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

LONDON, ONTARIO, SATURDAY, NOVEMBER 14 1903

VOLUME XXV.

The Catholic Record.

LONDON, SATURDAY, Nov. 14, 1903.

FEDERATION.

Federation of the Catholic Societies of people. Its quaintly garbed women Canada. Our articles excited some com- find a hearty welcome in many homes passed and Federation is as yet but a possibility. Still we cherish the hope that the officials to whom this subject did appeal may be induced to take it form. We believe that it would be productive of good inasmuch as it would provoke an interchange of thought and an increase of enthusiasm for all things pertaining to the good of society and the Church. We might then know better what our brethren in other parts of Canada are doing and to learn much from them. We could compare methods and results, and devise, perchance, some better way of achieving success. We might also be stimulated to greater exertions by the story of their work. For the fire of enthusiasm is fed by the example of others, and many a colorless life becomes beautiful when brought near to energy that is not wasted on trifles, but pulses through actions that tend to make men better. It is easy, we know, to wax melodramatic on this matter. It requires no effort to dilate on the value of self-sacrifice though we may be chary with our proofs of it. But there is need of it, for it must be a potent factor in the work of sweetening the atmosphere that is surcharged with selfishness and of replacing before our eyes the ideals that have been lost sight of in the mad chase after the dollar. Blood is the price that the world pays for freedom. And they who doubt our assertion should question our pastors. They will tell them that hundreds of men do not belong to any of our organizations and are afforded day in and out every opportunity to go to the devil.

OUR BROTHERS.

We may, of course, say that these men will ever be welcomed to our societies. True, but how is it that they give us but seldom a chance to extend them that welcome? Does it ever strike us that they hunger for sympathy! They are but children-disfigured if you will by constant battling for bread; but, like children, they are honest and ready to follow the lead of anyone who cares to help them. They are cooped up in factories or working around at odd jobs. They are environed by influences which make for their degradation and ruin, and against these they, humanly speaking fight, when they fight at all, with

bare hands. Again, we may contend that they can combat all this successfully. True but would not a word of sympathy hearten and enable them to front life with a greater assurance. They can understand and appreciate the utterances of a brother. It is as precious to them as is a flower to the city-bred gamin who has never seen but the stones of his street. But he who undertakes to clasp hands with the dwellers in tenements must himself be a man. For they do not take kindly to sham, nor do they relish being talked at. Pious platitudes will not hold

AN INSTANCE.

About two weeks ago, we happened to be present at a talk by an individual who though earnest enough adopts a method which to our mind is unconvincing and unnatural. The men who thronged the building-a ramshackle affair miscalled Opera House-were laborers of the ordinary type and they were there to listen and to learn. The lecturer was very gib, but he failed to make any impression upon his auditors, and the reason was that his talk was devoid of the human element. It never stirred a heart string, and the men went home convinced that they had been cozened into giving their time for nothing. If the lecturer had but dropped his cant and talked naturally; if he had shown that he looked upon them as his brothers and not as an inferior class of the human being, also that to those among us who are so and came not only to dispense the charity of his eloquence but to give them the benefit of a friend's counsel, he would have scored. But he never got anywhere, or, as a man sitting near us, growled: "Why can't that dude gentry who are out for the stuff, but with the boiled shirt play ball,"

WHAT WOULD YOU DO?

We say this unhesitatingly because we have observed, for instance, the Salvation Army at work and noted how they obtain results. We may laugh at the Army with its drums and noise, Over two years ago we advocated the but it does get near the hearts of some ment at the time, and we were informed | because they manage to put a gleam of that Federation would be a fact at no brightness into the lives of the indistant date. But the years have mates. And the socialist-he who feels that the forces of wealth are massed against the right-has many an enthusiastic auditor in stuffy rooms throughout the city. We have doubtless many under their protection and to place it an article and essay as ammunition before those concerned in some definite against such, but the men to whom the socialist speaks have not these things to hand, and they are led to believe that some day there will be aspiration, a welding of interests, and a fair deal all around. We who have comfortable homes may smile at all this and brand it if we will with all manner of epithets. But let us put ourselves in other's places. Suppose we were shackled to labor that promises nothing but a safeguard against starvation and saw our children - for this cannot be helped - exposed to sin that flaunts itself unabashed, what would we say? Suppose that we were dazzled by the vision of clean homes; of parks in which the children might romp and play; of halls for amusement and instruction, of the day when fair Charity and not ruthless Competition would hold the reins in the car of Progress, would we turn aside from the teller of these marvels to come? We may laugh at them as day dreams. But all the same there are hundreds who believe in them with all the intensity of their inspires.

LEAST OF ALL.

