The Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, OCTOBER 26, 1901:

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ROMAN NEWS.

our readers against relying on the we presume, very earnest individuals, We have more than once cautioned Roman news as published in the secular press. It is about as reliable as the tales of the great Methodist victories in the Eternal City and of the delicacy and should guard truth and wisdom. tact of its soupers. The Roman authorities are not usually credited with taking every wandering correspondent into their confidence, and hence the reports anent the failing health of the Pope, his attitude towards this and that, the next conclave, are fictions concocted for the delectation of the gullible public.

THAT PROTEST.

cutta denounced Kipling's Indian tales as libelous, or something of that nature? Pending further information, we may say that if true, the prelate has gone far afield for a topic. We do not think Rudyard has any time for a rejoinder. the days of Mandalay.

SOUVENIR SPOONS.

The old lady over in New England who discovered Christian Science is coming in for some very hard knocks. If she is made of penetrable stun she must be wishing she had never courted the glare of publicity, but had chosen the more obscure but peaceful part of quiet domesticity, even with that third because the Supreme Being is therein husband of hers. But Mother had a called Elohim. The order is called message, and she must be delivering it, and the consequence is that the lampoonists, both serious and humorous, are turning out abundant copy at her expense. The most cruel cut of all is that Mother is not in Christian Science for her health only. She is also in the souvenir spoon business. For what may this mean? Mother is out with an encyclical announcing a Christian Science issue of spoons, in each one of which we are assured " is a motto in bas-relief that every person on earth needs to hold in thought."

The encyclical proceeds:

Mother requests that Christian Scientists shall not ask to be informed what this motto is: but each scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple

Mrs. Eddy has certainly an eye on and it looks as if she did not intend that the children of darkness shall have things all their own way.

Hall Caine wants us to understand that never for one moment did he have any idea of saying aught derogatory to Catholicity or to anything in fact in his "Eternal City." He meant to be reverent and sympathetic: but it really does not matter, not a bit. We are quite willing to believe all that, but it is not visible in his book. He meant to make John Storm a martyr in "The Christian," and yet he succeeded in giving us the impression that John Storm was one of the most God-forsaken idiots that ever encumbered the world of fiction.

And so in his latest work he proceeds exhibit him as a very garrulous individ-ual. Impressionable young people may think otherwise, but we are not talking to them just now. They are first version records the cherry well. Then the spiritual man; very well. compounds of talk and gush, and have what does the second version record?

The creation of some other kind of hardly a normal idea beyond that of selecting a bonnet, and even then they go in for loud colors. But let it be said in their favor, they are pearls beyond price, the effervescing, giddy young things, to the people who dramatize stories and to the makers of chocolate bon-bons. We must say, however, that if the "Eternal City" is ever put on the boards it will take about fifteen acts to do it justice. It may be boiled down, and then the management will have to supply the auditors with microscopes to enable them to see any point in it. We humbly suggest that it be talked into a phonograph and patented

for people who cling fondly to the idea not derive any pleasure from parsons

who scruple nothing to gain notoriety. It is a pitiable thing to contemplate but it is nevertheless a dismal reality, that some clerical individuals ignore in their sermons and addresses the most elementary rules of good taste and ornament them betimes with Did we read that the Bishop of Cal- laudation of men who have been inimical to Christianity. For instance, one Bishop Fowler, as we learn from an exchange, in a McKinley memorial address at Buffalo, went out of his way to insult the French and Irish. With the whole land in mourning-the warring His duties as political prophet and and clamor of opinions and antipathies them. national adviser absorb every moment, stilled for the time being, through reheals, though not the mortal mind, heals, though not the mortal mind, spect for the honored dead—that good capable of sickness, but the Immortal, and besides any pronouncement of his spect for the honored dead—that good at present might demonstrate to his man whose spirit is surely alien to that Divine Mind, which is God." friends that he has lost, for the time of John Wesley, lifted up his voice in being at least, the power and spirit of gibe and insult. Another told his audit-

CHRISTIAN SCIENCE.

McCracken. "Mrs. Eddy says: 'It may be worth while to remark here that according to the best scholars there are ments in the early part of the Book of Jehovistic, because Deity therein is always called Jehovah, or Lord God, as our common version translates it."

Comment. It may be well to remark

here that this two, or three, or more documents theory is an hypothesis of certain critics, and that it has been certain critics, and that it has been opposed by equally able Biblical scholars. It is an unproved hypothesis that has never gone beyond the range of speculative opinion. The fact that of speculative opinion. The fact that in Genesis God is sometimes designated of speculative in Genesis God is sometimes designated by the Elohim, sometimes by that of Jehovah, sometimes by that of the two united as Jehovah-Elohim, and some-times by that of El-Shaddai, does not prove that the book is composed of two documents, or of as many documents as documents, or of as many documents as there are different names. A still greater diversity of names is used in books written by the theory of the control of books written by the same Christian authors. Thus in these works God is called the Being, the Supreme Being, the Craston, the the Necessary Being, the Creator, the Almighty, the All-Merciful, Eternal Father, Our Father who art in heaven, the All these wares he was an experiment. Catholic attitude relative to the sick and their recovery is incorrect. But of that, another time.—New York Freeman's Journal. Almighty, the All-Merciful, Eternal Father, Our Father who art in heaven, etc. All these names may be used by the same author, and his subject and point of view suggests, without subjecting him to the suspicion that his book was made up of scraps and fragments.

der when she says that in the common English version of the Bible the name Jehovah is translated Lord God. In the version she refers to Jehovah is MR. CAINE AND THE CRITICS. translated simply Lord. Elohim is tradslated God, while the two names combined—Jehovah-Elohim—are translated Lord God, and El-Shaddai, Almighty God. This is a serious blunder for the hierophant of Christian Science to make. In the next edition of her "Science and Health, with a Key to the Scriptures," she should correct it.
The key does not fit the lock in the present case. We request Mr. Mc-Crackan to call ber spirited attention to this error or delusion of her mortal mind, or lying serpent, or devil, as he calls it, and have her readjust her key. McCrackan: "Christian Scientists hold that the first version (the Elohistic) describes the creation of the true spiritual man, while the second (the Jehovistic) is a statement of the mater-

And so in his latest work he proceeds to limit the picture of the Pope as he imagines him to be, and contrives to hold is no evidence that it is true. man, an untrue, material one? The book of Genesis and the whole of the Pentateuk treats of the same being called man. And there is no hint that there was a second creation of man. The man recorded as created in the first chapter of Genesis is the same man who ato the forbidden fruit in the second is the same man who chapter, the same who was the father of Cain and Able and Seth; the same man the doings of whose descendants constitute the history called the Old Testament. ment. This was constituted of a material body and a non-material soul, as the rocord shows, and it was natural and proper that Moses, in giving a true acount of him, should treat of him from both a spiritual and a material point of view. He could not do otherwise and

have his record true to the facts. The scenes of earth will soon be past, and we whall then feel the true force of our Lord's words, "He that fersaketh not all that he hath can not be my diciple."—L. Silliman Ives.

have his record true to the facts.

When Mrs. Eddy, as quoted by Mr.

McCrackan, says the second version or records Pantheism," she proves conclusively that she does not know what

the working hypothesis of homeopathy similia similibus curanter—for Christian Science theory or practice. I merely used high potency homeopathy to illustrate the fact that certain results can be obtained in medicine without matter, and that this experience is a step in the direction of healing alto-

matter effects cures, and your illustra-tion does not prove that cures are effected without matter. It makes no difference how far you attenuate matter, it ference how far you attenuate matter, is still matter; and if you assume that matter is no longer there you cannot assume that there is any potency of matter there.

This contradicts homeometric there is any potency of matter there. pathy, for that system of medicine does not claim to cure without matter in some of its forms or potencies. Your assumption, therefore, that a high potency of matter is not matter begs the question—a chronic habit of Christian question—a chronic habit of Christian Scientist writers, so far as we have read

McCrackan.-" It is true that mind

Comment.—No one who believes in God as the Creator and Supreme Ruler ors that President McKinley would of the Universe, doubts for a moment that all cures are effected by Him, take his place beside Giordano Bruno.

Comment is unnecessary.

Comment is unnecessary.

that an eares are ellected by Hind directly by miracle or ingirectly through His laws or force of nature.

But there is a domain in the universe for the play of secondary causes, intelligent causes such as the human mind, which, knowing to a certain extent the remedial forces of nature, can so direct them as to produce a salutary effect on them as to produce a salutary effect on the sick. You yourself illustrated this play of secondary causes when you caused or dictated your letter and caused it to be sent to us by mail. Back of all these effects you must recognize mind—a free, deliberate mind—as the casual arent. Whose mind? Undoubt casual agent. Whose mind?

tized or lower-cased, that caused the existence and sending of your letter to us.

Now, if your mind, acting on certain forces of which you and all men are conscious, can produce the phenomenon of your letter and its delivery to us. of your letter and its delivery to us, on of your letter and its delivery to us, on what principle do you deny that the physician's mind, acting on the same forces, can produce conditions conduc-tive to health? The very act by which you, using those forces to deny that he can, is proof positive that he can use those same forces and direct them to produce the end he desires; just as he who denies that he thinks proves, by

Bishop of Annedy, in France, Who aled in September, 1901.

the words of the Psalmist: "What return shall I make to the Lord for all largery softly resting above the Taberturn shall I have required from the good things I have received from Him." He selected me for his own from amongst so many others. He fixed my whole heart from the very first on the ecclesiastical life, and my vocation was settled when I was but eighteen, although there was nothing in my surroundings to lead me to adopt that holy calling, or even to suggest the idea of it.

I am resolved, with the grace of God, and the protection of the most Blessed Virgin Mary, to die in the faith of the Holy Catholic Church, in accordance with the profession I made thereof, be-fore my election to the See and the cer-

emony of my consecration.

I ask forgiveness of all those whom I may have grieved by my words or my way of acting towards them. I forgive all who have grieved me. I commend my

self to their prayers.

I offer thanks from my heart to all my I offer thanks from my neart to all my priests who have assisted me in every good work, and by their union with their Bishop, have, in the first place, edified the faithful, and, moreover, by their own efforts accomplished my great works for God and His Church.

VOORS for God and His Church.

I ask that my funeral be as simple as possible, and that whatsoever shall be saved from the expenses in that way may be haided over to the hospital Sisters for the hospital Sisters for the benefit of the poor; that not one word be spoken by any one whomsoever on the day of my funeral, whether from the pulpit or in my residence; that any wreaths which may be offered be not accepted; that the official charac-ter of the coremony be avoided or divter of the ceremony be avoided, or dim-

inished, as far as may be.

I abandon myself into the arms of God's mercy, and I rely upon the charity of all those who for forty-two years past have called me their Father. I ask the prayers of all priests on whom I have conferred Holy Orders. I be-I ask the prayers of all priests on whom I have conferred Holy Orders. I beseech each and everyone of them to bear in mind the counsels I gave them before their admission to the holy subdeaconship and their promotion to the deaconship and their promotion to the

Miss Minnie B. Jones, of Covington, homeopathy Ky., has decided to retire from orld and enter an Ursuline Convent, in Pittsburg, Pa., within a short time.

Miss Jones is a daughter of the late James B. Jones who was for many years one of Covington's most prominent Comment.—It appears to us that you here give your case away. Homeopathic high potency of material medicine is matter or it is not. If it is matter, then matter or offerts were likely and the comment of the matter of the comment of at Mt. Auburn Baptist Church, Cincinnati, and recently became soloist at St. Mary's Cathedral, in Covington. She sang at the opening of the fice and became a convert of the Cath-olic faith, leaving the Episcopalian Church. Her rich contralto voice will be greatly missed by the music-loving

pondent, " to our fathers in the faith, churches were forbidden, and various were the devices to which they had recourse in order to outwit the authorities. A well known public house (saloon) was called by the name 'Adam

so much struck by the accident that he ately and for a purpose. You do not claim that it was any other mind, capitized or lower-cased, that caused the existence and southern for the opening of a new church. The church was built on the site of the old public house; the

TORONTO.

Golden as the festival it shone upon, the glorious autumnal sun lighted up with sparkling brilliancy and dazzling splendor the convent and academy of St. Joseph, as on Tuesday, Oct. 15, the feast of St. Teresa, it opened wide its portals to royally welcome on the morrow, back to their beloved Alma Mater, its pupils from far and near, who, in the last half century had received instruction within its hallowed halls. Gold, gold everywhere: it shone upon the maple groves without, lighting up their

man's Journal.

THE LAST WILL OF A GREAT
BISEOP.

Spiritual Testament of Bishop Isoard,
Bishop of Annecy, in France, Who

Bishop of Annecy, in France, Who chapel of other days; it gleaned among the incandescent lights in the sanctuary, Mrs. Eddy makes an egregious blunder when she says that in the common English version of the Bible the name Ichovah is translated Lord God. In the version she refers to Jehovah is granslated simply Lord. Elohim is trads-Crucified, and kissed the blossoms breathing out their rich perfume before their Sacramental Lord; it played with the taper's flickering flame and enhanced the lustre of marble and alabaster; it reflected itself upon graceful pillar and sculptured corbel, but ever and anon it returned to softly mellow and crown with glory those beautiful traceried windows that tell in their storied way, more forcibly than words, the silent, hidden life of the humble Saint of Nazareth, St. Joseph, the glorious Patron of the Congregation.

The Jubilee ceremonies commenced Tuesday, at 9 a. m. with Pontifical High Mass, at which the Community and the pupils of the Academy assisted. Representatives of the different religious Communities from the city and elsewhere, as also Remy Elmsley, Esq., and Mrs. as also Remy Famsley, Esq., and Mrs. Elmsley of Elmsley Place, were present at all the exercises of the Jubilee as guests of honor. The Mass was celebrated by His Grace, Archbishop O'Connor; Very Rev. J. J. McCann, V. G. assistant priest; Rev. L. Brennan, C.S.B., First Deacon of Honor; Rev. D. Cushing, C.S.B., Second Deacon of Honor; Rev. F. Rohleder, Deacon; Rev. D. J. L. Hand, Sub-Deacon; Rev. Dr. Treacy, Master of Ceremonies; there

J. L. Hand, Sub-Deacon; Rev. Dr. Treaey, Master of Ceremonies; there were also present:
Very Rev. Dean Egan, Barrie; Very Rev. Dean Morris, St. Catharines; Very Rev. P. H. Barrett, C.S.S. R., Rev. F. Ryan, Rev. J. Walsh, Rev. P. Lamarche, Rev. J. Cruise, Rev. P. Lamarche, Rev. J. Cruise, Rev. P. Kiernan, Toronto Gore; Rev. E. Murray, C.S. R., Rev. F. Frachon, C.S. B., Rev. A. Stuhl, C.S. S. R., Rev. T. Sullivan, Thorold; Rev. H. Camning, Rev. S. Dodsworth, Rev. J. J. McEntee, Rev. M. Kline, Brock; Rev. J. Boudin, Lafontaine; Rev. Dr. Barcello, Midland; Rev. F. Walsh, C.S. B., Rev. J. Finnigan, Smithville; Rev. L. Minester, Mareritton; Rev.

morrow, and to-day I have simply to say a word or two to ask you to with me in offering the Holy Sacrifice of the Mass in thanksgiving to God, as is befitting the purpose of this Golden

minded by St. Paul in these words:

'Let him that glories, glory in the Lord, for not he that commendeth himself is approved, but he that the Lord commendeth.' This festival is not a festival of thanksgiving to Almighty

The Archbishop went on to say that the Mass was in thanksgiving for all the blessings God had showered upon the Adam and Evy's Church, Dublin.

Curiosity is often expressed by tourists about the name of a famous old Dublin Church, called "Adam and Eve's." It is a Franciscan church and is much frequented, because, in addition to its regular services, it is the only church in the city which has a daily Mass at 12 o'clock noon. A correspondent of the editor of the Cathorica Penny Booklet, published in Chica Cago, explains its unusual name, which turns out to be a reminder of the days of persecution.

The Mass was in thanksgiving for all the blessings God had showered upon the Combustions of Christian emulation aroused to action at the thought of what men and women have done, why cannot I do?"

Augustine: "What these men and women have done, why cannot I do?"

It is a Franciscan church and it is labor would be in vain unless our the tought of what men and women have done, why cannot I do?"

It is a Franciscan church and it is labor would be in vain unless our the tought of what men and women have done, why cannot I do?"

It is a Franciscan church and women have done, why cannot I do?"

It is a Franciscan church and women have done in the this cago, explains its unusual name, which turns out to be a reminder of the days of persecution.

If he was the companied the original personal times is also by going back in spirit over the virtues and men, we ask not for the honor of men, we ask not for the honor of men, and it is also by going back in spirit over the virtues and men, we ask not for the honor of men, and it is also by going back in spirit over the virtues and men, we ask not for the honor of men, and it is also by going back in spirit over the virtues and the original personal times.

> Church music was as perfect as was pos-sible in an unmixed choir. The time in which the "Missa Royale" was chanted was especially praiseworthy; while the Offertory Motet, Niedermeyr's in figured music and "Pater Noster" in figured music and Mendelssohn's "Jubilate Deo" made a pleasing contrast to the grand and measured "Te Deum" sung after the

much devotion and sweetness of tone.

Wednesday, October 16, was "Old Pupils' Day." The ceremonies commenced at 10 a. m. with Solemn High Mass celebrated by Very Reverend Vicar General McCann; Deacon, Rev. P. Lamarche; Sub-deacon, Rev. J. Walsh; Master of Ceremonies, Rev. Dr. Treacy. The "Missa Beatea Virginis" was like that of the day before, sung in Treacy. The "Missa Beatea Virginis' was, like that of the day before, sung in Plain Chant; it was rendered by the Academy pupils in good style and with magnificent volume, the closing Hymn of Praise in which the ex-pupils joined was superb, while Miss Noble's Offertory solo, "Ave Maria," was sweetly

tory solo, "Ave Maria, and soulfully sung.

An eloquent Jubilee sermon was preached by the Rev. J. P. Treacy, D. D., who took his text from St. John, 15th Chapter and 16th Verse.

"I have chosen you and have approach to the country of the country

15th Chapter and 16th Verse.

"I have chosen you and have appointed you that you should go and bring fourth from the cloister was absolutely necessary. Other learned prelates and divines, to whom St. Francis confided his pious intentions,

to the Apostles, and through them to the Bishops and priests, their successors the Bishops and priests, their successors the ground. "They call me the ground. "They call me visitandines," been allowed to remain as a reward of a glorious past as well as an incentive to

a hopeful future.
"I have chosen you and appointed

The present occasion is one that appeals not only to the members of the Community, but also to the clergy and laity of the entire Province. Assembled to-day around the altar of God, we humbly desire to bear witness to their Community, but also to the clergy and laity of the entire Province. Assembled to-day around the altar of God, we humbly desire to bear witness to their fifty years of unremitting toil in the service of religion; to praise them, if indeed it be lawful to praise the living, for the virtues they have practised; to encourage them in the noble vocation to which they have devoted themselves, and fipally to breathe the loving hope to which they have devoted themselves, and finally to breathe the loving hope and maily to breathe the loving hope that the spiritual and temporal blessings which have attended their labors in the halls of learning, in the wards of hospitals, in the crowded dormitories where the rowell the suffering the control of the properties of the visitation.

The Bishop of Le Puy recommended them to the other Bishops of France 63 community which makes the properties of the properties of the control of the properties of the prop mospitus, in the crowded dormitories where the poor, the aged, the suffering and the dying received their blessed ministration, may long continue in our midst, may increase with the coming of the years, until when the pilgrimage of life is over, one and all may receive that the years, until when the pilgrimage of life is over, one and all may receive that imperishable reward that God has promised to those who devote their lives to fallen humanity. "I was hungry and you gave Me to eat; I was thirsty and you gave Me to drink; I was siek and you visited Me. Come, ye blessed of my Father, presents the Klarden prepared."

Shall endeavor, in their entire conduct, to imitate the life of the former Sisters of the Visitation." St. Joseph was their spiritual Patron, and the holy thouse of Nazareth was the model of their community life. Humility, simplicity, poverty and charity were, according to their rule, to be the characteristic virtues of the Community, and

NO. 1.201.

"DISCRETION OF SPEECH IS MORE THAN ELOQUENCE."

For some time past some Methodist dignitaries in the United States have been making unenviable reputations as intemperate speech-makers. They are, we presume, very earnest individuals, the working hypothesis of homeopathy in the marking the presence of the priesthood. Let them make it their priesthood. Rev. R. Urban, C. S. Rev. G. Williams, Rev. A. G. W. McCann, Rev. R. Urban, C. S. R. R., Rev. G. Williams, Rev. J. Gordon, Rev. J. Cunningham, Rev. E. Hopkins, Rev. H.
McNulty, Rev. Brothers Odo, Michael,
Pius, Walter, Patrick and Jerome.
The sermon was delivered by His
Grace the Archbishop, who commenced
by stating that "The regular sermon
of this celebration will be given tomorrow and to day I have a simply to the future will bring. So it is in every condition of human life. When the arouse the drooping patriotism of the young generation, they revert to the early years of their country's history; they paint in glowing color sthe difficultations of the Epistles of the day, we are reinded by St. Paul in these words: festival of thanksgiving to Almighty
God for all the favors He has bestowed
upon the Congregation since its establishment in Canada fifty years ago."
The Amathichem word in the favors He has bestowed
to their country's greatness. In religof their country's greatness. In religion, too, the oft-quoted words of St. Augustine: "What these men and men, we ask not for the honor of men, atthough this may be pleasing to human atthough this may be pleasing to human atthough this may be pleasing to human nature, but we ask only that God may be glorified and honored. In conclusion be glorified and honored. In conclusion be would beg the Almighty to continue the devices to which they had reserve in order to outwit the authorists. A well known public house to honor and the devil. And the world, the flesh and the devil. And the world, the flesh and the devil. And the world, the flesh and the devil. The Mass was sung by the Nun's plant. The Mass was sung by the Nun's choir in Plain Chart, and although the choir in Plain Chant and although the Gregorian is not specially adapted to female voices the rendering of the solemaly grand and deeply devotional which has academics, hospitals and orphanages in every country, from the forests of Canada to the fever-stricken

plains of Hindoostan. According to impartial history, the foundation of the community Joseph may be directly traced to St. Francis de Sales, the holy Bishop of pleasing contrast to the grain and measured "Te Deum" sung after the Mass. At 5.30 p. m. Benediction of the Mass. At 5.30 p. m. Benediction of the Most Blessed Sacrament was given: Celebrant Very Reverend P. H. Barrett; Deacon, Rev. A. Dunnouchelle, C. S. B.; Sub-deacon, Rev. J. Welsh, C. S. B. Wiegand's "Tantum Ergo" and "O Salutaris," followed by the winch devotion and sweetness of tone, Wednesday, October 16, was "Old Pupils' Day." The ceremonies commenced at 10 a. m. with Solemn High Mass celebrated by Very Reverend menced at 10 a. m. with Solemn High Mass celebrated by Very Reverend aborton for their own sanctification, the same of the bishop of Geneva. About the year 1612, the saintly Prelate established the Order of the Sisters of the Visitation, with the object of uniting the life of religious activity in the world with the contemplative life of the cloister. In the words of St. Francis, the duties of Martha were to be united with the more spiritual duties of Mary. "My design," he says, "has been always to unite these two states in so just a proportion that instead of destroying they should aid each other, and that the Sisters while alaboring for their own sanctification, with the saintly Prelate established the Order of Geneva. About the year 1612, the saintly Prelate established the Order of uniting the life of religious activity in the world with the contemplative life of the cloister. In the words of St. Francis, the duties of Martha were to be united with the more spiritual duties of Mary. "My design," he says, "has been always to unite these two states in so just a proportion that instead of destroying they should aid each other, and that the Sisters while alaboring for their content of the saintly Prelate established the Order of Geneva. About the year 1612, the saintly Prelate established the Order of uniting the life of religious activity in the world with the contemplant of uniting the life of the cloister. In the world with the saintly Prelate established the Order of uniting the life of the laboring for their own sanctification, should, at the same time, contribute to the comfort and sanctity of the neigh-

bor. This plan of the saintly Bishop was, however, frustrated. The Archbishop of Lyons, Mgr. Marquemont, to whom the matter was referred, went so far as to say that without canonical er closure no community of women could preserve the religious life. the prevalent opinion of the day on the necessity of enclosure for women. Mer could live in community and fulfil their religious obligations without such a re-striction, but for women the cloister

pointed you that you should go and bring forth fruit and your fruit should remain." (John 15-16.)

Although these words in their literal sense were applied by our Divine Lord to the Apostles, and through them to the Bishars and priests their successors. the Bishops and priests, their successors in the sacred ministry, yet they may, without impropriety, be applied to the religious of the Community of St. Joseph, who have assembled this morning to celebrate the Golden Jubilee of their cetablishment in the discrete of their cetablishment in the discrete of the control of the control of the discrete o Joseph, who have assembled this morning to celebrate the Golden Jubilee of their establishment in the diocese of Toronto and to thank Almighty God that the fruits of fifty years' labors have been allowed to remain as a reward of a been allowed to remain as a reward of a darkiev react as well as an insention to the formula of the formu Count of Velay, and the famous Jesuit Father John Peter Medaille, Apostle of Velay, gathered together a band of young women who were desirous of you that you should go and bring forth fruit and your fruit should remain." Yeary, gathered together a band of young women who were desirous of saving their own souls, and at the same time wished to be of spiritual and cor poral assistance to the neighbor. On the 15th of October, 1650, the Feast of ious Congregation adopting as their Constitutions the rules of the original

you gave Me to drink; I was sick and you visited Me. Come, ye blessed of my Father, possess the Kingdom prepared for you from all eternity."

Although this day is a day of great joy and elation for the members of this Community, yet it must be also a time of quiet meditation and retrospection. On all occasions of great joy or sorrow the

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER XIX.

