoops and savage dissonances. It takes one's breath away to think of it.

a rush McAllwards?

Whilst complimenting the doctor on his admirable address we cannot refrain from exhorting him to give dear old London the benefit of his invention. It will take a lot of wind and sweetness to lift many Londoners to higher and better things, but they are, we imagine, entitled to first chance. At any rate he should sing into phonographs and have them distributed amongst the men and women who, so far as religion is concerned. are as ignorant as untutored barbari-

LABOR vs. CAPITAL.

ans.

The great strike is virtually at an end, and friends of labor are jubilant over the fact that the miners' demands have in a measure been acceded to. But after all it is but a truce between labor and capital. How long it may continue we are not prepared to say, but in the present industrial conditions there must inevitably be conflict between employer and employee. No legislation and no scheme, however

We know that some mighty capital. ists take a kindly interest in religious matters, and even, as in the case of Mr. Carnegie, devote their efforts to the toiler. But admitting all this, we say that the employer, who, as it often happens, grinds men down with excessive labor, and who locks upon the workman as a machine without mental or spiritual rights, has no practical conception of Christianity. Nay, more, they may be lauded for their philanthropy-for their libraries for those who have no time to read them-but they are, nevertheless, a menace to the stability of a country.

An oligarchy of wealth is a real and very evident danger to national prosperity. We are told, however, that no injustice is done the laborer when he agrees to work for even a starvation wage, and when the employer pays what was agreed upon he has done his part and is not called upon for anything further. This mode of reason ing, says Leo XIII. in the Encyclical on the Condition of Labor, is by no means convincing to a fair minded man. He points out that a man's labor is at once personal and necessary. In so far as it is personal it would be within his right to accept any rate of wages whatever. But the Pope says:

"This is a mere abstract supposition: the "This is a mere abstract supposition: the sonal attribute, but it is necessary, and this makes all the difference. The preservation of life is the bounden duty of each and all and to fail therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than by work and wages."

Admitting that workman and em ployer should freely agree as to wage the Pope says, again, that

"There is a dictate of nature more imperious and more ancient than any bargain between man and man that the remuneration must be enough to support the wage-earner in reasonable and frugal comfort."

When the workman is thus given a wage that will ensure immunity from starvation he can easily be induced to make an effort to better his condition. He will practice economy and his earnings can in time be invested in real estate. "The law should favor ownership, and its policy should be to induce as many of the people as possible to become owners." Pope Leo says that this, by causing property to be more equitably divided, would tend to bridge the gulf between vast wealth and deep poverty, to make labor give better results and to develop in the hearts of all classes a deep and abiding love for the country in which they were born.

THE MEMORY OF THE DEAD.

The world of non-Christian or of un-Christian thought has, within a few years, experienced something very like a revulsion of feeling on the immortality of the soul. Twenty years ago, or less, Christian teaching the life beyond the grave was smiled or sneered away as "unscientific." Sentimental and sanguine people ex-

pressed their satisfaction with the precarious prospect, implied in the words of the poet:

To live in hearts we leave behind Is not to die.

Still others, with George Eliot, vearned to

—join the choir invisible
Of those immortal dead who live again
In lives made better by their presence,

But all discarded the idea of personal immortality, of aught to fear or hope after the breath had left the body.

To day, Science is turning on its racks, and beginning respectfully to investigate certain things which are, it is obliged to admit, beyond natural solution. Men like Camille Flammarion believe that the immortality of the soul can be and will yet be scientifical-

ly demonstrated. Oatside of scientific circles a host of men and women who have never doubted the future life, but who refuse the only authentic testimony to it, vainly to reach their beloved dead through psychic mediums, clairvoyants and the like, only to upon themselves dissatisfied, baffled at he inconsequence and foolishness-to of the fraud-of the alsay nothing

leged revelations. But the Catholic Christian goes his way untroubled by these fashions in doubt or faith. He is as sure of his

though repented and forgiven sins little over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago Mother Digby neighbor, and perhaps some poor fellittle over a year ago M plausible, that is based on mere human divine gifts have our books in absocanada
plausible, that is based on mere human divine gifts have our books in absolute order when called upon to give Paris.

The Catholic Mccord. man who has made his way because he Christianity alone can supply the account of our stewardship, and no our negligence, however deeply we deplore it, it follows that most of those who die in God's favor have still be tween them and heaven a sojourn in that debtor's prison whence none can depart till the last farthing is paid.

This is the grave truth which the Church brings especially before us on All Souls' Day, and throughout the sad mouth of November, which is consecrated in a special way to the prayer-

ful memory of the dead. Every day, in the Apostles' Creed we proclaim our faith in the Communion of Saints. This faith we demonstrate on the one hand, when we seek the in tercession of the blessed in heaven on the other, when we pray for those who have saved their souls but are not yet sufficiently purified to be admitted to the Vision of God and the society of

We do not seek messages from the dead, as to the dupes of false beliefs. We seek rather to assure our dead of our unforgetting love for them, by the

to the suffering, helpless prisoners of the King, if we forget the prayers, and sacrifices, and almsdeeds that open for them a way into the place of refreshment, light and peace. - Boston Pilot.

NECESSITY OF RELIGION.

Buffalo Union and Times.

It is none other than Victor Hugo, the great French litterateur, who has written those soul uplifting thoughts on the necessity of religion. We comon the necessity of religion. We commend them to the meditation of those persons who foolishly fancy that they must ape unbelief in order to pass as men of profound minds. They there fore pose as agnostics, whose only cult is negation, believing nothing save what they can touch and see and taste. These are Hugo's words:

fore my eyes. I believe in it with all the strength of my convictions, and after many struggles and much study and experience, it is the supreme certainty of my reason, as it is the supreme consolation of my soul.

How these beautiful thoughts of the great master of French literature should sha ne the pretenders of whom we have spoken; who look down pity ing from their lofty intellectual theories upon all ministers of religion, and regard Christ's Church and His Revelation with sovereign contempt !

THE SACRED HEART ORDER

To Celebrate its Centennial this

different convents the most elaborate century mile stone in one of the finest place on the Feast of Our Lady's Presterrible apparition.

The one hundred and forty seven must be a press.

gister, without a word of explanation gister, without a word of explanation to the hostess, grasped the woman's to the hostess, grasped the woman's arm and said: "Come, let us get out found them prosperous in every way and that no less than 7,000 members of the order are alive to participate in the honor of the canonization of Rev.

Mother Barst, the Vanarable Found and wan Father. that the end of a century of work has arm and said: Mother Barat, the Venerable Found and when Father was about to de

THE POPE AS A WIT.

Humor of the Sublime Kind, it Never Wounds or Stings.

While his beautiful character places him first in the esteem of millions of hearts, nevertheless the present Pope owes a great deal of his popularity to talents not generally known—his firm hold on the world of arts, letters and society. Save that of the master paint ers, he has as many gifts as Leenardo da Vinci. Like him a fine mathematician, musician, art critic, oriental scholar, with a general culture deep and broad, he is one of the best of the living chess players. His knowledge of books, with all their strange and curious detail, reminds one of such human phenomena as Magliabecchi and Pic di Mirandela. Well he might make the world wonder, as did the children in Goldsmith's "Village," how one head could contain it all.

In society, from the earliest diarist's recollection, Leo XIII has been noted as a wit. It is said that he has the greatest power of repartee of any man prayers and good works done for their eternal repose. If while they were with us, we failed in love or duty to them, here is our chance of retrieval.

A mockery is the sombre crape, a to a first principle by students of more A mockery is the sombre crape, a to a first principle by students of men that one can understand why the wisest theologians are given to doubt the sanctity of any man who does not enjoy a Perhaps Emerson was not aware that he was uttering an old Catholic truth he said: "You need never despair of the salvation of any man who

Those who have lived near His Holi ness or who have associative ties with him know a volume of stories of his wit. It is said that he never lost the mastery of any situation — grotesque, painful, awkward or ridiculous. He has always enjoyed a reputation for this alone, and woe betide the unlucky wight who crossed conversational rapiers with the aim of putting him in

worse case. His humor is of the sublime kind it never wounds or stings. It raises a laugh, but always to lift the hearer to calm height not before known

tached to his waistcoat.
"The next time," the Pope said,
"The next time," I shall present his medals, but with the snuffloox at

him with a marble topped table is the only thing I can think of that he can't tie to his waistcoat."-Chicago Times Herald.

AN APPARITION!

Bigotry manifests itself in many ways, but seldom in so ridiculous a manner as that exhibited by a minister at Atlantic City a week or two ago. A weil-known hostelry, patronized in the main by Catholics, though its present The Order of the Sacred Heart is lessee is a Protestant, was the scene of about to celebrate the one hundredth this incident. A man clothed in the anniversary of its foundation. In the clerical garb affected by the ministry who eschew the Roman collar, and a preparations have begun for this im- companied by a woman and a child, portant occasion, which is to mark the applied to the hostess for accomoda tions. After examining a room and educational organizations in the Cath expressing satisfaction, he returned to The centenary will take the office to register, when he met a It was dinner entation, Nov. 21, and the ceremonies time, and from the dining room came which are to distinguish it will be most forth a man wearing a Roman collar and without a woman and a child. It The one hundred and forty seven must be a priest! The man at the ie

of his actual existence on the earth. He takesGod's word for his immortality: but he knows that it rests with himself to determine whether it be a happy or a sorrowful condition.

He knows that he goes into life everlasting personally accountable for the deeds of his mortal life. The consequences of unatoned for, even though repented and forgiven sins

Mother Barat, the Venerable Founding and when Father—was about to depart to celebrate Mass she asked him to prospect the anniversary double significance in the anniversary double significance in the anniversary double rest. The centenary is to have a part to celebrate Mass she asked him to prospect the canonization of the canonization of the completion in gress and will reach completion in the strength of the whole century the order the strength of the canonization of the canonization of the whole century the order the strength of the canonization of the back of the sample of the canonization of the cano

priest. The Protestant hostess, perhaps, would not believe this story had she merely heard it and not taken part in the juddent as described.—Pailadelphia Catholic Standard and Times.

SHAMELESS FICTION.

Of the ten most popular books in England during last May, one, and the only one not concerned with the South African war, was S R Crockett's novel "Joan of the Sword-Hand." It may show how much enlightenment and intelligence Great Britain has to spare and to spread. one place, for instance, it gives this scer.e in the Vatican Gardens between Pope Sixtus and Prince Conrad, described as a priest and a cardinal:

ribed as a priest and a cardinal:

The Pope turned half round in his seat and looked with a certain indulgent fondness upon the gay young men who were conducting a battle of flowers with the laughing girls beneath them. Two of them had laid hold of another by the legs and were holding him over the trellised flowers that he might kiss a girl whom her companions were elevating from below for a like purpose. As their young lips met the Pontiff slapped the purples silk on his thigh and laughed aloud.

"Ah, rascals, merry rascals!" (here he sighed, ("What it is to be young! Take an old man's advice, live while you are young. Yes, live and leave penance, for old age is sufficient penance in itself. (Tut—what aml saying? Let his pocket do penance!). Well, most of these young men are Cardinals (or will be, so soon as I can get the gold to set them up.") "These are Cardinals and priests?" queried Conrad, vastly astonished. The Holy Father nodded and took another sip. "And now you wish to marry? Well, I will revive back your hat. I will annul your orders—the usual payments being made to holy Church. "Good—good, my son, You are a true standard bearer of the holy Church. . . Good—good, my son You are a true standard bearer of the Church. I will throw in a perpetual indu gence—with blanks which you may fill up.

This new novel will furnish Mr. James Britten a good page or two additional to his admirable penny pamph-lets on "Protestant fiction."—Catholic Columbian.

THE CONVERSION MOVEMENT IN ENGLAND.

The conversion of England and America is attracting considerable at-It is manifesting all the

These are Hugo's words:

The more a man grows, the more be ought to believe. As he draws nearer to God, the better ought not be ecognize His existence, the first stabled, and then the terrotrial and material existence, we aggravate all his miseries by the terrible negation at its close. We add to the burdens of the unfortunate the unsupportable weight of a hopeless bereatter. God's laws of suffering despair. How do our finite miseries divided on the presence of infaints where the was not made and the same time of his paper. About the same time to lift every drooping head towards Heaven, to fix the attention and the faith of every human soil on that ultrior life where justice shall preside, where justices hall be revarded. Dearh is residued to the words of the life where justice shall preside, where listed while were the was stindly received by the Holy Father as a son, and generally, and to be worth the holding if in death we wholly perish.

All that lightens labor and sanctifies to ill in the great. Worthy of interpretable weight of the great worthy of interpretable to a confidante who was at his steed the great worthy of interpretable to a confidante who was granted to the worthy of interpretable to a confidante who was granted in the great worthy of interpretable to a confidante who was granted in the seal proper than the words of the proper granted to a confidante who was granted to the great worthy of interpretable the words of the proper grant worthy of interpretable to the great worthy of interpretable to a confidante who was granted in the great worthy of interpretable worthy of interpretable the great worthy of interpretable to the great worthy of interpret

It is sometimes prudent to argue side questions with a non-Catholic before considering the main difficulty ; for a man who is in error can hardly be expected to be logical. If he can be induced to consider the main question, which is the claim of the Church to teach infallibly, well and good; let the battle rage about the citadel. But let the battle rage anyhow and anywhere rather than withdraw wholly from the conflict.

To adopt a different figure : when a man falls overboard you throw him a life-preserver, for although that alone will not save him, it will never the less keep him afloat till a boat can be lowered So it is with one strug-gling amid delustons and prejudices. Any good word of truth that he knows comes from the Holy Church, if he can only be induced to grasp it firmly, will turn his eyes and his heart hopefully towards the only refuge of the soul from whence his help has come. Meantime and one by one all questions

may in turn be considered.
One is a fraid, and says: "I fear that I cannot answer their objections." Then place your Protestant friends on the defensive; make them answer yours. Challenge them to prove the all sufficiency of private interpretation from Holy Scripture. As they begin to sputter, launch at them the texts that have placed Peter as the Rock of perpetuity and stability, that have appointed him the key bearer of the Church of Christ. Just say this: Tell me what Christ means when He says to the Apostles: "Going teachall nation?" and this: "If a man will not hear the Church let him be to thee as a heathen and a publican?" The impossibility of defending Protestantism strated by any honest attempt. - The

THE TRAINING OF A JESUIT. The Methods Adopted - Truth Can Stand the Most Specious Objections, and Truth Only. During the first year that the stu-dent enters upon the study of Catholic

A FATAL RESEMBLANCE.

BY CHRISTIAN REID. VIII.

We pass over the days which inter-vened before the departure of the children for school. The tears and sadness of "Ned," when she found that she was to "Ned," when she found that she was to be separated from those she loved so well, not to mention her friends, the trees, to whom, with touching simplicity, she poured out the complaints of her heart. Nothing but Dyke's promise to bring her home for every holiday that he would be permitted to do so, could make her con-sent to go, and at the last, when Edna, with an impatience that betraved itself with an impatience that betrayed itself by pouting lips and a childish scowl, was hurrying to her seat in the wagon which was to take them to Saugerties, thence by boat to the other side of the river, where they would meet one of the primitive conveyances of the time, Ned was hang-ing about Meg's neck as if she could never,

ing about Meg's neck as it she could never, never tear herself away.

And during the journey her only comfort seemed to be in nestling by Dyke's side, holding his hand, and listening with swimming eyes to the interesting descriptions, the young man gave of the places they passed, while Edna paid constant attention to her own little person; not attention to her own fittle person, not even Dyke's animated accounts could win her from her interest in herself; the ribbon fastening her tippet, the gloves fit-ting so smoothly her shapely little hauds, the folds of her dark dress, all were subjected over and over again to fond and prolonged attentions, and her fine eyes were often raised with a very conscious

ook of her own beauty and importance

her own beauty and journey was completed at length, e first sight of the large gray, plainlooking building conveyed to lit feeling of utter desolation; but for Dyke's sake, who had told her if she grieved it would break his heart, she struggled hard to be very brave and calm. Upon Edna the effect was quite different. She felt instinctively that she was about to meet had told her if she grieved it people more like the well-dressed ladies she had been accustomed to see in England, and that her innate love of elegand and luxury would not be offended by such vulgar surroundings as she had during her mountain visit; besides, she rather longed to be away from Dyke, Child as she was, she had been ashamed of his country look, and had mentally contrasted him with the elegant gentleman who had introduced himself to her as her papa, just before she left England So that it was with a very sprightly ster she ascended the steps of the wide por tico, and followed into the parlor the smiling matron who came out to meet

Poor little Ned followed, clinging to Dyke's hand, and shutting her teeth very hard together, to suppress her grief.

The pleasant-looking matron was mos tender in her attentions, assuring Dyke whom, to Edna's surprise, she treated with marked respect, that frequent letter had passed between herself and Mr relative to the children, and that tter should have all the care and comforts of their own home.
"But we are in some dilemma about

their names," she continued; "both being Edna Edgar, how shall we distinguish

This one.,' said Dyke, putting his arm

reassuringly about his own little charge, "we call Ned at home." The lady shook her head, smiling still. "That would hardly do here, being a boy's name. I suppose we shall have to call one Miss Edgar, and the other Miss

Lot me he Miss Edgar" nut in Edna who, with the stateliness of twenty-five was sitting in one of the stiff-backed chairs, and gazing curiously about her. about the threatened loss of her pet name, was nestling against Dyke and holding

so that he would not se the quivering of her lips and the filling of her eyes.

The matron, not a little surprised at the rather bold and unexpected request of the little girl, turned and looked at her the little girl, turned and looked at her somewhat reprovingly; but Miss Edgar was neither dismayed nor abashed. The lady turned back to Dyke. "Perhaps this little girl will tell us which she pre-

But poor Ned had no will nor voice to speak, and when Mrs. Mowbray, touched by the dejected attitude of the child, would have drawn her to her, and spoken tender words, Ned could restrain herself no longer. With a great sob she threw herself upon Djke's breast, and cried as if her little heart would break. Even the matron's eyes were moist, while down poor Dyke's cheeks streamed tears of which in his manliness he was ashamed out which he could not restrain; but Edna stared indifferently, now and then arranging some portion of her dress.

leave taking was over at length, and Dyke went away laden with loving messages to Meg, and equally lov-ing ones to the trees, all of which the young man promised to deliver, but he was heavy-hearted enough himself, and had it not been for the fact that Ned, as she was still to him, though the matron, had decided to call her Miss Edna, could write a very little, thanks to his efforts, and that he was cheered by the prospect of hearing frequently from her, he would have been as inconsolable as she was.

IX. As the school days went on, Miss Edgar talked constantly to her companions of her elegant English papa and all that she to have when she became a young lady; and she paid as much attention to her little toilet every day as though she were already grown up, and she strove to imitate the manners of those of her teachers who, in her childish judg-ment, had more claim than the others to gracefulness or elegance,

Miss Edna sometimes spoke, but oftner thought, with a full heart of her simple mountain home and its two fond occu-pants, and her toilet, or the toilet and manners of those about her, gave her little D. Her whole anxiety was to Dyke. He had asked her to be beddent, and very faithful to her studies, and she followed his requests to the letter, telling him in the little notes

anguish should have broken her spirit and his own. nd his own.

As the months rolled by, and the char-

As the months rolled by, and the character of the children developed, Ned's homesickness somewhat disappearing in constant occupation and her own unwearied diligence, it was evident that Miss Edna, as propriety demands that we also must call her for the present, was becoming a universal favorite. Her heartiness in play in recreation time, her unselfishness, and her readiness to assist, endeared her to the young hearts about her; then her quaint, sweet fancies about the whole vegetable world interested and charmed them. They loved to listen to her, and to draw her out on topics so unher, and to draw her out on topics so un familiar to their unimaginative minds Twice she had succumbed to her fiery Twice she had succombed to her her her between per once, when an atrocious lie had been told by one of the larger girls on a little one, and Miss Edna, knowing the circumstances, flung them unflinchingly in the larger girls face, and provoked a the larger girls face, and provoked as storm that was only quelled by the inter-ference of one of the teachers. The other occasion was, when her consin learned by accident that the father of one of he classmates pursued an avocation not in accord with her own elevated notions of a gentleman's business. She flung some scornful remark at the child, and Edna, who was present, with her usual impuls-iveness turned upon the haughty

She's as good as you are, and you're a mean, hateful thing to speak so. No-body knows what your own father is "
"He's a gentleman," said Miss Edgar, drawing herself up to her little stately height, and emphasizing the word gentle-

man in a most decisive way.

"Nobody knows that," persisted Edna, hot with the temper which was so easily aroused, "it's only yourself who keeps telling us so, and it'd be a good deal nicer if you didn't brag so much about him,

Miss Edgar gave a scornful toss to her head, and answered, with a provoking mimicry of her cousin's tones: "You

haven't any papa to talk about, unless that ugly-looking greenhorn, Dyke."

Edna could endure no more; and in the battle that ensued, and in which as usual the little mountain girl was much the stronger, the smaller children, who happened to be the only ones present, fled, affrightedly to tell the tale, and to

summon help.

Edna was punished for her dreadful conduct; but, as usual, her remorse for having yielded again to that which gave Dyke such pain was her most acute tor-mentor, and for hours after she was dis-solved in tears and ready to make any amends that would allay her troubled conscience. In her penitence, she forgot the provocation she had received, and she went of her own accord to ask her cousin's pardon, which act of humility made Miss Edgar quite triumphant, and she be-stowed her forgiveness with all the

stowed her forgiveness with all the haughty grace of a conqueror.

Miss Edgar herself had received a reprimand, for the little listeners had repeated what she said; but, owing to a most cunning, sycophantic way of eluding disagreeable consequences, which, child as she was, she possessed to a remarkable degree, her reproof had been slight, and while poor Edna, driven by her remorae to send an account of it to Dyke, was writing in her little cramped hand a detail that had not a word of hand a detail that had not a word o blame for her cousin, and only censure for herself, and a pitiful plea for pardon from Dyke, Miss Edgar was carrying her self with haughtier airs than ever, and giving her version of the matter to her

When Dyke read that little pitiful note, he shut his teeth hard together, and through them said to himself: "It was that little devil that provoked her to it. I know it was, though Ned doesn't say so in her letter.'

say so in her letter."

Both children learned rapidly, little
Miss Edgar, however, requiring less
study to master a lesson than did Edna, she also evinced more talent for c, astonishing Mrs. Mowbray one music, astonishing Mrs. Mowbray one day by soliciting lessons upon the harp in addition to the piano. "You need not be afraid," she said, lifting her eyes very fearlessly to the pleasant face above her. "My papa will be perfectly willing. I heard him say before I came away from England that I was to learn everything I had a taste for." Mrs. Mowbray was silent from astonishment; the contidence and self-possession of this chit of fidence and self-possession of this chit of a girl not yet quite eight years old almost dismayed her, and it was with a shade in her countenance she answered at last

"I shall write to your papa and tell him of your desire."

"But may I not begin the lessons now?" persisted the child, her confident air increasing.

"Not until we hear from Mr. Edgar," was the decisive answer.

was the decisive answer.

Could Mrs. Mowbray have known the real motive of the child's request she would have been painfully concerned. Little Miss Edgar desired lessons upon

the harp, not for her love of the instrument, but because it possessed advantages for exhibiting a beautiful arm. She had overheard a conversation between some of the larger girls which en tween some of the larger girls which en-lightened her upon the subject, and hav-ing long since learned from some simple, but indiscreet tongue of the beauty of her arms, her childish vanity was immedi-ately fired. She waited impatiently for her father's letter, and when it came, she was summoned to Mrs. Mowbray's room to hear its contents. But that good sento hear its contents. But that good sensible woman did not, as the little lady thought with secret indignation she had a right to do, read the letter verbazim. She simply quoted from it the parts which concerned the child, and which were to the effect that she might take any lessons she chose, providing always such lessons received the approval of any lessons see cheek, proving accepts such lessons received the approval of Mrs. Mowbray. Then she quoted another part which said that, as Mr. Edgar intended to prolong his stay abroad, his daughter could spend her long summer vacation either at the school, or in the mountain home of her little companion, the other Edna Edgar. The matron was see fell and to read for the little seeps ears carsful not to read for the little eager ears the part which requested that Miss Elna should receive instructions precisely sim-ilar to that imparted to Mr. Edgar's daughter, for the gentleman, for purposes of his own, had from the first sent in studies, and she londers the letter, telling him in the little notes she was permitted to write every month how hard the lessons were sometimes, but that thinking of him made them grow easier.