And by the way, the good people who have always had a fence around them to prevent them straying into forbidden pastures should restrain their "Oh Mys" when they happen upon what seems to them a case of terrible depravity. Hunger, we know, can account for something. And it is not at all improbable that if these well dressed slummers had had to run the gamut of heed the advice of the Imitation: It will do you no harm to place yourself least of all. It will harm you much to prefer yourself even to the least.

PRACTICAL WORKERS NEEDED.

But how are we going to reach those who do not belong to our organizations? We must reach them, for, as the great Archbishop Ireland says, he who holds the masses reigns."

the church door? What of the unthink that with our societies federated we could get from their combined knowledge and experience a programme or scheme that would aid us in our labours. And if this programme were in force in every city of Canada many loss would be spared to the Church. At present the one barrier between many and despair is the priest. But his duties are manifold. Here, then, is an opportunity for the testing of Catholic

We can form our own Salvation Armies, we can have workers in tenement disstricts. We can offset false principles by Catholic teaching and show our brethren that our love for them is not based on temperament nor on caprice, but on truth eternal. A determined and concerted movement to this end would be productive of an immense amount of good. And if every year or so we could assemble in some Canadian city to hear words of cheer and counsel from our leaders, the work would be taken up with renewed vigor. It would be systematic and business-like. Not a spasmodic effort here and there, nor one man trying to do the work of ten, but organized action.

AN INVALUABLE ALLY.

When we brought up this question we were told that it would be regarded as an attempt to form another political party. We suppose that it would be misunderstood in some quarters. We grant prudent as to do nothing it might have it could be a partisan politics. There would be danger of it falling into the hands of the wire puller and of the gentry who are out for the stuff, but As usual, the old order of questions this danger could be obviated by concame into the question box: "Why

However we shall not trench on matters of detail. Suffice it to say that in our telligence. opinion the cause of Catholic truth, the welfare of the Church, the rights

Winchester it has been our wish to work among that large and scattered population which lies outside town and city—a people fairly intelligent, kindly and interested in everything; to whom, however, a priest is a curiosity, ceremony a circus, and Catholic Doctrine

the chain that binds and fetters.

To change all this a noble achievement; yet the tired missionary, carry-ing upon him the dust and scars of a ten months' campaign, on a field that preads from the Gulf to the Great Lakes, and from the Cumberlands to the Rockies, has scarcely enough strength strength or daring to make a summer attack on the alert natives, alone and

Early in July two students from the Boston Seminary joined us. These young men left their homes, and the rest and ease of a summer by the sea, to spend their vocation as missionaries, giving their days to tramping along the lanes and byways, seeking for neo-phytes, and their nights to teaching hem, in the rather poorly ventilated rural school house.

It is zeal such as this that helps and Thus re-enforced, we opened the

ampaign.

The Moinette school house from Sunday, July 19th to the 26th; the Becker school house from July 26 to August 2nd; Liberty school from Aug. 2nd to 9th; and the Belvidere school from Aug. 9th to 26. These were the battle-grounds and the dates of engagements which were to occupy some of our spare sum-

The plan of action was this: To advertise our meetings with a catchy poster, headed: "Preaching by the Catholies. Come and hear them." At the preaching get acquainted. Tramp around among our newly-made friends temptation their moral plumage might be ruflled. At all events it is well to be rufled, at all events it is well to be rufled, at all events it is well to after the lecture, and talk religion at every opportunity.

And you seldom need wait long for

And you seldom need wait long for the denizen of the rural South to "clear" for action. He is a good and an appreciative listener, while you are firing from the heights, or wield the sword of question above his head; but in the short stroke engagement follows, you must take as well as give. This part, it would seem, has a type peculiar to itself. Usually those who do not attend some particular church will immediately disclaim a fixed belief in the What of the thousand and tens of thousands who seldom or never open of that they belong to no church, hence they have neither desire nor will couth and unkempt—the tenant of the to discuss religion. The Cumberland cellar and alley—nay, the mendicant and the outcast. We are doing our little best for these people, but we of the relative claims of his church and yours; yet he rarely ever goes to church, and seldom has the faintest idea of the and seidom has the faintest idea of the teachings of his cherished sect. But he does encourage every "protracted meeting" by his presence and his inter-est, from the Mormons to the old colored Baptists. He is a regular "meetin bird.

The first and most difficult thing to drive into him is the sense of obligation. This done, you have him.