Alone in the carriage, with Hardman on the box, and the carriage, bound for the city a good three hours' drive from New Utterton, was a delightful experience to Rachel—the only drawback being that Hardman was on the box where she couldn't talk to him; had she the city a good three hours' her will she would have mounted to the box herself and enjoyed her drive all the more for her elevation and her com-But not having asked Miss panionship. But not having asked Miss Burram whether she might occupy that Burram whether she might occupy that part of the carriage, Rachel did not feel free to change her seat. But she did not think it any breach of obedience to put her head out of the window and call to the coachman a half-dozen times on the road in order to learn something cheet the common that the contractions of the coachman and the coachman as a sea of the coachman as on the road in order to learn sometaing about the country they were pressing: and Hardman did not think it a breach of his duty to Miss Burram to descend at such times, and answer Rachel's questions; and at the same time to self with a sight of the little

girl's sparkling face.

It did him good, he said to himself as he went back to his box; it made the he went back to his box; it made changed as if the sun were shining, whereas it was really a day that was dark and threatening with a suspicion

whereas it was really with a suspicion dark and threatening with a suspicion of snow in the atmosphere.

The frequent stops made it a full hour later than their usual hour of hour later than their usual hour of hour later than their usual hour of arrival in the city, and when Hardman stopped at the hotel where Rachel was to have her lunch it was 1 o'clock.

"Don't take more time than you can help," he whispered, as he gave Rachel, together with Miss Burram's card, in charge of an attendant. ducted to the same private dining-room in which she had lunched with Miss

Burram twice before.

In the midst of her enjoyment of the sumptuous repast—an enjoyment made Miss Burram's absence—the greater by Miss Burram's absences so thought came of the want she was so to face-perhaps again the butterless bread and the tea without milk; stopped short and looked at the house fruit piled before her; what might not that do for the poor girl with the cough? Could she t Would it be right to take it? take it

She turned to the waiter : Is all this fruit for me if I want it?" Certainly, Miss, and anything more

you wish to order."
"Then I want all this fruit to take with me, and just as much more," thinking of the starved looking little first floor with the

starved looking baby.

The waiter disappeared, returning in a few moments to announce that two baskets containing fruit similar to that announce that two baskets containing truit similar to that on the table would be placed in the car-riage, and Rachel saw, as escorted by the manager—who felt such attention to be due Miss Burram's Charge because of Miss Burram's own long and frequent patronage of the house—a waiter, en-deavoring to put into the carriage two deavoring to put into the carriage two
baskets whose contents were covered
with tissue paper, but being utterly
prevented by Hardman, who stood before the carriage door demanding to
know what it was all for.

"I'm only obeying orders," said the
man with a sort of contemptuous disdain of his questioner.

"Well, before you obey your orders,"
said Hardman, "you'll tell me whose

said Hardman, "you'll tell me whose orders they are, and what's in them

It's all right," Jim," said Rachel, running up to him, her face quite scarthe waiter said I could have anything I ordered, and these are just bas kets of fruit for some of these poor

"Oh-o-o," said Hardman, giving way immediately to the waiter and scratching his head in perplexity as to what his duty to his Mistress might be on

That Rachel could have anything she that Raenel could have anything she ordered at the hotel he well knew did not mean that she was to order anything for other people, yet how to interfere in this case, which was so much in accord with his own kindly instincts, he did not know, and he climbed up to the box beside the man whom he had brought from an adjoining stable to take ge of the horses, whistling softly.

than interfere with Rachel's scheme he would bear cheer-Miss Burram's censure when she should know all—as she most assuredly do on the presentation of the bill for

Rachel's dinner.

"Anyhow, she's rich enough to stand it," he said to himself, "and maybe Miss Rachel's charity will touch her

As usual, the arrival of the carriage in the dirty, ill-smelling thoroughfare of Essex Street, was an event that put two or three blocks of the street into a stir, and this time when it was learned that only the little girl had come,

seemed more of an event than ever, and it required Hardman's exertions, especially when he took the baskets from the carriage, to make a passage for her to the door of the forbidding looking tenement. Women and children seemed to swarm out of their homes like rats from their holes, and Rachel shrank, and hesitatd clung to Hardman, as some blear-eyed woman thrust herself

near enough to puff her breath into Rachel's face. But once within the house Hardman awed the crowd back. They waited, however, around the doorway and about the carriage, more than one cut of the whip required to drive the bolder street urchins from the

The starved-looking woman on the first floor shook her head when she opened to Hardman's knock, and she pointed to a cot in the corner where a

"He fell last week," she said with a hard despair in face and voice, that made Rachel think of a stone image speaking, "and he won't be able to work, maybe for three weeks yet; and

Rachel had already discovered the baby in a broken cradle near the stove, its little wizened face as white as the wall behind it. It was lying so still, it

seemed to be dead.

"Give her one of the baskets," also, when she became fully awake, for now she could not say a single word,

removing the paper so that the exquisite fruit was revealed, went over to the only table that the room contained, and placed it where the sick man could see

"It's for you," he said with a kind of touching gentleness, turning to the woman whose wonder at the action was taking out of her face somewhat of its stony expression.
"Miss Rachel, here," that name com

ing much more readily and naturally to him than "Miss Minturn" "got it for

The sick man had raised himself, look of miserable, hungry longing coming into the fever-flushed face, and his wife only then seeming quite to compre-hend what it all meant, darted to the table and took the fruit thence to the Eat. Henry," she said, with a sort

of delirious joy that was almost as piti-ful as her previous stony manner had been, "eat!" and she thrust a great, been, "eat!" and she thrust a great, golden peach into his trembling hands.
"It's what he's been longing for in his fever," she said turning to Rachel and Hardman, "he couldn't eat the food I was able to get, and all day yesterday and to-day he's been calling for fruit.
Oh, God bless you, Miss!" She would Oh, God bless you, Miss!" She would have thrown herself on her knees before the child, only the child herself interposed, and then Hardman put her gently into a chair, where the tears that seemed to have been frozen by her despair came at last. Hardman drew Rachel from the room, closing the door softly behind him.

softly behind him.
Rachel could hardly breathe for the lump in her throat, but as in no case had she any talking to do—Hardman doing it all, and she saw almost as much to laugh at as to weep for, in the antics of the little Bohemian children on the of the little Bohemian children on the fourth floor, and the queer attempts made by the German man who employed the tobacco-strippers, to explain the repairs he wanted, she was comparatively free from emotion by the time they got to the flower-girls' apartment. But Hardman noticed how her hands trembled every time she took the money, and in return drew a receipt from the

and in return drew a receipt from the They could hear the hollow, racking cough of one of the sisters all the time they were ascending the last flight of stairs, and it only ceased an instant be fore Hardman knocked. The door was opened by the girl who had been coughing, and she was still suffering from its effects, her face flushed and her breathing labored; but she smiled when she saw Rachel—a smile of agreeable sur-prise that the little girl was not accom-

panied by Miss Burram.

And Rachel smiled back at her and accepted the invitation to enter, going quite to the middle of the room followed Hardman, and taking the chair the irl placed for her. Directly opposite Rachel was the other sister, bending over what seemed to be yards of mulle her fingers flying in and out so quickly they seemed to the child like flashes of white light. But peculiarly enough head, never ever she never raised he eemed to see the visitors, and all that Rachel could observe of her face was its

thin, white profile.

The other sister appeared to be hesi tating to say something, when Hardman, at a nod from Rachel, put the

basket of fruit into her hand. "It's from Miss Rachel, here," said, "to you and your sister."

The girl tore the paper from the bas-ket, and as the fruit appeared, she said in such a tone of high, shrill surprise, it seemed more like a scream:
"Look, Helen!"

The flower-maker raised her head, showing a face that seemed to be all eyes, they were so big and black, and unnaturally bright, while the other features were small and pinched.

They are for us,' trembling and speaker, her voice trembing and choked, "Miss Rachel brought them." The flower-maker rose, her work still clinging to her fingers, and a flush as deep as blood dying her whole face.

waiting," she said, "I was only waiting," she said, speaking so fast that her words seemed to run together with some indistinctness, "for my sister to tell you we had not the rent, when I would have told you to tell Miss Burram to do her worst; for I used the rent to get food for my sister. The dispensary doctor said she was dying for want of nourish-ment—he said she must have milk and eggs and jelly, and I got them—but I ean't feel like giving such a message now, in the face of that!" and she pointed to the fruit. "But we haven't the rent, and we won't have it all this

She sank into her seat again and bent over her work.

'Well, never mind," said Hardman, feeling called upon to say something, both to relieve his own feelings and the eelings of his little companion. Her face was showing intense distress, and he turned to leave the room, Rachel following him; but at the door both were stopped by the sister who had admitted them.

"We didn't thank you," she said huskily, "my sister can't—she's too overcome; but I thank you for us both; thank you, thank you." She closed the door upon them, and as they went silently through the hall they could hear

the sound of sobbing behind them.

As Hardman had to make haste in getting home, there was no time for any conversation, and Rachel had to endure her burning thoughts and the perplexing questions which arose from them, as best she could—and she had many perplexing questions to answer to herself. the most puzzling, how could the rent the woman on the first Burram wouldn't put them out. the milk and eggs and jelly required by the sick girl, Rachel herself on her the sick girl, Rachel herself on her visitation of the next month, could bring her a goodly store of those from the hotel. Thus thinking she became so tired, at length she feel asleep, and so Hardman found her when he drew up before Miss Burram's door and went to assist her from the carriage. He had her from the carriage. He had to call her more than once before he could rouse her, and by that time Sarah came running out of the kitchen very much to his annoyance and to Rachael's

tightly strapped morocco case containing the rents, without a word.

Miss Burram received Rachel in the hall, but beyond extending her hand for the case, and saying that dinner was ready, she gave no sign of welcome betrayed any curiosity as to how Rachel had succeeded; nor did she ask a question relative to the day's journey dinner table, but held her customary silence, and the child, tired, sad, and

silence, and the child, tired, sad, and perplexed, was glad to be let alone. Miss Burram, however, did not let her Charges's face pass without obser-vation; that she studied, unsuspected owner, and from it she divined that the child must have witnessed some of the harrowing sights against which she Miss Burram, had so successfully steeled her own heart, and immediately that dinner was over and she had given the order to Rachel to retire, she opened the morocco case. Every receipt was gone, thus proving that all the rents had been paid, and then she counted the money
—that was correct—one hundred and
thirty dollars. She put the money and case into a drawer with a sigh of satisfaction, and she took from anothe drawer thirteen new, crisp bills to give to her Charge in the morning.

The first opportunity after the visit to the city found Rachel in the carriage-house spreading before Hardman her

house spreading before Hardman her twenty-six crisp, new one-dollar bills.

"I only thought of it when I woke this morning, Jim," she said, her eyes dancing "that my money—the money I get, you know, from Miss Burram for getting her rents, would pay the rent for Mrs. Rendey and those poor flowergirls. I wanted to keep it for Tom, but he won't be back for four years, three months and sixteen days, by six o'clock to night, and by that time I'll have months and sixteen days, by six o'clock to-night, and by that time I'll have more money you know," looking up with such glowing delight into Hardman's face that for an instant he was loath not to gratify her.
"But Miss Burram must know by this

time that the tenants ain't all paid their rents—you gave her the morocco case, Miss, didn't you?" "Oh, yes; she was waiting in the hall when I went into the house, as if

she was waiting only for that, for she just put her hand out for it."

Hardman nodded; thinking, but not peaking his thoughts, that was just that Miss Burram waited for, and then he resumed, "By this time Miss Bur ne resumed, "By this time Miss Burram must know there are two parties who didn't pay their rent, and she'll send word to her agent and he'll put them out if they don't pay up by the middle of the week—that's the day after to morrow."

"But here's the money for that," said Rachel impatiently.
"Yes, but how is Miss Burram to get that money without knowing who comes from ?" asked Hardman, enjoythe perplexed look his que

called up to her face. "There is no way of getting it to those people."
"Oh, Jim!" was Rachael's only "Oh, Jim!" was Rachael's only answer, and she looked ready to cry, which brought Jim to a definite state ment at once.
"It's all paid, Miss Rachel," he said

"I couldn't stand it no more'n you could, the sight of those people sufferng so, and I just put the money into that morocco case. You see, Miss Rachel, I ain't got no kin to be savin Rachel, I ain't got no kin to be savin' for, and it's a good deal better for me to be usin' my savin's that way than just hoarding 'em up for myself—and I ain't never had no chance before to do anything like that, because, you see, I never went in with Miss Burram to collect the reats—so you just keep yours for Mr. Tom." for Mr. Tom.'

for Mr. Tom.

Rachel put one of her plump hands into one of Hardman's.

"You're awful good, Jim," she said,

"I guess you're like Tom," as he bent to gather up her bills, and pin them back into the handerchief in which she kept them, a tear rolled down on Hardman's hand; but the next moment she looked up laughing.

The little, pale woman on the first floor, and the flower-girls on the top floor of Miss Burram's Essex Street tenement house, wondered why Miss Burram's agent did not visit them with flower-girls on the top eviction in his wake; nor could they understand it, when on the first of March the little girl accompanied alone by the coachman came again for the rents, and not only made no demand for the unpaid rent of the month before but no reference to it.

s to the fruit which Miss has given, Mrs. Renedy said hasband had seemed to get better ediately, and he had earned enough to make half the rent this month—Hardman quietly paid the other half. As to the flower-girls, Hardman brought for them from the carriage a box of eggs, a half-dozen bottles of milk and a glass of jelly; to be sure Hardman stared a little himself, when he saw these ar-ticles horne to the carriage from the ticles borne to the carriage from the hotel, but he only said in his mind:

"Bless my ribs!" Miss Burram found out all about it when she went to pay in person her bill at the hotel; but as her payment was a semi-annual one, the April visit of her Charge to the tenement was made before the six months had expired, and Rachel had continued to bring, not alone fruit and eggs and jellies for the tenents of the first and sixth floors, but also fruit the six dirty little jabbering Bohemian children on the fourth floor, and a little hunched-back German on the third

"Impossible," said Miss Burram sharply, looking at the amount of the bill presented to her for her Charge; child never ate sixty dollars worth in the three meals she has had

here," No, Madam," said the bland head-"No, Madam," said the bland head-waiter. "the young lady did not eat it herself, but she ordered a great deal and took it away with her. I will get the items for Madam," and before Miss Burram could reply he had disappeared. "Six baskets of fruit, thirty-five dollars" read Miss Burram from the items when they were presented to her. dollars" read Miss Burram from the items when they were presented to her; "twelve glasses of jelly, twelve dollars; six dozen eggs, three dollars; and six bottles of milk, one dollar and a half."

and Hardman even had to slip to her the Miss Burram could hardly speak from

anger. "Miss Minturn took them with her, you say?" she asked shortly, when she had recovered enough from her angry amazement to use her voice.

amazement to use her voice.

"Yes, Madam, in the carriage with her; she asked the first day that she dined here alone, if she could have all the fruit which was then on the table, and as you had left word that your Charge was to be well supplied, the young lady was told she could have

young lady was told she anything she ordered."
"That will do," said Miss Burram, and she paid the bill, saying as she and she paid the carriage, "See to it and sne paid the bill, saying as sale swept out to her carriage, "See to it in future that my Charge takes nothing with her—absolutely nothing."

The head-waiter bowed.

Your orders shall be strictly obeyed,

Madam. What Madam's thoughts were as she drove home in solitary state no one could have told from her face, and Hardman, half expecting, because of her visit to the hotel, to be spoken to in reference to Miss Rachel's conduct, was surprised that; his mistress said nothing to him even when they reached

"She'll speak later," he said to himself, "only I hope she won't speak to Miss Rachel first."

But she did not speak to him later, nor did she say a word to her Charge, and the coachman, though he felt re-lieved, could not understand it. "It can't be," he said to himself,

"that she knows it and is willing for Miss Rachel to act so, for that isn't Miss Burram's way. It isn't that she doesn't know it yet, or maybe it is as I hoped, that she's touched by Miss

s charity."
Rachel, the anticipation of the happiness which she was to bring on the first of the next month to the poor in the tenement, made her unusually happy For Rachel, during the proceeding weeks, and she studied in school with a new zest, and aving so much to interest her thoughts, she hardly minded at all the ostracist

of her schoolmates.
Snowstorms had been frequent and late enough that year to make fairly good sleighing even in March, but beyond that one ride with Miss Burram, the little girl was not again invited, though Miss Burram herself rode often. However, the child had other compen ations; there was a pond on the grounds, and whenever that was frozen she amused herself by sliding upon it. Hard-man had advised her to buy skates since she had money of her own to spend, but she had money of her own to spend, our it would have seemed dreadful to her to touch a cent of that money which she was saving for Tom. Hardman himself would have bought the skates, but he feared the liberty it might seem to Miss Burram. True, she had not reproved him for the boat he had made for Miss Rachel, but, as he argued in his odd way, "A boat at one time might make

no difference, whereas, skates at another might make a heap."

So Rachel had her amusement in sliding on the pond and throwing snowballs imaginary marks, but most of all in scussing with Hardman what she discussing with Hardman what she would get from the hotel next time for Miss Burram's miserable tenants; she thought she ought to take in even the tobacco strippers—they looked wretched tobacco strippers—they looked wretched enough for some fruit to do them good, at which Hardman laughed. He let her talk on, however, feeling happy himself in the enjoyment it gave her.

But on the enjoyment it gave her.
But on the first Saturday of the month succeeding Miss Burram's payment of the bill incurred by her Charge, when the latter gave her order as usual from the paper on which she had written it all out so as not to forget acceptance. all out so as not to forget anything, the

waiter said with a bow:
"Madam left orders that you not to take anything away with you. You can have all you want yourself, but nothing more.

Rachel's face got suddenly scarlet. "You see," the man continued, "your bill was so high, Miss, Madam could not understand, and they told her that you took away a good deal more than you ate yourself, and she gave strict orders

Rachel got out of the hotel, escorted as usual, by the manager, with a feel-ing of tightness about her heart, and a wild wish to cry; when the carriage door was shut upon her she did let fall a good many big salt drops, and when Hardman got down from the box at 124 Essex street, to let her out, her eyes were red. He, on beholding her come from the hotel, neither preceded nor followed by a waiter, carrying parcels

divined the cause.

"Bless my ribs!" he said to himself,
"but Miss Burram's found out, and
she's gave orders." And so Rachel
told him with faltering voice before she

"But, it wasn't wrong, Jim," she added, "I wasn't disobedient. I don't need to ask her forgiveness"—trying to think what would best please Tom under the circumstances.

said Jim decisively, "you don't need to ask no forgiveness-you didn't go again no orders."

At which Rachel felt relieved; but

At which Kachel left relieved; but as she stepped to the pavement, the same little dirty, ragged crowd sur-rounded her, and one imp of a boy managing to thrust his head quite into the carriage, withdrew it to shout to his companions:
"De kid ain't brought nothin' dis

agility of a monkey, had sprung a half dozen paces away, and stood balancing himself on one foot, and making faces. Eight of the twenty families were de

ficient in their rent—the flower-girls and the Bohemian family entirely deficient-and the other six lacking their respective amounts by two or three dollars. Mrs. Rendey, to Hardman's

dollars. Mrs. Kendey, to Hardman's surprise, paid hers in full.

"You see," she said with a wan smile, "Henry is working, and when he works right along I can manage to have the rent; there's only him and me and the baby to provide for, and the dispensary doctor, says when the warm pensary doctor says when the warm weather comes if I can take the baby somewhere near the water, even if it's only for a day, once in a while, that the What is noticeable in the testimonies of

baby'll pull through. I've heard there's kind ladies that has places near the kind ladies that has places near the water, and that they have mothers with

water, and that they have mothers with sick babies go and spend the day at their places; maybe I could manage to take my baby to the water that way."

And there was a surprising hope and even cheer in her voice. But Rachel had not recovered from her disappointment; she felt that collecting the rents now would be a most dreary task, since now would be a most dreary task, since she could do nothing to relieve the suffering which shocked and pained her, and while it came to her to buy delica cies for the poor people with the money which she earned, the thought of Tom prevented the carrying out of that pro-

Hardman seeing her troubled face she returned to the carriage, and as-cribing it more to the fact of the many delinquencies in the payment of the rent, he whispered as he closed the

"There shan't be no putting out of anybody, Miss Rachel, I've got enough

anybody, Miss Rachel, I've got enough to make up all the rents."

Enough to make up all the rents required twenty dollars of Hardman's own money, but he cheerfully put it into the morocco case, taking out the receipts in turn, and smiling as he thought if he paid twenty dollars every month, in time he would be in need of charity himself.

Miss Burram thought it remarkable that since her Charge had been collect-ing, every dollar of the rents was paid so promptly; she never suspected the truth, and on the following Sunday evening, her satisfaction getting the better of her reticence, she said sudden-ly to Mr. Burleigh:

You have had nothing to do at 124 for some time, Mr. Burleigh?"
"Nothing," he answered hurriedly, and as if he were not sure that he was

and as if he were not sure that he was doing right to answer at all.

Rachel looked up wondering what Miss Burram meant, and never thinking that 124 was the number of the house she visited every month, till Burleigh added, seeing that Miss Burram waited as if for him to go on, "Nothing beyond listening to every one's complaint and demand for repairs: they're plaint and demand for repairs ; they're troublesome lot, from the whining girls on the top floor, to the woman with the baby on the first."

Rachel, comprehending now, leaned forward unconsciously, looking earnest-ly at Burleigh, and wondering what he had to do with the tenement house she

visited.
Toussel having overheard some reference to a "troublesome lot," felt it to be his duty to say something about his favorite panacea for all "troublesome lots," and so he raised his thin, shrill

"Did you ever give them salads, Mr.

Burleigh?"
"No, Mr. Toussel; I have never ried that excellent remedy," said Burleigh with extraordinary sarcastic sharpness, possibly because it was the only outlet for his vexed amazement with Miss Burram—that unaccountable woman who could summon him from the city on a charge of having simply sen of his business connections with spoken of his business connections with her to a business acquaintance, now openly, and without any warning to him, seeming to be about to proclaim the very heart of her private affairs. But Miss Burram quietly ended all dis-cussion by ordering Rachel to retire, and asking Mrs. Toussel what she

thought of the spring fashions.

The next day Rachel repeated every

thing to Hardman.
"Bless my ribs!" said that aston-Bless my ribs! said that aston-field man to himself, and then he said aloud, "I shouldn't wonder, Miss Rachel, but he's the agent we hears about, that goes for the rent which the tenants can't pay at first, and if they can't pay it last, the agent as puts them

out."
| "O-o-o-o!" said Rachel, conceiving e instant a violent dislike for Bur-

TO BE CONTINUED.

THE COMMUNION OF SAINTS On November 1 the Church will celebrate the feast of All Saints. It is a holyday of obligation. The faithful, therefore, are bound to assist at the Holy Sacrifice of the Mass unless legiti-

mately provented.

Those who are not of the household of faith have, as a rule, no proper con-ception of the teaching of the Church on the subject of the Communion of Saints. They not unfrequently accuse us of giving to creatures the honor and

glory due to the Creator.

To a Catholic the doctrine of the Communion of Saints is a source of the sweetest consolation. It strengthens,

purifies his love.

On the date of the approaching feast, therefore, well-nigh three hundred mil-lion Catholics will with grateful hearts salute those who now reign with Christ in heaven. In every age of the Christian Church religious honor has been given to the saints. The practice has flourished since the day on which Stephen was murdered by the Jews. In the eighth book of the Apostolic tions, a very ancient production, we read this admonition: "On the day of . Stephen, the protomartyr, let them (the faithful) abstain from servile work and on the other days of the holy martyrs, who died for Christ." found regard in which the saints were "De kid ain't brought nothin' dis time; dere ain't nothin' in de carriage."

The driver from his box, cut at the impudent little urchin with his whip, but with no more success than if he had aimed at the air, for the imp, with the dicated in theil names in honor of dimed at the air, for the imp, with the saints were dealing primitive times found regard in which the saints were held in primitive times found regard in which the saints were held in primitive times found practical in the saints were dealing to the saints were the saints were the primitive times found practical in the saints were deal in primitive times found practical in the saints were the saints w The Fathers, those sturdy pillars of the early Church, whose testimony to her teachings and practices is unimpeachable, also furnish interesting testimony to the antiquity of the Catholic doctrine of honoring the saints. St. Augustine who is quite a pet with our separated brethren, wrote against Faustus to the effect that the "Christian people celebrated with religious solemnity the memory of the martyrs." St. Jerome is precise in his statement; he puts the Catholic doctrine in a nutshell. In his letter to Riparius he said: "We honor the servants, that the honor of the servants may redound to the Master."
Testimonies of similar import might be

all early writers is that they in no way referred to the honor given to the saints as an innovation in the Church, but as

OCTOBER 26, 1901.

custom that had come down to there a custom that had come down to them from the beginning.

All people, Catholic and Protestant alike, subscribed to the old saw, "honor to whom honor is due." But to whom is honor due? Unquestion-

ably, to persons of exalted virtue, of noble purpose and lofty resolution. noble purpose and lofty resolution. Honor is due to those who lived for the welfare of others, whose times and labors and means were spent in tranquilizing pain and alleviating distress whose hearts were fountains of love for their fellow men. Honor is due to those who banish ignorance, oppose and dispense happiness; to those whose good example is a light to straywhose good example is a light to stray-ing feet. This is the plain teaching of Holy Writ. "Glory and honor and peace," says St. Paul, "to everyone that worketh good" (Rom. 11, 10), Those who minister to our Lord will be honored by His Father (St. Lobe

honored by His Father (St. John xii., 26). The friends of God are exceedingly honorable and their principality strengthened (Ps. 138).