And how Dyke kissed the crooked and cramped writing, especially the signature, "Your own little Ned," of each tiny note, before he put it carefully away. It was permitted to write every month how hard the lessons were sometimes, but that thinking of him made them grow easier.

And how Dyke kissed the crooked and cramped writing, especially the signature, "Your own little Ned," of each tiny note, before he put it carefully away. It was given the same name and a singular rewell that he could not foresee how one

good deal marred by her disappointment at learning that her papa was not com-ing home. She had confidently expected to spend the vacation with him in Barrytown, of which place Edna, with great good nature, had frequently told her, and her delight at the prospect of such a visit making her unwontedly generous, she had said that Edna should spend some of the time with her. But Edna, with becoming spirit, had replied that she loved her own home too well to spend from it even a day of her holidays. Now, however, all little Miss Edgar's hopes were dashed, and she pouted and was sullen with both teachers and companions, and her next letter to her father was a wild plea for him to return, which plea Mr. Elgar answered very fondly, but at the same time he stated that he would the same time he stat not come to America for several years.

Miss Edgar preferred to spend her va-Miss Edgar preferred to spend her va-cation in the institute, rather than be obliged to travel with rustic-looking Dyke, and her choice was very much to Dyke's satisfaction; for, after so long an absence, the young man wanted Ned all to himself. Ned was also well pleased, for she felt that Edna would have been a sort of discordant spirit in the little home, and not alone have prevented her own enjoyment of the scenes she loved o well, but interfere, perhaps materially with even Meg's pleasure and comfort.

And how the child erjoyed her return
home! She could hardly refrain from kissing even the cows, especially the brindle that, at the touch of the little hands, turned with what seemed to be a look of affection in her great stupid eyes. Then her friends, the trees; with what ecstatic delight she embraced each, and talked to them all; telling about her school life, and how she had never for-

otten them. gotten them.

Somehow, that holiday was different from, and more delightful than any succeeding one; for other years bringing more knowledge and experience, destroyed gradually all the sweet, quaint fancies that made her life now like some happy dream. And how her delighted enjoyment of everything rejoiced Dyke's honest heart, and made him quick to plan diversions that were at once a sur prise and a novelty. Even Meg's heavy step grew lighter, and her hands quicker at their daily work since the whole house was brightened by that sweet, winsome presence. Then the mountain rides the three took behind sleek well-fed Sam, who knew the road so well he needed nerdly any guidance, and during which Dyke repeated the mountain legends that had such a charm for Ned. Often in the moonlight, when Meg dezed in the wagon, and Ned with a red cloak about her sat looking like a mountain sprite herself, and Dyke being largely read in mountain lore, repeated story after story, the child had little difficulty in fancying many a fairy among the bushes; even the bushes themselves, to her eyes ooked in the moonlight as if they might be green wood nymphs. She had no fear of any of the mountain genii, for, owing to Dyke's able, though simple instruc-tion, she was quite confident that nothing could hurt her so long as she herself remained strictly truthful and good. How the memory of these times was to come to her one day, when, sick with the hol-lowness of the hearts about her, and faint with the burden of a cruel wrong she was to long for even one hour of those

happy, guileless, childish times! XI. Year after year glided away, unmarked

by anything more important than Ned's annual visit to her mountain home, in which visit her cousin always refused to his plain little home the dislike of her hildish days. She grew at length to reto the institute, alleging, in answer to Ned's indignant reproaches for such unkindness that Dyke was not her relative pected to keep up an acquaintance with such a vulgar-looking, ill dressed person. It was well the mountain girl had gained at last some control of herself, or Miss Edgar would have experienced, as she did twice before, a most dipleasant tact with her cousin's hands. As it was, Ned contented herself with flinging a charm and passionate reproach at the did twice before, a most unpleasant conaughty speaker, and she descended to Dyke with an agitated face and manner. She had only left him to bring her cousin, and when she returned alone, he undergood at once the cause of her agitation Edna wouldn't come," he said, smiling little, "is not that it?" But Ned, true her old childish regard for people's feelings, and Dyke's in particular, could not bear to repeat what Elna had so un-kindly said. "I know it all," said Dyke, smuling still. "Miss Elgar is ashamed to know me. I do not look sufficiently itike city people to suit her. But 'a man's a man for a' that,' eh, Ned?" with a smile becoming broader as he saw the youthful face beginning to tremble, " and out like me despite my clothes, do you not?" For answer, she flung her arms about his neck, and hid her face on his shoulder until her tears were dried.

Ten years: it has been a long, and yet a short period, those ten years that have passed since we first became acquainted with Ned; and how does she compare now with the simple child whom we then knew? She has the same candid, winsome expression of countenance, which, with her beautiful eyes and hair, and tall graceful figure, make her a very attractive-looking girl. Then she has manners that are charming from their very simplicity, and the same loving, for-giving, generous heart of her childhood. She has her temper still; that temper which has cost her so many tears and heartburnings, but which no efforts, and she has made desperate ones, have been able to hold entirely in command; it is true, it no longer takes the volgar form of a personal encounter, but it blazes out in word and look. She has learned well, having taken so naturally to the languages, that she is a better linguist than musician and better than all, she has a solid founda

superstructure.

Her consin has developed into an exquisitely beautiful girl, but with the vanity of her childish days deepened and intensified, only now, with the cunning of

Miss Edgar's pleasure at hearing she night take lessons on the harp was a cood deal marred by her disappointment tlearning that her papa was not comtested in the company of the control o donna; that praise the young lady re-ceived with apparent modesty, but her heart swelled with secret pride, and her blush and exultant smile when she was

alone told how love of admiration had cankered the very core of her heart. The consins are hardly better friends than they have been in childhood, for Ned, with her innate love of honesty, and a pene tration that comes from her own simple upright character, is enabled to read some what Edna's characteristics, and she shrinks from her accordingly. Still, o late years there have been none of the oper ruptures that have marked their early ac quaintance; and to casual observers they appear to be on very fair terms of friend

ship.
This is to be the last year of their school life, and just as both shall have reached that "brighest era of a woman's life," eighteen, they are to graduate with all the honors of the institute. Mr. Edgar that he will be a single daughter that he is has written to his daughter that he time to be present at her graduation; and that he will be accompanied by an elderly lady, a widow, who has been a friend of his father's, and who will act as a sort of chaperone to his daughter in society; that he has disposed of his English es-tate, and will henceforth make his home in Barrytown.

Miss Eigar can hardly contain hersel for joy, and her delight makes her good-natured enough to rush to Ned with the news. "And you must come and see me, Ned." Latterly she also has evinced preference for the masculine diminutive and she has adopted it until her cousin is 'Ned' to every one save the teachers And you must stay with me a long ime. Papa will quite approve of it, I know." But Ned shakes her head even while she smilingly murmurs her thanks Nothing can tempt her from her own

little home among the mountains. Dyke and Meg are also to be present at the graduation; Ned has written to them so urgently that Meg, though so much older and stouter grown as to make travel in her case almost a hardship, feels herself constrained to gratify her darling's wish, and a dressmaker is engaged to come up from Saugerties to make Meg a new, and for her, quite a resplendent gown. Dyke a treats himself to a new suit for the or Dyke also sion, but it is not much more city-lik than the rest of his clothes. Somehow Dyke, unlike other young men, does not give much thought to his appearance He does not go courting as others do, perhaps owing to the isolated position of his home and, perchance, also owing to a love which has dwelt in his heart for over fourteen years. Then his mind is so ful of the bits of knowlegde with which he is constantly storing it, and more than all, of an invention of which he has been full since his boyhood, that he has little room for other things. The invention is some thing to economize farm labor and, should t be successful, must bring a goodly profi to the inventor. Recently he has formed the acquaintance of a skilled man of busi-ness in Saugerties, and with his help in obtaining a patent and introducing his invention through the country, he expects in time to be quite successful. And now does he look on this morning that he is ready to start with Meg for Pennsylwhich have passed since we saw him first sit well upon him. His rugged country life has given a fine bloom to his com-plexion, and his form has the magnificent development that delights an anatomist. He looks every upon the strong firm. He looks every inch the strong, firm, onest fellow that he is.

XII.

nce composed of more than their own chool associates, and the occasion to one, of her meeting with a father whom she knew only by letter, and a childish memory that every year somewhat ob-literated; and to the other, of gratifying, by the honors she received, the two for nearts which were so bound in her well

are. The rules of the institute forbidding elaborate dress, the graduates appeare in simple white, adorned alone by natural

Miss Edgar's heart was beating to suffication, as from her elevated position she looked over the audience and selected almost at once a distinguished-looking gentleman, with an equally distinguished that he was her father. She longed for the moment when her name would be called to sing a pathetic solo, and to give an exhibition of her skill on the harp. She felt no dread of the embarrassmen that might be caused by a first appearance before so many, for, being well assured of her ability, and knowing from the numerous admiring looks already directed at her that her appearance was all she could desire, she imagined that she should be perfectly self-possessed. Ned, seated beside her cousin, with equally beating heart, was looking for Meg and Dyke, reassured when she saw them, and smiling in answer to their looks of fond affection. Her part in the exerrather limited, being one instrumental performance and the valedic ory.
Miss Edgar was announced to give the

solo. She rose, and for the moment had a strange calmness that enabled her to walk with exceeding grace to a position directly in front of the audience. Then she unfolded her masic and strove to be-gin. But a sort of stage fright had overtaken her, owing to the mass of upturned faces; it seemed to her as if every countenance had changed into eyes that were burning through her. Her tongue clove to the roof of her mouth, her knees trembled, and the blush of shame and consternation dyed her face, ears, and neck. But the old professor at the piano understood it all, and he played bar after bar of an inspiriting melody, until his favorite pupil lost her fright, and her natural vanity came to her aid. She sang then as perhaps even her enraptured teacher had never hear her sing before. Her glorious voice rose, filling every of the large and lofty school hall, a

and again the distinguished-looking gentleman bent to his companion and whispered some landatory comment. He was eager for the close of the exercises when he should press to his heart this peerlessly gifted and beautiful creature.

Miss Edna Edgar was summoned to the piano. She had the same graceful figure and fawnlike step of her cousin, and as she moved to her place, people seemed

as she moved to her place, people seemed to evince as great a desire to behold her as they had manifested to see her cousin. From her name and marked resemblance to the preceding performer, though lack-ing the remarkably brilliant beauty of Miss Edgar, the strangers present sup-posed they were sisters, and her credit-able, though not very able performance, was listened to with flattering attention. was istened to with nattering attention.

To Dyke and Meg no ingers ever touched
piano so sweetly, and their honest faces
flushed with pleasure, and their hearts
heat high at the applause bestowed on
their darling.

Mr. Elgar turned to his companion,
saving. "That is my brother's daughter.

saying: "That is my brother's daughter of whom I have told you; she does not yet know that I am her uncle." The ex yet know that I am her uncie." The ex-pressive face of the stately old lady had a shade upon it for a moment, and she looked more earnestly at the young per-former before she answered: "Her resemblance to your daughter, and cons quently to you, Mr. Edgar, is very marked. Still, she seems neither so lovely, nor so gifted as your child. Do on intend to tell her to-day of your re

of happiness in heaven which we have just spoken of? And how is the lationship to her?"

The dark handsome face grew darker for a moment; "I did not intend to do so. What do you advise?" "That you tell her, Mr. Edgar. She is your own flesh and blood, and not to be visited for the sin or indiscretion of her parents." "You are right," he whispered, "but I cannot tell here." ell her yet.

TO BE CONTINUED.

FOUR CHARACTERISTICS OF THE BLESSED VIRGIN MARY.

The 24th chapter of Ecclesiasticus is a eulogy of wisdom, by itself, and many of the passages are so applicable to the Blessed Virgin Mary that the Little Office of the Blessed Virgin has appropriated a number of them. Among them is the following: "I am the mother of fair love and of fear, and of knowledge, and of holy hope." This is supposed to describe four characterof the Blessed Virgin, any one o which might well constitute a topic of meditation and discussion sufficient of itself for an article. But it has occurred to us that a somewhat hasty, al beit imperfect, glance at the whole might not be without some profit.

How, then, we may ask, is the Blesse Virgin the mother of fair True love has its origin in the Divine mind. God is love, and the love o God is the only pure love. Now, the Blessed Virgin was the Mother of God for Jesus Christ, her Son, was divinewas God. In this sense she may b said to be the mother of fair-beauti ful, pure and true-love. Jesus was one of her bone and flesh of her flesh but the union that existed between transcending mere natural union-i was a union of spirit, of soul, an ence of fair love. He loved her with a divine love, while her whole being was absorbed with an intense love o

But she is also the mother of fair and beautiful love in that she herself is the most transcendently beautiful and charming creature in the world. That memorable graduation day! Hence, the love of Mary is most beau-Memorable to both our heroines, because tiful and absorbing, and is well deit was their first introduction to an audi- scribed by the antiphons of the Office, Thou art beautiful and sweet in thy delights, oh holy Mother of God Like the choicest myrrh thou didst give forth an odor of sweetness, oh holy Mother of God." And again, We run to the odor of thy ointments the young maidens have loved thee exceedingly." The ointments are the virtues and graces of Mary, especially The young maidens represent purity. are, devout and saintly persons

We, cold hearted Christians, have very little idea of the intense love of the saints for the Blessed Virgin. Her transcendent purity and loveliness constitute a powerful attraction to every soul that loves purity and longs for perfection, while her union with her divine Son causes her to sympathize with Him in His intense love or sinners and longing for their sal vation. There is no fairer, no purer or more disinterested human love than that of the holy Mother of God, who is our mother also-and who seeks and longs for our love.

But how is the Blessed Virgin th mother of fear? We answer, she is not the mother of a slavish fear, but of a wholesome fear of doing wrong and offending God. It is impossible for a true child of Mary-one who under-stands her true character and is really and truly devoted to her-to be guilty of deliberate sin, even venial. Such a one is, of course, afraid to offend God. In the minds of many, even devout persont, the idea of God is more or less vague and distant. But to the true client of Mary she becomes, as it were, an ever present companion and friend, and as she is the very embodiment of purity and sanctity she becomes a constant restraint to the natural impulse to sin. Her clients are afraid to offend her, ashamed of any aberration, however small, from the path of duty and rectitude, because their love for her constitutes an all powerful motive to please her. But now it is a curious question to

determine how the Biessed Virgin is the mother of knowledge. Of course, by knowledge, here, we take it, is not by anowiedge, nere, we take it, is not meant every kind of knowledge, but that which is highest, purest and best—that which is most important in enabling us to fulfil the great purposes of our existence. The grandest sys tem of knowledge in the universe is that which God has revealed to us in the Christian system. The great cen-tral principle of that system is the In-carnation, and the relation which

Mary sustains to her Son Jesus Christ constitutes the very touch-stone and confirmation of the integrity of of the the antithat system. Hence phon of the Office: oh Virgin Mary, for thou hast de stroyed all the heresies in the uni-verse." The great blow in this direction was struck at the General Council of Ephesus, when it was sol-emnly decreed that the Blessed Virgin Mary was Theotocos - Mother of God. That settled the question for all time and scattered the multitude of herescursed, to the four winds. destined to live forever in eternity, what knowledge can be more important than that Jesus Christ,

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ies, with which the world had been Saviour, was God, and that He suffered and died for the sins of the whole world? He that believes in Him and onforms to His will as declared by Holy Church, which He established trance to an eternity of bliss in This is the knowledge which Mary has taught us. Finally, the Biessed Virgin is the mother of holy hope. And what is holy hope but just the hope of an eternity

Blessed Virgin the mother of that holy hope? She is aptly styled the Mother of Perseverance. Her relations to her divine Son are such that she has a most powerful influence in obtaining an an swer to the petitions of all who call upon her for aid. She sympathizes, ε s we have said, most fully with her divine Son in His desire for the salvation of souls. She is with Him in heaven and He loves her, and is always disposed to listen favorably to her petitions. It is this conviction that

prompts Catholics to go to Mary with confidence, and inspires them with the blessed hope of succeeding in their petitions. Of course, it is not necessary to say, here, that the ultimate ground of our hope is the atone ment of the Lord Jesus Christ, our God and Saviour. It is through His merits alone that we are saved. But when we come to the question, How shall we avail ourselves of those merits? then we realize the tremendous advantage of having a friend at court or a power ful advocate who will plead our cause and do everything in her power to secure a favorable answer to our peti-Oh, it is indeed a bl ground of hope to have the dear, holy mother of God-the mother of persever ance-for our advocate with her divine We can not too promptly or too earnestly and perseveringly labor to secure the interest of so powerful an advocate. - Sacred Heart Review.

A STRANGE SPECTACLE. ther and Son Protestant and Catho-

lic Missionaries, Labor Together

in the Same Field. The Rev. Mr. Frederick Kolbe, of South Africa, died recently. He was the father of Father Kolbe, missionary and editor of the South African Catholic Magazine. The two reverend gentlemen, father and son, for many years presented the unique spectacle of laboring as Protestant and Catholic missionaries in the same field. In his well known magazine Father Kolbe describes the gentle and pious life pursued by his father, for fifty six years a member of the Rhemish Missionary Society in Africa, and a student whose researches in the African dialects have been cordially praised by Max Muller and Professor

Savce. Among other things Father Kolbe says of his late father : " No greater proof of his gentleness could be than the fact that his library contained not a single book of controversy. When I became a Catholic, there was of course, remonstrance and argument, and there was further protest against my becoming a priest-nothing less was to be expected. But once this was over we never clashed. Argument was to him merely the means of shap-ing the outline of a modus vivendi. When one of my sisters became a Catholic, the modus being already reached. there was no argument at all—merely a fatherly warning that she should be very sure of her steps before moving, and never a word after that. vulgar forms of Protestant abuse of Catholic life he was an absolute stranger. He was firm on his own ground, but he thought, and spoke no vil of others."

ALL MEN GO TO MASS.

M. Jules Lemaitre, of the French Academy, who is at present in Switzerland, has evidently been much struck with what he has seen in the Catholic canton of Valais. Writing to the Echo de Paris, he says: "All the men of the country go to Mass. By the chestnut fringed wayside are crosses and calvaries, and little oratories in which, through their grilled windows are to be between bouquets of artificial flowers, statues of saints and other plous emblems. These little rustic chapels are called 'prie-Dieu,' and the women, as they pass them, cross them selves and kneel for a moment, while the men raise their hats. And yet these Catholic peasants are staunch Republicans. They never even dreamed of such a thing as a king or an emperor of Switzerland. Their municipal life is full of activity; their rights and liberties are much larger than those of our French peasants ; and they exercise them unfailingly. Meanwhile the peasantry of France, which no longer goes to Mass, stupidly re-signs itself to oppression and deception, contenting itself with sending to the chambers some lying Free Mason who only laughs at them, votes for unjust laws, and gets what he can out of the

philosophy he goes through a course of logic, pure and applied, and continues his mathematics. The second and third years are devoted to psychology, ethics, metaphysics, general and special; cosmology and natural theo-logy. He has about two lectures a day logy. He has about two lectures a day in these subjects from Jesuit professors, who are always priests, and are selected on account of their knowledge and their gift of a clear power of ex-Besides the lectures, which are given in Latin, the students are summoned three times a week to take part in an academical exercise which s one of the most valuable elements in the philosophical and theological training of the society. It lasts an hour, during the first quarter of which one of the students has to give a synopsis of the last two lectures of the professor After this two other students, previously appointed for the purpose, bring against the doctrine laid down, any possible objection that they can find in books or invent for themselves Modern books are ransacked for these objections, and the "objicients" do their best to hunt out difficulties which may puzzle the exponent of the truth, who is called the "defendant." Locke, Hegel, Descartes, Malebranch, John Stuart Mill, Mansel, Sir William Hamilton and other modern writers

are valuable contributors for those who have to attack the Catholic doctrine. Everything has to be brought forward in syllogistic form, and to be answered in the same way. The professor, who, of course, presides at these contests, at once checks anyone who departs from this necessary form and wanders off into mere desultory talk. This system of testing the soundness of the doc trines taught, continued as it is throughout the theological studies which came at a later period of the young Jesuit's career, provides those who pass through it with a complete defense against difficulties which otherwise are likely to puzzle the Catholic controversialist. It is splendid means of sifting out trut from falsehood. Many of those wh take part in it are men of ability and experience, and who have made special study of the subjects discussed and are well versed in the objection that can be urged against the Catholi teaching. Such men conduct their a tack not as a mere matter of form, bu

with the vigor and ingenuity of pra-tised disputants, and do their best puzzle the unfortunate defendant will difficulties, the answer to which is b no means simple or obvious at fir Sometimes he is put complete in the sack, and the professor has intervene to explain where he h tailed, and how the objection hasrea to be met. Sometimes the objicie will urge his difficulties with such semblance of conviction as even mislead some of those present. I member an instance in which an jicient, rather older than the rest, w

had had considerable experience skeptical difficulties before becomin Jesuit, argued with such a show earnestness against the existence God, that the professor, who wa good, simple man, and new to work, took fright. He sent for objicient to his room when "circle" was over, and, to his small amusement, represented to the misery and hopelessness of si

ticism, begged him to pray to God he might not lose his faith, and mised to say Mass for him the that God might save morning, that God might save from the terrible misfortune threatened him. But he was con-

on discovering that n firmly convinced as himself of truth of the thesis he had been at ing. Here I hope my non-Catholic

cannot refrain from making or present occasion. I should lik know what other religion, save Catholic, could ever stand such a deal of free discussion as this. from any check being put or liberty of the students, they a couraged to press home every objection, however searching and damental, however blasphemou profane, that can be raised Catholic doctrine. In every cla to be found men who are not to off with an evasion, and a pr who was to attempt to sub authority for reason would ver find out his mistake. This fect "liberty of disputation" is the many happy results of th session of perfect and unfailing When the two objicients have fi their attack, there still remains ter of an hour before the circle This time is devoted to objection difficulties proposed by the st Everyone present has full free ask of the professor any ques pleases on the matter in hand, a require of him an explanation point on which he is not satisf s needless to say that full ad is taken of this privilege, and professor has often to submit t lively and searching interre If any question is proposed the

ish, or beside the subject the

er is soon silenced by the ope

of disapprobation on the par

is sometimes received with

plause. Any fallacy or knowledge on the part of the

is very speedily brought to lig raking fire he has to unde while all respect is shown h process, he must be well arm

to win the confidence of th

his answers.

the class, and a good

During the first year that the student enters upon the study of Catholic philosophy he goes through a course of logic, pure and applied, and continues his mathematics. The second and third years are devoted to psychology, The second and ethics, metaphysics, general and special; cosmology and natural theo-logy. He has about two lectures a day logy. He has about two lectures a day in these subjects from Jesuit professors, who are always priests, and are selected on account of their knowledge and their gift of a clear power of exposition. Besides the lectures, which are given in Latin, the students are summoned three times a week to take part in an academical exercise which is one of the most valuable elements in the philosophical and theological training of the society. It lasts an hour, during the first quarter of which one of the students has to give a synopsis of the last two lectures of the professor. After this two other students, previously appointed for the purpose, have to bring against the doctrine laid down, ssible objection that they can find in books or invent for themselves Modern books are ransacked for these objections, and the "objicients" do their best to hunt out difficulties which may puzzle the exponent of the truth, who is called the "defendant." Locke, Hegel, Descartes, Malebranch, John Stuart Mill, Mansel, Sir William Hamilton and other modern writers are valuable contributors for those who have to attack the Catholic doctrine. Everything has to be brought forward in syllogistic form, and to be answered in the same way. The professor, who, of course, presides at these contests, at once checks anyone who departs from this necessary form and wanders off into mere desultory talk. This system of testing the soundness of the doc trines taught, continued as it is throughout the theological studies which came at a later period of the young Jesuit's career, provides those who pass through it with a complete defense against difficulties which and are already getting on in life. otherwise are likely to puzzle the Catholic controversialist. It is a splendid means of sifting out truth from falsehood. Many of those who take part in it are men of ability and experience, and who have made a special study of the subjects discussed, and are well versed in the objections that can be urged against the Catholic teaching. Such men conduct their attack not as a mere matter of form, but with the vigor and ingenuity of practised disputants, and do their best to puzzle the unfortunate defendant with difficulties, the answer to which is by no means simple or obvious at first Sometimes he is put completely in the sack, and the professor has to intervene to explain where he has tailed, and how the objection has really Sometimes the objicient will urge his difficulties with such a semblance of conviction as even to mislead some of those present. I remember an instance in which an objicient, rather older than the rest, who had had considerable experience of skeptical difficulties before becoming a Jesuit, argued with such a show of earnestness against the existence of God, that the professor, who was a good, simple man, and new to his work, took fright. He sent for the work, took fright. objicient to his room when the "circle" was over, and, to his no small amusement, represented to him the misery and hopelessness of skep ticism, begged him to pray to God that he might not lose his faith, and promised to say Mass for him the next that God might save him morning, that God might save him against the stracks of an owner from the terrible misfortune that professors themselves included. threatened him. But he was consoled on discovering that his pupil was as firmly convinced as himself of the truth of the thesis he had been attack-

> ers will forgive me a remark which I cannot refrain from making on the present occasion. I should like to know what other religion, save the Catholic, could ever stand such an ordeal of free discussion as this. So far from any check being put on the liberty of the students, they are encouraged to press home every sort of objection, however searching and fundamental, however blasphemous and profane, that can be raised to the Catholic doctrine. In every class are to be found men who are not to be put off with an evasion, and a professor who was to attempt to substitute authority for reason would very soon find out his mistake. This perfeet "liberty of disputation" is one of the many happy results of the possession of perfect and unfailing truth.
> When the two objicients have finished their attack, there still remains a quarter of an hour before the circle is over. This time is devoted to objections and difficulties proposed by the students. Everyone present has full freedom to ask of the professor any question he pleases on the matter in hand, and may require of him an explanation on any point on which he is not satisfied. It is needless to say that full advantage is taken of this privilege, and the poor professor has often to submit to a very lively and searching interrogatory If any question is proposed that is fool ish, or beside the subject the question er is soon silenced by the open marks of disapprobation on the part of the the class, and a good objection is sometimes received with great applause. Any fallacy or imperfect knowledge on the part of the professor is very speedily brought to light by the raking fire he has to undergo, and while all respect is shown him in the process, he must be well armed if he is to win the confidence of the class by his answers.