We feel that we are in excellent co pany when associated with St. Paul, St. James, St. Augustine, St. Irenaeus, St. Jerome and a host of other names that illumine the pages of history. We feel, moreover, that the countless milwho for well nigh twenty centuries have given the saints relig honor, have not been wrong. The Church honors God, glorifies His holy name and pays to Him the tribute of her adoration; and she believes that He is pleased we honor those heroic who lived for the sole purpose of promoting His glory, and of extending His Kingdom. The words of St. Jerome are deeply expressive: "We honor the are deeply expressive : " servants, that the honor of the servants may redound to the Master."

SHACK CHURCHES. Humble Shrines of Piety Dotting the

Catholics who live in large cities, where churches, schools and all things needful are convenient, have little knowledge of the difficulties under which their brethren elsewhere labor. A recent correspondent of the Catholic Universe reveals, in part, how the Church is being builded in the South. He says: Catholics who live in large cities, He says: "The Apostolate of North Carolinais

following a unique and effective plan for the evangelization of that State atholics are exceedingly few in the North State, numbering considerably less than five thousand. The country districts are almost solidly Protestar Despite this fact the missionaries have invited themselves to locate in their midst, choosing for their central point site not far from the capital of the Statue. Here they built a neat frame church, for the sole accommodation of their Protestant neighbors. Services are held every Sunday and are well at are held every sunday and are well at-tended. During the week visits are made to the different homes. The Southern people are proverbially hos-pitable and just as religious as hospit-They talk freely on religion As the discussion frequently lengthers into hours, the missionary is invited to stay for dinner or supper—a phase of his work that must appeal powerfully to the gospeller, when you remember that an appropriation of \$500 constitutes an entire year's salary for the three priests of the band. The visits of the missionaries, besides accomplishing much good in themselves, also to bring Protestants to the Sunday services at the church. Little by little Catholic truth gains upon Protestant error, and conversions follow smoothly and naturally. Where there were few or no Catholics before, a Catholic congregation gradually arises.
" At such time the missionaries be-

"At such time the missionaries begin seeking new fields of conquest.
At a distance not exceeding fifteen miles, one or more little churches and the miles one or more little churches are the miles one or more little churches and the miles one or more little churches are the miles of rected. The missionaries call them shacks." They are erected. They are quite modest in design, though large enough to accom date a good-sized congregation. They stand on ground purchased for the future Catholic parish. As the means of the missionaries are limited, the price of the shack and lot is not allowed to exceed \$150. The old method is employed here: During the week the neighborhood is scoured by the zealous missionary on his lean horse, and on Sundays the congregation gathers at the shack for its first and subsequent lesshack for its first and subsequent lessons in the Catechism. What splendid instructors these missionaries are The Baltimore Catechism is their text book; each lesson is illustrated a homely comparison or apt story; language is plain and simple, si the common country folk will easily understand: a little spice of humor is added now and again to keep hearers good natured. We ar sured by the instructors that there is a good congregation of Protestants at every Sunday service in each of the shacks. When one knows the missionaries personally and has witnessed the enthusiasm with which they throw themselves into their work; knows their sterling piety, disinterestedness, their utter lack of human respect, it would cause surprise if the humble shack, filled with its Protestant listeners, did not in time develop into a respectable church building and a fervent Catholic congregation."

There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves' Worm Externin-ator. It is safe, sure and effectual. Are you a sufferer with corns? If you are, get a bottle of Holloway's Corn Cure. It has never been known to fail.

get a bottle of Holloway's Corn Cure. It has never been known to fail.

A REQUISITE FOR THE RANCHER.—On the cattle ranges of the West, where men and stock are far from doctors and apothecaries. Dr. Thomas' Eclectric Oil is kept on hand by the intelligent as a ready-made medicine, nor only for many-human ills, but as a horse and cattle medicine of surpassing merit. A norse and cattle rancher will find matters greatly simplified by using this Oil.

How ONE MILLION IS SPENT. Not less than one million dollars is annually spent by people seeking an absolute cure for Catarrh. Bronchitis and Consumption. Numerous are the remedies, but the one standing pre-eminently above all others is Catarrhozone. It cures these diseases because it is sure to reach them. Oatarrhozone is inhaled into the lung-throad and nasal passages, and battles every part of the diseased membrane with its gurant catarrhozone and it cures Price 2-3 and \$1 at druggists, or Pelson & Co., Kingston, Oata

OCTOBER 26, 1901. THEIR GREATUNCLE.

"Heugh! Heugh!" groaned old Pierre, trying to raise himself from the rock on which he rested. Then he looked around and shook tremulous fist as his e forming Then he had occ at the mountain peaks frowning of every side. "So," said he—"so I am at your feet. Once I was your master. Marie, she to h at your feet. Once I was your master.
I have danced upon those beetling
I have danced upon those precipitous
brows and scaled those precipitous
brows and scaled those precipitous
brights like a chamois. Ah, I tell you
heights like a voung then! You could
"So," I was bold and young then! You could not frighten Pierre with your crashing avalanches. Pierre knew your tricks

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heart."
Then muttering maledictions on old not specified the of by heart." age, which brought so many infirmities the ot in its train, he took up a small bundle. This w

in its train, he took up a small bundle and pursued his journey to the village beside the lake.

From the path by which Pierre descended immediately below the steep zigzag was a superb view of the azure lake. The limpid waters lapped the later labels of intensely blue. The theree cliffs, blue, so intensely blue. The the rei barks, wing a wing, sped like eagles rang i barks, wing a wing, sped like eagles across the bay. Pierre's old eyes had lost little of their keenness, and they took in this beauty with infinite joy.

"At least I can see," he said proudly, "and perhaps I can use my wits no less than I could forty years ago.

less than I could forty years ago.
Well, now for my affectionate nephews.
Let us recapitulate the lesson. What
are the names? Ah, I have it! The
gospels backward. First, John. He
should be steady, this John, and doubtless well to do. Luke was a fool—yes!
I avoid Luke. Mark—what did he say
of Mark? Is it possible my memory
begins to fail me? But, no! I remember all. He is the rich one, very
rich. Mathieu, a generous rattlepate
with a wife and six children and little
to feed them with. John and Mark, I
send you my very good compliments." to feed them with. John and Mark, 1 send you my very good compliments."

A malicious smile hovered round the aged man's lips as he waved his hand with mock courtesy toward the village,

nestling well under shelter of the cliffs nestling well under shelter of the chills down which the zigzag path was lead-ing him. It is possible John and Mark may meet their match in this decrepit figure, for after all it is mind that gov-

figure, for arter and the serns matter.

Perhaps some such thought caused the smile in the keen old eyes as Pierre at last found himself in the village of his street and asked for the house of his nephew, John Desor.

John, a portly, heavy visaged John

stood at his shop door. A cautious man, this John, who did not accept this feeble relative with the manifestation of hospitality.
"I suppose I may sit down?" quavered Pierre.
"You may sit down," said John's deep base. Mrs. John sat behind the counter,

ready for customers. She made signs to her husband. In her eyes it was easy to read that there was no wel-"He had better go to Mark. Mark is so rich, and besides this he has a

is so rich, and besides this he has a room and to spare."
Pierre was still smiling as he turned to leave the shop. John pointed the way with magnificent courtesy.
"The second house on the right.
You do well to go to Mark," he said ap-

provingly,

Mark was a notary. He was busy writing and looked up, frowning flercely at the interruption. "Disgraceful! One of our own blood begging! You always wasted your substance in the past, or you would not be homeless to-day. You can't expect us to support you. We have all we can do to get our own We have all we can do to get our own living. Go back to the that counseled you to take this unwise step. But wait! Let me look up the family record. I don't believe you are our great-uncle after all. Desor is no

uncommon name.' The old man, without a word, walked " Pigs, exasperating

into the street. "Pigs, exasperating pigs of peasants!" he said under his breath. "But now what to do?" At least the bench by the well was common property. He crawled there with his bundle and sat down to rest. crawled there Then, in a dreamy, half drowsy condition, he watched the women come and at last a loud voice and a

boisterous laugh set the echoes calling. "Eh, friends, neighbors! Have you seen an old man go past this noon? A feeble old man with a bundle? I want to find him. He's my great uncle, you must know, homeless and friendless, ac cording to my two most noble brothers What! Here? Poo John and Mark. What! Here? Pool old fellow! Tired out and hungry Why, uncle, how are you? I'm you grandnephew, Mathieu, at your ser

So you are Mathieu?" The old man roused himself with start and smiled back at the cheer

face bent over him.

"Aye, and here you have the wi and young ones! Three here and thrumore at home. Yes, as you see, we a blessed with plenty of mouths to fee and, thanks be to God, a crust for ea one and one over for you if you'll ta As he talked Mathieu lifted the

man in his arms, carried him like a so of corn to the wagon and tumbled h Every one laughed, Pierre lou-

than all. "This is what I like," said he.

"This is what I like," said he. am cheerful by nature." Then, show that he was not too old to be tertaining, he told fine stories laughed merrily all the way along. But as the rude wagon jolted up mountain side to the tiny chalet wl Mathieu made his poor living, the man became silent, oasting his leyes back and forth with comprehen glances. Ah, Pierre had his wits a him, wits enough to stock Mathieu, wife and six children and leave plover for the elder brothers.

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"So you are very poor, Mathies said he as he took his survey from

chalet door.

Mathieu's rosy face clouded looked within and nodded. Every was clean, for his wife was thrifty poverty was written on every even in the faces of his six chi who needed more plentiful and

nourishing food.
"Mathieu," called the wife, "thou and make the uncle a becates we have sweet hay up here."

I have danced upon those beetling brows and scaled those precipitous heights like a chamois. Ah, I tell you old and young then! You could frighten Pierre with your crashing ches. Pierre knew your tricks

Then muttering maledictions on old Then muttering maledictions on old age, which brought so many infirmities in its train, he took up a small bundle and pursued his journey to the village beside the lake.

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into the street. "Pigs, exasperating pigs of peasants!" he said under his breath. "But now what to do?"

At least the breath has the said to be a superational pigs of the street. "Only one more load," would Mathieu cry as Marie called to him.

At least the bench by the well was common property. He crawled there with his bundle and sat down to rest.

The common property of this once again?"

Who more gay the common property of the common property. common property. He crawled there with his bundle and sat down to rest. Then, in a dreamy, half drowsy condition, he watched the women come and go, until at last a loud voice and a company of the crawled with the hotte on her back?

The old man's keen glances from the halet door lighted into sudden flame as his eyes rested on the bare rock forming part of Mathieu's possessions. Then he chuckled as if some happy idea had occurred to him. Mathieu's wife,

Marie, laughed too.

'He will be cheerful company," said she to her husband. Next morning they all rose at day-break, for Mathieu worked in a neigh-bor's vineyard in the valley below.

"So, Mathieu! That rock belongs to

"That shelving rocky slope, uncle? Yes; it fell to my lot. Well, one must not speak ill of one's own blood, but others took care of themselves. This was good enough for rattled peat Mathieu. He laughed, but rubbed his head rue-

fully, "Good enough!" cried the old man in an excited tone. "Good enough

As Mathieu strode away to his work the remembrance of that "good enough" rang in his ears. He thought that perhaps the old man had lost his Meantime the keen-sighted old fellow was sitting in the doorway chuckling was sitting in the doorway chacking with amusement that his grand-nephew should be going away to work as a hired man in his neighbor's vineyard.

"Marie," he cried, "Marie, come here. I love thee, child, thee and

ledge, over which the goats climbed to browse on the sweet grass that sprung here and there from interstices and now lay basking in the sun. There is our vineyard, my good

Marie Make a vineyard there, uncle!

But where is the earth?"

The old man laughed. He pointed to the gorge, through which the mountain torrent rushed to the lake.

"Ah," cried Marie, aftre with the idea, "I see, I see! I and the six

And the old uncle," he put in. "We shall make Mathieu a vine-

The children brought up to carry the hotte (basket) on their backs and weights on their heads, began to yell with delight at their part of the work.

with delight at their part of the work.

Away they raced to the gorge, followed by the uncle and the vigorous Marie.

When Mathieu returned that evening, he stared and rubbed his eyes. Several yards of the rock were covered with earth, and the old man was building a wall at the bettom offthe field. a wall at the bottom of the field. —
What does this mean?' cried he, a oroad grin widening his rosy cheeks.
"It means," cried pierre, "that my

"He had better sis so rich, and besides this ne is so rich, and besides this ne room and to spare."

Pierre was still smiling as he turned to leave the shop. John pointed the way with magnificent courtesy.

"The second house on the right.

"The idea once suggested approved itself to Mathieu as an experienced itself to Mathieu as an experienced worker in a vineyard. "But," thought worker in a vineyard. "But," thought he as he rubbed his eyes and looked about him, "why did I never think of this for myself?"

He barely waited to swallow his soup, he to plant foot on his own so eager was he to plant foot on his own

"Keep your own counsel," said the old man. "Go forth as usual to thy work and leave us here to carry up the earth. Every hour will add to the pile. By autumn you shall plant the vines.' Ah, how cheerfully all worked! And

on moonlight nights did Mathieu go to The rich earth, carried bed at all? from the glacier above by the resistless force of the torrent, lay here in the

"What, a vineyard on that old rock!"

"What, a vineyard on that old rock!"
cried Mathieu's brothers, who had been
invited to be present.
Pierre stood at the vineyard gate.
His wrinkled old face had its rosy hue
still, his keen eyes twinkled, and with
a lorldly air he bowed to the judges and
throw leak the gate.

Anarcl threw back the gate.
"Enter," said he, waving his hand in

welcome. Then he swaggered up and down, showing the finest bunches. "Here," said hearty Mathieu, seizing

the rattlepate, after all!" cried Mark, with a vicious look at the cheery old man of busy brain who headed the

They had to hear that Matthewster adjudged the prize for a well kept vine-yard, that his grapes excelled any yet grown in the canton and that he must "Not I!" shouted Mathieu. "If come avowed I any of us be crowned, it must be uncle, and infidels.

THE RED FLAG.

together as if they meant one and the like that of the Principle of Evil

together as if they meant one and the same thing, but this is not correct.

Socialism in its milder form simply desires that government shall touch the people nearer than it does now in many of its public activities; it advocates a governmental control of railroads, telegraphs, etc., just as the postal service is now managed. However, a large number of Socialists are in favor of bringing about their aims by violence if need be—not having the patience to wait for the slow process of arousing legal means—by legislation.

A striking fact is that recently in Chicago—the Sunday after President McKinley was shot—at a large meeting of Societies.

The grand old principles of Catholic Christianity stand out luminous to-day as the bulgarder of societies. of Socialists, a resolution was introduced, protesting against the popular notion that Socialism and Anarchy are

he says:
"Mr. Caine's hero, David Rossi, is John Storm over again. He is a Socialist, whose political and religious creed is summed up in the Lord's Prayer and who preaches until the average reader must feel a wild longing to choke him. One can fancy an Italian Socialist with the Lord's Prayer as his creed? If Mr. Caine knew anything of Italians, he would know that Italian Socialists as well as Italian Republicans and Italian Anarchists, are to a man agnostics or

at the electron own hardworking as the state of the control of the "Oho, oho!" laughed Mathieu. Some months after this conversation, I met a mutual friend—a elergyman of late and I do not know that we have no greatunele? Has not Mark the record written late and late a

"Well, I guess you are about right."

Nihilism And Anarchy.

Nihilism seems to be a sort of Russian anarchy or a desire to destroy the present form of government in Russia, in order to gain the liberties of the

Anarchy means destruction of all forms of government, whether empire, monarchy or republic, and no return to them. It advocates removing all those down, showing the finest bunches.

"Here," said hearty Mathieu, seizing the old man and turning him to the judges, "behold the brains of the vineyard!"

"And here," cried Pierre, "are the faithful workers!" He darted to the bushes, behind which Marie stood blushing and the children were gathered, curiously peeping between the vine leaves at the strangers.

It was a goodly sight. How Mathieu vine leaves at the strangers.

It was a goodly sight. How Mathieu talked and laughed and the brothers gloomed behind the ranks of the judges!

"He will be the rich man of the family, the rattlepate, after all!" cried ily, the rattlepate, after all!" cried to protect itself, for society is founded

to protect itself, for society is founded on God's law, and can not survive without God. European Anarchists and the old man of busy brain who headed to procession round the vineyard.

They had to hear that Mathieu was adjudged the prize for a well kept vineyard, that his grapes excelled any yet yard, that his grapes excelled any the content and that he must there is for them no half way-house like the like the house like the ho yard, that his grapes extend the must grown in the cauton and that he must grown in the carton and that he must there is for them no nair the begrown in the carton and that he must there is for them no nair the begrown in the carton and the second and the secon

The judges laughed. But Mathieu dhis way, and the happy old man, The judges laughed. But Mathieu that happy old man, with Mathieu's youngest child on his knee, was carried in procession through the village which a few years before he had entered friendless and homeless.

His eyes were unlifted to the snowy that the snowy that had been shown to be the snowy that the sno

had entered friendless and homeless.

His eyes were uplifted to the snowy peaks. His thoughts sped back to the dark of his youth, such a dream now, so long ago. Was it indeed his own so long ago. Was it indeed his own long is another of their papers, published in so long ago. Was it indeed his own is another of their papers, published in the same city, but more moderate in tone. The Firebrand is a notorious side, "the population of their papers, published in the same city, but more moderate in tone. The Firebrand is a notorious sheet, published in Chicago, and its sheet, published in Chicago.

death at the hand of Bresei, the anarchist, publicly stated that McKinley would be the next victim. I have it on Cult of Atheists and Infidels the Curse of Our Day.

Would be the lext victur. I have it of the best of authority that a marked copy of this paper reached the White House, but as usual, no notice was paid to it.

Much is printed in these past few weeks concerning anarchy, and much of it is misleading. Every one advocating a remedy for the evils of society is not an anarchist. Socialism, Nihilism and Anarchy are often loosely thrown together as if they meant one and the

their experiments to their experiments for the slow process of arousing the people by educating them up to such a point as to bring the end by such a point as to bring the end by legislation.

so well and often expounded by the notion that Socialism and Anarchy are identical and a motion to lay it on the table, was carried by a large vote. Many of these men are avowed athesists, and in a criticism of Caine's—"The Eternal City," by J. L. Alden, he says: Grand Old Man of the Vatican in many erty gives dignity to man by him in his own guidance and making him master of his actions. But how this dignity will be borne by man is a matter of much concern. For it can become to him a source of the greatest

good or the greatest evil."

This beautiful letter of Pope Leo XIII. ought to be read by every lover of liberty. It has sixty-five paragraphs, and every one of them radiant with light and pointed with heavenly freevery one of them, an answer to the asevery one of them an answer to the as-pirations of humanity. Here is the sixty-fourth, chosen at random:

from foreign domination or from the rule of a despot, the Church does not of life, and enjoyment of life to "The aspirations of a people to be free condemn, provided these aspirations can be realized without violating justice. Neither does she reprove efforts made to give each country the right to make its own laws, and to citizens every means of bettering their condition. means of bettering their condition. The Church has always most devotedly fostered civil liberty when it did not run to excess; of this the best witnesses are those Italian cities which rose to prosperity, wealth, glory, at a time when the salutary influence of the Church was exerted without opposition on every portion of the social fabric."

R. C. GLEANER. R. C. GLEANER.

THE MONTH OF THE HOLY SOULS..

By universal accord the month of By universal accord the month of November is set apart by good Catholies as a time of devotion to the holy souls in Purgatory. Not only on the Feast of All Souls, the 2nd day of this month, should they remember their deceased relatives and friends, but this month, should they remember their deceased relatives and friends, but every day of the entire month.

The great doctrine of the Communion of Saints, which is an article of faith in our creed, is vividly brought to our minds by the Feasts of All Saints and All Souls, which mark the beginning of this month. The first day commemorates

All Souls, which mark the beginning of this month. The first day commemor-ates all the blessed in heaven, all those of human kind who have received eyes back and forth with comprehensive glances. Ah, Pierre had his wits about him, wits enough to stock Mathieu, his wife and six children and leave plenty over for the elder brothers.

"So you are very poor, Mathieu?" said he as he took his survey from the chalet door.

"Mathieu's rosy face clouded as he looked within and nordded. Exerything was clean, for his wife was thrifty, but poverty was written on every hand, even in the faces of his six children, who needed more plentiful and more nourishing food.

"Mathieu," called the wife, "come the and make the uncle a bed. At least we have sweet hay up here."

I do not know that we have no great-time have no great-time have no great-time have no great-time have no great-time. But it's all one to to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance meeting with our muttous laifriend, and how he had spent a little to me his chance shad spent a little to me his c

same difficulties in the practice of our religion, and oftentimes far greater ones than we are called on to bear, and yet they all fought the fight and are now enjoying an eternal victory.

Happiness Comes From Within.

Circumstances have very little to do with human happiness. We labor under the impression that if we could have our own way and create our own environment we would be continuously contented. out the impression has no basis in fact Indeed, the plainest of all truths, if we think seriously on the subject, is that we are independent of everything ex-cept our own souls. If the soul is bright and cheery, a simple geranium on the window sill will give us pleasure, whereas to the soul that has formed the habit of fault-finding a whole conser habit of fault-inding a whole conserved atory can furnish no enjoyment. In the last analysis, therefore, neither wealth, nor poverty has very much to do with your happiness or misery, be-cause the source of both lies in your elf. There are people who would be satisfied if they were seated next to the Throne in Heaven; and there are others who have that within them which would make even a corner in purgatory a comfortable abode.

To Ladies.

To Ladies.

The face receives the record of daily experience. Constant sufering from corns will mar your beauty. Do not look anxious and discontented, but use Putman's Painless Corn Extractor, which will extract that sore corn in a day without pain.

dav without pain.

THE MATERIALS USED IN "THE D. & L."

EMILIATON are the finest the market affords regardless of exponse. Taken in cases of wasting diseases, loss of weight, or loss of appetite, with great benefit. Davis & Lawrence Co., Ltd., manufacturers.

with great benefit. Davis & Lawrence Co., Lid., manufacturers.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like magic in breaking up a cold. A cough is soon subdued, tightness of the chees is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active principles of several medicinal herbs, and can be depended upon for all pulmonary complaints.

THEY ARE CAREFULLY FREPARED—Pills which dissipate themselves in the stomach cannot be expected to have much effect upon the intestinead to overcome costiveness the medicine administered must influence the action of these and to overcome costiveness the medicine administered must influence the action of these sonde, under the supervision of experts, that the substance in them intended to operate on the intestines are retarded in action of the past through the stomach to the bowels.

blowels.

A SMALL PILL. BUT POWEREUL—They that judge of the powers of a pill by 118 size, would consider Parmers & Vegetable Pills to be larking. It is size it makes up in potens. What it lacks which it carries are put up in these small doses, because they are so powerful that only small doses are required. The full strength of the extracts is secured in this form and do their work thoroughly.

AMERICA'S Greatest Medicine is Hood's sarsaparila, because it possesses unequalled drative powers and its record of cures is

LARGE SAMPLE WONDER WORKING

TION and all other

and K.D.C. Pills

mailed on receipt of

MIGHTY CURERoF.... INDIGES-

Stomach Troubles TEST IT PROVE IT

Highest Endorsemen Mention this Paper

K.D.C. Co'y, Limited, New Glasgow, N.S. or 127 State St.

Scott's

of Cod Liver Oil is the means thousands: men women children.

When appetite fails, it restores it. When food is a burden, it lifts the burden. When youlose flesh, it brings

the plumpness of health. When work is hard and duty is heavy, it makes life bright.

It is the thin edge of the wedge; the thick end is food. But what is the use of food when you hate it, and can't digest it?

Scott's Emulsion of Cod Liver Oil is the food that makes you forget your stomach. If you have not tried it, send for ree sample, its agreeable taste will

free sample, its agreed the surprise you. BOWNE, Chemists, SCOTT & BOWNE, Chemists, Toronto, Toronto. 50c. and \$1.00; all druggists.



Dr. Burgess, Med. Supt. of the Prot. Hospital for Insane, Montreal, prescribes it constantly and areas us nermission to use his name. Miss Clark, Supt. Grace Hospital, Toronto, writes they have also used it with the best results. 50c. and \$1.00 Bottles.

Catholic Home Annual For 1902

Run Down

That is the condition of thousands of people who need the stimulus of pure bleed

- that's all. They feel tired all the time and are

easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure. William Ross, Sarnia, Ont., who was, without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublia, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated:

The Whole Story in a letter : Pain-Killer

Educational.

Used Internally and Externally. Two Sizes, 25c. and 50c. bottles.

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UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
tor of THE CATHOLIC RECORD Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD
London, Ont.:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
OORD, and congratulate you upon the manmer 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
is to the taithful.

Blessing you, and wishing you success. ng yon, and wishing you success,

g yon, and wishing elieve me, to remain, Yours faith.ully in Jeans Christ, +D. FALCONIO, Arch. of Larissa Apost. Deleg.

London, Saturday, October 26, 1901

Owing to pressure of matter on our columns we must defer till next week a letter received from Mr. Wesley Spaulding of Toronto on " Christian Science;" also the CLXI. article of Charles C. Starbuck on "The Truth nounced the Czar, President Loubet, About the Catholic Church."

THE CARLIST DYNASTY.

Don Carlos, who is commonly called the pretender to the Spanish throne, been living in Venice for some years, but owing to disturbances in Spain, especially in the region around Barcelona, which are said to have been excited by him, has been requested by the Italian government to leave the country, as his continuance there would be apt to be disagreeable to Spain which is on terms of amity with Italy. He has left Venice on this account. It is not disputed that Don Carlos would be not been changed, but it is now so long since the present house has ruled Spain acceptably to the people of that country generally, that it may be said that rules with the full consent of the may therefore be regarded as effete.

There is, however, a belief prevalent among the Carlists that the little King Alfonso will not reach man's estate, and that on his death, the nation will call Don Carlos to the throne.

A NO-POPERY LECTURER.

According to a cable despatch from London, the notorious Ann O'Delia Diss De Bar, who some years ago figured frauded of his property on a large scale, The Despatch says in reference to the has turned up in London, Eng., under matter: the alias Laura Jackson, and is now being prosecuted on a charge of conspiring with her husband, Theodore Jackson, to defraud women of money and jewelty by fortune-telling. Other serious charges are also made against the pair, who have likewise been passing under another alias, Horos. It is stated that they were conducting an association called the "Theocratic Unity" of which Theodore was the head, assuming to be "Christ, returned to earth and the most perfect man in the world." This Mrs. Diss De Bar is the fair-minded citizen of the United States same person who once figured as a no-Popery lecturer throughout the United States, and later disappeared suddenly from Chicago in an endeavor to make it appear that the Jesuits of that city had robbed and drugged her and then administered.

TURED.

lady who has been captured by brigands three assassins who have stained the the sacred character of marriage is igon the border between Turkey and Bul- annals of the presidency with innocent nored and practically denied, even by garia, has not yet been rescued. The blood was American-born and American-ministers of the gospel, what is there brigands have demanded an unprece-bred, notwithstanding the foreign left to make marriage anything more dently large sum for her release, the names of two of them." He adds imamount being 25,000 Turkish pounds, pressively: "The simple truth is this, to be, practically a concubinage, termequivalent to \$110,000 in American anarchy is atheism. It is the denial inable at will by either of the contractmoney. The captive is detained on a of any over-ruling Providence, and the ing parties? thickly wooded mountain near the fron- refusal to recognize any God whose The Westminster Confession, as still tier. No such sum was ever demanded will is law." The cure which he ad-unrevised, and used by Presbyterians as a ransom, but the brigands undoubt- vises to be applied in the case is "to and Congregationalists, declares that edly felt that America would not hesipersuade men, by all the powers at our God hath joined together the married tinued. tate to pay this large sum rather command, to abandon atheism, and to couple. The Church of England Prayer than allow the lady to be killed. turn to the living and true God." In book declares matrimony to be holy and Private subscriptions have not reached his opinion, "Catholics, Protestants, an honorable estate which is to be enthat the American Government will be a curious result of the Panpay the ransom, and will demand indemformulate Christian morality in terms
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reprisals by the Armenians, who are not lines, both in Canada and the United pay the ransom, and will demand indem-nity afterward from the Turkish Govnity afterward from the Turkish Gov- acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an to be caught in the states, are almost to the same enect, at an disposed to be shaughtered by acceptable to an enect, at an acceptable to the same enect, at a contre

gestitn Miss Stone was taken prisoner. Some assert that the captors are simply brigands acting on their own impulse. Others say that the Macedonian Revolutionary Committee did it to show to the world that the country is in a state of anarchy, while others assert that the Turkish Government caused the capture to be made in order to get back the \$90,000 which it was recently obliged to pay the United States for injuries done to American missions.

ANARCHISTS PUNISHED.

The Americans are the first to take positive steps towards the suppression of Anarchy, by punishing those who are guilty of publishing Anarchical literature. Johann Most, the Chicago leader of Anarchists, and the publisher of an Anarchistic paper called the Vryheid has been condemned to one year's imprisonment for publishing an article at all sacred in it? We know that approving of the assassination of Presi- Christ has declared that God hath dent McKinley. Germany follows this example, and Herr Maurer, editor of an Anarchistic sheet in Berlin, has been found guilty of a similar offence, and has been condemned to four months' imprisonment. The terms in both cases appear to us to be much too short for so divorced by the Legislature of that grave an offence. It is natural, how- State on the plea that his wife has been ever, that the punishment in America, four years in an asylum for the insane. where the actual assassination occurred, should be for a longer term than that ting the unfortunate lady aside for this inflicted by the German Courts. In France, another Anarchist editor, Lau- to love and cherish and care for her the rent Talhade of the Libertaire, has been sentenced to one year's imprisonment and a fine of one thousand francs for ineiting to the murder of the Czar while the latter was visiting France. He deand the members of the Government as "tyrants and oppressors of the people." After sentence was pronounced a number of anarchists gave the condemned man an ovation, crowding around, shaking him by the hand, and shouting: Down with the tyrants: Down with the tigers: Long live anarchy." The police cleared the court.

A SCURRILOUS CIRCULAR.

The Wilkesbarre, Pa., Despatch of September 22nd deservedly denounces what it terms one of the most despicable outrages ever committed in Lazerne Co,, of the same State, Wilkesbarre the legitimate king if the dynasty had being the county seat. "The sole object of this outrage is," as the Despatch says, "to stir up religious hatred as a result of the assassination of President McKinley." A circular has been sent by mail to many Protestant resipeople governed. The Carlist dynasty dents of that county, printed in bold

> Gone! President Wm. McKinley
> Dead!
> Who Killed Him? Leon Czolgosz, A Roman Catholic.

To their credit be it said, all who received this circular were indignant at in New York city as the medium who the unknown perpetrators of the outproduced spirit paintings, whereby rage, and a determined effort is being Lawyer Marsh of that city was de- made to discover and expose them.

"Leon Czolgosz may have been raised by Catholic parents, but he was not a Catholic. The most persistent enemy of anarchy and advanced socialism in the world to-day is the Roman Catholic Church, and if our Protestant bodies would join in the movement with the same uncompromising spirit this monster, anarchy, could find no place in civilization. No man can avow himself civilization. an Anarchist or teach anarchistic prin-ciples and remain within the pale of the Catholic Church, and the bigoted authors of the scurrilous circular have not only insulted the memory of William McKinley, but they have insulted every as well."

"ANARCHY IS ATHELSM."

The Rev. Wm. R. Huntington, D. D., of Grace Church, N. Y., in a recent sermon made several excellent points spirited her away to Cleveland where in regard to the growth and cure of she turned up on the streets in a dazed anarchism in the United States. A condition presumedly from the drugs good deal has been said on the subject by American papers which seem to be que of a religious rite. of the opinion that the foreigners com-AMERICAN MISSIONARY CAP- ing to the United States are the ele-

Christian morals must be devoid of effeet without the Christian dogmas on which they are based. The Catholic population actually has Christian morals taught in its parochial schools. There is no change needed there. It is for the Protestants to seek a means to teach morality in the schools from which they have practically banished such teaching. It would be a good beginning, however, to recognize the Catholic schools and their methods of teaching at once a part of the recognized school system in every State, instead of persecuting the parochial schools, and trying to destroy them, as has been the practice in many States down to the present moment.

THE MARRIAGE TIE.

In what light do Protestants regard the marriage tie? Is there anything joined together the married couple, and that He, therefore, forbids man to put them sunder, but to-day this law is entirely disregarded by many Protestants, and even by the Protestant clergy. Thus one Mr. Flagler of Florida has been We should expect that instead of putcause, the husband should be obliged more tenderly for her misfortune; for are they not by marriage made into one flesh? And a Protestant minister, of what denomination we are not aware, has married Mr. Flagler to another woman, and his denomination has not rebuked him for so doing! Mr. Flager is said to be one of the wealthiest men of his State, and this fact no doubt, has had great influence in deciding that the law of God should be set aside in his favor. But we may be sure that all Mr. Flagler's wealth could not have induced a Catholic priest to marry him to the second wife. Henry VIII. of England had to start a new religion in order to get a clergyman to marry him to Anne Boleyn, but Mr. Flagler had no such trouble, for was there not at hand already, in his case, a religion whose ministers were ready to accommodate

A recent occurrence at the Pan-American exhibition shows in a strong light the exact view which Protestants generally take of the sacredness of marriage; and yet the occurrence is only one case of many of the kind which have taken place within the last few years.

A couple agreed during the last week of September to be married in the Lions' den in the exposition menagerie, as an advertisement to the show, and, of course there was a minister easily found to perform the ceremony: a minister of some kind is always on hand for such

The "blushing bride" is said to have been quite courageous; and indeed she appears unconcerned and stately in the snap-shot photographs of the event which were published in the daily . The bridegroom, terror-strick en and white with fear, put the lady whom he is to protect during life-or for a shorter period should the divorce courts so decree-between himself and the royal beasts.

The minister, trembled with terror, and stood near the door of the cage while putting the usual questions to the couple, and receiving their answers.

While all this was being enacted, a lion-tamer stood by with a heavy whip to bring the animals to subjection should they manifest any desire to make a square meal of the intruders into their domain. But this precautiou appears to have been unnecessary, as the lions paid no attention to the farcical scene which was going on so near them, and did not even growl their disatisfaction. These animals showed better sense than the thousands who assembled to witness this burles-

ment from which Anarchism is re- threaten the very foundations on which cruited, but Rev. Mr. Huntington re- soci l and civil society rests and alarm minds them that "every one of the its best statesmen and citizens. When

the sum demanded, but it is believed and Jews, Theists all," might lay aside tered into only as God's word doth al-

the United States Germans speaks almost in identical terms on the same subject. We can hardly suppose, therefore, that the minister who performed the tragico comic marriage in the lions' den belonged to any of the denominations, which are among the principal ones of the Union. It may be presumed, therefore, so far as our present purpose is concerned, that he belonged to one of the minor sects; and certainly the sect which has neglected to rebuke him publicly for this desecration of a sacred institution is responsible for his

act in its full enormity. But the other denominations, even those we have mentioned, cannot escape responsibility in this matter; for the following reasons:

1. They have all, from the beginning of their existence, proclaimed the principle of private judgment in the interpretation of Scripture on which the minor sects have as much right as themselves to base their conduct; and it is on this principle that the minor sects act when they reduce the marriage tie to a merely civil contract.

2. As a matter of fact, Protestant ism in all its forms has been very lax in regard to the unity and indissolubility of marriage. The original leaders of the Protestant movement in Germany, including Luther, gave their written consent that Philip, the Landgrave of Hesse, should contract a bigamous marriage. They purchased, at this price, Philip's support toward the establishment of Protestantism in many of the German States. It is notorious also that in England it was the chief purpose for which the Church of England was instituted, that it should pander to all the monarch's amorous whims, and it admirably performed its duty in this regard. Besides, neither the Church of England nor any other Protestant sect has officially set any barrier to the remarriage of persons divorced by the civil courts, even for the most trivial causes, though the Presbyterian Confession of Faith pronounces that the law of God, and not any law of man, should govern in such cases.

3. It is well known that at the preent moment the greatest laxity exists in all the sects regarding the permanency of the marriage tie. If this had not been the case, the lax divorce laws now existing in England, and especially WHERE LIES THE RESPONSIBIL- in the United States, would never have been passed by the legislative bodies, and we have the best of reasons to be lieve that in Canada we would have at this moment just as unsatisfactory condition of things, were it not that the large percentage of Catholics in our population is a barrier against the introduction of similar laws into the statute books of the Dominion.

4. Further, it must be remembered that the lion's cage burlesque is not the only event of this kind which has been chronicled in the newspaper, or which has come to our cognizance by some means. Such things have many times come to our notice within the last few years. About four years ago there was a species of carnival held by Knights of Pythias, or some other secret society, in Detroit, and at one of the "Midway exhibitions, now so notorious, a public show marriage took place as an attraction to the concern, which consiste to a great extent of Turkish and other dances of dubious morality, or rather of indubious immorality. Thus the marriage rite was brought down to the low level of these disgraceful shows. As usual, a minister officiated without rebuke from the authorities of the Church in whose name he acted.

Again, we have had similar shows o Salvation Army platforms, and in the shows windows of furniture shops, sets of furniture being offered as rewards for this desecration in which ministers of the gospel participated.

Where? Oh where rested the responsibility for all these disgraceful transactions?

PAN-ISLAMISM.

There are again many rumors in the air to the effect that the European on this occasion was allowed to inspect powers are meditating to make a com- a British Indian regiment composed so common in the United States as to force Abdul Hamid and his government opportunity thus afforded him to say to to conform their conduct more to one of the native officers: "I am the plans! The Presbyterians openly decivilized ideals than they have hitherto envoy of the head of your religion, the shown any inclination to do.

France the Russian Emperor is said to King of England." Loubet regarding the intolerable state the Pan-Islamitic movement is likely to they do not possess it. Thus they would of affairs existing in Armenia. It is become a serious peril, though there are acknowledge that their ministers have understood to be the fixed policy of the statements quoted from the Cairo or- always lacked a quality essential to the Turkisk Sultan to keep down the Chris- gan to the effect that it is progressing, fulfilment of the functions of their tian population of Armenia by periodiand that the Mahometans generally apoffice. cal massacre, and the recent whole- prove of the defiant attitude of the sale massacres in that province are a Sultan toward Christian nations. But proof that this policy is to be con- it would appear that the Christian Episcopalianism, possesses a surer min-

show that new atrocities are very likely ernment upon Turkey, whereby such all its accompaniments as a "rag of to be perpetrated at once at Mush, atrocities as occur periodically in Popery" as wicked as the usurpations Zeitun, and Diarbekir, and should this be Armenia shall not be repeated. the case there will undoubtedly be It will be a curious result of the Pan-

ing an effort to sell their lives as dearly s they can.

A couple of weeks ago the Sultan sent eight battalions of troops to Mush. In all these changes. reply to questions asked by the European ministers regarding the purpose of this movement, an evasive answer was returned to the effect that it was necessary to send such a force to repress brigandism, but the real secret of the matter is known well enough to be to back up the Kurds in making raids upon the Armenian territory, and there is little doubt that within a few days we shall hear of renewed slaughtering of the Armenians, with like atrocious circumstances to those which have already for several years past shocked all Europe. On these occasions, the Kurds regularly begin by a raid in which they slaughter as many Armenians as pos sible, and carry off their cattle. When their victims resist, the Turkish soldiers are sent to the scene to complete the slaughter, and then the Turkish government informs the world that a dangerous insurrection has been suppressed by their brave troops, and that now everything is quiet in the recently disturbed territory.

The Czar is greatly provoked by these repeated outrages, and during his recent visit to France he told Mons. Loubet that their continuance is demoralizing and dangerous, and that a Russian protectorate over Armenia appears to be the only remedy for the evil. France appears to be quite willing to act in consort with Russia in plored; but we cannot but remark that putting an end to the trouble on these lines, It is only a few weeks since the Catholic Church as a factor to be con-French Ambassador, M. Constans, with- sidered in the question of restoring drew from Constantinople as a protest against the refusal of the Sultan to settle certain French claims against the Turkish Government. Abdul Hamid has promised, indeed, to give full satisfaction in this matter, and the trouble has thus been tided over for the time being, but it is well known how dilatory liabilities, even though they may make fair promises, and it is very doubtful whether the promises which have now been made will be kept unless through fear of the use of force or a display of force by France to keep them to their word.

This condition of affairs has made France not at all unwilling to act in unison with Russia in settling the Ar-

menian question once for all. But there are other considerations which touch the interests of all the European powers. The Sultan has for ome time past assumed an attitude of gave up its pretensions in this matter when the Austrian, German, French and British ambassadors united in course it had taken.

But there are evidences that the Sultan entertains in his brain projects of extending his domain far beyond what has hitherto been suspected. He is the centre of what is known as a Pan-Islamitic movement by which it is hoped to unite the Mahometans of the world under his leadership in an attempt at extending the Turkish Empire.

Even in Cairo, there is published a and American Episcopalianism. Pan-Islamitic paper, which is tolerated by the British Government through a modating. They were ready to shelve desire nor to oppose openly the relig- all question of doctrinal differences beious aspirations of the Mahometans. tween the two bodies; but they have a But the result of the circulation of such precious heirloom which they deem to a paper must in time create a faction essential to Christianity. They have hostile to British rule. It would propersuaded themselves that they possess bably be suppressed, however, if any very serious danger were to be appre- the rock on which the attempt at union, hended from it.

to interest the Chinese Mahometans in imaginary succession from the apostles, the Pan-Islamitic movement, and a mis- and notwithstanding the unrevised sion was sent to that country with this character of the creed of the Presbyterobject in view, but it proved a comians which so shocks the sensibiliplete failure, as the Chinese Mahometans know nothing of the Sultan, and Episcopalians offered to give Apostolic almost as little of the Mahometan religion, except that it does not permit them to eat pork.

It is stated that the Turkish envoy bined movement against Turkey to of Mahometans, and that he took the in the bonds of fraternal amity. Suitan of Turkey." The officer re- fered favor would imply: First, that During the Czar's recent visit to plied: "The only head I know of is the Apostolic succession is necessary for the

nations are on the point of taking com- istry than the Presbyterians, who from

donia and possibly Epirus would be also cut off from the Turkish dominions. A reform to be complete must comprise

"CHURCH UNITY."

The Rev. S. D. Chown of the Toronto Cecil street Methodist church, known as the "Church of Christ," preached last week on "Christian Unity." The audience was not so large as the importance of the subject might lead us to expect. but we are informed that the subject was dealt with in an interesting manner. The lecture was the first of a series of addresses which are to be delivered on the subject.

The speaker regretted that there is a great indifference prevailing among the people generally on this important matter, but he assures us that Methodism is prepared to take a stand in favor of " union of the different sects into which Christendom is divided; but unfortunately there is a spirit of disunion abroad, and there are obstacles in the way of union which could not be discussed before the small gathering before him. He hoped that these obstacles may yet be overcome, and that a union may be effected between the various denominations which divide the Church of Christ, so that it may again become Catholic as it was once."

We must say that while we agree porfeetly with the rev. gentleman that such divisions between so-called Christian denominations are greatly to be the gentleman altogether ignored the unity to Christendom.

As nearly as can be ascertained the Catholic Church comprises within her fold over two hundred and fifty million adherents. The Greek Church, including several Oriental sects of very ancient date, number about ninety million, whereas all the Protestant sects the Turkish rulers are in meeting their togethor scarcely number one hundred and fifteen million adherents.

If from these Protestants, so-called, we deduct those whose extreme laxity of creed excludes them from being numbered, even by a great stretch of charity, among Christians, this number will be very greatly reduced.

We consider it a very liberal estimate if we set the number of those who would call themselves " Evangelical Protestants " in the world at one hundred million. Thus the actual number of Protestant Christians is much less than one-fourth of the total Christian popuactual defiance toward all the Christian lation of the world; and yet, most of powers. The seizure of all the foreign the talk about "Christian Reunion" in nails last May was an instance of this late years has come from this quarter, high-handedness, and the Porte only and confessedly, according to Rev. Mr. Chown's lecture, there is still a woeful amount of indifference existing in regard to the matter: such an amount, threateningly protesting against the indeed, as to give the impression that all the annual Pan-Protestant meetings which were held in the pleasant Grindelwald valley of Switzerland, under the stimulating presidency of that energetic Methodist divine, the Rev. Hugh Price Hughes, to promote " reunion " of the sects, shall have proved to be in vain.

We all know what came of the effort made in the United States to bring about a union between Presbyterianism

The Episcopalians were fairly accom-Apostolic succession," and this was or reunion was shattered. The Episco-An attempt was even made recently palians were unwilling to renounce their ties of many devout Christians, the of John Knox for the sake of peace, if the latter would only accept the boon. The doctrinal differences would be kept in the background, and Calvinist and Arminian would dwell together sweetly

But alas for the vanity of human work of the Christian ministry, a doc-It does not appear, therefore, that trine which they have always denied as

Secondly: They would recognize that Anglicanism, the parent of American The very latest advices from Armenia bined action in forcing reforms of Gov- the beginning denounced prelacy and copalian offer was rejected by the Gen-

union while both sides were left per- Free Love fectly free to retain their respective opinions in regard to all these points. Would or could such a union be termed,

in any sense the Church of Christ? pudiated It is admitted that the doctrinal differences between the two denominawhile th tions are on most important points of sinfulnes which not prop Christian doctrine - points affect the eternal sanctity, justice, and once. I mercy of Almighty God. How could it principle be said that the Church built upon the ignoring of these points is "the Church true Ch of the living God, the pillar and the ground of truth."

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at all b How could it be said that the ministers of such a Church fulfil the Com- as far a mission given by Christ to His Apostles to teach all things which He command-

How could it be said that the ag- themse glomerated ministry so constituted is the ministry which according to St. Paul in his Epistle to the Ephesians (chapter iv), was instituted by Christ to preserve the faithful in the unity of faith, and to save them from being carried about by every wind of doctrine?

That conglomerate ministry could not be the same which Christ instituted, as it would be obliged to repudiate Apostolic succession, whereby alone it might claim institution by Christ. It would not teach unity of faith, inasmuch as its doctrinal teachings would be discordant, and it would not shield its protegés from the winds of discordant doctrine, as the very basis of union would be the retention of discordant teachings.

prop Yet it is just such a union as this for which the Rev Mr. Chown longs, whereas he hopes for such a confederation of Churches as shall divide among them the territory to be indoctrinated, so that one locality shall have one set of doctrines taught in it, while another shall hear those same doctrines denounced as injurious to God, hurtful to souls, and leading to perdition instead of to salvation!

Yet-save the mark!-Rev.Mr. Chown declares that by this means the now divided and subdivided Church which "was once Catholic, shall become Catholic again."

Such rounded rhetorical flourishes are nothing more than treacle spread to catch unwary flies.

COUNT TOLSTOI ON MARRIAGE. F

Count Leo Tolstoi, the Russian writer, of whom much has been spoken and written during recent years, has issued a new book on the sexes in which he expounds and elaborates his views on the subject of marriage and purity, which were already given to the world years ago in another work entitled "Kreutzer Sonata," and which excited a large amount of discussion at the time of its publication.

It will be remembered by our readers that the Count was formally excommunicated some years ago by the authorities of the Russian Church on account of his boldness in setting forth new and heterodox doctrines; and it was expected that he would have been banished to Siberia, as would have been the case at an earlier period of the past century with any one who should have promulgated the same theories to which he has given publicity. But the Czar Nicholas is less intolerant in regard to aberrations in religion than were his predecessors, and Count Tolstoi is still permitted to publish his theories, though he is undoubtedly regarded with much suspicion by the Russian authorities both of Church and of State.

The new book on the sexes has not been translated out of the original Russian, but La Revue of Paris publishes a French version of a chapter thereof which gives a clear notion of Tolsti's peculiar views on marriage.

The Count is not professedly anti-Christian in his views. On the con trary, he professes to expound the rea Christian doctrine on this subject He is like all the founders of new sects inasmuch as he falls into the error of supposing that the new fancies which emanate from his brain are the rea teachings of Christ and His Apostles. He asserts that " Marriage is not

Christian institution:" on the contrary " Marriage is decidely anti-Christian His reason for this is that "it tur men and women away from their on duty and purpose of life, which is t doing of God's will . . . and conflicts with brotherly love whi alone is pure, unselfish, and necessary true happiness." He declares that m riage, instead of being a sacred insti tion, and a sacrament, as the Christ Church has hitherto held it to be really " a sin, and not a duty."

We might suppose at first sight t holding such sentiments, Tolstoi wo be a favorer of free love as maintai by modern infidels; but this is not case. He asserts that the Chris ideal at which all are bound to aim life of pure celibacy. In fact, he news the error of the ancient M cheans who totally condemned piage. It is needless to add that who have held to this doctrin theory, have always actually be in any sense the Church of Christ? It is admitted that the doctrinal differences between the two denominations are on most important points of Christian doctrine - points which affect the eternal sanctity, justice, and mercy of Almighty God. How could it be said that the Church built upon the ignoring of these points is "the Church of the living God, the pillar and the ground of truth."

How could it be said that the ministers of such a Church fulfil the Commission given by Christ to His Apostles to teach all things which He command-

How could it be said that the agglomerated ministry so constituted is the ministry which according to St. Paul in his Epistle to the Ephesians (chapter iv), was instituted by Christ to preserve the faithful in the unity of faith, and to save them from being carried about by every wind of doctrine?

That conglomerate ministry could not be the same which Christ instituted, as it would be obliged to repudiate Apostolic succession, whereby alone it might claim institution by Christ. It would not teach unity of faith, inasmuch as its doctrinal teachings would be discordant, and it would not shield its protegés from the winds of discordant doctrine, as the very basis of union would be the retention of discordant teachings.

Yet it is just such a union as this for which the Rev Mr. Chown longs, whereas he hopes for such a confederation of Churches as shall divide among them the territory to be indoctrinated, so that one locality shall have one set of doctrines taught in it, while another shall hear those same doctrines denounced as injurious to God, hurtful to souls, and leading to perdition instead of to salvation!

Yet-save the mark!-Rev.Mr. Chown "was once Catholic, shall become Catholic again." Such rounded rhetorical flourishes

catch unwary flies.

COUNT TOLSTOI ON MARRIAGE.

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peculiar views on marriage. The Count is not professedly anti-Christian in his views. On the contrary, he professes to expound the real Christian doctrine on this subject. He is like all the founders of new sects, inasmuch as he falls into the error of supposing that the new fancies which emanate from his brain are the real teachings of Christ and His Apostles.

He asserts that " Marriage is not a Christian institution:" on the contrary: " Marriage is decidely anti-Christian." His reason for this is that "it turns then and women away from their only duty and purpose of life, which is the doing of God's will . . . and it fiesh." (Gen. ii: 24.) conflicts with brotherly love which alone is pure, unselfish, and necessary to male and female, "saying: 'Increase true happiness." He declares that marriage, instead of being a sacred institu-

really "a sin, and not a duty." by modern infidels; but this is not the case. He asserts that the Christian sacred character of the marriage state. Branch March, 1836, America. On the 25th of March, 1836, ideal at which all are bound to aim is a (St. Jno. ii: 11.) news the error of the ancient Mani- band and wife, being duly married, are St. Louis. Great indeed were the priwho have held to this doctrine in them. (St. Mark x: 6. St. Matt. theory, have always actually become xix: 6.)

union while both sides were left per- Free Lovers in practice, and this would inevitably be the result of Tolstoi's ture bearing upon this subject; teachings if they were to prevail, but these shall suffice as they though such a result is strenuously repudiated by Tolstoi himself.