Here I hope my non-Catholic read-

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At the end of his first and second years of philosophy, the young Jesuit has to undergo a fairly severe exami-nation in the matter of the year. If he passes these examinations success fully, he has in all three years of phil osophy, at the end of which he has to undergo an examination in the com bined matter of the three years, math-

ematics included. At the end of this time he begins a new stage in his career. He is sent to one or another of the colleges of the ociety, to teach or to take part in the discipline. I will not dwell on this part of his training, as it is not my object to explain the system of Jesuit education in my present paper. It is enough to say that for some five or six years he is occupied in the ordinary work incident to teaching a class of boys. Whether he takes a higher of a lower form depends, of course, on his own classical or other attainments. Yet their is this difference between the

Jesuit system and that of the ordinary public school, that in all the lowe classes the Jesuit teacher generally moves up with his class. I imagine that the motive of this is to give him a stronger moral influence than can be gained by a master who has the teach ing of boys only for a single year. But the two or three higher forms, corresponding to the sixth and upper and lower fifth, have almost always a permanent master. This reminds me of another distinction between the Jesuit and other systems, though it is one that does not universally prevail. The time during which the young scholastic is employed in teaching does not, as a rule, extend beyond six or seven years. Hence permanent masters, in the strict sense of the word Sometimes, if a man are but rare. Sometimes, if a man has a special talent for teaching, he will return to the schoolroom after he becomes a priest; but it is the general experience of the Order that, with the exception of men who have a remark able power of training boys, those who are in the full vigor of their youth prove more successful masters than those who have passed through the four hard years of theological study,

The time of teaching or disciplinary work generally terminates about the age of thirty, and the scholastic then proceeds to the theological college of is province for three or four years of theology. Here the work is certainly hard, especially during the first two years. On three days in the week the student who has passed successfully through his philosophical course, has to attend two lectures in the morning and three in the afternoon, The morning lectures are on moral and dogmatic theology, and those in the afternoon on canon law or history, dogmatic theology and Hebrew, the last for half an hour only. Besides this, on each of these afternoons, there is held a circle of disputation such as I have described above. In theology, these disputations are, as a rule, fiercer and more searching that in the philos-There often arises, not the odium theologicum, but the eager advocacy with which even Jes uits defend their own opinions. men are older, and bolder, too, and take a delight in searching out any supposed weakness in the arguments pro posed to them, so that there is no dan ger of any latent fallacy or inadequate proof escaping the observation of the more keen sighted members of the class. In addition to these constant disputations there is held every three months a more solemn assembly of the same kind, at which the whole house is present and the rector presides, in which two of the tudents are chosen to defend for an hour continuously a number of theses against the attacks of all comers, the

During the third and fourth years of the course of theology, lectures in scripture are substituted for those on moral theology and Hebrew. At the end of the third year the young Jesuit (if a man of thirty-four or thirty five can be accounted young) is ordained priest, and during the last year his lectures are fewer, and he has privately to prepare himself for a general examination in theology, on which de pends, in a great measure, whether he has the grade of a professed Father of the society, or the lower degree of what is called a "spiritual coadjutor."

Even when his theology is over, and his final examination passed, the training of a Jesuit is not yet completed. He has still another year of probation before he is launched on the world as a full-blown member of the He has to return during that society. time to the noviceship, and there to repeat all the experimental tests and trials of the first two years of his religious life. He has to sweep and dus the rooms and corridors, to chop wood, to wash plates and dishes, beside going over again the spiritual work of the novice, the long retreat of thirty days included. spiritual He has also during this year to study the institute of the society, and during Lent to take part in some one of the public missions which are given by the various religious orders in the large towns and centres of population. This final year sometimes follows immediately on his theology, sometimes after an interval of a year or two, during which he is employed in one of the colleges or missions of the society. When it is over he is generally well on in the thirties, and if he has had the full course he will have spent some seventeen years in the training for his work. Of this period he will have de voted two years to study, six or seven years to teaching or the work of dis cipline and one year to the second noviceship which he has to undergo after his priesthood.

If I were asked to sum up the reasons for the position which the Society of Jesus occupies in the Catholic

Church, and the reputation which it to have occurred and do occur unsought enjoys among educated men in every country of the world, I should ascribe it, as far as natural reasons go, main-ly to three causes. The first is the exly to three causes. The first is the ex-treme care with which its members are in the first instance chosen, and the process of natural selection which eliminates all who are not suited for its work. The second is the length and thoroughness of its training, both moral and intellectual, and the pains that is taken to adapt it to the special talents and capabilities of the individual. The third is the spirit of implicit obedience, of blind obedience, which is absolutely indispensable to every one who is to live or die as one of its members. There are other reasons beside, such as its system of government, the loyalty which animates those who belong to it, and the care with which men are chosen for parts to which they are naturally suited, and removed from positions where they are unable to do their work well but these are really the result of the three I have mentioned, and would be impossible unless built on them as their basts. - R. F. Clark, S. J., in The Nineteenth Century.

SPIRITUALISM, AND ITS EFFECT ON MODERN BELIEF.

Great consternation has recently been caused in the ranks of the Ger man Spiritists by the announcemen that Egbert Muller, the well-known leader and exponent of the spiritistic cause in Germany, has been received into the Catholic Church. Dr. Muller, who is a highly cultivated and thoughtful man, has for so many years played a prominent part in Berlin inand literary life that this tellectual unique and highly significant event has naturally aroused the most wide spread attention and interest. It has been commented upon by many of the leading German papers, and there has, of course, been the usual expression of both informed and uninformed opin-

ion. Dr. Muller's change of attitude seems to be no hesitating or half-hearted one. He has, before an assembly of several thousand persons, expressed it as his conviction that modern Spiritism is "a bold scheme of satan for the destruction of the Church of Christ," and it would seem that this conviction has been arrived at after many years of careful and apparently unbiased in-

vestigation. Thoughtful English Catholics who know something of the religious and intellectual movements of our time can scarcely fail to be interested in this matter. From the recent review of Flammarion's new book in the Spectator and an article on "Spiritual ism" in the Church Times, it is evident that the Anglican mind is fully alive to its importance. What is termed "psychical science" has of late years made such very rapid progress in England, so many of our lead ing scientific men are identified with it, and the results obtained are of so remarkable a character, that the most superficial and uninformed only can continue to ignore the subject or afford to treat it lightly. Indeed, there are at this present time many earnest minds anxiously inquiring: What are we to make of it? Whither is it all we to make of it?

tending. There are probably but few really informed persons now who seriously doubt the actual occurrence of the phenomena in question. They have been borne witness to by so meny men occupying responsible and authoritative positions in science and literature that, were we to reject their evidence, we would logically have to reject all evidence in favor of any recently-assertained scientific truth.

The leading members of the Society for Psychical Research, while unani-mously admitting the occurrence of supernatural phenomena, unexplained by science, are by no means unani-mous as to the way in which they are to be explained and interpreted. of them seem to be convinced that they certainly go to demonstrate the con-tinuity of life after death, and that they consequently render the modern materialistic philosophy of life wholly untenable. A great many appear to be equally convinced that the pheno mena emanate from the spirits of the dead, that they are simply illustrative of a mere phrase in the perfectly natural and normal evolution of the human personality, and that in some in stances at least "identity" has been fully and conclusively established. Others, while admitting the latter hypothesis, are inclined to think that frequently evil and masquerading spirits personate the dead, that the evidence therefore is not altogether to be relied upon-that certain dangers unques tionably attend the inquiry.

One leading scientist member of the committee recently published a pamphlet in which he warned experimenters against the invasion and disintegration of the human personality by evil and immoral intelligence. No attempt has so far been made to tell us in what light an intelligent Christian is to regard the whole matter.

The time has clearly come when the question ought to be fully and fairly debated, and when the view of definite Christian thought ought to be heard on the subject—when the arguments pro and con should be placed before the thinking public.

It is, of course, well-known that the Catholic Church has clearly defined her position with regard to phenomena which do not occur spontaneously, but which are induced by practical experiment. A Catholic is, broadly speak-ing, forbidden to dabble in Spiritism. But against this attitude it has recent ly, and with some reason, been urged that many of the phenomena referred

for, or at 'east under conditions in which little if any initiative is taken by the inquirer;

that the psychical faculty, as it has lately been observed is a natural and normal faculty of some peculiarly organized persons, and that the view of the Church cannot be made to cover the modern manifestations de-

scribed. It would perhaps be both interesting and profitable to have the views of experienced persons on this subject and to demonstrate that the attitude of the Catholic Church is, even from the standpoint of the non-Catholic mind, a reasonable and tenable one. mony of a man like Dr. Egbert Muller, arrived at after years of practical ex perience and observation, and apparently with exceptional facilities ently with exceptional facilities for studying the phenomena, cannot, surely, be lightly regarded by even the most confirmed and enthusiasstic of spiritualists. "I am convinced," he writes in a private letter, "that every right thinking person will

eventually be led to recognize the de-moniac character of modern Spiritism, and that we shall ere long have many more who will champion my view of the matter." "I have," he continues, "carried on experiments with eleven famous mediums, and I have known at least forty more. The results obtained have given me an insight into the real

depths of Satanology."

There must be many Catholics who have a special knowledge of the sub ject. It might serve a useful purpose o have their views placed before the thinking and reading public for the help and guidance of those whose minds are at present troubled and perplexed, and who cannot see their way to any practical solution of the matter.-Liverpool Catholic Times.

THE PRIESTLY CHARACTER.

he Irreverence of the Day for the Holy is Truly Diabolical -The Priest in Too Often the Target for the Un-charitable Watching of the People

The recent viclent and unprovoked attack on the person of Rev. Father Daniel Devlin, rector of St. Stephen's, Hazelwood, was one of many attacks made on priests throughout this country recently. Within a past fortnight a priest of Boston was ruthlessly shot down by a supposedly sane man. the West several priests were within the past two months the victims of riolence. An investigation of these attacks shows them to have been committed by degenerate Catholics whom the respective clergy, in virtue of their holy office, were called upon to mildly discipline for serious offences. Time was when the official character of the priest, his high and sacred prerog atives, shielded him from the debased ruffian, who, despite his callousness had still respect for his pastor. irreverence of the day for the holy is truly diabolical, it stops at nothing. Mercy for these miscreants is misplaced, they should be made to feel the

rigor of the law. A cause for this irreverence may be easily found among many well-inten-tioned Catholies. It is not an uncom-mon thing now a days to find the priest the subject of conversation: he is literally dissected, his manners, ways, his appearance at the altar, his stand in The priestly character is the pulpit. The priestly character is ignored, the office is forgotten, and i is the man who passes in review. is a conversation that does no good, that invites censoriousness, and mini mizes religion with its salutary influ-Parents of families are often ences. times free in these criticisms, which are presumably supposed to manifest candor and discernment, false lights flock, and make a woful impression. In one word, these conversations are scandalizing, and woe to him, said the first great high priest, Christ, by whom

scandal comes.

It may seem cruel to make this charge, and its application may appear far fetched in the case of the recent outrage, nevertheless it does not lack truth. When our Lord went into the house of the rich man to break bread with him, His enemies watched Him and criticized Him, and the cures He there wrought was charged to His discredit. How often has the priest discredit. How often has the priest been the target for the uncharitable watching of the people! His kindness is passed over, his zeal is hypocritical, his salutary admonitions scorned. It true that these conversations among Catholics should be violently frowned lown, and the conscientious Catholic present should voice his dissent in not uncertain voice. There is a divinity that hedges in the mighty of the world from injurious criticism and the laws of civilization punish even the utterances that produce the criminal act mightier and greater that solemn investiture which clothes the august dig nity of him who is the Alter Christus.
The priestly character should ever

be reverential on the Catholic lips, and that reverence should come from the heart outward. All the great works that have sugmented the glory of the Catholic Church in the ages have been begun, maintained and perfected in various measures by the priests of our Church. They are the trained and consecrated laborers whom the Master Builder has ever at command when great and good works are to be accom-plished. There are no such laborers in the world as they, none so ready, so devoted, so self-sacrifising, so generous, so preserving in work for God or for the people. Every page in the history of the Church furnishes convincing proof as to the past, of what our priests have done and are doing, ready at all hours, in dire distress, in raging pestilence for our eternal weal, with their cordial sympathy, support and blessing.—Pittsburg Catholic.

IMITATION OF CHRIST.

The Exercises of a Good Religious

The life of a good religious ought to be eminent in all virtues, so that he may be such interiorly as he appears

to men in his exterior.

And with good reason ought he to be much more in his interior than he ex-teriorly appears; because he who be-holds us is God, of whom we ought ex ceedingly to stand in awe wherever are, and like angels to walk pure in His sight.

ought every day to renew our resolution, and to excite ourselves to fervor, as if it were the first day of our nversion, saying :

Help me, O Lord God, in my good esolution and in Thy holy service, and give me grace this very day perfectly o begin, for what I have hitherto don is nothing.

According as our resolution is, will the progress of our advancement be and he hath need of much diligence who would advance much. Now, if he who maketh a strong resolution often faileth, what will he

do who seldom or but weakly re solveth The falling off from our resolutions happens divers ways: and a small omission in our exercises seldom passes

without some loss. The resolutions of the just depend on the grace of God, rather than on their own wisdom; and in him they always put their trust, whatever they take in

hand. For man proposes, but God disposes nor is the way of man in his own

If for piety's sake, or with a design to the profit of our brother, we some times omit an accustomed exercise, it may afterwards be easily recovered. But if through a loathing of mind or

negligence it be lightly let alone, it is no small fault and will prove hurtful. Though we do what we can, we shall till be apt to fail in many things. But yet we must always resolve on something certain, and in particular

against those things which hinder us We must examine and order well both both our exterior and interior, because both conduce to our advance

If thou canst not continually recollect thyself, do it sometimes, and at least once a day, that is at morning or

In the morning resolve: in the evening examine thy performance, how thou hast behaved this day in word, work, or thought; because these perhaps thou hast often offended God and thy neighbour.

THE PLEDGE AT CONFIRMA-TION.

The wise practice of inoculating the youthful mind with a wholesome fear of intoxicants, by means of lectures and readings in the Public schools, ought to be strenuously encouraged. Students of sociology are dismayed by the ravages wrought by alcohol, opium, morphine, cocaine and other intoxi cants; it seems that new ones are constantly discovered. All sorts and conditions of men fall victims in steadily increasing numbers; physicians as well as patients, fine ladies and pro fessional men. Temperance societies have hitherto found their work hard enough, but alcohol is the least of the evils they will be called upon to combat in the coming century. Drunkenness produced by other drugs is less curable and more injurious to the human sys tem. In cases of this kind an ounc of prevention is better than a ton of that are blinding to the younger of the cure; hence the wisdom of making children feel that intoxicants are as dangerous as explosives. A pledge of total abstinence administered at connelps to enforce the lesson. firmatic -Ave Maria.

What Would You Give

What Would You Give

To be cured of catarrh? If you or your friends have this disease, you know how dis agreeable it is. Its symptoms are inflamed eyes, throbbing temples, ringing noises in the ears, headaches, capricious appetite, and constant discharge of nucous. Fortunately its cure is not a question of what you will give, but what you will take. If you will take Hood's Sarsaparilla, the great constitutional remedy, which thoroughly purifies, enriches and vitalizes the blood, you may expect to be completely and permanently cured. The good blood which Hood's Sarsaparilla makes, reaching the delicate passages of the mucous membrane, soothes and rebuilds the tissues and ultimately cures all symptoms of catarrh.

Sorie Feet,—Mrs. E. J. Neill, New

cures all symptoms of catarrh.

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Correspondence intended for publication, as rell as that having reference to business, rell as that having reference to business, hould be directed to the proprietor, and must each London not later than Tuesday morning. Arrears must be paid in full before the paper and be stopped.

an be stopped.
When subscribers change their residence it important that the old as well as the new adress be sent us.

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

The Editor of THE CATHOLIC RECORD London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the maner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

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

Blessing you, and wishing you success,

Believe me, to remain.

Yours faithfully in Jesus Christ,

+D. FALCONIO, Arch. of Larissa,

Apost. Deleg.

London, Saturday, Nov. 10, 1900.

WHAT TIME DOES.

The Marquis of Londonderry-the lineal descendant of the suicide Lord Castlereagh, the whilom Chief Secretary for Ireland -as Lord Lieutenant of Ireland; and Mr. George Wyndham-a descendant of the immortal Lord Edward Fitzgerald, who was done to death by Castlereagh-as his Chief Secretary! Verily time, combined with my Lord Salisbury's cynicism has brought about a strange state of affairs !

TO CORRESPONDENTS.

Subscriber, St. Albert, Alta., enquires whether or not it is true, as has been sometimes stated, that Mrs. Admiral Dewey has left the Catholic Church.

The private affairs of individuals are not suitable subjects of discussion in a newspaper ; nevertheless as there has been already so much discussion on this point, we may be pardoned for departing from our usual practice by answering our correspondent's ques-

We have very positive information that there was no truth in the malicious report above alluded to, and the lady mentioned adheres still to the Catholic faith as firmly as ever.

FRANCE PROSPEROUS AND WEALTHY.

At the close of the Franco-Prussian war when \$1,000 000 000 of war indemnity was insisted on by victorious Prussia, many thought that France would be utterly impoverished by the tax, but the world was astonished to find that three times the sum required was subscribed without difficulty by Frenchmen themselves so as to get ric of the incubus of German occupation as soon as possible, and since that time the same sum many times multiplied has been loaned to other nations, proving the great wealth and prosperity of France.

The Statist, the financial organ of London, England, states that French men have \$1 500 000 000 tn Russian securities, and the same journal placed the Spanish investments at \$800,000 -000 when the Spanish American war broke out. Besides, there are large French investments in British, Roumanian, Bulgarian, African, Chinese, and even German securities. The cause of the wealth of France lies in the wonderful fertility of soil, but still more in the industry and great economy of the people.

A NEW "PROPHET."

London, England, for the propagation of medicine which, according to his at least another year. teaching, is a fraud.

fairly large audience in the town hall dire prediction of the alarmist prophet. of St. Martin, where he assumed the In fact a man who has demonstrated role of a prophet. He told his that England is settled with the lost audience that soon after the Paris Ex- ten tribes of Israel, by proving that The only hope for Italy to rise up out position is closed there will surely the English language is directly de-England. His observations in France, word as "rectory" is Hebrew, (for and her teachings be once more incul- approve, such as the looting of have been made upon the Holy Father he says, have convinced him that this Dr. Wild does in his Anglo Israel- cated in the schools upon the rising churches in the Philippines, the in regard to the course he has pur-

and naval men to plunge the two countries into a war, and though the conspirators may not succeed in their plans while the present Government lasts, when the anti Dreyfusites come into power, which will be before long, the men who sent Dreyfus to Davil's Island will bring on a bloody war.

It is very easy to make prophecies of this kind, as it is a fact that a wave of ill-feeling from time to time passes over each of the two countries against the other, and unless great patience be exercised by their respective Gov ernments a war may break out at any time ; yet such prophecies as those of J. A. Dowie are evidently made either for the express purpose of stirring up ill-feeling between the two countries, or, which is more likely, to make money by pandering to the prejudices of an unreasoning multitude.

THE CHURCH IN THE GREAT DESERT.

A large and artistic statue of the late Cardinal Lavigerie was erected and solemnly dedicated last winter at Biskra or Biskara, Africa, on the con fines of the Great Sahara Desert. It represents the Cardinal standing with his eyes directed toward the desert, and holding in his right hand his pastoral cross which is planted upon the desert sands to signify that as Bishop and colonizer, all his thoughts in the case of Bresci, the murderer of and aspirations were directed towards bringing to the faith of Christ the wandering tribes who make their home in that desolate tract of country, and who formerly supported themselves almost solely by preying upon travel-

Algerian Sahara, which belongs to France and in which Boskra is situated. has an extent quite equal to that of France itself, and the French are pushing their way Southward through the desert, to form a line of communication with the French colonies on the Sene gal. The tribes which wander over this territory are Berbers, Arabs, and Negroes, and through Cardinal Lavigerie's efforts several churches have been erected here under charge of the Fathers of the Desert or White Fathers. and some other religious orders. The White Fathers have their headquarters near the site of ancient Carthage. Their dress is white, and they wear a white or red fez so as to conform so far as regards dress, with the natives.

There are thousands of converts among the natives of all the tribes above mentioned, and these adhere to their religion with great tenacity, and would submit to be put to cruel death under any torture, rather than give up the precious treasure of faith. There are several Catholic villages in the desert, one of which, called St. Cyprien, has a church and a mission house, and a convent in which the native children are educated.

A PROPHET IN TORONTO.

The Rev. Dr. Wild, who was formererly the pastor of Bond Street Church, Toronto, and who made himself famous among the Orange Young Britons by been perpetrated in Europe have, his frequent denunciations of the Pope | nearly all, been committed by Italians. as anti Christ, and of the Jesuits as the propagators of anti Christian doctrines, and who advocated the shooting down of Jesuits and Catholic Bishops as an and also the attempts on the lives of Let highly pleasing to the God of the Prince of Wales and the Shah of Mercy and Peace, has been in Toronto Persia. So also it was said there was again preaching to his old flock. He still glories in gore, and he won golden opinions for himself this time among his old flock by assuming the role of a prophet.

The doctor asserts that England, Germany, America and Japan will fight rest of the world. It is to be presumed that these countries will win, to carry out Dr. Wild's theory and hope. All this is to occur after the close of the Paris exposition, which event will occur very soon. We wonder that in dabbling thus in prophecy, the Dr. John Alexander Dowie, the Chicago does not give time for the great Bufoverseer of what he calls the Christian falo Pan American exposition to take Catholic Church, is now lecturing in place in 1901, as that is also expected to be a very great event in which one of his faith cure gospel. He was re- of the beligerents whose side he favors, cently mobbed by medical students, feels almost as much interest therein just as he was some mentis ago in as the French do in the Paris Exposi-Chicago for violently attacking the tion; but we presume the event is medical profession, the members of beyond his control, or he would do

The world in general will probably He lectured not long since to a not take very seriously to heart this people, have organized themselves break out a war between France and rived from the Hebrew because such a that respect for the Catholic Church is impossible the Holy Father should reasonableness of the attacks which

sidered an infallible guide in the inas St. John's Apocalyptic vision.

surely not advanced sufficiently toward being a Protestant country as to siderable part of the people. be grouped with the other nationalities named.

Of course when the great victory is gained, the conquerors will establish Protestantism over the ruins. We should feel greatly interested to know what form of Protestantism will then be the favored one. Will it be one of dhism er Shintoism Anglican High-Churchism, the Calvino-Lutheranism of Prussia, or that specially American form which is known as Mormonism? Light is very desirable on this point.

THE CAUSES OF ANARCHY IN ITALY.

When years ago the Italian Parlisment passed the law doing away with capital punishment, it was not expected that before long it would become necessary to try and condemn to the highest penalty allowed by the laws of the country a man who would be guilty of the cold blooded assassination of their own king ; yet this has really happened King Humberto. The guilty anarchist has been condemened by the Court to perpetual solitary confinement, which, it is said, is even more dreadful than would be the death sentence, and he is very deservedly now undergoing the punishment.

But the incongruity of punishing so great a crime as has been committed with anything less than death is now presenting itself to the minds of the Italian deputies who support the ruling dynasty, and there is already some agitation towards restoring capital punishment. Some who were the most prominent agitators to have the present law passed are now openly advocating that capital punishment should be inflicted in the case of high treason, regicide, and attempts at regicide, as a necessary deterrent from these crimes.

ment for grave crimes is very necessary, and that it should not be restrict ed to the case of treason and crimes allied thereto. Wilful murder is very properly, in most countries, among the crimes thus punished, especially if there are circumstances which aggravate the crime. It is known by experience that the knowledge that such crimes are punishable by death exercises an influence over intending criminals, to prevent them from their commission. We believe, therefore, that the restoration of the death penalty in Italy would be a step in the right direction : yet even that would not fully meet the necesities of the

The numerous anarchistic atrocities which during the past few years have The murders of President Carnot, the Empress of Austria, and King Humberto were all the work of Italians, a plot concocted to assassinate the Emperor of Germany on the occasion of his visit to Palestine, and Italians are again asserted to be at the bottom of the conspiracy; and we have even the statement that there have been recent conspiracies to kill the new king of the battle of Armageddon against the Italy and the Russian Czar and Czarina.

Why is it that there are so many Italians concerned in these plots? We are convinced that the reason is that there has been waged a continuous war upon religion by the Italian Government in the city of Rome itself. Those of the present generation who have grown up with this object lesson before their eyes, have thought it a glorious thing to make war upon God and His Church after the example of the Government, and, doing this, they soon reached the belief that royal authority, too, which can have no foundation at all unless it is derived from God, ought whom he calls impostors, and the art America the favor of postponing it for to be overthrown equally with that of God Himself. It is no wonder, therefore, that Italians, more than any other into the Mafia and other anarchistic societies for the destruction of human as well as divine authority and law. of this abyss of enmity to mankind is there is a plot between French military itish ravings,) will scarcely be con- generation. There must be a complete Brooke's marriage law, the vagaries of sued.

revolution in the system of instruction Governor Leary in Guam, and other terpretation of so mysterious a writing which has been established by the ag. anti-Catholic measures; but it appears gressively atheistic rulers of the coun-The doctor's intention is evidently to try, and religion must again be made group together the nations which are the basis of education. When this is proval of President McKinley and his supposedly Protestant, against all done, and not till then, will Italy be Cabinet, who have really seemed anxiother comers. But Japan at least has regenerated and anarchy rooted out ous to protect the religion of the people as the only religious belief of a con-

There are other causes of the rapid propagation of anarchistic principles, mong which must be mentioned the heavy barden of taxation which presses upon the people, which is imposed for the purpose of keeping up a large standing army; and we may justly add, the gross corruption which Japan's predominent religions of Bud- has been discovered to have existed among members of the Government. whose sole purpose was to accumulate wealth at the expense of the people. The people thus ground down have drawn the conclusion that royalty and all government are tyrannies, and have imagined that the only remedy for this state of affairs is to kill the nobil ity and all who have a share in the work of government. The only corrective to such notions is that religion he daly respected, and its truths recognized as the basis of the relations between man and man, and between the people and their rulers.

> THE POPE AND THE PRESI DENT OF THE UNITED STATES.

A large amount af discussion has een caused in the United States by the fact that Archbishop Ireland, who eturned recently from Europe, made statement which is going the rounds of the press, to the effect that he had several audiences with the Pope, and interviews with Cardinals in which various matters were discussed.

Among these matters was the attitude of the Holy See in regard to the United States Government.

On the eve of a Presidential election, party spirit runs so high that any saying by one placed in the elevated position of the Holy Father is scanned very closely, if it be supposed to have any bearing, however remote, on the issues at stake in the election campaign.

As a matter of fact, the American Catholic press support with remarkable We are ourselves most strongly of unanimity the candidature of William the conviction that capital punish- | Bryan and the principles of the Democratic platform, prominent among which is the principle of anti-Imperial-

There are, indeed, a few Catholic papers, like the Providence (R. I.) Visitor, which favor the re election of President McKinley, but these are so few that they are scarcely to be reckoned in the count. It may be in ferred that the majority of the Catho lies of the nation would be very easily touched if from Rome any pronouncement were issued which might seem to indicate that the Holy Father takes Mgr. Ireland is known to favor, and for which he has really announced his Intention to vote.

"As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the present into her properties and for the lives of her projecties and for the lives of her priests is the protection afforded by the

Yet on his arrival in New York Mgr. Ireland in an interview with the representative of one of the papers is reported to have said :

"I am quite willing to repeat what was recently said to me in Rome on this subject, and I do this all the more readily that the eminent personages with whom I had the honor of conversing on the matter showed themselves to be in no way unwilling to have the statements made by them become rublic. oublic. "In one of the audiences which he grad

In one of the audiences which he graciously granted me, the Pope said: 'We are well pleased with the relations of the American Government to the Church in Cuba and the Philippine Islands. The American Government gives proof of good-will and exhibits in its acts a spirit of justice and of respect for the liberty and the rights of the Church. The reports we receive from Bishops and others indicate this. Difficulties of detail occur as a consequence of war and of newness of complexions. But we understand such things. We have confidence in the intelligence and the spirit of justice of the American Government, and believe that the future will not lead us to a change of sentiment toward it. Under the change of sentiment toward it. Under th American Government there will be due re spect for rights of property and conscience
"'You will thank in my name the Presi
of the Republic for what is being done.'"

The cry has been raised by occasion of this that the Holy Father has taken part with one party in American politics, and one Democratic Catholic has said in an interview, "I say with Daniel O'Connell, ' we take our religion from Rome, not our politics.' "

To us it does not appear that the Holy Father has taken any partizan stand in making his statement. He has merely announced his pleasure and gratitude to President McKinley because the latter has shown good will to maintain the rights of the Catholic religion as the religion of the Catholic population of the island territories recent war.

certain that Pope Leo XIII. does not consider that such doings had the apagainst the malicious proceedings of certain subordinates, who, in the exercise of their almost unlimited powers, acted the part of petty tyrants, instead of that of harbingers of a free govern ment of the people by the people.

President McKinley has corrected some of these abuses already, and no lines of considerable importance. doubt he would correct others after proper investigation, and when the means of correction would be made clear, and we do not doubt this is what the Holy Father intended to express in his utterances made public by Archbishop Ireland. Mr. Bryan would probably do the same thing if he were in the Presidential chair; but he is not there, and in the desire to express gratitude to the American Government and people, the Pope could speak only of the President who is, and not of a person, however respectable, who night at some future time discharge the duties of the Presidential office. In this there is no justification for the assertion that he has meddled in party politics, or that he has endeavored to influence the people to vote for Mr. McKinley. In fact President McKinley is not even named in the Pope's pronouncement, which speaks only of the President and the Government. The President to whom the thanks are conveyed happens to be Mr. McKinley; but they could not possibly be conveyed to any one else.

This is made clear, further, by other remarks of the Archbishop, thus :

"Cardinal Gotti, before his elevation to the Cardinalate, had been Superior-General of the Carmelite monks, and had established in Cuba antecedently to the American occupation three houses of the order. He said to me: 'I received a few days ago letters from the several Carmelite houses of Cuba. The Fathers told me that they enjoy under the present administration of the island full liberty, that they have undisturbed possession of all their properties, that they were never in better nosition to labor for the progress of religion and the salvation of souls." "Cardinal Gotti, before his elevation t

It would be a strange state of affairs if the Pope were prohibited from returning thanks which are due, because Presidential election is near at hand; and it was certainly unreasonable to expect that he should anticipate what the American people would do in the election.

The Archbishop continued, but on his own view of the case-

"The authorities in Rome are inform "The authorities in Rome are informed to a degree that both astonished and pleased me about matters religious and political in the Philippines and in Cuba; and as they have the interests of the Church in those coun tries most deeply at heart, and know far better than we in America could know what the rights of the Church are and how best such rights may be defended. Americans—Catholic and others— may safely accept their judgment of things, and not give themselves further needless trouble about the religious conditions of the Philippines or of Cuba.

priests is the protection afforded by the American flag; and all this is fully recog-nized in Rome."

Mgr. Ireland also said that Cardinal Rampolla, the Pope's Secretary of State, states to him that on three occasions "the Filipino leaders wished to establish direct official relations with the Vatican, but the Pope refused to accede to the petition out of consideration for the American Government. Great indignation has been ex-

pressed in regard to this by the Demo cratic gentleman who has already been referred to above, as he says the Pope has refused to recognize his own faith ful children. This is a misrepresentation of the case. There was evidently no refusal to recognize them as children; but the refusal was to recognize as an established Government a number of men who never were, and perhaps never will be a Government. They are merely the leaders of a single tribe who have taken up arms for the purpose of establishing a Government, which they have not succeeded in doing as yet. An official recognition under such circumstances would be entirely out of place, and would certainly give offence to the American Government, which, to say the least, has, under international law, a claim to sovereignty over the Philippines, whichever view we take regarding the justice of its attempt to assert that sovereignty by force upon an unwilling people.

We do not here propose to discuss the claim of the Filipinos to independwhich were wrestled from Spain by the ence, as we treat of the matter solely from the point of view of the reason-There are some incidents connected ableness of the Pope's course : but we with the American eccupation which it have said enough to show the un-

IRRETRIEVABLY SUBDIVIDED.

A correspondent of the Philadelphia Church Standard, writing from Eng. land, calls attention to the fact that even the Ritualists, who have claimed to have taken the Catholic Church for their model, and might, therefore, be supposed to have preserved some de. gree of unity in doctrine and uniform. ity in discipline after the manner of their pattern, are, nevertheless, very much divided in these matters. There are, even among Ritualiste, parties within a party, and the division is on

The English Church Union, an association which is generally regarded as the official organization of Ritualism, has, according to this writer, an extreme and a moderate party. The former he designates as "philosophic theologians" who "retain the intense loyalty felt by the old Tractarians toward the holy Scriptures, and dread the tendency of modern thought to impair the credit of the 'lively oracles' delivered to the Church by the servants of her divine Master." The latter, according to the same authority, are described as "rationalizing med'avalists" who belong to the Lux Mundi school, and hold what is called high doctrine on the sacraments and the priesthood, and yet incline to sympathize with modern rationalistic criticism of the Bible.

Incomprehensible as it may be to many how religious views so wide apart as those of the Catholic Church and the neo-theologians are to be reconciled, the paradox exists that such opposing beliefs actually find a home in the same mind, and that not only in England, but likewise in America.

Our readers are already aware of the ax views on the authority of Holy Scripture to which Bishop Potter of New York gave expression but a few years ago, and that later he ordained into the Episcopal ministry the Rev. Dr. Briggs of the faculty of the Presbyterian Union Theological college of New York, who had expressed views so subversive of the doctrines of the infallibility and inspiration of Holy Scripture, that he brought down upon himself the censure of the Presbyter ian General Assembly of the United States.

Dr. Briggs was thus admitted to the Episcopal ministry without any retraction of these views, which surely would not have been the case had not Bishop Potter been of similar opinion with himself on the same points, or at least, if he had not considered them tenable.

It will be remembered, also, that several Episcopal clergymen of New York were deeply offended by this laxity, which precipitated the renunciation of Episcopalianism by the learned Dr. De Costa, who could no longer endure to remain in a Church which gave such palpable evidence that it does not guard the deposit of aith " once delivered to the saints

Notwithstanding this evidence of Dr. Potter's "sympathy with modern rationalistic criticism of the Bible." we were surprised to learn from the Montreal Star of the 19.h inst. that preaching at a "choral celebration of the Holy Communion "at Montreal on the previous day, Dr. Potter gave utterance to the very highest of High Church views while treating on the

Confessional. He said : "The Church has to reach out and come into confact with the masses. It is unwise, therefore, to condemn that particular party in the Church which is striving to reach the consciences of men through the confessional. Though a distorted form of the confessional. Though a distorted form of the confessional exists to-day, confession is nevertheless a means of fathoming the souls of men, and the power to reach out and touch those souls is the great need of the Church to day. When the Church, therefore, uses confession as a means of reaching the individual soul, it is using a God given ordinance."

There is no practice of the Ritualists against which the shaft of Kensitite and Low Church malice are so persistently aimed at as the confessional, and it comes to us as a surprise that Bishop Potter should uphold it.

The American Episcopalians have carefully left out of their book of Common Prayer all advice to make a confession of sins, though the English original very plainly recommends it, and as plainly states its purpose to be to obtain forgiveness. It is, therefore, to the English Prayer Book that Bishop Potter refers when he says that "the Church uses Confession." Nevertheless Bishop Potter avoids saving that the purpose is to obtain priestly absolution, but asserts that it is simply a means to "fathom souls," or to 'reach," that is, to influence the individual soul.

We cannot but regard this way of treating the matter as dishonest, and it is employed evidently for the purpose of putting a slur on the Catholic Church, as he does still more plainly

when he says " a distorted form of confessional exists to-day.'

The Catholic Church does not dis the confessional, but uses it openly the purpose for which it was es lished, as the tribunal of forgiven The distortion is on the part of t who, like Bishop Potter, acknowle that it is a "God given ordinar and are yet afraid or ashamed to for what purpose God instituted namely, that the successors of Apostles may employ for the bene souls the power which Christ gav them, saying: "Whose sins you forgive they are forgiven." This pose, concealed by Bishop Potte acknowledged in not obscure word the Church of England.

Beside the diversity between the called Rationalistic and Medieval ualists, the division between I Low, and Broad Church remains i Church of England and its Ame branches as sharply defined as ev

THE KAISER'S RELIGIOUS STINCTS.

The sermon preached by the

peror of Germany to his troops they were on the point of embar for China, in which he spoke sole revenge for the outrages which been committed by the Chinese ag the whole Christian world, and es ally against the German nation, while made the world believe the War King had entirely forgotte duty of Christian charity, which braces within its folds the he Chinese equally with people of own nationality and creed. He down the doctrine that the blood had been shed must be atoned blood, and gave orders that no qu should be shown the Chinese in b Several versions of this sermon published, but even that which

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hide the fact that these were the ments expressed, and thereby Christian world was very shocked. More recent events, ever, do not justify the belief the Emperor is of bloods character. His sermon was evidelivered in a moment of excite and his later utterances have him in his real character of a Christian, who is indeed easily to violent bursts of indignation a wrong-doing, but who will no mit himself to be swayed by vinc feelings in his calmer moment fact in his communications wi heads of the other European G ments regarding the Chinese sit he has shown himself to be as a able as any who has an interest case. He has insisted upon an quate atonement for the injury by the severest punishment to inflicted by the principal instigs the atrocities, and it is reas that this should be the case, as wise the self-conceited rulers of who imagine themselves to be r of the world, would very soon rate enormities quite as atroc those which have already taken When proper punishment sha been inflicted on the leaders outrages, the Enperor is as re any one to negotiate with the in a friendly way to secure a

In other ways, the German E manifests that he sets great ance on religion as the basis government. The many kinhe has done to Catholics dur reign have justly endeared hi the Catholics of his Empire among these his donation of th the Biessed Virgin's reside Jerusalem to the German Cat

very much appreciated.

There is another proposition considered both by the Empe the Pope which is confirmatory we have said here. The quest is to establish a Papal nunci Germany. German papers have that this is being seriously con and that Pope Leo XIII. is ver ous that this should be accom so that he may have direct co cation with the German Gov for the settlement of any di which may arise in the future of the indirect communication all that exists at prese which is sometimes a cause understanding. It is expect simultaneously with the estab of the nunciature, a faculty of theology will be instituted in versity of Strasburg. It is st the Emperor is anxious for t lishment of such a faculty, an the Pope's consent be obtaine the Emperor will consent to t lishment of the nunciature. inent member of the Catholi party in the Reschetag has b

confessional exists to-day."

The Catholic Church does not distort the confessional, but uses it openly for the purpose for which it was established, as the tribunal of forgiveness. The distortion is on the part of those who, like Bishop Potter, acknowledge that it is a "God given ordinance," and are yet afraid or ashamed to say for what purpose God instituted it, namely, that the successors of the Apostles may employ for the benefit of souls the power which Christ gave to them, saying: "Whose sins you shall forgive they are forgiven." This purpose, concealed by Bishop Potter, is acknowledged in not obscure words by the Church of England.

Beside the diversity between the socalled Rationalistic and Medieval Rit. ualists, the division between High, Low, and Broad Church remains in the Church of England and its American branches as sharply defined as ever.

THE KAISER'S RELIGIOUS IN-STINCTS.

The sermon preached by the Emperor of Germany to his troops when they were on the point of embarking for China, in which he spoke solely of revenge for the outrages which had been committed by the Chinese against the whole Christian world, and especially against the German nation, for a while made the world believe that the War King had entirely forgotten the duty of Christian charity, which embraces within its folds the heathen Chinese equally with people of one's own nationality and creed. He laid down the doctrine that the blood which had been shed must be atoned for by blood, and gave orders that no quarter should be shown the Chinese in battle.

Several versions of this sermon were published, but even that which appeared in the official papers did not hide the fact that these were the sentiments expressed, and thereby the its four bare walls, and a poor altar. Christian world was very much shocked. More recent events, however, do not justify the belief that the Emperor is of bloodthirsty character. His sermon was evidently delivered in a moment of excitement, and his later utterances have shown him in his real character of a sturdy Christian, who is indeed easily moved to violent bursts of indignation against wrong-doing, but who will not permit himself to be swayed by vindictive feelings in his calmer moments. In the care of the lepers. fact in his communications with the heads of the other European Governments regarding the Chinese situation, he has shown himself to be as reasonable as any who has an interest in the case. He has insisted upon an adequate atonement for the injury done. by the severest punishment to be in inflicted by the principal instigators of the atrocities, and it is reasonable that this should be the case, as otherwise the self-conceited rulers of China, who imagine themselves to be masters of the world, would very soon perpetrate enormities quite as atrocious as those which have already taken place. When proper punishment shall have been inflicted on the leaders in the outrages, the Enperor is as ready as any one to negotiate with the Chinese in a friendly way to secure a lasting

peace. In other ways, the German Emperor manifests that, he sets great import ance on religion as the basis of good government. The many kindly acts he has done to Catholics during his reign have justly endeared him to all the Catholics of his Empire; and among these his donation of the site of the Biessed Virgin's residence in Jerusalem to the German Catholics is

very much appreciated. There is another proposition being considered both by the Emperor and the Pope which is confirmatory of what we have said here. The question now is to establish a Papal nunciature in Germany. German papers have stated that this is being seriously considered, and that Pope Leo XIII. is very desirous that this should be accomplished, so that he may have direct communication with the German Government for the settlement of any difficulties which may arise in the future, instead of the indirect communication which is all that exists at present, and which is sometimes a cause of migunderstanding. It is expected that, simultaneously with the establishment of the nunciature, a faculty of Catholic theology will be instituted in the University of Strasburg. It is stated that the Emperor is anxious for the establishment of such a faculty, and that if the Pope's consent be obtained thereto the Emperor will consent to the establishment of the nunciature. A prominent member of the Catholic Centre party in the Reschstag has been con-

when he says "a distorted form of the ferring several times with the Pope, grave, I saw the humble condition to at the desire of the Emperor, to bring the matter to a successful issue. All this is being done by the Kaiser through his strong conviction that religion is the most powerful auxiliary in the good government of a nation.

> THE LEPER COLONY IN MAD-AGASCAR.

The devotedness and self sacrifice of the Rev. Father Damien, who laid down his life for the salvation of the lepers of Molokai on the Hawaiian or Sandwich Islands, is well known to our readers, but it may not be so well known to all that in nearly all the leper settlements of the world there are also to be found priests and nuns who have with an equal spirit of self-sacrifice devoted their lives to the same work as that which was so heroically done by Father Damien.

The Annals of the Propagation of the Faith describe the leper institution at Tananarivo on the island of Madagascar, the arrival at which of five French Sisters we recently described in our columns.

Madagascar is a desert island without birds or trees, full of swamps and pools, the dampness of which brings on fevers which easily result in death, if the patients are not properly cared for. Leprosy is also frequently found among the natives, and it was when Father Beyzym, a Polish priest, discovered that these unfortunate people had no one to take care of them that he volunteered to devote himself to that service. The account given in the Annals of the Propagation is taken from a letter written by Father Beyzym to his friends in Poland.

The asylum of the lepers is described as consisting of four immense sheds, in the centre of which stands the church. and near the priest's residence. The Church is large enough but is very poor, and has no decorations beyond

The sheds are divided into small cells without flooring or windows, and the furniture consists of a rush carpet on which the sick sleep. There are here 150 lepers who are fed by the mission. which sends weekly a quantity of rice, and the contributions of charitable people. Beyond this the establishment has no means of support, and the priest shares the lot of the lepers. Father Beyzym is the first and only priest who has devoted himself exclusively to

This establishment is part of the great leper institution in which the Sisters of Charity take care of 600 lepers. These Sisters are entirely de voted to their work, and their number was recently increased by the 5 Sisters whose arrival there amid the acclamations of the people of Tananarivo, was mentioned in a recent issue of the CATHOLIC RECORD.

(Buffalo Union and Times.) THE RELENTLESS WORK OF DEATH.