With strange inconsistence, Tolstoi, while thus maintaining the absolute sinfulness of the married state, does not propose to break it up entirely, at once. He lays down the following three nineteen centuries of the existence of principles as the course to be followed in practice by all who seek to live as true Christians:

"1. Those who are strong enough to overcome temptation should not marry at all but should be absolutely chaste.

2. Those who are married should, 2. Those who are married should, as far as possible, live as if they were single; but if they have families, they should educate their children properly, and train them to celibacy.

"3. The married should regard

themselves as having sinned, there is room for them to rise out of their sin by observing the two principles already laid down.' Our readers will see at once that this

teaching is entirely against the whole system of Christian doctrine.

According to the teaching of Christ and His Apostles celibacy embraced for Christ's sake is more perfect than the ought to have taught while He was on married state.

Under the Old Law the priesthood were not bound to celibacy, as it was restricted to the family of Aaron by hereditary succession, the high-priest being the first born. The Levites also served the altar by hereditary right. But the rule which was laid down for their guidance is thus given by the

prophet Isaias: lxii, 11: For they offer the burnt-offering of the Lord, and the bread of their God, and therefore, they shall be holy. Be ye clean, you that carry the vessels of

The priests of the new law are not bound to celibacy, by divine precept, but in order that they may be holy, as God requires them to be, the Church requires that priests of the Latin rite and members of religious orders, aiming at perfection, shall consecrate themselves to God by a vow of celibacy declares that by this means the now divided and subdivided Church which ing to Holy Scripture. This is clear from the following, among many pass-

When "the disciples of Christ say are nothing more than treacle spread to unto him: 'If the case of a man with his wife be so, it is not good to marry.' He said to them: 'All receive not this word, but they to whom it is given. For there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it,"
(St. Matt. xix, 10-15

"He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his sife and he is divided. his wife, and he is divided. (1 vii, 32 .)33."

"The unmarried and the virgin thinketh on the things of the Lord: that she may be holy both in body and in spirit. But she that is married thinketh on the things of the world how she may please her husband, etc. (verses 34, 35.)

But these praises of the unmarried state are not a condemnation of marrage, which, under Christianity is a holy

state of life. Count Tolstoi says, in proof of his

fanciful theory: "Christ did not marry, nor did any greatest sin, was to regard a woman as an object of desire."

Christ forbade only unlawful desires; but He approved and sanctified the state of lawful marriage, as may be seen from the following considerations:

1. God created man in two sexes, should be propagated, and should continue to exist under such conditions as reason and religion should lay down.

2. The fact that the two sexes born into the world are very nearly equal in number is an indication that God's will is that marriage should be the union of one man with one woman.

3. Revelation confirms this view of the natural law of marriage. After the creation of Eve, the mother of all the living, Adam stated the law as shown to him by Almighty God:

"Wherefore a man shall leave father

God blessed man as he was created,

It is true, Jesus did not marry, nor His Apostles, though it is undoubted that St. Peter was married before he followed Jesus. Nevertheless Christ the silent father whose life was hidden tion, and a sacrament, as the Christian His Apostles, though it is undoubted Church has hitherto held it to be, is that St. Peter was married before he We might suppose at first sight that authorized and sanctified marriage by holding such sentiments, Tolstoi would His presence at the marriage feast in be a favorer of free love as maintained by modern infidels; but this is not the by modern infidels; but this is not the lawfulness, and even the lawfulness and even the lawfulness are lawfulness. John the community rapidly increased. Branches were established in every

life of pure celibacy. In fact, he recheans who totally condemned mar- joined together by God so that man Priage. It is needless to add that those has no power or authority to separate

We might multiply texts of Scripshow that Tolstoi's opinion, like other vagaries put forth by sect founders, is merely his own fancy, which he assumes to be the only true Christianity, though the whole Christian tradition which has been handed down to us through the Christ's Church on earth, gives a con-

trary testimony.
St. Ignatius who was close to St. John the Apostle in regard to time, and who received that Apostle's teaching through St. Polycarp to whom the letter is addressed in which the following passage is found, thus gives testimony to the sacredness of marriage, and its truly Christian character.

"It is proper that husbands wives should be married according wives should be married according the manner prescribed by the Bishop, that the marriages may be according to the Lord, and not according to human desires." (Letter to Polycarp.)

This is a more satisfactory and certain indication of what is the Christian law the death of that gentle, kindly soul who of marriage, than any dream of a modern theorist regarding what Christ earth.

FOOD FOR THOUGHT.

A conversation somewhat to the following effect took place at a well-known health resort on a recent Sunday forenoon:

Mrs.-Well Miss-are you going to church Mrs.—Well Miss—are you going to courted
to-day?
Miss—Oh, I have been there. I was at Mass
at 7 o'clock.
Mrs.—My! what an early hour! Surely you
are not obliged to turn out so early!
Miss—Yes, we Catholics are bound to hear
Mass on Sundays unless there is some lawful excuse.

Mrs.—Bound to hear Msss on Sunday?
Bound did you say? Why I am acquainted
with some Catholic gentlemen who scarcely
ever go to church; what do you say about
them?

Miss-Well, simply, that they are Catholics on y in name; they are rebels against the Church, and so, in fact.are cut off by their very acts; they thereby commit what we know as a mortal sin every time they so absent them-selves from the great and grace giving Holy Sacrifice of the Mass.

and consider that it not only entails punishment on themselves, but may also turn aside many restless, enquiring hearts. How many remain outside the Church by their indifference! Viewed even in this latter light alone, their responsibility is terrible to contemplate. He Who spoke as no man hath spoken, has said: "Woe to them by whom scandal cometh." And surely persistent ignoring of the Church's precept must be a source of scandal as well to those not of the faith as to those of the household.

GOLDEN JUBILEE OF THE COM-MUNITY OF ST. JOSEPH, TORONTO.

Continued from first page.

enclosure, they were told that obedience was their cloister, the fear of God heir grate.

Founded according to the idea of St.

Francis de Sales, the Sisters of St. Joseph were in advance of their cenwould seem when we study their original rules that the holy founders possessed the prophetic spirit which took in future ages, when the changed condition of men and times would nec-essitate a corresponding change in the religious life which ministered to them; or rather let us say that they were founded for all ages and all conditions Catholic Church of which they were destined to become such bright jewels. We need contem-plative orders which, like the steeple of of life, like the Gothic cathedral, point the This is certainly a wrong view of heavenward to souls weary of earthly Christ's attitude toward marriage. things, but we also need orders of wo conesses, will assist the diocesan priests in the work of the mission, and while bearing the white robe of virtue unsullied, may be enabled to come into close contact with human misery and frailty. As long as the world lasts, there will be which He would not have done unless it were His wish that the human race should be propagated, and should constitution in the control of the Samaritan, pouring the wine of her sac-raments and the oil of her charity into the gaping wounds of sinful humanity. Her sons, like Ignatius, Francis and Xavier, she sends forth to preach the Gospel, to found schools and universities, and draw up codes of government for the benighted children of Paganism, for the benighted children of Faganism, and her daughters, like Mother St. John Fontbonne, Mother St. Joseph Ch.nay, Mother M. Sacred Heart du Monteel, Mother Febronia and Mother Polybing Faging Processing Pro Delphine Fontbonne, she sends out from home and fatherland, out from cloister and convent wall, to minister to the moral and physical ailments of

fallen man, and by means of their charity to win souls to Jesus Christ.

Faithfully indeed did the first Sisters FaitHally indeed did the first Sisters of St. Joseph respond to the expectation of St. Francis de Sales and their holy founders. Although we naturally look for extraordinary holiness and fervor in the beginnings of all religious orders, yet no

of Nazareth.
Under women like Mother St. John
Under women like mother St. John laid in the United States in the city of the United States. They were often deprived of even the necessaries of life.

Strangers in a strange land, without sunshine brightened the outside world,

with snow coming through the roof, the younger Sisters would thank God that though there was little bread and poor clothing, yet there was always a superclothing, yet there was always a super-abundance of air, snow and water. At the invitation of Bishop de Charbonnel, had visited the Sisters at Philadelphia, it was determined to bring the Community to Canada, and accordingly Mother Delphine, accompanied by three of the Sisters, left the city and laid the foundation of the Community in Tor-onto, on the 7th of October, 1851. Now two hundred and fifty years in existence the Sisters of St. Joseph have penetrated into every land. From the shores of Protestant England to the banks of the Ganges, from the fertile banks of the Ganges, from the fertile plains bathed by the waters of the Garonne to the ice -bound coasts dinavia, these daughters of the Church are to be found in the Academies of

are to be found in the Academies of learning, in the hospitals of the sick, in the Providences of the poor, bringing everywhere the blessings of education, religion and charity. Although no link now joins the present generation of Sisters with the original founders of the Tayonta Campunity since. Toronto Community, since was ever the friend of the priests of the diocese, the guardian of youth and the mother of the orphans, yet I trust it is not too much to hope that their memories will always serve as a link, and that the spirit which animated Mother Dolphing and has companions in the Delphine and her companions in the discharge of their duties, which sus-tained them in their poverty and fortained them in their poverty and for-tified them in their charity, will live always in the Religious of St. Joseph's Community. The works which those noble womer, have done are still in our midst. Their fruits still remain. St. Joseph's Convent and Academy, House of Providence, Sunny House of Providence, Sunnyside Orphanage, St. Michael's Hospital, St. Nicholas's Home, and the different branches of the Community planted i London, Hamilton, Peterborough and other parts of the Province are the works of their hands and of women animated by the same spirit of sacrifice. Works speak more loudly than words, and these splendid institutions dedicated to religion, to education and charity are more eloquent than any panegyr that human tongue can utter Catholic men should take the foregoing to heart—and no doubt it is but
one of thousands of similar occurrences—

that numan tongue can utter. In the
old language of the Church they can
say (but in attributing all the glory to
God, for if God is not at the beginning
and end of all our works, they may possess the golden success of earthly glory, but they will be doomed to glory, but they will be doomed to spiritual failure): Monumentum exegi-are perennius, "I have erected a monument more lasting than even those magnificent institutions where they magnificent institutions where they carry on the work for the elevation of fallen humanity." They have erected monuments of Christian education in an age when God is banished from the schools, and religion from the the children. In the midst of the god-

less education of the day, it is consoling for Christian fathers and mothers to have institutions presided over by Religious where the head is educated as well as the heart, and where sound well as the heart, and where sound ideas, correct thinking and solid reasoning are imparted to their children, as ing are imparted to their characteristics well as good morals, without which education is not only imperfect, but is criminally injurious to the interests of the individual, the family and the countries of the property of the countries of the c try at large. But beyond that, they have erected monuments of love and gratitude in the hearts of the aged, the sick and destitute, who in every condition of life have beheld in them the actvirtues of our holy faith, and they have also erected monuments of respect and reverence in our age and country which, despite its hostility towards the God, will never entertain Church of any but the most cordial feelings for we hope they shall, it will only be in proportion as the spirit which directs gramme. The rever dwelt, as the occasional specific direct which he is the spirit which directs and the spirit which directs and the spirit which he is the spirit wh proportion as the spirit which directs

the celebration of the Golden Jubilee of this institution. The most acceptable way of congratulating your teachers is by obeying their processes by listories. way of congratulating your teachers is by obeying their precepts, by listening to their counsels and instructions, and by applying yourselves diligently to your studies. You have in this Academy, advantages that cannot be too highly prized for more than the consider enemy and provided the consider enemy and provided the consider enemserves as pupils and join in one heartfelt prayer of thanksgiving. For it was not, as the eloquent speaker beautifully put it, an occasion of self-glorification, but of joy and praise the consider enemserves as pupils and join in one heartfelt prayer of thanksgiving. For it was not, as the eloquent speaker beautifully put it, an occasion of self-glorification, but of joy and praise the prayer of thanksgiving. For it was not, as the eloquent speaker beautifully put it, an occasion of self-glorification, but of joy and praise the prayer of thanksgiving. emy, advantages that cannot be too highly prized, for upon their proper appreciation and use, depends your future success in life. You have privileges denied to others more worthy perhaps than yourselves, and who, if they enjoyed the same opportunities would put them to better account. The great tide of Time never stops for any year, but is always any to the nan, but is always moving onward to the Ocean of Eternity, and if we do not make good use of every day and moment of that time, we shall be accountable to Almighty God, and when we take our places finally in the world in the great places finally in the world in the great struggle of life we shall realize too late the bitterness of the proverb, "Oppor-tunities once lost cannot be recalled." If your teachers by virtue of their holy rule are bound to increase every day in the humility of St. Joseph you in like manner are obliged to imitate the Child Jesus, of whom the Gospel said, "And Jesus increased in wisdom and age and

in grace with God and man." In this way the Convent will be for one and all, both teachers and pupils, a perfect picture of the holy home of Nazareth, and also I trust shall be the anticipation of that Heavenly Home where with Jesus, Mary and Joseph we may one day possess the perfect knowledge, love and enjoyment of God through the

endless ages of Eternity.

After the Mass the former pupils, bright, brief day the

proper food or clothing, their lot was a hard one; yet in the midst of trials, even when dining on bread and water with some company theorem the company the compa beaming on bright and winsome faces reflected from loyal, loving hearts that bounded and pulsated and thrilled with great gladness at the happy re-union of dear friends long parted but brought together once more. What matter if it many cases silver threaded the one What matter if in raven or golden hair of the erst gay school girl; the true and tender heart was still unchanged; and bright eye peamed and hand clasped hand and school-day memories awakened and lovng reminiscenses were recalled, and tears of love at the meeting of dear ones distance and time had separated. Young and old, all were children again, loung and old, all were children again, gay, careless, happy children for one brief bright day. Many reigning over hearts and households showed their delighted little ones, now pupils of the deer ald Convert now pupils of the dear old Convent place in the study hall and class-room, Mother's bed in dormitory or alcove, Mother's favorite haunt in the green, rain - drenched gardens; and many, whose talents have brought them to the fore in the great struggling world without, forgot for a day their trials and triumphs, their early struggles and later successes, to greet, with the old warmth and love, their unforgotten school companions who, like the dove of the deluge, have returned to the dear Convent home to consecrate their lives to God, and follow in the footsteps and take up the work of revered and saintly teachers living now with God. But some there were whom the voice of af-fection, the loving invitation, the heartfelt summons to the dear old school could not reach; they had passed over the dark river into the silent valley; they had gone home to the Eternal Father, the tasks of life forever over, its lessons forever learned; but they had been all the better prepared for that voyage that knows no returning, because of the spiritual guidance which had given them in life the compass of faith to guide them, and the pole-star of religion to lead them on. But these solemn thoughts seemed not to fill the minds of the happy ex-students; past and future were blended together in one olissful present, and merrily the happy hours sped on until 4 p. m. when the present pupils of the Academy assem-

ed to give an entertainment to their welcome guests. The Assembly Hall had been tastefully decorated in yellow and white, and the flood of silvery light from many incandescents brought into relief the pictured features of the saintly foundresses in the background, the gentle countenances of these holy laborers of the past seeming to smile a benediction upon their Canadian children's joyous re-union. By 4 p. m. the spacious hall was filled to overflowing. The programme, which bore a somewhat spiritual character in harmony with the feast, commenced with a delicate Salutatory in sweet, poetic numbers apposite to the occasion. The music which dis-played admirable taste and proficiency was characterized by refinement and deligacy of expression. The selections delicacy of expression. rendered by the orchestra, the sweet, familiar Irish and Scotch airs were particularly taking. A part song Maria" by Abt, sung with exquisite feeling received special applause.

simple, unaffected, graceful realism which charmed their audience. But perhaps the most delightful number was the Minims' Cantata, in which the little ones, representing wild and garden flowers, wove a garland of blossoms as tribute to the Golden Jubilee. At the close of the entertainment, Vicar any but the most cordial feelings for any but the most cordial feelings for the close of the entertainment, the close of the entertainment, the close of the entertainment, the close of the McCann addressed the young to the McCann addressed the young ladies of the Academy and their guests. In his own courteous way he continuous of zeal and charity are to last, as tions of zeal and charity are to last, as tions of zeal and charity are to last, as tions of the Academy and their guests. In his own courteous way he congratulated the former on the talent and proposed the courter of the close of the entertainment, the close of the entertainment and th ability displayed throughout their pro-The reverend speaker then gramme. The reverend speaker then dwelt, as the occasion suggested, on the ance of your brothers and sisters in the world, but that assistance will always be given promptly and generously.

One last word to the pupils and I have done. You are here to-day to rejoice with your parents and teachers in the celebration of the Golden Jubilee of this institution. The most acceptable way of congratulating your teachers. growth

all of which, praise and thanksgiving was due to God. It was, he believed, a day of reunion for former students, but as all had received lessons from the Sisters of St. Joseph, so all might indeed consider themselves as pupils and join in one heartfelt prayer of thanksgiving tons, and contly to his Acadta be to oir proper ave prived who, if or worthy d who, if or worthy d who, if or tunities unt. The ps for any rare worthy and to the be do not mutable to to take our tuntable to to take our the great ze too late, "Oppor- cealled."

all of which, praise and thanksgiving was due to God. It was, he believed, a day of reunion for former students, but as all had received lessons from the believed, a day of reunion for former students, but as all had received lessons from the students, but as all had received lessons from the sisters of St. Joseph, so all might indeed consider themselves as pupils and join in one heartfelt prayer of thanksgivings from the speaker beautifully put it, an occasion of self-glorification, but of joy and praise the too it proper as pupils and join in one heartfelt prayer of thanksgiving for limiting something old out. Already the ground with matematical limitations, and we a great cean to our teachers, and should co operate with them, received lessons from the believed, a day of reunion for former students, but as all had received lessons from the believed, and the students in t Requiem for the souls of departed states and pupils. The Mass was celebrated by the Rev. F. Frachon, C.S.B., who for thirty years has been the devoted, self-sacrificing Chaplain of the who for thirty years has been the devoted, self-sacrificing Chaplain of the convent and academy. The gentle, holy Basilian has guided and counselled and blessed generations of St. Joseph's pupils during the triple decade of his sacred ministry among them. To him and to the reverend elergy of the Archdiocese, secular and religious, who have been so devoted to the Community's temporal and spiritual interests, the Sisters return their deep and heartfelt gratitude; to the laity who have assisted them in times of trial, who have assisted them in times of trial, who have aided them in seasons of affliction, the Community offer their sincerest thanks. In return for so much goodness what can the Congregation hope or pray but that the same sweet Providence that has guided and guarded the institute for fifty long, eventful years may guide and guard and provided the convention of the control of the convention of the convention

bless Archbishop, priest and people and that for one and all this Golden Jubilee of time may be but the precur-sor of that Eternal Jubilee whose ravsor of that Eternal ishing delights "Eye hath not seen, nor ear heard," whose heavenly blessednor ear heard, whose heaven, ness the heart of man cannot conceive, ness the heart of great are "the joys surpassingly great are "the joys ich God hath prepared for those who love Him.'

ROYALTY AT LORETTO CON-VENT. NIAGARA.

The Duke and Duche's of Cornwall and York spent Sunday at Niagara. They wonb sight-seeing until 6 o'clock. At Cedar Island the party detrained and climbed the hill, which was about a quarter of a mile to Lorento Convent, situated at the top of the oscarpment overlooking the mighty cataract. Major Maude let out a lively pace to enable him to reach the convent in time to inform the ladies of the near approach of the royal guests. The party arrived at the convent at 2.39 o'clock. His Grace Archbishop O'Connor of Toronto, who was present, accompanied by Vicar-General McChang of Toronto, Rey, D. Best, O. C. C. His Grace Archistop results by Vicar-General McCann of Toronto, Rev. D. Best, O. C. C. Prior of Carmeitte Monastery, Falls View; Rev. Father Otto Wieddmann, O.C. and Father Benedict O'Neil of Niagara, Ont., all greeted the royal visitors at the portals of the convent. Inside His Grace presented Rev. Mother Superioress and the Community of Loretto.

Immediately afterwards three young ladies stepped forward, Miss Irene O'Connor of Saults Ste. Marie, Ont., and Miss Frances Lemeaurier of Niazara Falls, Ont., each presenting the Duchess with a large bouquer owhite roses and maple leaves, and Miss Frances Lemeaurier of Niazara Falls, Ont., each presenting the Duchess with a large bouquer owhite roses and maple leaves, and Miss Jeneting the royal couple with a portfolio, containing views of the convent and surroundly thanked the young ladies, and immediately eightly pupils, dressed in white, wearing white roses and maple leaves, scated in rose on either side of the reception half and "God Save the King," accompanied by planists and viclinists. After a few mittel of the luncheon rooms. The tables were considered to the luncheon rooms. The tables were decorated with roses, smilax, and maidwhalf ferns. The party, after luncheon, visited the various parts of the academy. Their Royal Highnesses climbed up the stairs to the cupola to enjoy the unsurpassed scenery of Niagara's extaract and river, also the beautiful surrounding country, and the woods, timed in their royal colors.

While viewing the scenery from this elevated point the royal couple received quite an ovation from the crowd of spectators, who, not with the hope of catching a glimpse of the heir apparent and the Duchess.

When the party returned to the reception rooms the pupils again greeted them with a glorious burst of songs. "Ave Maria Lartto," the class song of the Academy, was the selection now rendered, This number seemed who asked to have it repeated a second and then a third time.

The little ones of the academy had expressed a desire to send some souvenira. Indian Adla

who asked have been then a third time.

The little ones of the academy had expressed a desire to send some souvenirs, Indian dolls, a desire to send some souvenirs, Indian of the

then a third time.

The little ones of the academy had expressed a desire to send some souvenirs, Indian dolla, birch bark cances, etc., to the children of the Duke and Duchess of Cornwall. When their wish was made known to the Duchess, she was offered gifts, and gave the address to which they were to be sen!.

The royal party expressed the entire satisfaction of their visit at the academy, and were hughly pleased with the simplicity and homelike atmosphere that pervaded the institution. Lord Minto remarking that the ladies of Loretto had made a little home for the royal party on their visit to the Falls of the royal party on their visit to the Falls of the ladies of Loretto had made a little home for the royal party on their visit to the Falls of the royal party on their visit to the Falls of the balconies were draped and festioned with bunting and royal and Canadian flags to the royal party were viewing the secency from the royal party were viewing the second of the party were viewing the second of the party were viewing the party were viewing the second of the party were viewing the party were viewing the second of the party were viewing the party were viewi

A. O. H.

The following resolution was passed at the regular meeting of Eigin Bivision, No. 1. Aucient Order of Hibernians:
Resolved that we the members of this Division of the A. O. H. express our deepest sympathy with our worthy brother. Patrick J. Hanley, with our worthy brother, Patrick J. Hanley, and family at the untimety, sad and tragic death of his orother, Daniel Hanley, who was taken off in the prime of life. This sad event has cast a gloom over the entire community. Resolved, also, that a copy of this resolution be sent to Brother Hanley, and to the CATHOLIC RECORD for publication therein.

REGINA NOTES.

REGINA NOTES.

Rev. Father Van Heertum passed last Sunday attending to hit missions East, and Rev. Father Gunn of Missouri, who has arrived to assist Father Van Heertum, sang his draf High Mass in Regina. Ha preached from the Gospul of the day, and created a very pleasing effect upon his hearers. Rev. Father Gunn is not well, and has come North with the hope of becoming fully established in health. We tender him a hearty welcome to our Northern country, and sincerely hope our climate may have the desired effect.

Our Separate school is flourishing in the truest sense of the word, Mr. Kramer, who came here from Onta-io, with his family, in August is the Principal, and he is doing excellent work. He is a good disciplinarian, and that is what we need in our schools of to day-discipline—teach the growing child that we must all sooner or later school ourselves to the mother of unpleasant things because they are

AN UP - TO - DATE DICTIONARY.

The worthy and regular reception of the sacraments during life, brethren, is our surest guarantee of saving our souls in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and they satisfy every want of the soul, and, unless we put an obstacle in the way, unless we put an obstacle in the way, they will infallibly work for our sancti-fication. One of these sacraments St. Paul calls a great sacrament—the sacra-Paul calls a great sacrament of matrimony; and with good reason, for on this sacrament rests the whole structure of civil society, and on its worthy reception depends much of the happiness which should follow every

he happiness which should follow every hristian marriage. What you are to hear to-day, brethren, intended for all—for those who are already married, as well as for those who are not; for without doubt there is not one of the sacraments about which people give evidence of so little knowledge as about this, and I think you will agree with me when I say there is none other which is open to so many abuses, is none o much irreverence, so little respect. And there is a reason evident enough for this. Do what we may, there is no for this. Do what we may, there is no denying the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the Reformation has succeeded in accomplishing anything decidedly positive it is this: that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or fancy of the contracting parties, if they can only do it

nder cover of some process of law.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving coun-tenance to it in others, of making the plea for them that they know not what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the responsibility connected with it.

The Catholic Church has always and

by every means in her power, both civil and religious, upheld the sanctity She has fought its battle of marriage. She has fought its battle against those in high places, and sooner than defile this holy state, sooner than violate the strict command, What God hath joined let no man put asunder, she has seen whole nations torn from her already bleeding bosom.

In such a spirit, brethren, must we

love and venerate this great sacrament, and therefore I have a word of warning for all. And first for those who are still unmarried. There is undoubtedly among our young people too much lev ity, too little reverence exhibited ity, too little reverence exhibited whenever there is question of this sacra-ment. They speak about it in a light, frivolous, and flippant way, and not unfrequently approach this sacrament with dispositions somewhat similar. Catholics do not approach the other sacraments in this wise. Have you not been edified as you entered a church on Saturday evening and gazed on the crowd of men, women, and children all crowd of men, women, and children, all in silence, examining their consciences, meditating on their past offences, hum bly invoking God's pardon, and thus preparing for a worthy confession? Such a sight has often of itself awakened the grace of repentance in a hardened soul. The same may be said of the edifying manner in which all prepare themselves for Holy Communion, extreme unction. confirmation, for extreme unction.