Two Notable Cases as Showing the Vanity of Human Grandeur.

We all know that death is no re-

spector of persons; but this truth is lodged in our mind in a vague sort of way and needs some striking instance to bring it home to our understanding. My mind is full of the subject to day and I am persuaded that I ought to note down my impression while they are fresh and vivid. Not very long ago I was present in the death chamber of a venerated Cardinal, and there I saw a vivid picture of the sad havoc that death makes in the highest as well as in the lowest types of mortal man. In the robustness of life in earlier vears the Cardinal was noble and dignified, handsome of features and stately of bearing. These gifts to nature, when added to his high rank in the Church, made him a personage to look upon with pride and pleasure. But, alas! what a woeful contrast was seen in his appearance after the relentless hand of death fell upon him. Comely features had turned into the ghastliest of ashen-hued and distorted lineament. Of course allowance must be made for the ravaging waste wrought by protracted sickness and suffering, but in this case even the

which man is reduced by the stroke of death, and I began to realize the vanity of all human greatness and exultation. I saw clearly the fate to which all men, great and small, have to yield in the end. To be sure, the Cardinal's death had drawn together multitudes of eminent churchmen, and laymen of high distinction, to pay honor to his memory and religious virtues, and this, in some sense, seemed to soften the bitterness of death's inevitable decree; still the vision of the distorted and shrunken remains haunted the imagination, and established the fact that death is the one "King of Terrors, sweeping away prince and peasant with relentless purpose, and the leveller of all distinctions in the common grave.

The foregoing is recalled to mind by the death of a distinguished layman, a Prime Minister whose remains were vesterday consigned to the tomb amidst he pomp and funeral impressiveness of State obsequies. Although his life and activities differed a good deal from that of the venerated Cardinal above referred to, in some things the resemblance was akin. The one was an ec clestical leader, while the other was prominent in statesmanship and a eader of men politically.

Both exercised great sway in their respective spheres, and both fell help-less at the inevitable touch of death. The funeral of the latter was conducted under State auspices, and the great ones of the land gathered from far and near to do him honor in deatha thing which he well merited by his But career and conduct during life. all the granduer and ceremonial of State burial could not suffice to rob death of its inherent terrors. The body was embalmed and thereby continued to retain some semblance of its former life-like appearance, but the ghastly coldness of death was there stark, cold and penetrating as a reminder of the littleness and vanities of mere human display. The magni-ficence of the funeral decorations in the stately legislative chambers seemed to be out of harmony with the lowly condition of the deceased statesman, now helpless, rigid and cold Tried by the test of its efin death. fect upon the welfare of the departed, of course, the munificent ceremonial had no intrinsic value, and might be regarded as so much money wasted in a vain display, but for all that there may be a gleam of wisdom in according high honors, even in a death, to a faithful servant of the State, and such tributes may serve as incentives to others to do their whole duty in responsible positions, whether in public or in private life. The pleasantest feature in yesterday's mortuary ceremonial was the notable religious honors paid to the memory of the departed. The Catholic Church knows how to duly respect and esteem the worth and justly earned merits of her faithful children. Yester day's sacred rites were decisive on this point. A distinguished Archbishop presided at the Solemn Requiem Mass, another eloquent Archbishop told in touching eulogy of the dead Premier's truly edifying life and conduct in all positions of honor, trust and responsibility.

To find united in a present day statesman true fidelity to God, to Church and country, is, perhaps, a thing too rare, but in the case under review the virtues were united and ever consistently and faithfully exercised. No wonder, then, that the Church and the State should unite to do honor to the virtues and memory of such a servant and son.

As we viewed the prostrate body of the deceased stateman we saw the cold fingers grasp the cross and image of the Crucified, and, knowing of his previous good life, we could well believe the consistency of such a position, for in life the dead statesman was ever dom inated by the lesson the cross con veys. In a word, he was a model Cath olic gentleman, ever obedient and true to the Church's precepts and laws and regular in practical conformity to all the sacred duties of a devoted Chris tian layman. It is said, on the authority of the attending clergymen, that the death bed scenes were truly consoling, the dying statesman pass ing away with the composure and sanctity of a saint. Such a record deserves to be published, especially in an age of venality, marked by shameful scenes in the corrupt domain of political warfare.

WM ELLISON

A JESUIT RULING CHINA.

The Catholic World Magazine has very readable article on the "Prospect of the Church in China"—beauti fully illustrated, too. It details some thing of the introduction of Christian ity among the Chinese, and among others relates the following curious story:

suffering, but in this case even the body seemed to have shortened and altered and as it lay there stiff, rigid, withered and shrunken, barely a resemblance of a feature of the once striking; personality could be discerned. The mortuary chamber in the palace was awe inspiring by its gorgeous equipment of mourning emblems as befitted the exalted rank of the illustrious dead, but all the embellishments and magnificient fittings could not relieve or mitigate in a single degree, the feeling of horror that one instinctively experiences in the presence of grim death. I attended the funeral ceremonies, which were conducted in pound a state by a Cardinal, Archbishops, Bishops, Monsignors and hundreds of clergymen, and I heard the eulogy of the dead prince of the Catholic Church proclaimed in the most touching and eloquent language, but, in the depositing of the mortal remains in the

NAPOLEON'S ESTIMATE

When Napoleon was waiting, in exile, for his rapidly approaching death, he is said to have uttered the following opinions on the earthly virtues and the heavenly as they have appeared in history. He said :

I have been accustomed to put before me the examples of Alexander and Caesar, with the hope of rivaling their exploits and living in the mind of men forever. Yet after all in what sense do Ceasar and Alexander live? Who knows or cares anything about them? but filt up and down the world like ghosts, mentioned only on particular occasions or from accidental associa-

"Their chief home is the schoolroom; they have a foremest place in boys' grammar and exercise book they are splendid examples for themes; they form writing copies. So low is Alexander fallen, so low is imperial Caesar.

"But, on the contrary, there is just one name in the whole world that lives. It is the name of One who passed His years in obscurity and who died a malefactor's death. Eighteen hundred years have gone since that time, but still that name has its hold upon the human mind. It has possessed the world, and it maintains possession.

"Here, then, is One who is not a mere name. He is no empty fiction. He is a substance. He is dead and gone, but still He lives as the energetic thought of successive generations, and as the awful motive power of a thou-sand great events. Jesus Christ has done without effort what others with life long heroic struggles have not Can He be less than divine?

PRAYERS FOR THE DEAD,

Every human sentiment of tenderness and pity urges us to succor our suffering brothers who are so utterly helpless, in the pains of purgatory. The desire of giving new glory to the Heart of Jesus by increasing the ranks of the blessed ones in heaven with new accessions of glorified souls, and the boundlessness of the riches placed at our disposal, to pay for their ransom, as well as many other reasone, should urge us to be incessent in the practice of this beautiful devotion.

All the pains of purgatory. The Boxers, in the meantime, are still preparing to perpetrate further atroctices, as is outsident from the proclamation they have issued to the following effect:

We have organized to protect our country and our homes, and we rely upon one another of support the order to drive out the foreign effect. They are mad. Their folly passes destribed by the provinces and prefectures chapels have been opened and our people are deceived, in all the provinces grow fat on the revenues of Chira, insulting our officials and merchants and seizing our temples and paids and permits. suffering brothers who are so utterly helpless, in the pains of purgatory.

DR. DE COSTA AND THE PROTEST. ANT EPISCOPAL CHURCH.

ANT EPISCOPAL CHURCH.

To the Editor of the CATHOLIC RECORD:

Dear Sir—The very lucid, learned and exhaustive letter written by Dr. De Costa to the New York Freeman's Journal, and which appeared in the CATHOLIC RECORD last week, on the present and future prospect of the Episcopal Church was, no doubt, read with interest by many of your readers. Dr. De Costa knows whereof he speaks, as for years, while he was a minister of that communion, he saw with alarm among the contending factions of that communion, the want of a living "Speaking Authority" and the destructive work of the "Higher Criticism." Dr. De Costa, like so many other eninent and distinguished men in the Anglican communion who, like the bird from Noah's Arc, found no resting place from the seething waters of strife, contention and discord, until by God's grace they turned to the "Speaking Voice" of the Church as represented by God's vicegerent on earth. The great Dr. Newman, the greatest and most profound scholar of England, in his day, for well night wently years, sought for the truth and found it not until he embraced the Catholic Faith. On that well-remembered Sunday evening when the light of faith dawned upon him, he sent for the good Father Murray of Oxford and made at once his submission to the Holy Catholic Church. So Cardinal Manning and a host of worthies whose names are so familiar followed the same course, and Dr. De Costa, as he tells us in his excellent and well-thought letter, that now at the end of a year he thanks God that he was brought into the Catholic Church where he found the sure foundation and the true faith. The disturbing disintegrating influences now at work in the Anglican Communion are such that all thinking men are led to question where they stand and to take the bearings of the compass. The work of the "Higher Critics," as Dr. De Costa tells us, led him, as well as others, to look more fully into the matter, and by God's grace to find that the true guardian of the Bishops of the Anglican Communion arrayed against each oth To the Editor of the CATHOLIC RECORD:

hem?
The reception of Dr. Briggs into the The reception of Dr. Briggs into the Episcopal Church without any retraction of his errors, after he had been practically expelled from the Presbyterian body for heresy, was of itself shocking to all who possessed a particle of Christian sentiment, and his subsequent ordination to the ministry of that same Church by Bishop Potter, led Dr. De Costa to break the last link which bound him to the Episcopal Church, and to embrace the Catholic Faith

We trust that Dr. 1De Costa may long be spared to work in his proper sphere, and that by his writings and eloquence, he may lead many to seek the truth which is found only in the One Catholic and Apostolic Church.

FIDELIS.

MINGLE WINE WITH TEARS.

When the bells, their joy are pealing; When the air is rent with cheers; When the burst of martial feeling Welcomes home the volunteers; When the minute guns, replying, E-ho million voiced, command; When the minute guns, replying, E-ho million voiced, command; When the glory-rag is flying.
And the colors drape the land; When the rockets, sky wards ranging, Vein the blue of Heaven's dome; And the martial music, changing, Beats the time of "Home, Sweet Home;" When is heard the thrilling story, Tale of valor, past belief, How they kept, undimmed, the glory Of the dear old Maple Leaf; When the thoughtless throng is making Loud rejoicing, with one mind, Think of those, whose hearts are breaking For the leved ones left behind, Chas, S, Edwards, in Ottawa Evening Journal. Cumberland, Ont.

Joseph Murphy.

On Wednesday evening last, this celebrated Irish comedian gave an entertainment in the Opera House in London. The audience was a large one, proving that his old time popularity survives. Mr. Murphy's plays are always in good taste, free from those coarse burlesques on Irish character which on every occasion should be frowned down.

Sow not wishes in other people's gardens strive not to be different from what you are but the very best of what you are,—Author of "Golden Sands."

IN CHINA.

From China there has been a dearth of news during the past week. It has been announced however that the alliance between England and Germany for the purpose of settling the trouble in a satisfactory manner has been accepted by the other powers, Japan Italy, Austria, and the United States having expressed their approval without reserve, while France and Russia expressed a general approval though reserving an expression of opinion on points touched in the agreement regarding the future policy to be followed on the questions of preserving the entire autonomy of China the prohibition of partition, and the open door policy. On these matters especially the Russian reply is considered rather indefinite.

definite.

Mr. Conger may also, under certain eventual time to a state of the considered of the other powers, as he is instructed by the United States Government to do under certain circumstances. Now the table state of the considered the conside

at.

One thousand French troops are reported to have left Saigon for Canton in order to watch the course of events there, and if found necessary, to protect French interests. It is feared that, should the Chinese rebell.on in the Southern Province develop itself to as to progress considerably, will be endangered in Tonqui Besides, an explosion whice

ern Province develop itself to such an extent as 10 progress considerably. French interests will be endargered in Tonquin.

Besider, an explosion which took place recently at Canton, whereby several houses were demolished near the official Yamen or government offices, has convinced the French officials that the imperial authorities are unable to preserve order and it is therefore necessary that French troops should be within convenient distance from Tonquin out the south is continuing for the convenient of the

insulting our officials and merchants and seizing our temples and paiaces.

The Emperor is indulgent, and permits this. Who can foretell the intentions of the foreign devils? Day by day they act more outrageously. When we behold the present condition of affairs our hearts are bruised with grief. Therefore, we have organized our strength to destroy the devouring wolf throughout the Empire."

The Boxers are still engaged in the interior of the country in their diabolical work of destroying or wrecking the Christian missions, and they have within the last few days seized the Presbyterian mission at Tien-Chu, though by last accounts they had not yet destroyed it. The German troops had a settlement with Boxers at Kian Chu, on Oct. 26, and 200 Boxers were killed.

THE TRANSVAAL WAR.

Formal notification of the annexation of the South African Republies has been sent to the great powers of Europe, so that any complications arising out of the visit of ex-President Kruger to Europe may be avoided. On his arrival he will be regarded as a private individual. Further than this there is little intelligence from the late seat of war beyond that the attack of bodies of Boers continue to harass the small British garrisons, but in almost every case they have been repulsed with loss; yet they have also met with some considerable successes.

cesses.

During the month of October so harassing were these attacks, that the British are reported to havellost 167 killed in action, including 15 officers. Seventeen of these died of wounds inflicted. Three hundred and sixty-seven others died of diseases, making a total loss almost equal to the monthly average during the seven of the control of th

loss amost equate the Boers have no fixed posi-ing the war.

The fact that the Boers have no fixed posi-tions leaves them free to indulge in the roving mode of warfare which they have adopted with considerable success.

Around Vryburg the burghers seem actually Around Vryburg the burghers seem actually to be masters of the situation. They hold several masterful positions in the Orange Free State, and have several times attacked the main Railway between Pretoria and Capetown, and during the past week they have held up four trains. They have also compelled the small British garrisons at Reddersburg and Ventersburg to surrender, though after taking the arms and supplies they were compelled to liberate the prisoners, as it would be too great a burden to guard and feed them, while they have no certain place of abode.

It is intended on the British side to establish strong garrisons in the district towns, well

damage.
It is now settled that General Roberts will leave for England immediately. Lord Kitch ener will take at once command of the South African forces, a proclamation to this effect having been issued.

A NOVEMBER THOUGHT.

Around thee, O November, there doth cling A latent sadness, as of flower-souls dead— Of cold, gray streams—of birds whose wings far spread, Hath borne them into fairer lands to sing.

Oft when thy dawn a new-born day doth bring. Or when the pallid sunlight blushes red. We dream of loved ones from life's pathway Dear, patient, loving "Pris'ners of the King!"

To them sweet sad November breathes of

To them sweet sau Avenue.

peace.
Of endless rest, of home and freedom nigh,
For pitying prayer, shall win for them releas
The vision of that God for whon, they sigh,
Oh, let us pray that soon they may abide
In Heaven's eternal, beauteous Summer tide
M. E. D.

BUSINESS EDUCATION.—A school that meets all the requirements for a good practical business training is the Central Business College. Toronto. With its splendid equipment and large staff of skilled teachers it is proving worthy of the extensive patronage it enjoys from year to year. It is well worth while for any one interested in education to write for the circulars of this school. See card in this issue.

J K FORAN, LIT. D., LL. B.

(LATE EDITOR OF THE TRUE WITKESS.)

A DDRESSES PREPARED; LECTURES
and speeches written; leading articles
and literary contributions furnished. Translations (from French) of Pamphlets. Books,
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etc., etc. etc., etc.
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ARCHDIOCESE OF TORONTO.

His Grace Archbishop O'Connor celebrated contifical High Mass in St. Michael's cathedra

His Grace Archbishop O'Connor celebrated Pontatical High Mass in St. Michael's cathedral lest Thursday morning, it being the Feast of All Saints. He wornings, it being the Feast of All Saints. He wornings, it being the Feast of All Saints. He wornings, it being the Feast of All Saints. He wornings it being the Feast of All Saints. He was assisted by Rev. Father Brachen and Rev. Rather Brachen and Robleder were deacons of honor. Hyan and Robleder were deacons of honor. Hyan and Robleder were deacons of honor in the evening Vespers for the Dead were charled and a very instructive sermon on the "Devotion to the Souls in Purgatory" was preached by Father Bench.

On Tuesday Nov. 6, a Solemn High Mass of Requiem was celebrated in the cathedral for the repose of the souls of the dead Archbishops and Bishops of the Archdiocess. His Grace assisted and gave the absolution at the end of Mass. All the city priests were present.

A few chanzes have been made among the priests during the past week. Rev. M. Cline, of St. Paul's parish, has been appointed pastor of Brock; Father Finnegan, also of St. Paul's, has been appointed pastor of Brock; Father Finnegan, also of St. Paul's, has been appointed pastor of bis ordination to the holy priesthood. Father Finnegar, and Father Sheridan, of St. Mary's parish, has gone to the Junction.

Rev. Father Ryan, rector of the cathedral, lately celebrated the twenty-fifth anniversary of his ordination to the holy priesthood. Father Ryan has always been a most exemplary priest and by his vast learning and wide experience, together with his very affable nature, has done much to elevate the status of the Church in Toronto and the province of Ontario. We wish Father Ryan many years to continue the noble work to which he has been called.

THE CATHOLIC RECORD OFFICE.

Gatholic ...

Home Annual

For 1901____ With cover printed in colors and forty-four full page and text illustrations.

Stories by the Best Writers Historical and descriptive sketches, anec-dotes, poems, etc, and the usual calendars and astronomical calculations.

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CONTENTS. MAURICE FRANCIS EGAN: "In Spite of All."
A story of lite in Louisiana, told in a delightful way.

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"Thoughts on the Seventh, Tenth and Eighth
Commandments."

An ingeniously wrought-out tale, breathing an atmosphere of peat fire and mountain breezes.

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Retrospest of the Year Address: THOS. COFFEY,

Also to be had from our travelling



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or, and will be returned in case of non-accept of tender
Department does not bind itself to ach he lowest or any tender.

By order,
JOS, R. ROY,
Acting Secretary.
Department of Public Works,
Ottawa, October 25, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

EXTENSION OF TIME.



The time for receiving tenders for the erection of a Brill Hall at London, Ont., is hereby extended to Monday, 19th November next. By order, JOS. R. ROY,

Acting Secretary.

Department of Public Works of Canada, Ottawa, October 25th, 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

LITTLE FOLK'S ANNUAL-1901. FIVE CENTS.

With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of His coming sorrow in the distance—the Little Folks' Annual for 1991 comes to us in even a more attractive and pieasing form than its predecessors. Besides numerous pretty illustrations, it also contains many inieresting stories and a number of games, tricks and puzzles.

Sent anywhere on receint of FUE CENTS. Sent anywhere on receipt of FIVE CENTS. Address Thos. Coffey, CATHOLIC RECORD. London.
We have still a number of these Annuals for 1900, which are well worth the price, 5 cents.

TEACHERS WANTED.

WANTED, FOR S. S. NO. S. ADJALA, A male teacher holding second class professional certificate, Duties to begin Jan, 3rd, 1990. Applications, stating salary and references, will be received up to Nov. 15th, 1990, by Jas. Hanrahan, Treasurer, Connor P. O., Ont.

LADY TEACHER, HOLDING A SECOND class professional certificate for R. C. Separate school, township of Hibbert, for the year 1901. Apply, stating salary, age and ex-perience, not later than Nov 25th to Joseph Nagle, Sec. Treas. Dublin. P. O., Ont. 1151-2

Boucherville, P. Q.,
Canada.

C. M. B. A.—Branch No. 4, London,
Meets on the 2nd and 4th Thursday of every
month, at 8 o'clock, at their hall, on Albicon
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TEACHER WANTED FOR SCHOOL SECtion, No. 4, Westmeath, Female teacher,
holding a third-class certificate. One that can
teach both French and English. Duties to
commence list Jan., 1901 Apply stating salary,
to B. F. Wright, Sec. Treas, Gower Point, P.
Q., 9nt,

BY A PROTESTANT MINISTER.

From Luther's posting up of the Theses at Wittenberg, in 1517, till the Diet of Spires, in 1529, twelve years, Dean Hodges passes rapidly over the ground, and says lightly, that I as a Protestant, have occasion to criticize

The only thing which I might take exception is the Dean's deciaration that Luther wielded a pen as sharp as a sword point. That might well be said of Pascal, but hardly of Luther. His derous abusiveness might rather be likened to the tremendously crushing club of the legendary giant Ruebezahl, supposed to haunt the neighboring Bo-hemian mountains. One might almost take the miner's son for an embodiment of Ruebezahl, colossal, capable of freakish benevolence, but more congenially inclined to smite and destroy The note of obsequiousness, remarks the Dictionary of National Biography, was always found in everything of The note of brutality, might be truly said, was found in every word of Luther's, almost from the beginning and quite to the end. Heinrich Heine speaks of "the sublime brutality of Brother Martin " as something without which the Reformation could not have been carried through. ever its providential use - and good and evil alike have their providential use-brutality, mountainous brutality, above all in controversy, is more conspicuously the characteristic of Luther than anything else. Undoubtedly it was largely the note of the age, but in Luther it was gathered up into a por-tentousness which appalled adversaries

Dr. Hodges says that the edict of Charles V., passed at Worms, was revoked at the Diet of Nuremberg, and re enacted at the Diet of Spires. I have no very distinct rec the action at Nuremberg, but judging from Dean Hodges' proneness to his torical confusion, we may be reason-ably confident that he has got things wrong here. An edict of the Emformally or tacitly approved by the Estates, could not be revoked except by the Emperor. Now Charles, although compelled to postpone, and in the end virtually to give up the execution of his decree against Luther, never revoked it.

and companions, Catholics, Calvinists

and the less ferocious of the Lutherans

At the Diet of Spires, in 1529, I observe that it was not any action at Nuremberg, but the imperial edict of Spires, given in 1526, on which the Lutherans chiefly rested. In this the Kaiser allows the various princes and cities to deal with religion as they "standing answerable to God and the Emperor," until final order should be taken. In 1529, Charles, complaining that this edict had been abused, revokes it. He does not proscribe Lutheranism, but, speaking as an orthodox Catholic, forbids all persons to use violence to propagate the This new and erroneous opinions. seems to leave it open for Catholics to use violence to restrain the new opin-

Had the edict been left in this form the Lutherans might well have been deeply aggrieved. In fact, however, the Diet made a very different thing of it. In its final shape, as remodelled by the Catholic Estates, and by the tolerant King Ferdinand, the peror's brother and representative, it secured to the Lutheran Estates full liberty to use their own teaching and worship within their own territor-ies. It simply stipulated that Catholics living in Lutheran territory should not be deprived of their church property and jurisdiction, and should not be molested in the accustomed exercise of their religion, in public and private.

It would be hard for Dean Hodges, or anybody else, to make out in this Recess of the Diet-so called, I suppose, because continuing in force after adjourament-an infringement on relig ious freedom. Melanethon sees no such thing to it. Says he (Corpus Ra-form. 1, 1059 Janssen III. 138:) "The articles proposed in the edict of the D.et are no grievance to us. In fact, they give us better protection than the

resolution of the former Diet," of Spires. Against this Recess the Lutherar princes and cities entered a solemn Princes and cities entered a sciential Protest, from which, first all the Lutherans then the Calvinists and Zwingiians, finally even the Anabapusts and Socialans, have derived the name of Protestants. This was not a protest in championship of religious liberty, as Dean Hodges innocently gives out, but a protest against it A protest against intolerance was wholly superfluous, for the Recess was embodied toleration. It forbade the Catholics to molest the Lutherans and the Lutherans to molest the Catholics. What else should it have done? It forbade the Lutherans to secularize church property not already appropriated, to meddle with abbeys, canonries bishoprics still subsisting, whether within or without Lutheran territory confiscations had been going steadily on almost from the beginning of the new movement. At no time, from 1520 till 1618, the year of the final crash, did the Lutheran authorities allow themselves bound by the limits of their own jurisdiction, where religion was concerned. They sometimes, indeed, gave a passing asthe truth. We have no right to tolerate your religion, because yours is tesy to which they could bring them - | gent Catholic. wenty Third Sunday after Pentecos

selves was to use the address: "The princes and cities of the true religion, to the princes and cities of the other All restrictions they pu aside, on the ground that it is the duty of all Christians to extend the tru That Christians have no right

Hailam says, as I have seen him quoted, that his study of the Reforma-tion had engendered in him a deep heads. disgust, on account of its rooted intolerance. The history of Germany, for almost a century after the first natural and unsuccessful attempts to apply the the old means against the new is one steady plea, on the part of the Emperor and the Catholic princes, for toleration of the old religion, in exchange for their toleration of the new This steady plea met with a steady re-The Lutherans, being Ger mans, were not as sanguinary as the

to extend the faith by force, above all

in foreign territory, was a thought

which they never allowed to enter their

faith.

You have no right to exist." It is no wonder, therefore, that we have derived our name of Protestants from the solemn Protest offered by us, at Spires, in 1529, against religious liberty. If Dean Hodges exactly inverts the transaction, I suppose we must excuse it, because

Spaniards, but they were quite as resolute in saying to the adherents of

the opposite creed, Non licet esie vos,

" That's Stonewall Jackson's way. The Lutheran princes declared that for cogent causes and complaints they could not assent "to all the trars actions and pretended Racesses, which had been undertaken against God and His holy Word "i. e., against their unrestrained power of coercing the Catholics, "and against the former Imperial Recess of Spires. meant to govern themselves by this The edict of 1526 left them a freehand to persecute in their own dominions, which the edict of 1529 took away This was unendurable. They were fully determined to suppress the ancestral religion in their own territories, and just as fast and far as po sible in the other cities and principal ities, above all in the ecclesiastical which were at once wealthy, unwarlike, and intensely odious to the Lutherans. Therefore, their solemn Protest against the Recess of Spires, which left freedom of worship to left freedom of worship to but took away their power to plunder and persecute. No. wonder Melancthon calls this Protest, of which we, in our learned ignor ance, are so proud, eine schreckliche That, "a terrible deed." It deposited the germ of that steady aggression, refusing to be bound by any convention or compact, which slowly drove the Catholic princes to desperation and cost Germany more than half her population. Independently of religion, as Professor Gardiner points out, there

they were, the question of church property in the North would have been almost insoluble. It seems curious how Dr. Hodges could talk about the Recess of 1529 as re-enactment of the young Emperor's edict of 1521 against Luther, when, so far as appears, Luther's name is not even mentioned, and when he is virtually, though indirectly, covered and protected by the recess, at least so long as he should remain on Lutheran

were powerful forces of disintegration

working in the Empire, and the com-

bination resulted in the final fearful

explosion. Even had the Lutheran

princes been far more reasonable than

ground, above all in Saxony.

There is something to be said for those who prefer plain "Christian" to "Protestant." As we see, the origin changed its basis, it still remains loaded with a weight of negativity, which is not an advantage.

CHARLES C. STARBUCK.

THOUGHTS ON THE SACRED HEART.

O Mother of fair love, Mary, thou who dost so ardently desire to see Jesus loved, attach me most intimately to His Divine Heart so that I may never more have the misfortune to find myself separated therefrom .- St. Alphonsu-

The foreknowledge of Mary's sor rows was not one of the least causes of esolation to the Heart of Jesus .- St. Alphonsus Liguori.

The Child in the crib said no word, and His Heart, full of love for ours, manifested Itself only by tears .- St Francis De Sales.

Faith gives us confidence, confidence eads to love, and love-ushers us into the Heart of Jesus. St. Alphonsus Liguori.

The Heart of Jesus is the Heart of the most faithful and devoted of Friends the most tender of Fathers, the Heart of a God who possesses all perfections to attract, delight and ravish the soul. The end of the devotion of the Sacred Heart of Jesus is to render Him love for love, to thank Him for His benefits and repair the outrages He constantly receives.

CATHOLIC AND PROTESTANT MIR CLES.-The Christian Register differentiates thus between the Catholic and the Protestant idea regarding miracles: He (the intelligent Catholic) discrimin ates between the diseases that faith sent to restriction, but never observed will affect, and does not apply the relic it in fact, or owned it in principle. of a saint when quinine is the needed Their steady form of speech to the remedy. Being familiar with the Catholics was: "You are bound to idea of a miracle, he does not allow it tolerate our religion, because ours is to bewitch his fancy or unhorse his reason. Many Protestants might save themselves much unhappy experience The utmost stretch of cour- by imitating the caution of the intelli-

FIVE - MINUTES' SERMON.

Lord, my daughter is even now dead.'

Again holy Church in the gospels unrolls before our eyes the picture of death : a terrifying picture, it is true, but a very salutary one. For here we learn true wisdom, here we not only see, but we feel that all is vanity, and nothing but vanity except to serve God and to save our souls. Let us carefully examine this frightful pic-ture of death which the Church shows us, and it will certainly be conducive to our salvation.

For this purpose, let us enter the house of death. The room has been darkened, on two chairs we find an open coffin, at the head a crucifix, two burning candles and a vase of holy water. In the coffic we behold with folded hands enclasping a rosary, the departed neighbor or relative earthly remains we will look upon for the last time. What a picture of awe and reverence! We can scarcely recognize his features, for death transformed their appearance—the nose is pointed, the half opened eyes are glassy, the cheeks sunken, the lips colorless, the whole appearance is an ashen hue. Stiff and rigid, he lies there, without motion, sensation, life, soul-a corpse. Even the nearest relatives and his best friends hesitate to approach and tremble at his aspect. They leave him alone with the crucifix and the candles; the worms alone re olce, for already they are feeding on

Behold, dear Christian, this is your neighbor now, and you will ere long be like to him. "To day for me," says the dead, "to morrow for you! As I am now, so will you be ; a man of corruption, the focd of worms, Where my soul has stood, there your's will stand-before the judgement seat of God. O man, O Christian, save your soul : for die you must, you know not when, you know not where, you know not how, but this you know, if you die in a state of mortal sin, you will be lost for all eternity. You also know if you die in the state of grace, you are saved for ever, for all eternity." Behold, this is the speech which the dead makes to you from his coffin. Terrible words! oh, that we may understand, and realize them for the salvation of our souls!

When the time for burial has come the corpse is brought to the church and the priest blesses it. The mourn ing relatives, friends and neighbors accompany it to its last resting place When the bell is tolled, the question i requently asked: Who is dead Ah," some one will answer, "it is N. N, he was a good man, he suffered much ; his death was a severe blow to his wife and children." These and similar exclamations of compassion are expressed by friends, but how long do they last? Generally, no longer than the tolling of the bell. Ah, here the words of the pious Job are again verified, "The region of death, is the re-gion of oblivion." What foolishness therefore, to be anxious for the praise and applause of men of whom may be Out of sight, out of mind. said : Even the nearest relatives who now accompany the corpse with bitter tears and loud lamentations, will soon forget the deceased; he will be in their memory, as if he never had lived. Sometimes even the tears that are shed at funerals, are false-they are indeed tears of sorrow before the world, but in reality they are tears of joy, because a dear uncle, a darling aunt has finally resolved to take his or of the latter term does not seem ex-actly honorable, and although, we have coffers to the heirs. This, then, is the gratitude for the sweat and labors which the departed underwent to make others rich! The deceased, perhaps, heaped sin upon sin and shameneglected the salvation of his soul to accumulate wealth; and now, laughing heirstake possession of all and scarcely say an Our Father for him, much less have Masses offered for the repose of his soul. Perhaps, they even curse him in his grave, because he was not more parsimonious to leave them greater wealth. Alas, ingratitude is the reward of the world ! is not this verified! Let us be wiser and not strive for mammon, but let us rather try to become rich in virtue and good works. May each one presen give a portion of the goods with which God has blessed him to the poor, or for ome laudable purpose; make pro vision that Masses may be said for his soul, so that his time of purgation may e shortened and that he may not b

the sufferer if forgotten by ungrateful When the funeral cortege has arived at the grave, the palibearers pause. Amid prayer, the coffin is owered in the grave, the priest blesse t with holy water, incenses it, throws shovel of earth on the coffin while aying a short prayer for the deadand then all is at an end. The mourners return home, the grave-diggers close the grave and the dead is left alone in the deep and stlent grave. Whilst the deceased was living he equired spacious apartments, now he must abide in the bowels of the earth in a cell two feet wide and six feet long. Behold, dear Christians, this is the end. For us, too, a grave will be pre pared, and far sooner than we im

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agine our bodies will be placed deep in the ground, where they will be-come the food of worms as we are told in the eleventh verse of the fourteentl chapter of Isaias : " Under thee shall the moth be strewed and worms shall be thy covering."

Oh, vanity of vanities! Why, therefore should we serve this miser. able world and idolize its fleeting joys and pleasures! Let us rather lift our eyes above to our true, eternal home, where death will soon take us. Oh, may our whole life be but a pious pre paration for eternity! May we die daily to the world, to ourselves and above all to sin, so that we may slumber in the blessed peace of God to awaken in a happy eternity! Amen.

WHISPERING IN CHURCH.

The Dainty

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right education. A Mass FOR ENGLAND - In the Church of Santa Maria in Campitelli, Rome, Mass is said every Saturday morning at 11 o'clock for England. It is followed by Benediction. This Mass was founded by the son of King James II ; so it has now been said for nearly two hundred

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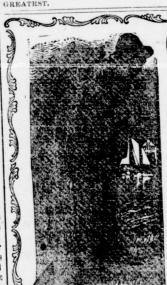
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Undertakers and Embalmers LOVE & DIGNAN, BARRISTERS, ETO. in the woods between Pechois and Dek near Quimper, in Brittany. We wil enter the old library, and there w shall come upon a scene which, since we are acquainted with the local gos sip, might surprise us. The room wa large, and looked grave and antique in its appearance and fittings. The old bookcases were of mahogany and had quaint figures carved along thei top. There was a large, very larg covered with a red cloth. There wer two doors, both protected by curtains a pair of large folding doors at on end, and a smaller entrance in the sid smell of books in the room, but this. fire of cedar log that burned in th grate, counteracted.

It was about 8 o'clock, and the shades of evening had lengthened, an

NOVEMBER 10, 1 00.

OUR BOYS AND GIRLS.

THE STORY OF LITTLE BLANCHE

A Breton Tale.

H. Hern, S. J., in American Messenger of the Sacred Heart for November.

THE ATHEIST AND LITTLE BLANCHE.

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terior of the Chateau Noir hidden away

I must, dear reader, if you are no

the labels on the old bookcases wer growing dimmer and dimmer. At the fire sat a man, musing as he gazed in to the crackling flames. Could this M. de Chauncy? There was nothin wizardike about him. He was fine broad-shouldered man of abou His face, which was propped of his fist, was by no means repulsive His bright blue eyes, and long brow beard, now whitening with age, gar his face a pleasant enough appearance It was the face of a man who looked earnest, who looked as if he had heart that would love and could a tract love : it was the face, too, of man, whom we might judge to have touch of enthusiasm in his natur Such might have been our first impre sion. But as he sat and mused, I left fist pushed hard against his chi forward the lower part of l face, and by degrees gave the who countenance an unpleasant and dogg look. But that might have been me an accident of posture. Still t blue eye did not look as bright and e gaging as we might at first have su ed it to be. The warm hearted thusiast seemed to disappear from and something colder take its pla This perhaps was more truly the m than the other. The less agreea look probably spoke the charact rather than the more agreeable. least, so one might have judged, if ran his eye through the manuscr which was lying on the red cloth of table close at hand. It was an es destined to appear in a week or two a well known French periodical. was an article on religion, fully in spirit of the age, full of doubt, full anxious questions, full of theory. not so full of the latter as some of writings we see on the same subj Or, if it was, l'athée had managed throw a semblance of practical reas ing over his theorising, which nothing conspicuously wild in There was a sober convincing ai every phrase, which, but for the ulack of anything like religious fa and the great disrespect shown to that was considered most sacred might have raised the author in estimation as a man of grave and intentioned views. At least, he was earnest in what he said, and if t was one impression more than ano which would remain on the min the reader of the essay, it was, the the doubts expressed in it could satisfactorily explained, the au would not be a bigot in his opini The tone of inquiry was too earnes that. Yet a Christian reader w at the same time have felt that he here the work of a man who was truly a pagan than Cicero or P The superior claims of Christia were ignored, and the life of C was treated merely as an interes episode in the general history of kind, and as leading to results were worthy of study for the hist and philosopher. There was no hi exaggeration or malice in any pas but there was the perfect ignoria

The essay began with a history ligion. The chief systems of anti were studied with care ; their con points picked out; their follies posed ; their cruelties brought to the morality of their priests critic and in many places condemned. the seeming need of some religion dwelt upon ; the good which each done in its time to the people whom it held sway. Then the a made a sudden and skillful transi He went forward to an imag standpoint in the future, and I back upon Christianity In the way as he had been looking back the religions of ancient times. similarity of his treatment, the ma in which he picked out what he pleased to call, the follies and the of the religion of his fathers, the with which he traced the same leading characteristics here, whi had found in the pagan creeds of was all well calculated to lead the of a reader into his own gro thought-to look upon all religi mere natural phenomena. The finished by drawing some concluding thich he said that everything to confirm, viz., that all relig worship of a Diety came from th dency of man to deify and per he great and mysterious influ

divine tradition.

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OUR BOYS AND GIRLS. THE STORY OF LITTLE BLANCHE.

A Breton Tale.

THE ATHEIST AND LITTLE BLANCHE.

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I must, dear reader, if you are not afraid to come with me, use an author's privilege, and penetrate into the in-terior of the Chateau Noir hidden away in the woods between Pechois and Dek, near Quimper, in Brittany. We will enter the old library, and there we shall come upon a scene which, since we are acquainted with the local gossip, might surprise us. The room was large, and looked grave and antique in its appearance and fittings. old bookcases were of mahogany and had quaint figures carved along their top. There was a large, very large table, filling the middle of the room, covered with a red cloth. There were two doors, both protected by curtains, a pair of large folding doors at one end, and a smaller entrance in the side wall. There was a little of the musty smell of books in the room, but this, s fire of cedar log that burned in the

grate, counteracted. It was about 8 o'clock, and the shades of evening had lengthened, and the labels on the old bookcases were growing dimmer and dimmer. At the fire sat a man, musing as he gazed into the crackling flames. Could this be M. de Chauncy? There was nothing wizardlike about him. He was a fine broad-shouldered man of about His face, which was propped on fist, was by no means repulsive. His bright blue eyes, and long brown beard, now whitening with age, gave his face a pleasant enough appearance. It was the face of a man who looked in earnest, who looked as if he had a heart that would love and could at tract love : it was the face, too, of a man, whom we might judge to have touch of enthusiasm in his nature. Such might have been our first impres sion. But as he sat and mused, his left fist pushed hard against his chin, forward the lower part of his face, and by degrees gave the whole countenance an unpleasant and dogged look. But that might have been mere an accident of posture. Still the blue eye did not look as bright and en gaging as we might at first have suped it to be. The warm hearted en thusiast seemed to disappear from it, and something colder take its place. This perhaps was more truly the man the other. The less agreeable look probably spoke the character, rather than the more agreeable. At least, so one might have judged, if he ran his eye through the manuscript which was lying on the red cloth of the table close at hand. It was an essay destined to appear in a week or two in a well known French periodical. It was an article on religion, fully in the spirit of the age, full of doubt, full of anxious questions, full of theory. Yet not so full of the latter as some of the writings we see on the same subject. Or, if it was, l'athée had managed to throw a semblance of practical reason. ing over his theorising, which left nothing conspicuously wild in it. There was a sober convincing air in every phrase, which, but for the utter anything like religious faith, the general French nation of the time, might have raised the author in our estimation as a man of grave and wellintentioned views. At least, he was in earnest in what he said, and if there was one impression more than another which would remain on the mind of the reader of the essay, it was, that if the doubts expressed in it could be satisfactorily explained, the author would not be a bigot in his opinions. The tone of inquiry was too earnest for that. Yet a Christian reader would at the same time have felt that he had here the work of a man who was more truly a pagan than Cicero or Piato. The superior claims of Christianity were ignored, and the life of Christ was treated merely as an interesting episcde in the general history of man kind, and as leading to results that were worthy of study for the historian and philosopher. There was no hint of exaggeration or malice in any passage

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His god was formed as the ancients had formed theirs, by the personifica-tion of some little understood influence. The manner was the same, though the object was different; that was all.

She had the athes written, and evidently he wrote with facility. The writing had been quick, the flourishes were abundant, and the erasures few And now he sat at the cedar fire run ning on in the line of thought his writings had evoked, with a moody look upon his face, and the less pleas ing traits of his countenance growing more and more pronounced, as his head bent deeper down upon his clenched He did not look the wizard people fist.

thought him (far from it), but his expression was not of the pleasantest hough, of course, this might have been fancy.

Suddenly he took his hand away from his chin and took up his watch, then looked across at the side entrance op-posite. Ah! there was no mistake posite. now. His face had changed. It was unmistakably an agreeable face. His eye was kind and gentle now, and he wore a fond, expectant look as he gazed at the side door. He seemed to be listening for something. He took up a little bouquet of wild flowers, tied up in a curious bungled knot with a piece of blue ribbon and looked at them. Then listened again. Then quite softly and suddenly there came a sound of the door handle moving, preceded by no sound of approaching footsteps. The door opened and a little figure dressed in blue slipped quietly from behind the curtain, to which she gave two or three tugs to rearrange it before the door, then with a half grave, half shy air, she folded her little hands clasping all the time a bunch of wild flowers, and walked in a solemn man ner, with a few pert shakes of the head, across the room. She came to within a yard or two of where her father (for this was the athee's daugh ter) was sitting, and there stopped and made a solemn ceremonious bow; then as though all ceremony were concluded she held up both hands and rushed at her father, who was quite ready to re ceive her on to his knee. The loving ceremony was always gone through at these little meetings of the father and his daughter. A year before the pre-sent date, he had returned from a long tour on which he had been absent four ears, and had first seen his daughter, Blanche, since she was a baby. She had then, on her first visit to him, been carefully instructed by an old-fashioned nurse as to how she was to bow to her father and then say "Welcome home, dear father." And the air of naivete, with which his little daughter had gone through the ceremony, had offered in finite amusement to the old philosopher. and he had told her that whenever she came to see him she must always bow. On that first occasion, however, she had been laying the same claims to a place on laying the same claims to a place on sion, however, she had been far from

seemed almost as afraid of the old athee her father, as were the country chil dren around. It was only after severa interviews that she began to notice how pleased he was when she exhibited the little marks of affection which she had been taught to show. Her mother she had known till she was five (she was now seven) and since then she had been almost the only one who was admitted into the old library to help the athee to and the great disrespect shown to all pass his lenely hours. She was regular that was considered most sacred by in her visits to him in the evening, the general French nation of the time, and usually brought him a bunch of wild flowers, which had evidently been all of her own collecting and arrang-ing and tying up. She was full of ideas, and had always something to tell him of the plans she was going to carry out, or the things she was soon about to get for him. She would listen to tales by the hour, as she sat on her father's knee, and would put all kinds of questions which were quite irrelevant to the main history, but which sug gested themselves to her mind as the story proceeded. Then he would have to make up explanations, which led him often into fresh difficulties, till he would go off laughing outright. Then she would kneel upon his knee, grasp ing his beard with both hands, and with an air of the greatest curiosity ask him what he was laughing at. would have quite taken the country people aback if they could have been secreted in some gallery to watch the proceedings at these nightly interviews. It was quite astonishing to see how the old philosopher could become a child again to satisfy and amuse his little daughter. One day she had in the distance some little children playing horses. She had seen them with a pair of reins fastened to a little chap's arm, driving him along with a big stick. She was in great spirits about this, and full of it when she came to her father in the evening. She told him all about it, and said: "You and I might play, mightn't we, papa?" Her papa did not object and put in a few suggestions as to how he should be har nessed. Then the little driver pre pared herself with a good cane, and the papa trotted off round the table. He soon found out that he had no merciful driver, and the blows he received indiscriminately about the head and ears and shoulders, were as lusty as the most dogmatic Christian in the neigh borhood ever wished he had the chance of administering to the old athee. But Blanche thought that this was part of the game, and every now and then descending from her assumed charac-ter, said: "Isn't it fun, papa?" Her papa had to call up all his philosophy

to prevent himself from getting angry.

However, he soon said that he was

tired, to the surprise of the little coach

man who was perfectly ready to con-

tinue. He had, in fact, to assume

blows and abuse. He was glad to be released and would not play again under any persuasion. It was very seldom that they quarrelled in their nightly interviews. Blanche was so sensitive and so easily subdued that she was not often carried away to be really troublesome or disobedient. Once or twice he had had to tell her rather seriously not to say any more, but to go to bed, and she had trotted off looking quite ashamed of herself, and he had felt great pangs all night, thinking that he had been too cros with her, and so had to be additionally kind next night. One point there wa on which they differed. Almost as soon as she had become familiar enough to chat and say what she wanted to him, she had said one night as she was going to bed, and he had wished her good night, "Papa, say God bless my

"What do you want me to say that for ; isn't good night enough? "No; mama always said "God bless

my little Blanche."
"Well, you know, mama said what
I don't. Mama wore a nice frock like you and I don't," he said, trying to augh, though he felt himself in a cur lous position and could not tell why.

Another time, as Bianche was going out of the room, she said "God bless you, dear papa." He looked at her as going to reprove her, but checked himself and said, "There, trot off." "Now," she said, "you ought to say 'God bless my little Blanche.'" He got out of the difficulty as best he could, but felt his awkward ness and hoped that Blanche would let the matter drop. But her sharp little eyes had noticed something curious in his manner at the time, and she wanted to know why he would not say "God

bless you, my little Blanche."
So one night when he had been espec ially kind to her, and had been patting her head and telling her that she was his "'own little Blanche." He was quite taken aback, but she went straight sn. "Why won't you say 'God bless you, my little Blanche." It was a question he could not answer he sat staring at the fire, wondering and wondering why it was that he could not say "God bless you, my little Blanche." It seemed that to say 'God bless you" every night to his little daughter would be quite impos sible, while at the same time he felt very loath to tell her, "On, there is no such as God." Yet why could he not say that? She had asked him one night if he thought that there were fairles in the long wood in front of the house and he had explained to her that fairles were all nonsense, that there was no such thing, and he had told her all this as something which at her age she ought to know. But now when she asked him why he did not say "God bless you," he did not find it at all the same thing for some unac countable reason. So he plunged into one of his deepest reveries as he gazed at the fire, and with something of an unpleasant expression on his face asked himself again and again why he would not say "Gcd bless you, my little Blanche;" while she, tired already and sleepy, lay against his arm and kept repeating in a dreamy way letting her arm bang against his knee every time she said it. you say, 'God bless your little Blanche,' you naughty papa? Why won't you say 'God bless your little
Blanche, 'you naughty papa?" until
her head grew heavier and she fell
asleep against his arm, still murmurable of seeing and feeling all the ing and asking why he would not say

God bless his little Blanche. But these small encounters were rare and the old athee was not often put through this awkward self-analysis. They were happy evenings for both of them—a relief for the philosopher and a welcome opportunity for Blanche to show her affection for her papa. the summer Blanche came and always had her little bundle of flowers, never very artistically arranged, and some times half composed of the uglies flowers she could have found, which she, however, thought the height of beauty. Winter came and she brought him picture books to look at and explain to her, and he would tell her stories round the winter fire. Winter went and the flowers came back and the big ugly leaves grew rank on the bank and in the woods, but there were no little hands to pick them now and no more visits to the library of the childish form in blue. There was a little sick room upstairs quite different to the big old library, and in it little Blanche lay very pale and very sick, and papa had now to come and visit her, not she him. Not only in the evening he came, but

often during the day.