Why should it be different with marriage? Why should people rush madly into this holy state without thought, without respect, without due prepara-

When you think of getting married, let this be your first resolution: I am going to do whatever the laws of God and of the Church require or advise; I must see the priest beforehand and make any arrangements necessary. I must see the priest beforehand and make any arrangements necessary; I must prepare for this sacrament by a good confession and a worthy Communion; I am going to be married as a Catholic, with a Nuptial Mass, not in the darkness of night, as if I were ashamed or afraid of what I am doing.

And to you who come to witness such marriages let me say one word. Don't act as if the church were a theatre and you were present at a play; don't aet as you would never think of acting when the other sacraments en the other sacraments are administered; in a word, behave yourselve such occasions as becomes good Catholics.

IMICATION OF CHRIST.

Gratitude for the Love of God,

He, who hath been taught by the gift of grace and instructed by the scourge of the withdrawing of it, will not dare to attribute any thing of good to himself, but will rather acknowledge himself to be poor and naked.

Give to God what is his, and take to ishment due to sin.

Put thyself always in the lowest place, and the highest shall be given to thee: for the highest standeth not without the lowest.

sight of God, are the least in their own eyes; and the more glorious they are, the more humble they are in them-

Being full of the truth and heavenly glory, they are not desirous of vain

They who are grounded and estabin God, can by no means be proud.

You Needn't

You needn't
You needn't keep en fe. ling distressed after
eating, nor belching nor exp riencing nausea
between meals
In other words you needn't keep on being
dysepetic, and you certainly shouldn't.
Hood's Sarsaparilla cures dyspepsia—it
strengthens and tones the stomach perfects
digestion, creates a normal appetite, and
builds up the whole system.

THOUGHTS ON THE SACRED

Devotion to Mary, through the Holy Rosary, which we practiced during the month of October, should lead us, through love of her, to pray earnestly to and honor the Sacred Heart. We should offer our acts to Our Lord, try to realize the great treasure we process. to realize the great treasure we possess in the Sacred Heart. As we offer our thoughts and acts to the Divine Heart we should endeavor to keep

vine Heart we should endeavor to keep our own hearts pure and free from sin, so that our offerings may obtain for us the blessings of which we stand in need. But why do we select the Sacred Heart of our Lord, or rather why has He selected it as a special object of our adoration? Why has He Himself select-ed it? for this devotion to the Sacred adoration? Why has He Himself selected it? for this devotion to the Sacred Heart in modern times is due specially to a revelation made by our Lord to the Blessed Margaret Mary, a nun of the Visitation, two centuries ago. In answer to this question we may say that our Lord's Heart is the fountain of His our Lord's Heart is the fountain of His Precious Blood, which was shed for our salvation, and was pierced by the lance, like His hands and feet by the nails, on the Cross; and it is in this way specially pointed out as the object of our gratitude and love. But even a more urgent reason is that the heart is a natural symbol of love, agreed on by universal consent at all times and in all parts of the world, and therefore that versal consent at all times and in all parts of the world, and therefore that the Heart of Jesus most perfectly represents His love for us. In adoring the Sacred Heart, then, we adore in a particular manner the love of Christ for sinners; and it is for this reason that He has given us this devotion, knowing that it is only by the thought of the love of His Heart for us that our hearts can be won to the love of Him. Yes God wishes our love; it was to obtain it that He became one of us and died for us on the Cross; and it is to win it now that He asks us to remember and to adore His Sacred Heart. "Let us therefore," says St. John, "love God, because God first hath loved us." This ss the spirit of the devotion—that we should not true to a says of the says of should not try to save our souls merely for the fear of hell, but that, seeing for the fear of hell, but that, seeing how much God has loved us, we should love Him in return. And also that, seeing how much He hath loved our brethren, the same fire of divine charity and thus may be kindled in our hearts, and thus each one of us may do our share to carry on and to complete the work for which He shed His Precious Blood—the bring-

> MARTYRDOM OF SISTER BEAT RICE rated Her Life to the Lepers of

ing of the world to the knowledge and

love of Him.

Louisiana. Sister Beatrice, the heroine of the

Sister Beatrice, the heroine of the Louisiana leper settlement, is the subject of a touching article in the Daily Picayune, of New Orleans.

Six years ago, says the Picayune, at the foot of Canal street, New Orleans, there took place a remarkable scene. It was a bright evening in April, and on the deck of the Paul Tulane, bound for Whitecastle, stood four Sister of Charity. They were Sisters Beatrice, Cyril, Annie and Thomas. Whither were they bound? For the leper land, whence they would return nevermore. For they were entering upon a life-work reserved. were entering upon a life-work requiring all the exalted heroism and courage of which human nature is capable; they were going forever into vol-untary exile, to devote their lives and lavish all the gentle tenderness of their hearts and Christlike spirits upon those who are forever bidden by law to mingle among their fellow men, those who are abandoned by all, even the nearest and dearest, and whose cry, "Unclean, un-clean," carries just as awful a terror with it to-day as it did in the old law, when the leper was condemned to find a home in the wilderness of abandoned tombs, to become a materialized spectre of Hinnon and Gehenna, to be at all times loss a living offense to others than

pers of their order, and there, too, stood in noble admiration a strong body of Catholic gentlemen—members of the Society of St. Vincent de Paul—who had

of home and loved ones.

NO GREATER LOVE THAN THIS. The news passed along the levee that these Sisters were bound for the leper land, and soon a great crowd had gathered, and as the Paul Tulane put of from her wharf there rose a deafening above, there spreads to ever unused to cheer; tears sprang to eyes unused to weeping; the rough roustabout and the burly negro paused in their work to say "God bless them;" hat and handker-Give to God what is his, and take to thyself what is thine: that is, give thanks to God for His grace: but as to thyself be sensible that nothing is to be attributed to thee but sin, and the punatiributed to the but sin, a a band of soldiers who were going to battle — just as though it were a conquering host marching to victory. Nay, they were not a conquering host, that gentle band of women, but they were going to fight a battle, the bravwest.

The Saints, who are highest in the ight of God, are the least in their own the ight of God, are the least in their own tyes; and the more glorious they are, the more humble they are in thembut from the leper they fled in terror and dismay. And so the boat passed out of sight, while to the thoughtful hearts who watched its passing there came the memory of those words uttered long ago by one who came to teach just such heroism, just such self-sacrifice:
"Greater love than this no man hath, that he lay down his life for his friend."

Yesterday evening Sister Beatrice eturned. She had accomplished her returned. work. She had reached the height the human sacrifice, illumined by divine love. She had fulfilled her Christly love. She had fulfilled her Christly commission. She had laid down her life

for her friends, and these friends were the outcast and abandoned lepers.

Again a group to meet the brave heroine. But this time there was no sweet-faced, smiling white-capped Sister to reach out her hand and smile, "I thank you." Sister Beatrice lay cold in death and thank you." Sister Beatrice lay cold in death, and as the casket containing the remains of the sainted martyr was taken from the car and allowed for a moment on the platform at the spot, those who had witnessed the going forth and the coming home vainly tried to keep back the tears unbidden to the eye. Then was told the sad story of eye. Then was told to

It was only two weeks ago that she began to complain. She had been at-tacked several times with malarial fever, but she recovered entirely, and when she felt a little depressed and experi-enced a slight attack of the old ailment her gentle associates in the noble work of caring for the lepers did not enter-tain the least fear that it would prove fatal. On Tuesday week last she be to feel very ill and her fever rose. that day a patient lay ill unto death at the leper home; a woman who had for a long time been slowly dying of the dread disease that had fastened itself upon her years ago and sent her from and loved ones a hopeless exile. Sister Beatrice had always made it her duty to remain with the sick and dying at the leper camp: never one that closed his or her eyes that this gentle nun was not near to whisper to the end the sweet words of consolation and hope. She had been in daily attendance upon this had been in daily attendance upon this poor woman. She knew that the end

FAITHFUL TO THE END. Sister Beatrice's associates insisted that she should go to bed and leave them to sit up with the dying leper woman, as they feared that she was taxing her strength too much. But not so thought Sister Beatrice. She remained throughout the day at the bedside of this poor creature having the most loathsome disease that ever afflicted the human race. She saw how fast the woman was sinking, and when evening came and again the Sisters begged her to retire she said: "No, I will remain with poor Mary to the end." And all that night she sat at the poor woman's bedside; all that night she prayed with her and consoled her and whispered to her of God and heaven and the beautiful of God and heaven and the beautiful home that would be hers when this earthly exile would be ended. At 10 o'clock the next day (Wednesday) the woman breathed her last. With her own hands Sister Beatrice prepared her for burial, and when all had been done and the tapers lit in that saddest chamber of death and the white pall spread over the progressing creature. over the poor worm-eaten creature, Sister Beatrice knelt beside her and said a prayer, and then, turning from the room, she felt her heart grow faint. She felt her head reel; she said to the Sisters, "I will go to bed now and take

a little rest.' And she went to bed and to her eternal rest. At evening time, when the hour of the funeral came, Sister Beatrice was too ill to rise from her bed. day by day she grew worse; the best medical attention from Whitecastle was secured, and on Wednesday, when it was found out indeed how ill she was, was round out indeed now ill she was, an eminent physician from New Orleans went to the leper land at the request of Dr. J. D. Bloom, house surgeon of the Charity Hospital, who was about to leave for Detroit, to see her. But all to no avail. Sister Beatrice was doomed, and Friday morning she breathed her and Friday morning she breathed her last, a willing sacrifice on the altar of charity and self-sacrifice.

charity and seff-sacrince.

Sister Beatrice was known in the world as Miss Ellen Hart. She came from a fine old family of Boston and was a brilliantly educated woman. But far above all her accomplishments and talents were her rare qualities of heart. talents were her rare qualities of heart and character, her pure, beautiful, selfsacrificing nature that sought only the good of her fellow-men because of her love for God.

VOLUNTEERED FOR THE WORK. lives and abide forever in glad and willing service. And their leader was ask for volunteers for this work. If they go to this labor it must be of their Upon the levee stood a number of the own volition, for when once they have taken it up they will never return to work outside."

And so she issued the call, leaving it to the Sisters to decide whether they wished to go or not. What was her joy to see that every one of the great number of Sisters of Charity Society of St. Vincent de Paul—who had come to bid them Godspeed in their noble and voluntary mission. Quietly, without a tear or regret, nay with a smile on their lips that to them was given the privilege to minister to the outcast and hopelessly exiled, these brave Sisters bade adieu, leaving forever behind them the smiling picture of home and loved ones.

NO GREATER LOVE THAN THIS.

NO GREATER LOVE THAN THIS. who for twenty-five years had directed St. John's Hospital, Lowell, Mass., one of the largest and most noted in the United States—Sister Beatrice, so gifted, so able, was selected as superioress of the little band who had elected to specially the little band who had elected to spend all their lives among the ex-

iled lepers of Louisiana, LETTERS FROM SISTER BEATRICE.

During her long service at the leper
came Sister Beatrice kopt up a correspondence with a cherished friend at St.

Vincentia Confession B. Vincent's Orphanage, Boston. The letters make touching reading. Under date of June 11, 1896, she writes:

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will not leave them.'

face of such facts.'

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In a letter of April 27, same year,

various generations of the family to die

from leprosy. Yet specialists say it is neither contagious nor hereditary. It is difficult to accept this theory in the

6

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FUREKA

HARNESS

"I was arranging flowers to place on In a letter of April 27, same year, Sister Beatrice speaks of a Sister who tried to ease her grief for the death of a beloved member of her own family by watching at the death-bed of a leper child. The elder sister of this child, continues Sister Beatrice, "who is here tells me that this is the fifteenth in the various concentions of the family to die the altar for Benediction this evening when I heard from all sides shouts of laughter from the lepers' cabins. They do seem really happy, and I know that the presence of the Sisters has brought sunshine into their lonely lives. They sunshine into their lonery lives. They seem perfectly content when near the Sisters, and I forget all about their disease and its loathsomeness. Yesterday I was standing on the porch and one of men was near, looking through a field glass across the river at some men nead grass across the river as some men putting up a sugar house. He turned to me: 'Sister, try if you can see them.' I took the glass and put it to my eyes without thinking that this poor man's eyes are affected by the disease, so that unless the Lord preserve me especially there is nothing to hinder me from taking the disease in a short

She also tells of the erection of She also tells of the erection of a statue of St. Vincent de Paul, under whose patronage the work was placed. On the feast of this great saint, July 19, writes Sister Beatrice, "all the patients of their own accord went to conferring and Communication for the Sisters confession and Communion for 'the Sis-ter's saint,' as they call our Blessed Father. Apart from the grace to them in the sacraments, it affords us pleasure, because it was a spontaneous act times less a living offense to others than a torment to self—afraid to die, yet without hope in life; an outcast, an eye sore. These were the people among whom these pure, spotless Sisters of Charity to take charge of the leper colony in Louisiana, Mother Mariana, the late Superioress of the Sisters of Charity were going to consecrate their Charity were going to consecrate their lay the command to any one. I will lives and abide forever in glad and will-lives and abide forever in glad and will-lives and abide for volunteers for this work. If ask for volunteers for this work. If ask for volunteers for this work. If

skin hard and shriveled. BUY..... A LEPER'S FUNERAL. "Before we took charge of them they were thrown like dogs into the grave the same day they died. * * * I have insisted on Christian burial as we understand it. Nothing short of a High Mass would satisfy Father Colton. The Sisters same. After Mass he made a Sisters sang. After Mass he made a very feeling exhortation to those presvery feeling exnortation to those present, showing how easy it is now for them to prepare for death, that in heaven there will be no deformity or disfigurement, etc. Then the 'Libra' was sun, the absolution given and the processien formed formed for the cemetery, Father Colton leading. Then came the men, next the women, last of all the Sisters. When we reached the grave, Sisters. When we reached the grave which Father Colton helped the day which Father Cotton neighbor the day before to open, he blessed it and said the customary prayers. Then the body was lowered and we all came away, leaving the men (lepers) to fill in the grave. * * * We felt we had buried grave. * * * We felt we had buried the bodies of the poor in the spirit of our rule. Contrasting the reverent care these bodies received with what was done to those of their first associates who died here has made a deep impresgrave.

who died here has made a deep imposition upon the lepers, and has, they say, taken away all the sting of dying here."

In a letter of March 3, 1897, Sister Beatrice records the death of the chaplain, the Rev. Michael Colten, a victim to his charity, as the disease to which he succumbed began from the revulsion of his stomach at the odor from the poor patients. Yet he stayed at his post till the end and even wished to be buried

in the leper settlement. "April 12, 1897. "Yesterday we were all made very happy by the arrival of the Rev. J. J. O'Farrell, formerly of the Trenton (N. J.) diocese, who has been assigned us by the Archbishop as our chaplain. He is less than forty-five, a bright, vivacious character, and is considered very gifted.

He says he has come to sanctity himself, as well as to give us the aid we need. Now the lepers feel that we

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York's most celebrated artists, J. A. Mohite,
who, in painting this pleture, has had the
advantage of the constant criticisms and
advice of the highest dignitaries of the
Catholic Church in america, who have devoted unusual time in coing over the details
of this painting with the artist, so that the
finished work would be as near perfect as
anything that has been brought out. Those
who have been favored by His Holines with
an audience exclaim over the remarkable
likeness in this painting. "It is, indeed, portrait absolutely true to IIfe."

The work has been gotten out at a expense
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in twelve separate printings on the nighes
grade of chromo paper, as of has been treated in a very artistle manner.
So faithful a likeness and so magnificent a
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OCTOBER 26, 1901.

OUR BOYS AND GIRLS.

To Our Lady of Good Counsel.

O Virgin Mother, Lady of Good Counsel, Sweetest picture artist ever drew, all my doubts I fly to Thee for guidance, Mother, tell me what to do!

Plead my cause, for what can He refuse Thee is Get me back His saving grace anew.

Ab! I know Thou doet not wish to lose me, Mother, tell me what to do!

Be, of all my friends, the best and dearest, O my Counseller, sincere and true, Let thy voice sound always first and dearest, Mother tell me what to do!

In thy guidance tranquilly reposing, Now I face my toils and cares anew. All through life and its awful closing. Mother, tell me what to do!

Our Guardian Angels.

The Guardian Angel never tires of anyone, no matter how little successful he may be in keeping his ward in the right path. So let us also, in patience and forbearance keep at our and for pearance keep at our work despite little or no progress. Do your duty; till the ground; work and Almighty God will give the fruition in due

An Example for Children.

St. Rose of Lima was animated from her very infancy with a tender devotion to the Blessed Virgin. The saint cultivated with great care a little garden in which she had all the most beautiful flowers of her country, and as she was permitted by her parents to do as she pleased with them, she made a bouquet every Saturday of the year and placed every Saturday of the year and placed it at the feet of a miraculous statue in the Chapel of the Rosary. Every one was astonished as they remarked that was astonished as little Rose's garden was never wanting for flowers; there were always plenty in it, even in the hottest time of summer. "If I were rich," Rose used to say, "I would like to offer to my Blessed Mother a golden crown ornamented with procious stones, but as I am only a poor little girl, I can give her my

"Little Things. is doing well the little things of

life that will make your career a useful one. Little steps in well doing carry a one. Little steps in well doing carry a long way. Little self-praises, little self-indulgences, make the links of the chain which bind men fast in the vani-ties of human life. In the spiritual side ties of human life. In the spiritual side of existence little acts lead to greater perfection. Little prayers repeated frequently lead to spiritual strength. Little charities often accomplish much good. It is the seemingly little things which will make or may your proper. which will make or mar your career Great vices grow from little beginnings Do not be misled. Determine now to do well the little acts of charity virtue and forbearance that will fall to your lot, and as the years advance yo will grow stronger in truth, virtue an

Gratitude of the Poor Souls

We are grateful to those who do t good, and our gratitude rises in propo tion to the generosity of our benefact and the value of the gifts received fro him. The best of us are the most grat ful. A grateful heart is a good hear holy heart. The holier a heart is t more sensitive it is to the influences kindness and good will; hence, als the more appreciative of any manifestion thereof. If this is true of us po sojourners here on earth, how mu more true must it be of the holy so in purgatory, who have been confirm in grace, and whose pitiable condit renders them keenly sensitive to a alleviation from whatever source it r That these souls bear a grate remembrance of their benefactors earth, and endeavor to make ever temporal return, the following st will show.

The event which we are about to late took place at Paris, France, a the year 1827. A poor servant who had received a thorough Chris education in her native village, adopted the pious custom of having said every month for the in purgatory. The money for purpose she took from her own so earnings. It chanced she came to with the family in whose service was employed. Here also she was employed. Here also she failed to have the Mass said fo poor souls, always assisting at person and in union with the p making a special memento of the that was proposed deligonary.

that was nearest deliverance.

It pleased God to send her a she was prostrated by a long i which consumed all her resources lost her position, another servar was engaged in her stead, and who rose from her bed of sickness she only twenty cents in her purse offered a prayer del, a pra trust in His divine Providence went forth to seek another emplo On her way she came to the Ch St. Eustace. She entered. The of the priest at the altar remine that she had missed her customar that month, and recollecting she found that this was just the pointed for the same. What she do? If she gives her franc she w nothing wherewith to appease I ger. A struggle between development of the struggle between development of the struggle struggle struggle between the struggle between the struggle str her dear souls and human prudsues in her heart. At length

triumphs over nature, and t souls carry the day.

"After all our good Lord see is all for His sake, and He abandon me," she says to her

abandon me, she says to suringly.

She enters the sacristy, dep offering, and assists at Mass usual fervor. Then she goe way, troubled and pondering should do next. A young man to her, pale of feature, but heaving and accepts her. bearing, and accosts her.

"Are you looking for emple "Yes, sir; I am." "Then go to—street, N residence of Mrs. X. I think residence of Mrs. X. I take -street, N

be glad to see you and take young man disappear

crowd of passers-by without e ing her thanks.

The girl made inquiries, place, and mounted the steps the entrance. Just then a vant stepped out with a but and muttering her arm, and muttering words of complaint. The trembling, rings the door-be

oice within tells her to finds herself in the presence

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London, Ont.

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will show. The event which we are about to relate took place at Paris, France, about the year 1827. A poor servant girl, who had received a thorough Christian who had received a thorough Christian education in her native village, had adopted the pious custom of having a Mass said every month for the poor souls in purgatory. The money for this purpose she took from her own scanty earnings. It chanced she came to Paris earnings. Grant graduated fourpurpose sne took from her own scanty earnings. It chanced she came to Paris with the family in whose service she was employed. Here also she never failed to have the Mass said for the poor souls, always assisting at it in person and in union with the priest, making a special memento of the soul

that was nearest deliverance.

It pleased God to send her a trial.
She was prostrated by a long illness.
She was prostrated by a long illness. which consumed all her resources. She lost her position, another servant girl was engaged in her stead, and when she rose from her bed of sickness she found only twenty cents in her purse. She offered a prayer of trust in His divine Providence, and went forth to seek another employment. On her way she came to the Church of St. Eustace. She entered. The sight of the priest at the altar reminded her that she had missed her customary Mass that wouth a service of the priest at the altar reminded her that she had missed her customary Mass that wouth a service of the priest at the altar reminded her that she had missed her customary Mass that wouth a service of the priest at the altar reminded her that she had missed her customary Mass that wouth a service of the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christianity is the fashion, is one thing; to be a Christian when Christian in spite of the fashion is another that she had missed her customary Mass that month, and recollecting herself, she found that this was just the day appointed for the same. What should she do? If she gives her franc she will have nothing wherewith to appease her hunger. A struggle between devotion to her dear souls and human prudence ensues in her heart. At length grace her dear souls and human prudence en-sues in her heart. At length grace

triumphs over nature, and the poor souls carry the day. "After all our good Lord sees that it is all for His sake, and He will not abandon me," she says to herself, as-

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She enters the sacristy, deposits her offering, and assists at Mass with unusual fervor. Then she goes on her way, troubled and pondering what she should do next. A young man walks up to her, pale of feature, but of noble heaving and accosts her.

traight into his eyes. There were no straight into his eyes.

place, and mounted the steps leading to the entrance. Just then a maid-ser-vant stepped out with a bundle under her arm, and muttering some angry words. her arm, and muttering some angry words of complaint. The poor girl, trembling, rings the door-bell. A kind voice within tells her to enter. She finds herself in the presence of an elder-

ly lady, who encouragingly asked her

"Madam," she answered, "I have learned that you are in need of a cham-bermaid, and I have come to offer my services, assured that I will be kindly received."

eceived."
"But, my dear," said the lady,
how is this? Only half an hour ago I dismissed an insolent maid, and not a soul in the world knows a thing about the affair except herself and I. Who has sent you? Tell me."

"A young gentleman, madam, whom

I met in the street. He told me to call Thank God if I have found a here. place, for at this moment I have not a cent that I can call my own.

The old lady could not imagine who the gentleman might be, and was beginning to make all sorts of conjectures, ginning to make all sorts of conjectures, when the girl, raising her eyes to a picture over the mantel, suddenly exclaimed, "That's the gentleman, madam. He it is who sent me."

These works seem to have a very strange effect upon the old lady. He eyes grew dim, and she leaned for sup-port. She made the girl go over her whole story again—her devotion to the poor souls, the Mass of that morning, the meeting with the young man. Then embracing the girl with great tenderembracing the girl with great tender-ness and many tears, she said, "You be my servant? Never! But from this day forth you shall be my daughter. It was my own dear son whom you have He owes his deliverance to you and to God the permission to come

again among his own."
Should not this narrative induce us to do something for those souls so dear to God and so appreciative for everything that is done for them? Even if it is only a little, they will not forget, but will after the manner of grateful hearts, return it a hundred fold, both here and

CHATS WITH YOUNG MEN.

"I have often been asked to define the true secret of success. It is thrift in all its phases, and, principally, thrift as applied to saving. A young man may have many friends, but he will find none so steadfast, so constant, so ready to respond to his wants, so capable of pushing him ahead, as a little leathercovered book, with the name of a bank on its cover. Saving is the first great on its cover. Saving is the first great principle of all success. It creates in-dependence, it gives a young man standing, it fills him with vigor, it stimulates him with the proper energy; in fact, it brings to him the best part of act, it brings to him the best part of any success — happiness and content-ment. If it were possible to inject the quality of saving into every boy, we would have a great many more real men. Success depends also on character to carry it through life. -Sir Thomas

Lipton in "Success Practice the Minor Virtues.

Let a man learn that everything in nature, even motes and feathers, go by law and not by luck, and that what he sows he reaps. By diligence and self-command, let him put the bread he eats at his own disnosal, that he may not his own disposal, that he may not stand in bitter and false relations to other men, for the best good of wealth is freedom. Let him practice the minor virtues. How much of human life is lost in waiting. Let him not make his fellow-creatures wait. How many words and promises are promises of conver-sation? Let his be words of fate.

Be Not Discouraged. Perhaps you have been called the dullard of the family, my boy, perhaps at school you failed to keep up with your class, and perhaps in taking hold of tools you have shown awkwardness. Even so, there is many a chance yet. Even so, there is many a chance yet. If you cannot be a pacer on the race track, then be a plodder outside it. But this you must remember, that you never mentions. Grant graduated four-teenth at West Point, but he succeeded better than the thirteen; and Goldsmith is only remembered at Trinity College by his dullness and good nature. It is not the sun that shines the brightest in the morning that brings the best

Individuality.