He would go into the fields and woods now and make up bunches for the little invalid. He chose dock leaves and cow parsley, which had been favor ites of hers, and carefully bound them up in blue ribbon, and brought them to her, and she always seemed to think them nearly as beautiful as her own. He had tried her with fine bouquets from the hot-house sometimes, and she appeared not to like them half so well. She always fold him when he came that she would perhaps be well enough to get up to morrow, and pluck him some and show him the best places for flowers, but the morrow never brought improvement and each day she grew weaker and weaker. She had no idea that she was very ill, or, indeed, what exactly being very ill meant. She was only puzzed at this continued weakness

and continued bed. One night she was worse and he had come to sit with her. Her voice had left her, but he saw her lips move and she muttered something. He leaned forward to listen. "Papa," she said.

to me." "Hush, little one," he muttered. The thought that an evening would soon come when he could not go o her nor she to him rushed upon him. He walked out of the room and closed the door, and a violent outburst of sobs convulsed his strong frame. He felt a certain shame at sobbing thus like a child, and fought against it, but the waves are slow to subside after a great commotion, and half an hour later the athée father might have been seen in his library, determinedly trying to read, while every now and then a half suppressed sob told of the half spent

Another time he heard her mutter something. He leaned forward, she said: "Papa, say God bless my little Blanche." He at once answered, "God blêss you, my little Blanche, and make you better." She smiled triumphantly, murmuring, "I thought I would make you say it at last."

TO BE CONTINUED.

CHATS WITH YOUNG MEN.

A Noble Son.

Dan Farrar tells a true story of noble son that is not without its applic ability to persons on this side of pond

"I recall," says that eminent clergy man, "a young man in his home—a very great and famous man whose name I must not mention. His was the case of a man of genius, born of parents who had no pretensions to genius at all, and who was incomparably in advance of his parents in culture and education. Many a young man so circumstanced has been tempted to give himself airs; to look down up on his parents as inferiors, to shudde when they drop their h's; to condole with himself as the offspring of bourregis or plebian people of whom he is obliged to be ashamed. Not so young man of whom I speak. He had taken as his rule of life the highest of all ideals - the ideal of Him 'Who went down to His parents at Nazareth and

was subject unto them.'
"I have sat at his table, and heard him pour forth the stores of his unexampled elequence, and unroll the treasures of his large heart in lessons full of depth and beauty; -and then his dear old mother—a perfect type of English middle class womanhood, with omething of the holy Philistinism of a narrow creed which invests its humest votaries with self-imagined infallibility-would lift up her monitory finger, before the assembled guests and say—"Now William—we will call him "William," though that was not name-" listen to me. Then, while he and we respectfully listened, she would lay down the law with exquisite placidity, telling him how completely mistaken he was in these new-fangled notions -

Proving all wrong that hitherto was writ, And putting us to ignorance again."

"Yes, mother," he would say, when her little admonition was ended; and the conversation would resume its flow quite undisturbed, and the dear old lady was more than satisfied.

"It was the greatness of her son's genius which made him so good a son. A smaller mind would have winced or been contemptuous. 'Men do not make their homes unhappy because they have genius,' says Wordsworth, but because they have not enough beauty of domestic ties. "

Are you better educated than your parents? Get down on your knees and thank God for giving you self-sacrificing forbears willing to grant to you what had been denied to them. and show you yourself worthy of their loving care by paying them back in love, since you have not the money, nor could enough of it be found, to wipe out your obligations to them.

The Discipline of Failure. The really great men of the world are those who are not paralyzed by failures Success is rare excep through repeated failures. Those wh put all at risk on one venture, and, losing, weakly surrender, never ac-complish anything worth living for. Failures should enter into the natural expectation of everybody as a necessary, if painful, part of the discipline

Few begin with anything like a clear view of what they want to do, and the fortune they seek may come in a very different form from that which they have kept in view. It may be a very large success and yet scarcely recognized. What many regard as a victory may really be a defeat, and men often mourn as losses what ought to be considered as gains. The child hat never falls never learns to walk Falls are failures which lead to suc-

Everything depends on how to take our failures. Robert Louis Stevenson, in one of the eleven rules he laid down for the discipline of conscience, declared :

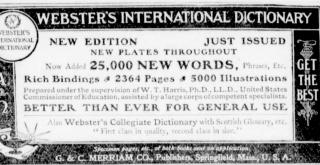
"Oar business in this world is not to succeed, but to continue to fail in good

This seems on first reading an inversion. Surely it is worth while to succeed! How can it be our business to fail? Is failure, then, better than suc cess - a thing to be courted and work d Not at all. He means that failfor? ures are numerous and constant.
They stand thick in every pathway.
We must make up our mind to meet
them, and not to let them dishearten us. Here is the point. We are van-quished if we take a failure as final. We must not let it discourage us. We forward to listen. "Papa," she said. We must not let it discourage us. We "Yes, I am here," he answered soothingly. "Papa, isn't it queer that I duty not to lose heart, not to give up



TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.



made himself famous by his works,

keep mounting from the first : and though I have been repeatedly down again below sea level, and am scarce higher than when I started, I am as keen as ever for that enterprise."

This is the invincible spirit that will not own itself beaten because it disease left, except his blind eye, the stumbles and falls, but persists in rising and pressing forward, however started to use the pills. He has now slow and difficult the progress. bravely refuses to surrender, holding that its business is to meet these inevitable failures in good spirits. The knowing the merits of Dr. Williams novelist had his ideal. It was to write a great poem. He never achieved it, but he was content, he wrote, to "cobble little prose articles." He never wrote the great poem, but he took his failure in "excellent good spirits," and achieved success in a dif ferent line. There is vast helpfulness in this

thought, and for none more than for those who are concerned with the dis cipline of conscience. There are many failures in the Christian life. It was according to the divine plan that even our Lord in some respects should fail in His preaching-many refused to accept Him; He failed in his teaching-many refused to believe Him; He failed to restore the Kingdom of Israel -they rejected Him; He failed to convince the world of His mission—they crucified Him. He failed even with His own disciples, who fell away from Him and denied Him. There were some places where Ae could do no mighty works—the unbelief of the people thwarted Him. And yet He was not dismayed by failure. He did not even refuse to face the greatest seeming failure of His life — that ignominious death on the cross. The greatness of His spirit was shown in the way He endured, in the cheerfulness that which He gave Himself in sacrifice.

The greatness of His triumph is beyoud measure. He achieved a life unequaled in power and influence for good ; and the world with common ac cord points to His spotless character as the one perfect model for mankind. follow after Him meet many failures. Like the disciples, they dis appear from His path sometimes, but, unlike Judas, who could not endure failure, they reappear and press forward again in good spirits.

A STRANGE CASE

Eye Trouble Which Developed into Running Sores.

DOCTORS SAID IT WAS CONSUMPTION OF THE BLOOD, AND RECOVERY WAS LOOKED UPON AS ALMOST HOPFLESS - DR. WILLIAMS' PINK WROUGHT A CURE

From the Herald, Georgetown, Ont. Our reporter recently had the pleas ure of calling on Mr. Wm. Thompson, papermaker, at Wm. Barber & Bros-mills, a well-known and respected citizen of our town, for the purpose of acquiring the details of his son's long illness and his remarkable recovery through the use of Dr. Williams' Pink Mr. Thompson kindly gave us the following information which will speak for itself: "About two and a half years ago my eldest son, Garnet, who is fifteen years old, took what I supposed to be inflammation in his left He was taken to a physician, who advised me to take him to an eye specialist which I did, only to find out that he had lost the sight of the eyecom pletely. The disease spread from his eye to his wrist, which became greatly swollen, and was lanced no le eleven times. His whole arm was completely useless, although he was not suffering any pain. From his wrist it went to his foot which was also lanced a couple of times but without bringing relief. The next move of the trouble was to the upper part of the leg where it broke out, large quantities of matter running from the sore. All this time my boy was under the best treatment I could procure, but with little or no effect. was pronounced consumption of the blood, and I was told by the doctors that you would not come across a case like it in five hundred. When almost discouraged and not knowing what to do for the best, a friend of mine urged me to try Dr. Williams' Pink Pills say shall fail and fail often; but it is our with a somewhat similar disease and with a somewhat similar disease and

a trial and secured some of them at the drug store, and after my boy had and yet he says of his career.

drug store, and after my boy had
"I mean to lead a life that should taken two boxes I could see the color coming back to his sallow complexion and noted a decided change for the better. He went on taking them and in a few months from the time he started to use them I considered him perfectly cured and not a trace of the sight of which he had lost before he become quite fleshy and I consider him one of the healthiest boys in the community. If any person is desirous of Pink Pills you may direct them to me, as I can highly recommend them to

any person afflicted as my boy was.' Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the fall trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent postpaid at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Sneeze and Blow.

That is what you must do when you have catarrh in the head The way to cure this disease is to purify the blood with Hood's Sarsaparilla. This medicine soothes and heals the inflamed surfaces, rebuilds the delicate tissues and permanently cures catarrh by expelling from the blood the scrofulous taints upon which it depends. Be sure to get Hood's.

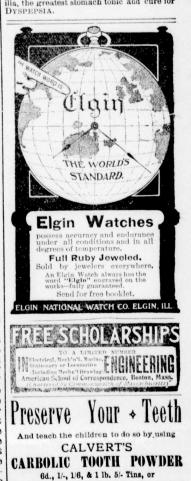
The non irritating cathartic-Hood's Pills The non irritating cathartic—Hood's Pills
There is danger in neglecting a cold..
Many who have died of consumption dated
their troubles from exposure, followed by a
cold, which settled on their lungs, and in a
short time they were beyond the skill of the
best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

If attacked with cholera or summer complaint of any kind send at once for of Dr. J. D. Kellogg's Dysentery and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thorough cure.

fails to effect a thorough cure.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you.

INDIGESTION, resulting from weakness of the stomach, is relieved by Hodd's Sarsaparilla, the greatest stomach tonic and cure for DYSPEPSIA.



CARBOLIC TOOTH PASTE

6d., 1/-, and 1/6 Pots.

They have the largest sale of any Dentifrices

AVOID INITATIONS, which are

The reception held last evening by that energetic and hard-working society known as the Ladies' Auxiliary of the St. Vincent de Paul Hospital, marked an important epoch in the history of the hospital, the occasion being the opening of the new flat, or properly speaking, the upper story just finished, for public inspection. Brock-ville can pride herself on having two of the most complete and up to-date hospitals between Toronto and Montreal. Their reputation extends far beyond the limits of Brock-ville and vicinity, travelling even into New York State, from where many patients are received during the course of the year for treatment.

tion extends far beyond the limits of Brockville and vicinity, travelling even into New
York State, from where many patients are
received during the course of the year for
treatment.

The St Vincent de Paul, by reason of the
growing patronage, has long felt the need of
increaded accommedation, and this summer it
was, which heretofore had been left in an unfinished state, tenable for the nursing of the
sick and others requiring the tender adminis
trations of the kindly Mother Superior and her
devoted and self sacrificing staff of assistants.
The work was undertaken and carried out at
a large expenditure, and now that it is completed the promoters have the proud satisfaction of knowing that as the hospital nowsiands, it is a credit to Brockville and the parish of St. Francis Xavier Church with which
it is affiliated. The entire top section of the
west wing, has been entirely resonatured
and finished off in the most modern style-two
more patients, in private, semi-private and
general wards the arrangements are used as to
enable the Sisters to better classify those under
their care, particularly patiens suffering from
contagious diseases. In this respect, the classifloation will be most couplance and endingfloation will be most couplanced but the nurses
in attendance upon the mid semi-private wards,
also the Sisters' isolaed and semi-private wards,
also the Sisters' isolaed may from one part to the
other. There are also separate balt rooms,
etc. in connection with these quarters is carried on
by a separate hall end from one part to the
other. There are also separate balt rooms,
etc. in connection with these quarters so that
nothing is lackiny respect. In the new part the
Sisters are provided with two large airy dormotories which in case of necessity can easily
be pressed into use for nursing quarters. As
the hospital now stands there is accommodation to the most modern character. The walls
and ceiling are pure white, while the wood
work is finished in light green throughout,
making a pretty effe

Handkerchiefs and Farcy Table—Mrs. Geo, E. Shields, Miss Webb, Miss Flannigan, Miss F. Shields, Miss Webb, Leavitt. Candy Table—Miss Teacy, Miss Kelly, Miss Fenton, Miss Hughes. Flower Table—Mrs. G. E. McGlade, Miss

Candy Table—Miss Teacy, Miss Kelly, Miss Fenton, Miss Hughes.
Flower Table—Mrs. G. E. McGlade, Miss Fracer, Jaiss Downey.

The floral decorations added greatly to the appearance of the rooms, and for these the sisters are indebted to J. Hay & Sons, and Messis. Herron, Heather and Edwards for the statement of the sisters are indebted to J. Hay & Sons, and Messis. Herron, Heather and Edwards for the statement of cake, coffee, sandwiches. Refreshments of cake, coffee, sandwiches the statement of the statement of the statement in the balcony between the two wings a pleasant view is afforded from the top flat. On the balcony between the two wings a pleasant view is afforded from the top flat. This will be accessible to patients under treatment in that portion of the hospital,

The Ladies' Auxiliary which has done so much for the hospital, has a strong membership. It is officered as follows:

President—Mrs. W. J. McHenry.

much for the hospital, has a strong membership. It is officered as follows:

President—Mrs. W. J. McHenry.
Vice President—Mrs. Cowan.
Treasurer—Mrs. G. E. McGhade.
Secretary—Miss Bradley.
Executive Committee—Mrs. Keboe, Mrs.
Curren, Mrs. J. Downey, Miss McDowell, Miss Kebee, Miss Kelly, Mrs. Snields. Miss Webb.
Mrs. Bresnau, Mrs. J. McGrory, Mrs. LeClair, sitss Flannigan, Miss McGannen, Miss Halpin.
The hospital was instituted in 1888. Since then it has done an incalculable amount of good work. It started first in dwelling on Schoffeld's Hill, but as its sphere of usefulness widened, more extensive quarters were provided in the erection of the present building, which was opened five years go this fall. Its equipment is all that could be seized. About twenty Sisters are connected with the hospital, but all these are not engaged in nursing. The medical staff is composed of Drs. Robertson, Cornell, Moore, Bowie, Jackson, Macaulay, Harton and Mries.

The reception was an unqualified success in every particular and the efforts of the ladies realized over \$250. The public showed by their attendance in such disagreeable weather their appreciation of the good work being done by the hospital.—Brockville Times, Oct. 30,

DIOCESE OF HAMILTON.

Feast of all Souls

On the Feast of all Souls the Bishop celebrated Mass in the Mortuary Chapil at Holy
Sepulchre Cemetery, Hamilton. The Mass
was begun at 10:30. A very large congregation was present.

on the Fenst of all Souls are bisand for brated Mass in the Mortuary Chapel at Holy Sepulchre Cemetery, Hamilton. The Mass was begin at 10:30. A very large congregation. Father Lennon Home Again.

Father Lennon Home Again.

The people of St. Basil's congregation. Brantford, were pleased on Sunday last to see again their pastor. Rev. Father Lennon, who greached a very forcible sermon on the French of the High Mass. Rev. Father Cleary prached a very forcible sermon on the French of the High Mass. Rev. Father Cleary prached a very forcible sermon on the French of the High Mass. Rev. Father Cleary prached a very forcible sermon on the French of the High Mass. Rev. Father Cleary prached the spirit of pride in the garden of Eden, through the history of the Israel in the subject dealing, with it from four points.

The manner in which God deals with men.

The meanner in which men are accustomed to deal with others. 4. The manner in codemnation of and as a warning against the spirit of pride with which it was impassive to the spirit of pride with which it was impassive to the spirit of pride with which it was impassive to the proposed of the Congregation. It is the prached the anniversary serion last very first the angelic world, when Lucifer (God, and was therefor cast out of heaven, the proposed of the Learn of Eden, through the history of the Israel is in their relation to God as His chosen people, and in society and the home to day.

Learn of Me. for I am meck and he had been people, and in society and the home to day.

Learn of Me. for I am meck and he had been people, and in society and the home to day.

Learn of Me. for I am meck and the had been people, and in society and the home to day.

Learn of Me. for I am meck and the had been people, and in society and the home to day.

Learn of Me. for I am meck and he had been people, and in society and the h

a severe attack while he was away, he now felt in ibetter health and strength than for years past. Before closing he, expressed his thanks to Fathers Cummings and Cleary for enabing him to enjoy his vacation by assuming the extra labors his absence placed upon them. Father Lennon's health seems greatly improved; his voice is strong and his appearance vigorous and sturdy.

ARCHDIOCESE OF OTTAWA. 1875-1900 -Eccl XLV -8.

1875-1900 — Eccl XLV—S.

The twenty fifth anniversary of the ordination of the Rev. Matthew J. Whelan fell on the 3ist October. There was—in accordance with what was well understood as the wish of the reverend rector—no attempt at celebrating the occasion. He was, however, the recipient of good wishes and prayers from many cfhis parishioners in the shape of bouqueis, at the Rectory. The exceptions being a silver tray presented to him by the purchial schools, and a letter of thankfulness (for his kind and continuous watchfulness over them) and a beautiful set of Altar Cards from the teachers of both divisons.

On Sunday the reverend gentleman speaking from the pulpit said that during the past week had occurred the anniversary of the most sacred event of his life—the twenty-fifth of his priesthood. He had, he said, for many reasons planned to keep it secret: one of which was, perhaps, that he was of a secretive nature, and besides was sensitive on the matter of his age as he had no desire to be reminded that he was growing old—that he was going down hill. Notwithstanding, some kind friends, possibly not aware of his desire, had sent him some valued souvenirs, for which he thanked them and all of which shall be used in the service of the altar. He then preached from the tex's St. Luke xiv 26. There was an unusually large congregation, and the musical portion of the Mass was exceedingly fine.

As already noted in this column a statue of St. Expedit was recently presented to the chapel of the Holy Angels' Guardians of the Gloucester street convent of la Congregation de Notre Dame by a gentleman and his wife of this city, whose homage in this direction would now seem to have become an annual occurrence.

A prought noted in the relieves a state of professors. At the commentation of the property of

orchestral accompanient as all filed out of the chapel.

All Saints Day was observed with great pomp and ceremony in all the churches and chapels in the city. At 8 o'clock High Mass was sung in the Gloue-ster street convent chapel by the chaplain, Rev. Father Murphy, O. M. 1. The Kyrie, Gloria, and all the other portions of the Mass were sung by the St. Cecelia choir with full orchestra.

A ladies' auxiliary to the Ancient. Order of Hibernians—The Daughters of Erin—is about to be established in the city. Over one hundred ladies have already signified their intention of joining it.

DIOCESE OF LONDON.

The Forty Hours' Devotion at St Mary's Church.

The Forty Hours' Devotion at St.

Mary's Church.

The Forty Hours' Devotion will take place at St. Mary's church, Hill street. London, this week beginning on Friday, at 8:30 a. m., and terminating at the same hour on the following Monday. A programme of the Order of Exercises was distributed by the Daster to the congregation and an announcement of the solemn event was like Wise make at all the Masses in the Cathedral. His Lordship Bishop McEvay will, it is expected, preach on Friday evening, and Rev. Father Fract. Solanus. O. F. M., of Chatham; R. v. T. Noonan, P. P. of Lucan, and the Cathedral clergy will assist throughout the devotions. The order of exercises will be as follows: Friday evening service, S. Salurday—Low Mass, 5:30; High Mass, 10:30; Evening Service, R. Solanday—Low Mass, 5:30, and High Mass of Reposition at S. 30.

St. Peter's Church Anniversary.

Goderich Star.

The congregation of St. Peter's were favored with ideal weather last Sunday, on the occasion of celebrating the third anniversary of their handsome new church. Early Mass and High Mass were both celebrated by the naster, Rev. Father West, the attendance being large at each hour, and the interest in the services most marked. The afternoon service at 3.30 proved to be most convenient for many not of the congregation, and as a consequence every seat was filled, many from the country, as well as large numbers from the Protestant congregations in town, attending. The musical services included several numbers by the Black-stone orchestra, such as Handel's "Angels Ever Bright and Fair," "The Lost Chord," and the "Kyrie" and "Gloria" from Mozart's Twelfth Mass. The choir, under the leadership of Miss Shannon, organist, acquitted themselves most creditably, and the combination of orchestra and choir certainly was one of the most pleasing features of the days services.

Rev. Father McMenamin, of St. Augustine.

Rev. Father West prefaced the sermon with a cordial welcome to those of other denominations who were present, and an acknowledgement of the friendly relations manifested between his own people and those of other folds a relation, it is fitting to say here, he has done much himself to encourage and cultivate. "We all," said he, "have the same origin and the same destiny—we are seeking the same end, salvation of souls and the glory of God,"
The decorations of the church were elaborate and handsome—plants and flowers around the altar and stations bunting festooned along the arches and walls, and flags hung from the tower.

ower.
The occasion throughout was a most success-tul anniversary celebration, and most credit able to the devoted and energetic pastor Rev. Father West, and his people.

THE APOSTOLIC DELEGATE. St. Josehim Congregation iffener the Distinguished Visiter.

His Excellency Mgr. Falconio. Papal Delegate, returned from St. Albert yesterday morning arriving here about 11:30. He was very much pleased at his visit to St. Albert, where on Sunday he blessed the corner stone of the new cathedral his visit to St. Albert, where on Sunday he blessed the corner stone of the new cathedral his visit to St. Albert, where on Sunday he blessed the corner stone of the new cathedral his visit to St. Albert on Sunday he blessed the corner stone of the new cathedral his visit of the party to St. Albert of unday, returned Monday and left for his home by yesterday's train, the clerical gentlemen who came from the East goal and the content of the state of our roads. Bishop Pascal, of Prince Albert, who accompanied the East goal gentlemen who came from the East goal gentlemen was goal gentlemen who came from the East goal gentlemen who came from the East goal gentlemen wa

N. D. BECK.

The address of the French-speaking Catholics was presented by Dr. Philip Roy and Mr. F. Villeneuve M. L. A.

Mgr. Falconio, speaking very correct English, but with a foreign accent, responded in an eloquent way dealing with the antiquity of the Church, its perfect unity and universality and the great sacredness of its venerable head, the successor of St. Peter in unbroken line. Christ's vicar upon earth. He counselled them all to be true to their faith, devout in their attitude to the authorities of the Church and loyal to the Sovereign who reigns over these realms. Then followed the Apostolic Benediction and the services continued in the following order: "Magnifleat," "O Salutaris," the singing of the Litany, the prayer to St. Joseph. "Oremus pro Pontiflee," "Tantum Ergo," and the "Laudate." At the conclusion of the service, into which the congregation entered with spirit, numbers of the congregation entered with spirit, numbers of the congregation repaired to the rectory, but only a few had the honor of presentation to this Excellency, who retired early, having to take the train in the morning.

Mass was said in the chapel at the rectory at 5 o'clock this morning and His Excellency and his Secretary left for Strathcona about 6 o'clock.—Edmonton Post, Oct. 10.

The Apostolic Delegate Spends a Very Pleasant Day In Nelson.

The Apostolic Delegate Spends a Very Pleasant Day in Nelson.