To be a Christian when Christianity

One of the most successful men of One of the most successful men of business in this country once said to a friend: "When I left home, a poor boy, to begin to work, my mother said to me, 'Come back to me with clean hands, Joe -with clean hands; and with God's help I have tried to keep them clean for

her."
A picture by a famous artist was exhibited at the World's Fair, Chicago, and was constantly surrounded by silent crowds, whose faces showed how deeply it touched them. It showed the kitchen of a farm house, the sen of the family to her, pale of feature, but of hote bearing, and accosts her.

"Are yon looking for employment?" of a farm house, the son of the family of a farm house, the son of the famil

tender and keen eyes dim as they looked. Before each of them another woman's face rose—the woman whom he had left long ago, who had built such high found however here.

high, fond hopes upon him. What had he done? Had he kept faith with her? In the background of each of our lives there is such a shadowy, waiting face— the mother who gave us life, at whose knee we prayed, who believed in us and loved us as no one else has ever done. What can we tell her when we meet again? Have we kept faith with her

The Lesson of a Great Orime, It would be well if all young men knew the personal tragedy which has wrought itself out in the life of a recent notorious bank embezzler. He has been living at a rapid pace of \$50,000 a year, and seemed to be one of world's successful and happy men. this spreading green bay tree life sud-denly came to an end, and he is sitting to-day in a cell in the Tombs.

But this is not the real retribution.
He has given us a few glimpses into his inner stage, where the real tragedy has

inner stage, where the real tragedy has silently acted. During years of swimming on the tide, and especially during the days of hiding from the police, the unquenchable fire and the undying worm have been at work upon him. He has apparently never upon him. He has apparently never been free from his haunting horror. Wherever he has sat, he has known there was a cuit. there was a guilty sinner in his chair. He has felt that the crash must come sooner or later. He has known that sooner or later. He has known that his wife and children must suffer the bitterest sorrow and shame through him, and he has felt the dark closing in round his life.

No wonder he should feel a certain low when he was finally continued and

joy when he was finally captured, and the end of his long night-mare was reached by a definite reality. Nobody who has ever had a real glimpse of the interior of such a life will easily exchange the peace of honest poverty and honorable toil for the flesh-pots of a momentary prosperity, won by crooked work of any sort. Howells, in hi work of any sort. Howells, in his "Quality of Mercy," has given a living picture of the embezzler's life, even picture of the embezzier's me, even though he may escape from the hand of court justice: "A torment of heart-breaking homesickness seized him; his love for his place, his house, his children, seemed to turn against him and to tear him and to leave him bleeding, like the evil spirit in the demoniac among the tombs. He was in such misery with the longing for his children that he thought it must show

in his face. The Mission of the Positive Man

No man achieves anything worthy until he learns the power of conviction—until he feels that he can accomplish something if he wills it strong enough and long enough.

The world stands aside for the man

who has a programme, a mission, a calling to do that which he feels a throbbing

g to do that which him to do.

Stoutly affirm your ability to do what
ou undertake. Every affirmation you undertake. strengthens your position.

One of the best strengtheners of char-

acter and developers of stamina, generally, is to assume the part you wish to play; to stoutly assert the possession of whatever you lack. If you are deficient in courage, staying-power, pluck, or determination, learn to assert vigoror determination, tearn to assert vigorously these qualities as your own by a
divine right. Be thoroughly convinced
that they belong to you — that you
should possess them, and that you do.
Then you will strengthen your successrection would offully.

position wonderfully.

Grant had this positive quality — a firm conviction that he could accomplish whatever he undertook. There was not stop in the grider of the life to th not stop, in the midst of a great crisis, to consider if failure were possible; he did not doubt, but constantly affirmed and was always on the positive side.

It is the positive Lincolns, Washingings, and Grants, who achieve results. The positive man is wanted everywhere leaders. He is fearless — courageous; his conviction is born of the conscious-

Never allow yoursell to admit that you are inferior to the emergency confronting you, for this is to invite defeat. Stoutly affirm that you can do the thing. The moment you harbor a doubt of your ability, that moment you remittable to the group.

doubt of your ability, captulate to the enemy.

Every time you acknowledge weakness, deficiency, or lack of ability, or harbor doubt, you weaken your self-confidence, and that is to weaken the very possibility of your foundation, the very possibility of your

A young man might as well expect to get over the Alps by sitting down, de-claring that the undertaking is too great for him, that he can never accomplish it, that he is afraid of the avalances and it, that he is afraid of the avalances and of getting lost, as to hope to attain greatness in life while he is expressing doubts and fears of his ability to do what he undertakes. The achievement of such a man will never rise higher than his confidence.—Success. his confidence.-Success.

Franklin's Advice.

The advice of Benjamin Franklin to a young tradesman given more than a century ago, may be followed with advantage by the rising generations of merchants and tradesmen in all time:
As you have desired it of me, says
Franklin, I write the following hints,

Franklin, I write the following fints, which have been of service to me, and may, if observed, be so to you.

Remember that time is money. He that can earn ten shillings a day by his that can earn ten shiftings a day by his labor, and goes abroad or sits idle one-half that day, though he spend but six-pence during his diversion or idleness, ought not to reckon that the only ex-

(which may be daily wasted in time or expense unperceived) and a man of credit may, on his own security, have the constant possession and use of a hundred pounds. So much in stock, briskly turned by an industrious man,

Produces great advantage.

Remember this saying, "the good paymaster is lord of another man's purse." He that is known to pay punctually and exactly to the time he promises may at any time, and on any occasion, raise all the money his friends can spare. This is sometimes of great use.

After industry and frugality, nothing contributes more to the rising of a young man in the world than punctuality and justice in all his dealings; therefore never keep borrowed money an hour beyond the time you promised, lest disappointment shut up your friend'

The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at 5 in the morning or 9 at night, heard by a creditor, makes him easy six months longer; but, if he sees you at the billiard table, or hears your voice at a tavern, when you should be at work, he sends for his oney the next day, demands it before

e can receive it in a lump.

It shows, beside, that you are mindful of what you owe; it makes you appear a careful as well as an honest man,

pear a careful as well as an nonest man, and that still increases your credit.

Beware of thinking all your own that you possess, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, leave a trade of the pear of the pea mention particulars, it will have this good effect: you will discover how wonderfully small trifling expenses amount up to large sums, and will discern what might have been and trifling expenses. might have been and may for the future be saved, without occasioning any great

In short, the way to wealth, if you In short, the way to wealth, if you desire it, is as plain as the road to market. It depends chiefly on two wards, industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality nothing will do, and with them everything. He that gets all he can honestly, and saves all he gets (necessary expenses excepted), will cerall he can honestly, and saves all he gets (necessary expenses excepted), will certainly become rich—if that Being Who governs the world, to Whom all should look for a blessing on their honest endeavors, doth not in His wise providence, otherwise determine.

Silence About Ourselves.

Think as little as possible about any good in yourself, turn your eyes resolutely from any view of your acquire-ments, your influence, your plans, your success, your following--above all, speak as little as possible about yourself. The inordinateness of our self-love makes speeches about ourselves like the putting of a lighted torch to the dry wood which has been laid in order

for burning.

Nothing but duty should open our lips upon this dangerous theme, except it be a humble confession of our sinfulness before God.

Again, be specially on the watch against those little tricks by which the vain man seeks to bring round the convain man seeks to bring round the con-versation to himself, and gain the praise or notice which his thirsty cars drink in so greedily. Even if praise comes unsought, it is well while men are uttering it, to guard yourself by thinking of ing it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even

ted everywhere to yourself, stood revealed to man.

Place yourself beneath the Cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself ness of strength.

Never allow yourself to admit that there for you, and ask yourself, as you are inferior to the emergency converge fixedly on Him, whether He, Whose gaze fixed fixedly on Him, whether He, Whose gaze fixed fi only hope is that cross of absolute self-sacrifice and self-abasement, dare to cherish in Himself one self-complacont action. Let the Master's words ring ever in your ears; "How can ye believe who receive honor one of another and seek not the honor that cometh from God only.'

THE RISING GENERATION AND RESPECT FOR AUTHORITY.

Rt. Rev. Jas. A. McFaul in October Donahoe's.

"Freedom of speech and freedom of the press are indeed essential to the exthe press are indeed essential to the existence of free government, but they cannot be allowed to degenerate into license. We must remember that 'all excess is vice.' Freedom has its limitations. It is beyond question that many of the crimes against individuals and against society, such as murder, suicide, divorce and the social evil, are encouraged and propagated by an unbridled, licentious press. Bereft of all encouraged and propagated by an unbridled, licentious press. Bereft of all sense of justice, honor and decency, it eaters daily to the worst passions for a pecuniary consideration.

"It behooves parents to keep these immoral sheets away from their homes and out of the honds of

immoral sheets away from their homes and out of the hands of their children: to train the rising generation in respect for authority, parental, religious and civil: to teach love for our free institutions, and to provide for those whom tutions, and to provide for those whom Providence has intrusted to their pro-tection and guidance that education which will develop their intellectual faculties and form their hearts to vir-tue: to the love of God and of their

of a farm house, the son of the family as starting out to begin life alone; the wag on was at the door; his little box was packed ready to be carried out. His mother, a poor, worn woman, held her hands upon his shoulders, looking her hands upon his shoulders, looking her hands upon his shoulders, looking that time. This amounts to a considerable in the house, in her own. She had no time for tears in her own. She had no time for tears in her own. She had no time for tears, "What will you do out yonder?" her eyes asked, with desperate pleading. "Will you remember your home and your God? Will you come back to me your God? Will you come back to me to me, and so on. Five shillings turned is six urned again it is seven and three your God? Will you come back to me your God? Will you come back to me to me, and so on till it becomes a hunture. They seldom made any comment on it; but hardened faces would grow that the profits as quicker and quicker.

The man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it, during that time. This amounts to a consideration of the tear to the love of God and magazines also "Catholic journals and magazines also so "Catholic journals and magazines also so "Catholic journals and magazines also so "Catholic journals and magazines also actent in the cto the love of God and for their fellow-men.

"Catholic journals and magazines also actent in the cto the love of God and magazines also so a transition that the certain extent. They are frequently derived the server in this uncalled-for criticism to the server of this uncalled-for criticism to the in that greatest qualification of an interest of the medicine the certain extent. They are frequently actent in the actent in that greatest qualification of an interest of the medicine that the profits such that the profits and faculties and form their hearts to virtue: the circumstance

He that kills a breeding sow destroys all her offspring to the thousandth generation. He that murders a crown destroys all that it might have produced, even scores of pounds.

Remember that six pounds a year is but a groat a day. For this little sum twich may be daily wasted in time or expense unperceived, and a man of expense unperceived, and a man of general interest. And we ask, when general interest. And we, ask, when was a knowledge of Catholic doctrine more necessary than at present, when to thoroughly understand the doctrines and practices of our holy religion is the imperative duty of every Catholic, that he may be able to give an intelligent reason for the faith that is in him?

Were Catholic books and periodicals more widely read by Catholics, many excellent, fair-minded Protestants would not have the erroneous, and often amusing ideas of the Catholic religion which we sometimes hear them express; and also affirm that they have received these false impressions from statements made by Catholics."

CONSUMPTIVE PEOPLE Can Secure Renewed | Health and

RICH, RED BLOOD MADE BY DR WILLIAMS' PINK PILLS GIVES NEW STRENGTH TO EVERY NERVE, FIBRE AND ORGAN OF THE BODY.

From the Budget, Shelburne, N. S.

Among the young ladies of Shel-ourne, there is none to-day who more fully bears the impress of perfect health than Miss Lilian Durfee. Unfortunthan Miss Lilian Durice. Constant ately this was not always the case, as a few years ago Miss Durice became ill, and her friends feared that she was going into decline. A doctor was called in and prescribed, but his medihave credit fall into. To prevent this, keep an exact account, for some time, both of your expenses and of your income. If you take the pains at first to mention particulars, it will have this good effect; you will discover how wonso weak that a walk of a few rods would completely fatigue her. The young lady's family sorrowfully observed that she was steadily failing, and feared that consumption would claim her as a vic-tim. One day a friend urged that she should give Dr. Williams' Pink Pills a should give Dr. Williams' Pink Pills a trial, but the idea at first was not favorably entertained; it seemed hope favorably entertained; it seemed nopeless to expect that any medicine would help her after the doctor's treatment had failed. However, this good friend still urged, and finally prevailed. By the time the third box was used, therwas an unmistakable improvement is Miss Durfee's condition. this, the pills were continued, and in the course of a few weeks the former invalid, whose strength was taxed by the slightest exertion, was almost restored to health. The use of the pills was still continued, and a few weeks more found Miss Durfee again enjoying perfect health.

perfect health.

To a reporter who interviewed her, she said:—"I believe that Dr. Williams' Pink Pills saved my life, and I earnestly recommend them to all who fear that consumption has laid its

grasp upon them."

That the facts related above are not have a port of the facts related above are not be a port of the facts. That the lacts related above are not in any way exaggerated, is born out by the following statement from Robt. G. Irwin, Esq., the well known stipendiary magistrate for the municipality, who s ys: " I distinctly remember the pale face of Miss Lilian Durfee and the regrets of friends as they expressed their regrets of friends as they capped to com-conviction that she would soon be compelled to say farewell to earth. Durfee, however, carries the unmistak-able credentials of good health, and fre-

able credentials of good health, and frequently expresses her indebtedness to Dr. Williams' Pink Pills."

Pale and anaemic girls, or young people with consumptive tendencies, will find renewed health and bodily vigor through the use of Dr. Williams' Pink Pills. These pills are an unfailing cure for all diseases due to a Pink Pills. These pills are an unfailing cure for all diseases due to a watery condition of the blood, or shattered nerves. Sold by all dealers in medicine or sent postpaid on receipt of 50c. a box, or \$2.50 for six boxes, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

After the grip, pneumonia or typhoid fever, take Hood's Sarsaçarilla—it restores health

take Hood's Sarsagarms—to receive the condition of the condition of the condition of the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhes, agriping pains and summer complaints. It has been used succeefully medical practitioners for a number of years with gratifying results. If suffering from any summer complaint it is just the medicine that will cure you. Try a bottle, It sells for 25 cents.

To Break up a Cold all you require is a glass of hot water, a little sugar, and thury drops of Polson's Nerviline. Take it real hot and in the morning you will wake up without a cold. When depressed or tired, try Nerviline; it will tone you up better than stimulants. Nerviline wards off all sickness and keeps people well. Large bottles 25 cents.

25 cents.

CHILLED TO THE BONE? A teaspoonful of Pain-Killer in a cup of hot water sweetened will do you ten times more good than rum or whiskey. Avoid substitutes, there is but one Pain Killer. Perry Davis, 25c, and 50c. Pain Killer, Perry Davis, 25c, and 59c.

Make a Note of it, when you are leaving home to buy "The D. & L." Monthol Plaster. It is guaranteed to cure the worst case of backache, headache, stitches. Avoid everything said to be just as good. Get the genuine made by Davis & Lawrence Co., Ltd.

The Two Scourges. ALCOHOL AND MORPHINE.

An Antidote Discovered. A recent remarkable discovery in medi-

cine which has been found to annihilate the appetite for alcoholic drinks and all drogs,

Surprise soap makes them soft and smooth, allowing the housewife to take up fin sewing or other light work without the slighest discom-Surprise soap will not injure the hands, because nothing but the purest ma-terials enter into its making. That's why it is known

from coast to coast as a PURE, HARD SOAP.

And that's why it is called "A perfect Laundry Soap."

There are other pleasant surprises for you in Surprise

St. Croix Soap Mfg. Co.

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Use the genuine **MURRAY** & LANMAN'S **FLORIDA** WATER PA

"The Universal Perfume."
For the Handkerchief, Toilet and Bath. Refuse all substitutes.

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RELIEVES CHAFING, ITCHING OR IRRI TATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

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Pond's Extract, which easily sours and often contain "wood atcohol," a deadly poison.

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ARCHDIOCESE OF OTTAWA

The newly organized Alumnae Library Association in connection with the Riteau street convent met in the distribution hall of the institution on Tuesday of last week, the Feast of St. Teresa, and the feast day of the Suprior. Previous to the meeting Benediction of the Blessed Sacrament was given in the chapel. At the meeting a literary and musical programme was rendered. The library is now on solid basis.

At the meeting a literary and misear box remme was rendered. The library is now on solid basis.

Rev. Father Deguire replaces Rev. Father Rev. Father Is a support of the Rev. My at the chaptel in Murray street of the B. V. M.) at the chaptel in Murray street of the B. V. M.) at the chaptel in Murray street of the Helder of the Rev. My at the chapt of the Rev. My at the chapt of the Gloucester street convent has been entired by a life size statue of St. Francis of Assist. The donors are the same generous family as in former years.

It is regrettable that the state of Rev. Dr. Constantineau's beath has obliged him to resist from the rectorship of the University. Very Rev. Canon Michel who hap are entired from the parish of Bucklegham and from the active ministry, has then the city. It is announced that the expension of St. Joseph's church has been Sil. 1900, of which \$7.00 has been paid, and the balance is payable within a year. The erection of the proposed parish hall has been abandoned for the present.

ARCHDIOCESE OF KINGSTON.

MISSION AT CHESTERVILLE AND VISIT OF

MISSION AT CHESTERVILLE AND VISIT OF ARCHBISHOF GAUTHIRE.

A week's mission was opened in St. Mary's Church Chesterville, on Sunday, October 6th. by two distinguished members of the Redemptorist order. Rev. John McPhall and Rev. Pierre Girard. To asy the McPhall and Rev. Pierre Girard. To asy the mission was a success it to sprak mills! Any mission conducted by the Redemptorist. Fathers, especially if Father McPhall is present, is sure to be a success. The Catholies of Chesterville deserve to be congratulated on the manner in which they made the mission this year. They were present in the church is string at the public devotions or engaged in performing their own private devotional exorders.

Each day there was 9 a. m. followed by a sermon. Again a 9 a. m. Mass was celebrated followed by a sermon, and Benediction with the Bleesed Sacrament. This course was centinued for eight days. One would think, were it not for the surroundings, that he was in some cloistered abbey in the dear old Land of Faith living in the cherished rule of life of the cid monastic Fathers.

The punctuality of the people in coming to the church was noticeable throughout the whole time of the mission. The most pleasing feature, however, of the mission was the visit of His Grace Architchen Gauthier, who came specially all the way from Kingston to show by his presence the warm love he has for his Grace was present at the covining exercise on Thursday and gave has bies 7:30 octock His Grace was present at the covining exercise on Thursday and gave has bies rising to most solemn form On Friday morning a Type octock His Grace and Mass for the people and after the 90'clock Mass confirmed twenty fight adults and addressed the congress in the people on the great mission in progress in the people on the great mission in progress in the people on the great mission in progress in the people on the great mission in progress in the people on the great mission in progress in the people on the great mission in progress in the people on the great mission i

gation would profit of the four beautiful Staith.

His Grace referred to the four beautiful stained glass windows piaced recently in the church by faithful and generous chi dren of the parish, and hoped other members of the congregation would take example by what was done and give the remaining windows.

It was his pleasing duty to announce to them that the financial state of the parish was most gratifying. In the incredibly short time of a little over two years the amount of over \$5000 was expended in the effecting of most necessary improvements in and around the church. Father Quint was to be congratuated on his great execute a bility, and the neople were to be congratulated on the Christian spirit over yewhere displayed in the parish. Immediately after imparting the Episcopa blessing His Grace we driven to the station, being accompanied by Revs. J. S. Quinn and T. P. O'Conner of A. Sunday evening with great executions.

Grace was driven to the statistic of the panied by Reva. J. S. Quinn and T. P. O'Conner of Kempiville.

On Sunday evening with great ceremony the mission was closed by Father McPhall giving the Papal Benediction. The sermon on Sunday evening was a masteries of elequence and will long be remembered by the parishioners. It was on The Means of Grace.

Monday morning af or the mission a solem Requient Mass was suaged to the pastor, Father Quinn, for the deceased deembers of the congregation, at which the public made a second Communion for the dead. Father McPhall preached on Purgatory there by bringing to a fitting close a great of the Church for the dead. No one was forgotten—the living shared in the blessings of the mission and the dead were remembered.

blessings of the mission and the death of membered.

During the time of the mission Father Quinn During the Redemptorist Fathers were assisted by Father J. P. Fleming of Morrisburg and Father T. P. O'Gonnor of Kemptiville. At the large congregation on Sunday, Rev. Father Quinn announced that satance glass window, on which was to be represented a life size figure of the Sacred Heart of Our Lord, to be placed as the completion of the sanctuary, was donated of the Sacred Heart of Our Lord, to be placed on the gospel side of the sanctuary, was donated by the Rev. W. J. McCloskey, P. P., Campbell ford. The window is to be erected in memory of the late John McCloskey, father of Rev. W. J. McCloskey, and one of the early ploneer settlers of the township of Winchester. He came to this country where then was neither church nor priest located at Chesterville, and yet handed down the faith untarnished, and has the great bessins of having one of his sons a minister of the Most High to offer the Holy Sacrifice for the eternal repose of his soul.

DIOCESE OF HAMILTON.

MISSION AT ST PATRICK'S.

The mission at St. Patrick's church, Hamilton, was brought to a very successful close Sunday evening last. The week just gone by was for the men, and the services during the week were very well attended. A loss of closing service, Sunday evening very forcible sermons were preached by Fathers Rosseter and McCuskey. The member of the congregation then present renewed their baptismal vows, after which the Papis owned their baptismal vows, after which the Papis owned spresent and gave benediction of the Blessed Sacrament, and was atterded by Fathers Rosseter and Whitbs. Sunday afternoon a sermon was preached to the women and children.

DIOCESE OF LONDON.

THE BLESSING OF A NEW PRESBYTERY AT

CLINTON.

Last January, the new parish of Clinton and Blythe was formed, and the Rev. D. P. Mc Menamin was appointed its first pastor. Previously Clinton was attended from Goderich, and Blyth from St. Augustine.

Shortly after his appointment, Rev. Father McMenamin, with his characteristic energy, took steps for the erection of a comfortable modern brick residence, and on the 17th inst. the Right Rev. Bishop McEvay, to show his appreciation of the efforts of Father McMenamin, went to Clinton to these the new presbytery which has been paid for in full. A num ber of priests of the neighborhood were present at the ceremony of blessing the new parochial residence and for dinner.

tery which has been pane for in tuning the of priests of the neighborhood were present at the ceremony of blessing the new parochial residence and for dinner.

The Bish paphoses in his new residence.

SOLENN CEREMONY AT ST. ALPHONSUS.

Of the many grand and imposing ceremonies of the Roman Can helic Church there is not one nore impressive or solemn than the ordination of a young man to the priesthood. The candidate has been years in preparation for the Ifed at has been years in preparation for the Ifed at his been years in preparation for the Ifed at his been years in preparation for the Ifed at his been years in preparation for the Ifed at his been years in preparation for the Ifed at his been years in preparation for the Ifed at his been years in preparation for the Ifed at his been and the Ifed at his character, his discussed upon before he is permitted to take the important step that places him forever as "A vessel chosen unto Him." It is shonor to the pash when a child of the parish is ordained in the church of his family. Such an event occurred yesterday in this city, when Mr. John Brensh was raised to the dignity of the pristhood.

parish the church of his lessely, when Mr. John occurred yesterday in this city, when Mr. John occurred yesterday in this city, when Mr. John of Brennan was raised to the dignity of the Brennan was raised to the dignity of the priesthood.

At 10:30 a. m. St. Alphonsus church was chrowded to the doors with the congregation and friends of the young man. Father Meunier in cope gave the asperges. Right Rev. Bishop McEvay entered with Father Guidane, Bishop McEvay entered with Father Guidane, C. S. B., as assistant priest, followed by the Candidate and the clergy assisting. Father Candidate and the clergy assisting. Father Chromosomy of St. Alphonsus, was assistant priest of Shaughnessy C. S. Father Meunier, P. P. gr. of St. Alphonsus, was archeaceon, Father Germonies, C. S. B., and Father Roath, C. S. B., were nac, C. S. B., and Father McBrady, president of Assumption college, was the orator of the of Assumption college, was the orator of the Assumption college, was the orator of the Assumption college. Was the orator of the Jacob Brennan and Frank Rieman, brothers Joseph Brennan and Frank Rieman, brothers Jo

at once vested himself for the ceremony. The candidate was robed in alb and stole as a dear of the Helsop commenced saying Mass after the Gendual, and before the Gospel the archdescon read the Papal Bull authorizing Hisbod McEvay, who was in communion with the Holy See as a consecrated Hisbod of the Church to perform the ceremony of Holy Orders. The archdescon then called out, "Let him who let be be ordained to the order of the priesthood come forward." Mr. Brennan advanced and the archdescon presented him to the Priesthood with the words, "Holy Mother Church Responsibilities of the priesthood." The Hisbod With the words, "Holy Mother Church requests that you ordain this deacon to the responsibilities of the priesthood." The Hisbod Him with the ducies of the priesthood—to fire the secrifice of the Mass. to preside, to beach, it is to be worthy of the office." The Bishop then turned to the congregation and said, "If anyone has anything against him, for God's sake let him come forward with the confidence and expose it." After which the candidate prostrated himself at the altra will the choir chanked the Litany of the Saines in supplication for him. The Bishop then offered aprayer, invoking God to bless, sanctify and consecrate the candidate. The Bishop and consecrate the candidate. The Bishop then offered aprayer, invoking God to bless, sanctify and consecrate with the Bishop changed the stole of he deacon from the side and on the used of the candidate after which the prices. It is over the breast saying. "Receive the yow of the Lord" etc. The Bishop then reseast and the Hisbod candidate the him posed hands on the heads of the candidate after which the prices it is over the breast saying. "Receive the yow of the Candidate and paten bearing the heads of the candidate on both pains after this the Bishop removed the white gloves worth by him during the Mass and proceeders of anonth the hands of the candidate of the prices in the challes and paten bearing the alter this the Bishop removed the was the unfolded and the

you, and may the Lord clothe thee with the stole of innocence."