The Apostolic Delegate, the Most Reverend Diomede Falconio who visited Nelson yesterday on his eastbound trip to his home at Octawa, was tendered a most hearty reception at the church of Mary Immaculate last evening. The gathering was most interesting and the house was filled to the doors, not only with members of the Catholic Church but a large number of members of other denominations established in Nelson

When the meeting was opened an address of welcome was presented to His Excellency by Messrs. T. J. Scanland, Martin O'Reilly and A. J. Kerr. The address was signed by a number of prominent members of the Catholic Church and was as follows:

"To His Excellency, the Most Reverend Diameter Selection and Action of the Catholic Church and was as follows:

J. Kerr. The address was signed by a number of prominent members of the Catholic Church and was as follows:

"To His Excellency, the Most Reverend Diomede Falemin, Archbishop of Larissa, Apostolic Delegate:

"May it please Your Excellency to accept in the name of the Catholics of Nelson the expression of our deepest gratitude for the great honor conferred on this congregation by Your Excellency s visit, Words cannot express all the joy we feel to have the opportunity of extending to you a thousand welcomes to this little city situated in the heart of the Rockies.

"In your person we revere the worthy representative in Canada of Our holy Father the Pope, Leo Xill., now gloriously reigning over the Catholic world. Leo the scholar, the great stassesman, the beloved Pontial respected alike by those who do not belong to his flow of Jesus Carist and the Supreme Lind Word on his liberty.

"Liberty, that bissing which all men wish to enjoy, is especially necessary to the Father of the great Caristian family. Rome, so appropriately called the Eternac City, because it is the city of all ages as well as of all nations, is degraded and deee its character when it is forced to the Mistress of the World. Rome now belongs to the Musice of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the Musices of the World. Rome now belongs to the whole human race, and consequently

the power that governs there, should be the best representative of the human family, the Head of a Church which like mankind is universal in time and in space. Nevertheless, today we have to witness and deplore the abnormal condition which makes the Head of this great Society composed of some three hundred million members, subject not only to foreign power, but also to one that is inimical.

"Raising therefore our hearts to God with the tens of thousands who each morning after Mass pray for the wants of the Church, we also ask of God to give back to the Pope the inalienable patrimony of Saint Peter, to make Rome once more for all ages what history has made it in the past, the intangible capital of the Catholic world, and to grant to our beloved Pontiff and to you, long years of prosperity.

"We regret that circumstances do not ner

loved Pontif and to you, long years of prosperity eregret that circumstances do not per mit Your Excellency to remain longer with us, but we console ourselves with the thought that perhaps we will be able to welcome you again to our mountains, where you will always find devoted children to His Holiness and to Your Excellency who so ably represent our beloved Pontiff.

To this His Excellency made a most elequent and appropriate reply, congratulating the members of the congregation upon the beautiful temple they had erected in Nelson and upon the enterprise which has led to the erection of the large school which will in a short time be opened.

the enterprise which has been to the cheeker opened.

After His Excellency's reply to the address frog ave the Papal Biessing, a most solemn and impressive ceremory. This was followed by Benediction of the Most Biessed Sacrament given by His Lordship Bishop Dontenwill, of X His Excellency is accompanied on his trip by his Secretary, the Rev. Father Fisher. Father Weish. Cote and Feriand received the Apostolic Dilegate.

During yesterday afternoon His Excellency, accompanied by Father Ferland, Mr. A. J. Kerr, and his secretary, visited the smelter, through which they were kindly shown by Mr. J.J. Campbell. In the morning the Apostolic Delegate visited St. Joseph school when a most touching address was delivered by one of the little children.

Before leaving for the East His Excellency expressed great surprise and pleasure at the rapid growth of Nelson and surrounding country.—Nelson, B. C., Daily Miner, Oct., 76

MARRIAGES.

KIRWIN-HOWE.

On Tuesday morning, October 30th., long before the hour announced for the nuptials of Mr. Wm. Kirwin of Ingersoil, and Miss Kathleen Howe, eldest daughter of Mr. John Howe of this city, St. Peter's Cathedral was wellfilled with the relatives, friends and goodwishers of the contracting parties. A few minutes before 9 o'clock the bride entered the sacred editice leaning on the arm of her father and attended by her cousin, Miss Helena Howe, when the Wedding March was splendidly rendered by Mr. Hubert Traher, organist, The Nuptial High Mass was celebrated by Rev. P. J. McKeon.

The bride, carrying white toses looked very pretty in a gown of ivory Duchesse satindaintly trimmed with embroidered chiffonthe veil being clasped with a diamond pin. Her maid had a boucuet of pink roses, and her dress on this occasion was grey corded silk, rimmed with cream satin overlaid with embroidered chiffon; her hat being grey veivet, trimmed with cream feathers and grey valeur. The choir attended in full force, the bride being formerly a member, and Mr. Joseph Leech rendered the "Ave Maria" very effectively.

The groom was assisted by Mr. Chas. O'Neil KIRWIN-HOWE.

The groom was assisted by Mr. Chas. O'Neil of Ingersoll.
A sumptuous wedding breakfast was daintily served at the Atlantic House, invitations to the number of seventy-five being extended to friends in Cinctinnati, New York, Detroit, Grand Rapids. Ingersoll, New Hork at London—the caters being Bradford & Hessell. The table were beautifully decorated with palms and carnations artistically arranged by Mr. Hessel. A reception was afterwards given in honor of the bride. Congratulactive telegrams were received from friends at a distance who the celebration was the attendance of the bride's grand-parents, Mr. and Mrs. Thomas Clear of Ingersoll.

praction was the attendance of the other serion parents, Mr. and Mrs. Thomas Clear of Ingersoll

Miss Howe, a graduate of the Sacred Heart Academy of London, and an accomplished violinist, by her gracious tace and amiability matie for herself frieigher teaponsibility matie for herself frieigher responsibility was at all times ready and willing to make the best use of her will, therefore, be very much missed, not alone in the home, but in church and so carefully the serion of the serion o

WILLIAMS O'SULLIVAN.

WILLIAMS O'SULLIVAN.
On Monday, 29th, Rev. Dean O'Connor united in holy wedlock. Mr. John William's and Miss Annie O'Sullivan. The coremony was performed at 9 o'clock, in the presence of a number of friends. The bride wore a pretty suit of grey lady's cloth, with hat to match; and was attended by her sister, Miss Mary O'Sullivan. The groom was ably supported by his brother, James Williams. A reception was given in the evening at the home of the bride's father, Mr. Jas. O'Sullivan, Lonsdale. The bride received many handsome presentate testimony of the esteem in which she is held and from all the young people Mr. and Mrs. Williams received best wishes for a bright and happy future.

OBITUARY.

OBITUARY.

MR. JOHN MORKIN, ST. ALBERT, ALBERTA.

The sudden and unexpected death of John Morkin, on the evening of Sept. 19th, was a terrible shock to his family and many friends. In the reception lended to Lord and Lady Minto; at the Bishop's Palace, the Seminary and the Grey Nuns' Convent and seemed in his usual bright spirits. On his way home he spoke of not feeling well. Shortly after he was seen to fatl, and expired in a few minutes. Father Merer was sent for and came immediately doing all in his power, but it is feared life was extinct before he arrived. He sent for His Lordship Bishop Legal, who broke the terrible news to the sorely afflicted family so gently that the blew seemed not so hard. Kind hands carried the beloved dead to the home which he had left so short a time before, little thinking he was destined never to enter it again aive. Mr. Morkin suffered for many years from heart falure, but was rarely known to complain; therefore his family was wholly unprepared for his sudden death and their creations.

Deceased was born in the County Tipperary, Ireland, and came to Ontario when quite a boy. He married in 1884 Abigail Mellhargey, daughter of the late John McIlhargey of London township, and at the time of his death he had attained the age of sixty two years. His wife and thirteen children—six boys and seven girls—survive him and sadly will they miss him who was such a kind husband and indivent father. His only sister, Mrs. James Parker of St. May's, Oatario, preceded him to the grave by one short year.

Mr. Morkin removed his family from Ontario in 1890 and settled in Manitona for eight years, removing last year to St. Abert, where he bought a beautiful home just one mite from the Obtate Mission, but was not destined long to enjoy it. The functal, on Saturday, the 23nd ult, was largely attended. The remains of the deceased were conveyed to the ca'n hedral, where a soiem High Mass of Requiem was celebrant. Rev. Father Meer, P. P., was celebrant. Rev. Father Grandin, deacon; and Rev. Father Grandi MR. JOHN MORKIN, ST. ALBERT, ALBERTA.

this country some seventy years ago; her maiden name being Butler. She first resided at Caledonia Springs, but was familiar with the doings of Ottawa from the earliest days of Bytown, and she lived to see four generations grow up about her. She leaves four children to mourn her loss—two daughters, Mrs. C. O Meara and Miss M. A. Villeneuve—two sons, Messers. Peter and Michael Villeneuve—two sons, Messers. Peter and Michael Villeneuve—two sons, Messers. Peter and Michael Villeneuve—two hards of the seed of

THE HOLY DEAD.

Calm are the holy dead
When the passion of life is o'er.
When the green turf flowers o'er the resting And the turbulent dreams of the world have And the wild heart throbs no more !

Blessed are the holy dead.
Though dark were their lot before,
For healed are the wounds that on earth have
bled.
And dried are the tears that on earth were
shed.
For the sorrows that erst they bore!

Wise are the holy dead— Aye, with a noble lore— For to their clear glances are open spread, The scrolls where the secrets of God are In the Heavens where the angels soar!

Oh, who will be moan the dead,
As stricken with anguish sore?
Though the sod, or the marble be o'clean.
The head,
His beautiful soul with a song hath fled
To the rest that it loved of yore!

—D

A NEW EDITION OF WEBSTER'S INTERNATIONAL DICTION-ARY

With new plates throughout and containing 25.000 additional words, phrases and definitions, with 2361 pages and 5000 illustrations, has lately been issued by the publishing firm of G. &C. Merriam Co., Springfield, Mass. Sheep binding with complete reference index, price \$10.75. The new edition of Webster's International Dictionary, just published, brings Webster again abreass of the growth of the language and again abreass of the growth of the language and again confirms it in its position as the one grand standard authority. A decade has passed since the International was first published and the years have been full of changes and grand the years have been full of changes and grand the years have been reflected in the language and that must now be registered in the dictionary. A supplement of additional words has therefore been added to the International to include the thousands of new words that have come into literary use, the old words have changed their meanings, the obsolete words that have been revived. The same ideals and principles, so thoroughly approved by experience, which were followed in the body of the bok, governed the work of the Supplement. There has been the same surveys and scrutiny of a great mass of words, the same careful selection of meanings in the forus most easily understood. The c nsulter's needs for a reliable and have been deliberately preferred to the ability to hoast of a huge, unwieldy vocab lary. The best scholarship and expert knowledge in the soundary have been employed on the Supplement to make it equal in every respect to the main vocabilary. The new edition of Webster retains all the excellencies of the International, emphasized and multiplied, all its accuracy and convenience with added fullness and anthority. The new edition of Webster retains all the excellencies of the International, emphasized and multiplied, all its accuracy and convenience with added fullness and authority. The new edition of Webster retains all the excellencies of the International, emphasized and

C. M. B. A.

St. Albert, Alta, Oct. 22, 1990.

At a regular meeting of Branch 337, C. M. B.
A. St. Albert Oct. 22, 1990, the following resolution was unanimously adopted.

That whereas it has pleased Almighty God in His infinite wisdom to remove by death Brother John Morkin, be it hereby Resolved that we, the members of Branch No. 337, C. M. B. A., sincerely sympathizs with the afflicted family in their sad bereavement, and that the members of the above Branch have a Mass said for the repose of the solution be sent to Mrs. Morkin and also to The Canadian and to the Catholic Recont for publication.

HARRY HOPE, Sec.

NEW BOOKS.

"His First and Last Appearance," by Francis J. Finn, S. J., author of "The Best Foot Forward," "That Football Game," "Tom Playfair," etc., etc. Benziger Bros. Price \$1.00.
"Visits to the Most Holy Sacrament and to the Blessed Virgin" for every day in the month by St. Alphonsus de Liguori; edited by Rev. Eugene Grimm of the Congregation of the Most Holy Redeemer. Benziger Bros. Price 50 cents.

Price 59 cents.
"New Manual of the Sacred Heart" containing the most approved prayers and devotions. Price, 50 cents. Publishers, Benziger Bros., 36 Barclay Street, New York.

MARKET REPORTS.

LONDON.

London, Nov. 8.—Grain, per cental—Wheat \$1.65; cats, 72 to 75c.; peas, 20 to \$1.60; barley, 70c to \$5; corn, 75 to \$0c.; rep. 70c. to \$1.00; buckwheat, \$1.00 to \$1.20; beans, per bushel, 75c. to \$1.00 to \$5.00 to \$5.00; straw, per ton \$5.00 to \$6.00.

Live Stock—Live hogs, \$5.50 to \$6.00; pigs, pair, \$3 to \$5.50; export cattle, \$4.50 to \$5.

Dairy Produce—Eggs, fresh laid, per dozen, 17 to 19c; eags, basket lots, 16 to 17c; butter, best rolls, 22 to 24c; butter best crocks, 20 to 22c; butter, store lots, 18 to 19c; butter, creamery, 23 to 25c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 124 to 14c; honey, per pound, 124 to 18c; lard, per pound, wholesale, 9 to 94c; lard, per pound, retail, 10 to 11c. Poultry—Ducks, dressed per pair, 60c to 75c; spring chickens, (dressed) 50 to 65c; live chickens, 40 to 56c; geese, each, 60 to 75c; turkeys, per 1b \$1 to 9c.

Meat—Pork, per cwt., \$6.75 to \$7.00; beef, \$1.50 to \$5.50; veal, by the carcass, \$7 to \$8; mutton, by the carcass, \$6 to \$6; lamb, by the carcass, \$6.15 to \$6.15 to \$7.00; beef, \$1.50 to \$5.50; veal, by the carcass, \$7 to \$8; mutton, by the carcass, \$6.50; lamb, by th

mutton, by the carcass, \$5 to \$6; lamb, by the carcass, \$5.; lamb, by the quarter, \$10 9c.

Toronto. Nov. \$8. — The flour trade is quiet; \$90 per cent. patents, quoted at \$2.85 to \$2.90, in barrels, west; and at \$2.60 to \$2.55 in bars west; choice brands are worth 15c. to 20c more; Manitoba patents, \$4.60, and strong bakers, \$4.20 in bags. Bran is steady, with car lots quoted at \$11.51 west, and shorts, at \$13 to \$13.50 west. Wheat is quiet and featureless, with demand fair; white and red are quoted at 63c to 65 north and west; spring wheat, 65c eas; and goose 63c. west; No. 1 Manitoba hard 99c. Toronto and west, at 92c. g. i. t.; at 80c. Midland and Gwen Sound, and at 82c. Fort William. Oats are steady, with No. 1 white selling at 25c west, and at 55c. east. Corn is unchanged; Canadian quoted at 40c. west, and new at 35c west, and at 55c. east. Corn is unchanged; Canadian quoted at 40c. west, and new at 35c west, ley quiet; with prices unchanged; No. 3, axtra at 55c. west. No. 2 a and No. 3, extra at 55c. west. No. 2 a and No. 3, extra at 55c. west. Huckwheat is steady, at 45c. to 46c. west and at 46c to 47c. Montreal, Nov. 8. Grain — Manitoba wheat

MONTREAL

Montreal, Nov. 8. Grain — Manitoba wheat
No. 1 hard Ste; spring wheat. 76c; red wheat,
75c; toats. No. 2. 28 to 25je; peas. No. 2. 65je;
barley, No. 2. 46c; rve, 55je; beak wheat,
51j to 5ze. Flour — Manitoba patents, \$1.70;
strong bakers, \$4,40 to \$150; straight rollers,
\$165 to \$1.75 in bigs; and \$3.40 to \$5.50 in black
winter wheat patents, \$1 to \$425; Manitoba
bran, \$15 to \$15.75 in bigs; Ontario bran,
\$15 to 5 \$15.05 in bulk; shorts, \$16 to 7; per
ton. Dressed hogs are quoted at \$7.50 to \$5,

and country dressed hors have been marketed at \$7 to \$7.25; lard, 94 to 10c.; bacon 124 to 14c.; hams, 11 to 12c; Candian short cut mess pork, \$18 to \$19 per bbl. Butter—Choice creamery, 31c.; undergrades bring from 19 to 20c. Cheese—Westerns, at 10½c. to 10½c.; easterns, 10½ to 10½c.; Quebees, and prices are firm; selected, 174 to 18c.; culls, 9 to 10c. Honey—White clover at 13c.; lockwheat honey, 9 to 10c. white extracted, 10c; and dark extracted, 8 to 8c.

Latest Live Stock Markets.

logs, per cwt., \$4.00 to \$4.20; 80ws, \$3.00 to \$3.50; stage, \$2.00 to \$2.25.

East Buffalo, N. (Y., Nov. 8.— Cattle dull and prices easy to weaker; caives, top grade, \$7.75 to \$8.20; common, light to good, \$5.50 to \$7.50. Hogs — Best shade higher; best heavy, \$4.90 to \$4.95; mixed and medium, \$4.85 to \$4.99; Yorkers, \$4.80 to \$4.95; pizs \$4.80 to \$4.99; roughs, \$4.30 to \$4.85; pizs \$4.80 to \$4.99; roughs, \$4.30 to \$4.85; stages, \$3.50 to \$1. Sheep and lambs—Strong to firm for lambs; sheep dull and; slow; top native lambs, \$5.25 to \$5.40; culls to good. \$3.50 to \$5.25; mixed sheep, good to cholee, \$3.70 to \$5.85; culls to good. \$2.50 to \$5.65; common culls, \$1.75 to \$2.25; wethers and yearlings, \$3.90 to \$4.40 a shade higher for selected lots.

DR. SPROULE

CATARRH.

The Gateway of Consumption.



English Specialist in Catarrh and Chronic Disease.

Disease.

Twenty years ago Catarrh was comparatively unknown. Now no age, sex or condition is exempt from it, and no climate or locality is a cure for it. Catarrh is to be more dreaded than all the yellow fever, cholera, smallpox, diphtheria, and all other epidemic diseases—as it is more fatal. It is in the large majority of cases the forerunner of consumption, and vital statistics show that deaths from consumption in this country have increased more than 290 per cent. in the last five years, nearly all of these cases having been traced back to catarrh as their starting-point, and many physicians now contend that catarrh is only incipient consumption. I make the triatment of catarrh a speciality. I do cure catarrh. Catarrh has never been cured by nead douches, washes or snuffs. Catarrh is a

Medicine that will cure one will not cure another.

It has been determined by microscopists that catarrh has as distinct a germ as any of the noted epidemical diseases, and again has it been shown hat a patient had been treated for some present.

A remedy for catarrh must be used constitutionally, and it must passes a direct affinity for the nucous membrane, and of being absorbed by the purulen nucous wherever located. It must be homogeneous and each individual case reuires treatment adapted to its conditions. My creatment is based upon these plain theories, and has proved to be infallible. It not only relieves, but it cures catarrh at any stage speedily and surely.

Catarrh of the Head and Throat. The most prevalent form of catarrh results

from neglected colds. 1. Do you spit up slime?

Are your eyes watery?
 Does your nose feel full?

4. Does your nose discharge ?

Do you sneeze a good deal?
Do crusts form in the nose?
Do you have pain across the eyes?

8. Does you breath smell offensive?
6. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phiegm in the morning?

Are there buzzing noises in your ears? Do you have pains across the front of your head? 14. Do you feel dropping in back part of

If you have some of the above symptoms

our disease is catarrah of the head and throat Diseases of the Bronchial Tubes.

When catairh of the head and throat is left anchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consump-

Do you take cold easily? Is your breathing too quick? Do you raise frothy material?

4. Is your voice hoarse and huskey?
5. Have you a dry hacking cough?
6. Do you feel worn out on rising?

Do you feel all stuffed up inside? Are you gradually losing strength? Have you a disgust for fatty food?

Have you a sense of weight on chest?

Have you a scratchy feeling in throat? 12. Do you cough worse night and morning?
13. Do you get short of breath when walk.

If you have some of these symptoms you have catarrh of the bronchial tubes.

If you have catarrh, answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis, and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well.

DR. SPROULE, B A., (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7 to 13 Doane Street, Boston.

VOLUME XXII.

The Catholic Record.

London. Saturday. Nov. 17, 1900.

THE MEMORY OF THE DEAD.

Oh it is sweet to think,
Of those who are departed,
While murmured Aves sink.
To silence tender-hearted,
While tears that have no pain
Are tranquilly distilling,
And the dead live again
In hearts that love is filling

Yet not as in the days
Of earthly ties we love them;
For they are touched with rays
From light that is above them;
Another sweetness shines
Around their well-known features;
God with His glory signs
His dearly ransomed creatures.

Yes, they are more our own, Since now they are God's only; And each one that has gone Has left our hearts less lonely. He mourns not seasons fled, Who now in him possesses Treasures of many dead In their dear Lord's caresses.

Dear dead! they have become Like guardian angels to us; And distant Heaven like home, Through them begins to woo Love, that was earthly, wings Its flight to holier places; The dead are sacred things That multiply our graces.

They whom we love on earth
Attract us now in Heaven;
Who shared our grief and mirth
Back to us now are given.
They move with noiseless foot
Gravely and sweetly round us,
And their soft touch hath cut
Full many a chain that bound us. O dearest dead; to heaven
With grudging sighs we gave you,
To Him-be doubts forgiven!
Who took you there to save you:
Now get us grace to love
Your memories yet more kindly,
Pine for our home above,
And trust to God more blindly.
F. W. FABER, D.

Catholic Columbian.

TRUE SPIRITUALISM. Communion of Saints - Remembrance

ELENOR C. DONNELLY, TRANS. There is at present extant-as the has been for many years -a fatal fo of delusion known as Spiritism, wh is begotten of falsehood, and frau with manifold dangers to the souls a

bodies of its votaries.

Millions of men belong to so-ca spiritualistic circles. They con "mediums;" and strive to hold bidden intercourse with dwellers in unseen world. But all the marks signs of this cult betray the influe

and workings of evil spirits. Spiritism is, as it were, Satan's t esty, his diabolical counterfeit of Communion of Saints. It is his genious mockery of the real, gen piritualism, taught by the one, I Catholic, apostolic Church of R when she enjoins upon her children firm belief in God, in the immort of the soul, in the holy Guar Angels, the Saints of God in gen and in a place of purification in

other life. May we all hold fast, firmly and swervingly, to this true Spiritual May we strive to increase the hor God, the number of the sain Heaven, the joy of the Church, an certainty of our own salvation, by tening especially during this mon graces, to the assistance of our s ing brethren in Purgatory! afflicted souls are, whilst we are so rich in the res which they lack. Let us, then, the fulness and sweetness of abundance, endeavor to alleviate

pains, and lighten their poverty The Latinized word, Purgat more expressive of the place or tion of purification. Many s fire to be the scle torment of the Souls; but it is well to rememb there may be many other for suffering in that abode of pain. The doctrine of Purgatory is conformable to the dictates of

reason, as well as to the noblet ments of the human heart. there were no middle state o what assurance could we have selves, after death, as well as f dear ones who have gone before to eternity, debtors, in some de divine justice? This constling doctrine of tory is confirmed by H.ly Wwell as by tradition: and the d

of the councils of the Church the Cathelic custom of the Mind of the faithful departed warrant in the old dispensation when all the multitude Asron was dead, they mount him thirty days throughout families." And of Moses, we "The children of Israel mot him in the plains of Most

The scrip ural term "mo it is well to remark, did no mean tears, sighs and natur The mourni for the dead. Hebrews implied certain pre penitential exercises for the their departed, which the Jews practice even at the pr Among these exercises may tioned the observance of the sitting on the bare floor length of time after a rel cease, the tearing of the worn when assisting at the the prohibition against s such times, and the burnin

in memory of the dead. Eusebius, in his Life of C the Great, tells us how the pleusly desired to be bur at urch erected by himself it