The ceremony yesterday was followed by the sermon, preached by Father McBrady, C. S. B. It was a magnificent discourse of forty minutes, on the Priesthood.

The young priest then gave his blessing, first to his parents, then to his relatives also to the congregation, who each in turn knelt to receive the blessing from the hands just consecrated and annomated with the sacred chrism as a priest of God.

At 7.39 Father Brennan sung Vespers, and at 6.50 tomorrow will sing his first High Mass at 51 Alphonsus.—M. C. K in Wingsor Record, October 14.

kinson of Detroit sang Luzzie's "Ave Maria." The ushers were Edward and Louis McCart. Dr. McDepaid of Sarnia and Edward Donnelly of Detroit.

Following the ceremony at the church, a wedding breakfast was served at the home of the bride, Christina street. The bride and groom received congratuitions under a bower of Autumn leaves and owns berries in the drawing-room The drawing room was prettly decorated with red and green, while the bride's table in the control of the bride's going away was and white carnations. The presents were costly and the bride s going away gown was of blue deviot with blue hat to match. The happy couple left on the noon train for the east. They will visit Toronto. Buffalo, and other eastern cities before returning to Sarnia, where the groom has erected a handsome residence on Emeric street.

Among the many quests from out-of-town at the wedding were Ar and Mrs. W. F. Atkinson, Mr. and Mrs. W. J. Atkinson, the Misses. Atkinson, Mr. and Mrs. W. J. Donnelly, Mrs. and Mrs. W. J. Onnoelly, Mrs. Heavert Donnelly, Mrs. Heavert Donnelly, Mrs. Mrs. McPhedran, Mr. John McPhedran, the Misses McPhedran, Mr. John McPhedran, the Misses McPhedran, Mr. John McPhedran, the Misses McPhedran, Mr. John Schon, Forest; Mr. Windsor: Miss Stauley, Bothwell; Miss Bonnelly, Mrs. And Mrs. John Farrell, Forest: Mr. John O'Neil, Watford; Mr. M. Honnelly, Mrs. And John McPhedran, Tohn Farrell, Forest: Mr. John O'Neil, Watfo

MARON-FERGUSON.

At 9.30 a. m. on Thesday, Sept. 17th, in St. Michael's church, North Brant, was witnessed the most charming nupitals in the history of that sacred edifice, when Miss Rose E. Ferguson was united in hely bonds of matrimony to Mr. Michael's church in St. May be seen to the rest was one of superalleled interest to the brides a groom of nuperalleled interest to the brides a groom over the bright and happy faces to close a gloom over the bright and happy faces of those who had gathered to tender their congratulations. At length the organ pealed forth the harmonious notes of Mendelssonn's wedding marnonious and the weet harmony of those heavenly scrains the bride enabered the church leaning upon the arm of her bro her church leaning was not the wedding west was not at the Campacity of the brides and groom, the wedding marnonious notes of the brides and groom was followed by her two sisters, Marnonious notes of the brides and groom was followed by the Roy. C. S. R., of Owen L. T. J. Hoydon, C. S. R., of Owen L. A. T. J. Hoydon, C. S. R., of Owen L. A. T.

the happy couple. Never did the bride look more charming than when she stood beside her husband arrayed in a costume of cream slik with slik lace and chiffon trummings.

The bridesmaids were becomingly attired in white and nink organdie. The assistants of the groom were Messra. J. M. Ridd of Athlone, and T. I. Ferguson.

When the ceremony was over the wodding party returned to the home of the bride's perents, where they were heartily welcomed by that generous old couple, and arranged with their many guests before the smeking band, sumptuously laden with the dainties of the season. After ample justice had been done to the kingdom of epicurus the Rev. Father Hoy don rose and proposed a toast to the health of the happy couple, which was followed by the princes and declaring his home open to the unbounded freedom of the many guests. The maining portion of the day was made very pleasant by a generous display of Miss Brech ann's vocal and instrumental talent, accompanied by the acknowledged accomplishments of the bride's bother and sisters. The oven ing ushered in many friends who were not in their reception, were heartily welcome of the bride's bother and sisters. The vocal man during the day, but who, judging from their reception, were heartily welcome of the first time. The usual enjoyments were complete the first into with buoyant hearts. The numerous couple. The next morning they left the family homestead to enjoy their hones mon in the village of Colgan. That the choicest blusting up house at the home of the groom in the first of Hamilton and Buffalo, prior to their taking up house at the home of the groom in the first of Hamilton and Buffalo, prior to their taking up house at the home of the groom in the first of Hamilton and Buffalo, prior to their taking up house at the home of the groom in the first of Hamilton and Buffalo, prior to their taking up house at the home of the groom in the village of Colgan. That the choicest blusting of heaven may attend them all through friends.

A pretty wedding took place on Wednesday.
Oct. 16 at 9:30 o clock at the Cath lic church.
St. Mary's, when Beruard Parton or Downie was married to Miss Mary Parton or Downie was married to Miss Mary Ragle daughter of Thos. Nagle, Blanchard Parton or Downie was married to Miss Mary Bernan. The bride was given away by her brother. Thos. Nagle, and was handsomely ettired in a brautiful costume of cream silk, trimmed with pearls sad lace, with picture hat to match, and carried a bouque of white hat to match, and carried a bouque of white hat to match, and carried a bouque of white hat to match, and carried a bouque of white hat to match, and carried a bouque of cream crandie. trimmed with satin and parls, and carried a bouquet of pink carnations. The groom was supported by his brother Thos. Payton. After the ceremony a wedding breekfast was served at the home of the bride's pacents. The evening was spent in dancing and other amasenries. Music was furnished by the Payton String Band. The presents were elegant and obsty and bespoke the popularity of both Guests were from Straford, Toronto, Mirchell, St. Mary's, London, Lucan and Churalia. After a short so-journ at the Pan American, Mr. and Mrs. Payton will reside on lot 14 con 11 Gore of Calahan-Hogan. PAYTON-NAGLE. CALAHAN. HOGAN.

Miss Minnie E. Hogan, daughter of Mr. and rs. Michael Hogan, was wedded at 10:30 on

minutes, on the Priesthood.
The young priest then saw classives also to the prices the saw of the prices of the pr

in the church. We join in the wish earnestly expressed by their many friends, that their widded life, so happily begun, may be fraught with every blessing.—Guelph Mercury, Oct. 10 SMAIL DWYER.

A pretty wedding took place at St. Peter's church, Oustic, on October 9, when Miss Maud Dwyer, daughter of W. J. Dwyer, of H. lisburgh, Ont., was married to Mr. Joseph Small and of John Small, of Adjal , Ont. The ceremony was performed by Rev. Father Feeny of Acton, who celebrated the nuptial Mass. The bride was given away by her father. She was attired in white mulle, over white taffeta silk, and wore at Irish lace hat with plumes. Miss Minic Dwyer, sister of the bride. was brides middle of the brides of the bride was brides middle of the brides home, where they, with many friends, enjoyed a sumptuous breakfest. The toasts given were many and blessant. Mr. and Mrs Toos, Small, groomsman After the presentations were numerous and costly. Miss Cassie McCann, of Oustic, played the wedding march, and the children sang hymns in a very creditable manner during the Mass REYNOLDS-LYNCH.

Mr. P. O. Reynolds, of Huilet, Joined the ranks of the benedicts on Wednesday forenoon Oct. 9, when he was united in marriage to Miss Ella Lynch, daugut in the Irisbown church by Rev. Father McKeon. The bride was handsomely attired in garnet, and carried a bouquet of carnations. Her sister, Miss Katie, was bridesmald, and wore a gown of mavy blue. The groomsman was Mr. Jas, E. Reynolds, brother of the brides party drove to the residence of the groomsman was Mr. Jas, E. Reynolds, brother of the printing of a bountiful supply of all the cross was handsomely attired in garnet, and carried a bouquet of carnations. Her sister, Miss Katie, was bridesmald, and wore a gown of move blue. The groomsman was Mr. Jas, E. Reynolds, brother of the printing of a bountiful supply of all the cross was a large number of guests. They seen the middle party drove to the residence of the firms of the brides in by the young peofle and the much missed by her associates

THE ROSARY.

In olden days, long past and dead, The Orientals weve a crown Of roses sweet, to deck the head Of men and gods of high renown.

And Christians, too, their garlands weve For Mary's brow, in crypt and shrine, Transferring, thus, from pagen Jove The homage due our Queen Divine.

But soon a wreath of pray'r and praise, More precious far than aught of gold, Replaced this crown of ancient days Among the nations of "The Fold."

What Nazianzan saint of old, And Erin's holy daughter too, In accents sweet did oft unfold, Saint Dominie taught in form anew.

At length this wreath of flowers sublime Which Christians wove on bended knee Entircled every race and clime, And hence its name—The Rosary!

A Crown of Roses—such we call This chaplet of Our Lady fair Whose mystic beads so well recall The saving truths we speak in pray'r.

No other pray'r ascends on high More redoient of hope and love; No better shield when danger's nigh, No surer guide to heaven above! It changes sinners' evil ways
And comforts in the hour of strife;
A peace it brings to all our days
And happiness at close of life

My Ros'ry Beads! My faithful friend! Consoler in my lonely nours! Be thou my solace to the end Thou sweetest rose of all the flow'rs! (REV) P. H. McCAULEY.

Dubuque, Is.

OBITUARY.

MRS. MARGARET O'MEARA, OTTAWA.

On Monday, Oct. 7th, 1961, Pembroke lost one of its most estimable citizens in the death of Mrs. Margaret O'Meara, relict of the late John O'Meara, at one time a prominent and ennerprising citizen of Ottawa. The deceased, who was a valued member of the Cathedral congregation, had been in declining health for four years, and passed quietly away at her residence. 'Hill Creat,' surrounded by her nearest relatives. The service was conducied to Cathedral (Pembroke), and the remains were conveyed to Ottawa by the C. A. Her considering the Cathedral (Pembroke), and the remains were conveyed to Ottawa by the C. A. McCol. Mrs. Scott, ex-aiderman J. Heney, Cript. J. Murphy, Messis. John Gorman, A. McCormick, C. A. McCool. Mrs. De Bedard (Pembroke). J. E. O'Meara, Michael Howe (Fethyson). The chief mourners were Messrs Win-O'Meara and Alexander Duff, brothers-in law, J. J. O'Meara, nephew, and James McCarthy, brother, R. I. P.

Mrs. Timothy Warde, Lindsay. OBITUARY.

CALLACE BOOK SET 1999.

May Market E. Hanne Anderford of Strong of Market Set 1999.

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May be a strong o

news and three nieces, who deeply mourn the loss of a most affectionate brother and fond uncle. Requiescat in pace.

(Parkbill papers piese copy)

Louis AND Hiomas Conlon, Thorole,

Thorold, Oct. 16—On Monday morning the death occurred here of Louis Conlon, aged seventeen years, the youngest son of Thomas Conlon of the well-known lumber firm of J. & T. Coulen of Thorold, and Little Current, Ontal large circle of young and aged friends, being of a very kind and gould disposition. He was a student at the High school here, and the school flag is at balf mast. He had been if the school flag is at balf mast. He had been if High school here, and the school flag is at balf mast. He had been if the school flag is at balf mast. He had been if the school flag is at balf mast. He had been if the school flag is at balf mast. He had been if the school flag is at balf mast. He had been if the school flag is at balf mast. He had been if the school of the

On Friday afternoon James' remains arrived from Little Current via. Owen Sound, accompanied by his heart-broken father. Kind friends met them at the station and accompanied them to the home, and on Saturday morning the funeral took place to the Church of Our Lady of the Holy Rosary, and Father Sullivan again chanted a Requiem Mass and preached an appropriate sermon to the hundreds who again filled the church. The funeral then took place to Lakeview cemetery—and dear "Louie and Jimmie" Conion are sleeping their last long sleep beside their mother who died years ago. On Sunday morning all their companions and a large portion of the congregation went to Holy Communion, offering it up for the rappose of the souls of the lamented dead. R. I. P.

C. M. B. A.

Resolution of Condolence.

Resolution of Condolence.

At a regular meeting of Branch No. 23% Riogebown, Ont. held on Oct. 4, 1901, the following resolutions were adopted:

Whereas has Deased Our Heavenly Father to remove by death the wife of Brother Victor Schindle be it therefore
Resolved that we, the members or Branch 23%, hereby tender to Brother Echinder our deep and heartfelt sympathy in his sad affliction. Be it further Resolved that these resolutions be inserted in the minutes of the meeting and that a copy be sent to Brother Schindler, to The Canadian and to the Catholic Record.

During his recent visit to Europe the venerable Missionary Father Lacombe, O.M.I., had a pleasing interview with the Archbishop of Lemoerg. Metropolitan of Austrian Gallicia, by whom he was most cordially received. The Archbishop, naturally interested in his diocessns, who have settled in Manitoba and the North-West Territories, declared his intention of personally visiting the settlements where those people reside. Circumstances have however compelled him to defer his visit till next year; but meantime he has despatched one of his priests. the Reverend Father Soldak, and the Territories. He is the bearer of a letter from the venerable Metropolitan, who describes him as a worthy and energetic missionary who will work in entire dependence on the Canadian Bishops.

A CHATTY LETTER FROM BOS

Beston, Mass., Oct 17, 1901. Beston, Mass., Oct 17, 1991.

A few days ago the Methodist Bishop Mc Cabe of Chicago, whilst making. Rome nowl' said that the Catholics in Boston were so in the rank as to change the name of a street called Cromwell street to St. Germain street. All of which is true with this explanation from one of your readers here on the spot:—The tepresoniative tax payers living in the district embracing Oromwell street are French Catholics and wished to honor a favorite saint of theirs. The city fathers unanimously granted the petition.

who is known to the readers of the CATHOLIC RECORD.

There are many, many things to see in this great city, viz, the old historical spors, the Massachusetts State Home. Paul Revere's statue, Longfellow's house, Harvard University, the Conservatory of Music (accomodating two thousand pupils), the many art museums, the gorgeous churches, the great Park System, and a thousand and one other things. I leave

BABY'S ILLS.

Every Mother Should be in a Position to Promptly Relieve the Minor All ments of Her Little Ones.

The baby who is always plump always The baby who is always plump always has a good appetite, always has a clear eye and a rosy cheek, and is always active and playful, is the choicest treasure this life affords. The medicine which keeps babies in such a condition or which restores them to it when they are ill is certainly a priceless boon to humanity. There are many medicines which produce sleep, but their action upon the child is similar to that which whisky or opium has upon a full grown. whisky or opium has upon a full grown man. They deaden and stupefy and are man. They deaden and stupefy and are the most injurious things which can be

given to children.

The only safe course is to use nature's remedies. Nature has provided a vegetable cure for every ill, and her remedies. dies for children's disorders are scientifically compunded in Baby's Own Tablets. For diarrhea, constipation, colic, simple fever, croup, irritation when teething, indigestion and all the disorders of children so familiar to mothers, this remedy is conceded by the medical profession to be without an equal. Its effect is gentle, soothing, promptly curative and never failing. It will save pain, dies for children's disorders are sciengentle, southing, properly and partial save pain, anxiety, doctor bills and perhaps a life. All mothers who have used Baby's Own Tablets for their little ones speak of

Tablets for their little ones speak of them in terms of warmest praise. Mrs. Ben. Seward, Forfar, Ont., says: "I have used Baby's Own Tablets and can highly recommended them to all mothers. My baby was cutting his teeth, and was very cross when I first gave them to him. They acted like magie he cut his tooth almost without any he cut his teeth almost without my knowing it, and gave him such ease that they proved a blessing both to the child and myself. He has not been sick since I gave them to him, and I would since I gave them to him, and I would not be without them in the house." Baby's Own Tablets can be procured at any druggist's, or will be sent post paid on receipt of 25 cents by addressing the Dr. Williams' Medicine Co., Brockville,

MARKET REPORTS

LONDON.

London, Oct. 24. — Dairy Produce— Eggs, fresh laid, (retail) 16 to 17c; eggs, crates, per dozen, 14 to 16c; butter, best roll, 18 to 19c; butter, best crock, 17 to 19c; butter, creamery; 21 to 23c; honey, strained, per 1b. 9 to 19c; noney, in comb, 12 to 123c.

Vegetables.—New ponatoes. per bag, 60 to 70c; orlions, per bushel, 50c, to 60.

Poultry—Ducks, per pair, 69 to 80c; geese, each, 90c; to 70c.

Grain, per count — Wheat new, \$1.10 to \$1.12; wheat, old, \$1.12 to \$1.15; oats, \$1.10 to \$1.12; corn, 99c, to \$1.05; bariey, \$5 to 96c; peas. 66c to \$1.00; rye, 75c, to \$1.60; buckwheat, 85 to 99c.

90c.
Meat-Pork, per cwt., \$7.75 to \$8.25 beef, \$1.50 to \$6.50; veal, by the carcass \$6.00 to \$7.00; mutton, by the carcass, \$6 to \$7; spring lambs, pr lb., 9 to loc.
Live Stock — Live nogs, \$5.75 to \$6.00; pigs, pair, \$6.00 to \$8.00; export cattle. \$4.00 to \$4.50.
Farm Produce—Hay \$8.00 to \$8.50; straw, per load, \$2.50 to \$3; straw, per ton, \$5 to \$6.

Farm Produce—Hay \$8 00 to \$8,50; straw, per load, \$2,50 to \$3; straw, per bon, \$5 to \$5.

TORONTO.

Torento, Oct. \$4.—Wheat firm; choice new white and red, 65;c, low freights and oid 68c, for miliers; No. 1 spring 65c cast, to miliers; No. 2 goose 62c, middle freights; Manitoba No. 1 hard \$25. g. 1. t., No. 1 northern, 79 g. 1. t.; Toronto and west, 2c lower. Flour quiet; 90 per cent, patents, in barrels, \$2,90 for export, middle freights, and \$2.52 to \$2.65 bid in buyers' bugs; choice straight rollers, 315, to \$3.25; Hungarian patents, \$4, bogs included, at Toronto; and strong bakers \$3.75. Oas steady; No. 2 wnite, 34c north and west. 35c middle freights, and \$5 to 35c cast. Hye quiet, 50c. cast. Oatmeal steady; car lots, on track here, \$4.55 in bags and \$4.15 in wood; broken lots, 30c per barrel extra. Milifeed—Bran steady, \$12.50 to \$13, middle freights; shorts, \$16 here. Peas steady; 71c. north and west, and 2c middle freights. Barley firm; No. 1, 52c; No. 2 50c; No. 3 extra, 48c and feed 45 to 46c middle freights. Surley with \$1.50 to 40 middle freights. And 195c east. Buckwheat, some inquiry; buyers offering 48 to 50c.

MONTREAL

Montreal, Oct 24.—The local grain market shows some improvement; Manitoba No. 1

MONTREAL

Montreal, Oct 24. — The local grain market shows some improvement: Manitoba No. 1 hard is in fair demand at an advance of ict oats, too, for local account, are in good demand; in fact, there is no export business in this cereal, as all the stock that can be secured is taken up to supply the home demand; other grains are not so active, but prices are steady: rolled oats are also firm, in sympathy with the grain, and an advance is expected; other cereal products are steady at unchanged prices. Provisions are still in brick demand at unchanged quotations; cheese is in better tone, and if the present outlook holds good an advance in prices may be expected. Butter is also looking up, although there is no change as yet in the prices quoted. Eggs are firm and in good demand.

Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Toronto, Oct. 24.—Following is the range of quotations at Western catale market this mering.

Cattle—Shippers, per cwt., \$4.25 to \$4.75; butcher choice, do., \$3.50 to \$4.00; butcher, ordinary to good. \$3.25 to \$3.75; butcher, inferior, \$2.75 to \$3.00.

Sheep and lambs—Choice ewes, per cwt., \$3.00 to \$3.15; butchers sheep, each, \$2.00 to \$3.00; lambs, per cwt \$3.25 to \$3.60; bucks, per cwt \$2.00 to \$2.50.

Milkers and Calves—Cows, each, \$30 to \$4.5; calves, each, \$4.00; hogs.

Plogs—Choice hogs, per cwt., \$6.00; light bogs, per cwt., \$5.75; heavy hogs, per cwt., \$5.75; sows, per cwt., \$3.25 to \$3.75; stage, per cwt., \$2.00.

East Buffalo, N. Y., Oct, 24.—Cattle—Recipla, 3 cars on sale; dull for common: steady for others, no good here; veals, \$5.50 to \$7.50; light to \$6.00; mixed, \$6.50 to \$6.0; Yorkers, light to \$6.00 mixed, \$6.50 times, \$6.50 to \$6.0; Yorkers, light to \$6.00 mixed, \$6.50 times, \$6.50 to \$6.0; Yorkers, light to \$6.00 mixed, \$6.50 times, \$6.50 to \$6.0; Yorkers, light to \$6.00 mixed, \$6.50 times, \$6.50 to \$6.0; Yorkers, \$6.50 to \$6.0; Yorkers, light to \$6.00 mixed, \$6.50 times, \$6.50 to \$6.0; Yorkers, \$6.50 to \$6.0

TEACHER WANTED.

TEACHER WANTED, HOLDING SECOND class cortificate, for the R. C. Separate school in Woodslees. Applications received to 30th November. Duties to commence on Jan. 2,1902. State salary, send qualifications and tentimonials to Bernard Conway, Secretary Treasurer, Woodslee, Essex Co., Ont. 1290-3

WANTED. A MALE CATHOLIC TEACH-er capable of teaching in both the French and English languages—one holding second or third class certificate. Applications to be ad-dressed to Joseph Ran, Sec. R. C. S. S. Sec. No. 1, Hay and Stanley, Drysdale P. O. Ont.

TOR S. S. NO. 6, PILKINGTON TOWN-hip, male, holding first or second class certificate. Applications received to Nov. 1st. Duties commence Jan 1, 1992. Apply stating salary, George Haennel, Wiesenburg, P. Ob.

TEACHER WANTED FOR R. C. SEPAR-ate S. section No. 5, Normanby. Applica-tions received to the 20th October. Applica-tions received to the 20th October. Applica-grating salary. Duties to commence on 2ad January, 1902. Apply to Thomas Casey, Sec., Ayton, Ont.

WANTED FOR S. S. NO. 1, RUTHERFORD,
was a Catholic teacher, holding a 3nd class
certificate. Duties to begin at once.
Cations, stating salary and experience, to be
addressed to T. H. Jackman, Killarney P. O.
Algoma District, Onc.

VOLUME XXIII.

The Catholic Record.

London, Saturday, November 2, 1901. NOTE AND COMMENT.

It is amusing to read the comments of some of our editors on the Mayoralty campaign now in progress at New York. They seem to have an awful horror of Croker and Tammany and hope that the civic government will be placed under the control of impartial and clean-handed public man. So do we. But we are at a loss to know why they should lavish so much attention on Mr. Croker. If it were anything new, it might be pardonable: but consisting as it is of second hand stuff plucked from articles written by Mr. Croker's bitterest opponents it is not worth the writing. We have our own dirty linen to wash, and that done, it will be time enough to laundry Mr. Croker's rai-

HOME ADORNMENTS.

In our days of "high art" it is well to bear in mind the following salutary advice of the Fathers of the third Plenary Council of Baltimore:

" Let the adornments of the home be chaste and holy pictures, and still more interesting and profitable books. No indelicate representation should ever be tolerated in a Christian home Artistic merit in the work is no excuse for the depend of the proposed of the charge of the proposed of the charge of the proposed of the charge of the proposed of the proposed of the charge of the proposed of the pro for the danger thus presented. Ne child ought to be subjected to tempta tions by its own parents and in its ow home. But let the walls be beautifie nome. But let the walls be beautifie with what will keep the inmates in min of Our Divine Lord, and of His saints and with such other pictures of the great and good as will be incentive to the saints and with such other pictures. civic and religious virtue.'

UNRELIABLE JOURNALISM. The statements, as appearing in the

daily prints regarding the elevation some United States prelates to the Ca dinalitial dignity are utterly unreliab The journalists who furnish the ne delight in bamboozling the public, a they must smile at the avidity w which this enlightened generation go bles up every airy tissue of fan-The reports, also, that a few cleries straining every nerve to capture coveted dignity must appeal to readers who are conversant with history of party politics. But they all moonshine and on a par with so of those cablegrams of the Span American war which, though manu tured in press offices, were labe "from our own correspondent at

MANLY CATHOLICISM.

J. K. Huysman, the distinguis author, has the following to say of Holland Catholics: "The Catholics are everywhere in

minority, which doubtless account the fact that they are marching on serried ranks, forming a model com does not live up to his religion To me there seen exception here. To me there sees be nothing like having been perses for one's faith to render it dear to for if it be true that Calvanism ha cimated the fold of Christ, it has cimated the fold of Christ, it has wonderfully strengthened those have resisted. Dutch Catholi such as I have seen it here, has no effeminate about it; it is a simple manly Catholicism.

ONE WAY TO SPEND THE TER.

One of our friends told us re that though he had "lots of fu Winter he could wear the same n nat all the time." His plan wa simple. Instead of deserting the side every evening for the c billiard hall or street corner he d a part of the time to the brin sunshine into the lives of the o He read them snatches from pap books and contrived to convin father and mother who are goin into the valley that he was not i ful of the years of toil and car him ungrudgingly. It is a ve way to spend a winter.

HOW DO THEY DO IT Just now some of our organ are looking about for some make the winter months more e for their members. We are not averse to legitimate re but it strikes us that our young men imagin the main object in life is a good time." It is simply the hours they have at their They have leisure for nearly e in the way of athletic meets the stage liberally-and do moderate salaries. How they mystery of finance; and if they

some of us who can just man our debts, they will earn a

looked upon as public benefa