We had a real grand opening. That first night at the Moinette school house inst night at the Moinette school house is not easy of forgetting. An hour in advance every seat was packed. When the meeting opened the passage ways were blocked; the little platform on which the speaker stood was pressed down and overflowing, and the entrance was no entrance at all according. was no entrance at all; every window-sill held at least three, and outside of each clustered a small battalion; while the green sward on either side was held by the reserves, who stretched in the moonlight, satisfied to be within easy distance of the firing. It was the first preaching by the Catholics, and every neighboring house was emptied. After the lecture an old man past seventy, noted for this : that, living within half a mile, he had never attended a meeting, elbowed his way to the front. Shaking Father H— by the hand, he declared:
"I buyed new shoes to come to see you and hear how you preached."

At the Becker school a new feature was added-explanations of the Mass, following the five-cent Prayer Book published by the Catholic Book Exchange. Copies of these were handed to those interested. In the lectures and answers to questions that might learn of our beliefs; now we wished them to know something of our worship of its character, its simplicity, its directness to God. It was set forth that since the Mass is the chief worship of the Church, it must furnish the best a fearsome aspect. But we think that key to the character of that worship. A good old lady, who wanted to buy one of "them black books," thanked us for explaining to her "why that bell was rung under the preacher's tail."

servative leadership, backed up and demanded by the members of the various societies.

We cannot see one reason why Federation should not be a success. Each society preserving its own government.

don't priests marry?" "Why do you priests drink all the wine, and give none to the people?" At the Liberty and the wine, and give none to the people?" At the Liberty who feel themselves called to the marriage state, I would call their attention to another utterance of an inspired writer: "We are the children of saints, and we must not be isined tosociety preserving its own government and officers would be under the direction in some particulars of a central board.

Water, and then use it for medicine?

This question was written in a clear, of saints, and we must not be joined to gether, like heathens, who know not punctuation, all indicating that the God." (Tob. 8:5.) I would remind asker is some one above the average in-

WHY TO DARKEST AFRICA ? One night, on approaching the "meeting house," we came in full view of the and duties of citizenship, the prospecity mountains Always beautiful in their 19-14.) non duties of citizenship, the prospecity of our truth societies would find an invaluable ally in Federation.

NON-CATHOLIC MISSIONS.

Since opening our house here at Mission of the last of some old unused house. We admired; reached the meeting house preached to a large. house. We admired; reached the meeting house, preached to a large, tranquil audience, and thought no more of the meuntain fire. Next day we heard something of that fire. Two men. of the mountain fire. Next day we heard something of that fire. Two men. neighbors, had approached the home of one Simon Bucher and his aged lifepartner. They were alone; the men carried guns. They talked with old Simon on his porch for some moments; then asked him to show them his potato patch. He readily complied. After entering, one dropped behind, placed his gun at the old man's back, and emptied both barrels. The other rushed back, shot the screaming, emptied both barrels. The other rushed back, shot the screaming, terrified wife three times. Then both fired the house and departed. What we saw was the cremation of a harmless old housewife, within sight of her shot-torn husband, who must lay all night in his care between two notates. her shot-torn husband, who must lay all night in his gore between two potato rows. These men were hired for \$5 each to do this deed. They are ignorant and illiterate, though living but a few miles from the school house where we were preaching. That they were conscious of the enormity of their crime may be doubted; for while awaiting trial their chief concern was this: to institute legal proceedings against

> cases before this.
>
> Now as to the work done? First answer: Thirty-two lectures were given: questions innumerable were answered, and two hundred and seventy. cases before this. five Plain Facts were distributed. But how many converts? Thus far only one, with forty or more earnest inquir-ers. Our endeavor was to form an inquiry class at the close of each meet-

institute legal proceedings against

their accomplice, since he had paid them only 25 ets. of the price agreed upon for the killing of Simon Bucher

and wife. Trese men could not be tried at once; there were five murder

Among certain results may be num-Among certain results may be humbered: The instruction of hundreds who had never before known the "sweetness of Truth;" the creating of a healthier and kindlier feeling between Catholics and their non-Catholic neighbors; and the levelling down of mountries. Catholics and their non-Catholic neigh-bors; and the levelling down of moun-tains of prejudice. These little mis-sions were the seed-time rather than the harvest. Missions and missionaries may do much, but the seed must be sown. For this important work no hand can equal that of the right kind of a Catholic layman. A missionary has said: "Give us an earnest, zealous catholic laity, whose lives are above reproach, and America is as good as converted." Our little experience would lead to a like conclusion. In our first mission field live four Catholic families. For years they have discussed religion with their separated brethren and had disturbed a limited amount of controversial literation. ated brethren and nad disturbed a limited amount of controversial literature. On leaving that field we had an inquiry class of twenty - eight; next place one Catholic family — an inquiry like of the control of the co ss of nine: third place family, considerably removed from place of meeting, result—an inquiry class of two; last meeting, no Catholics; result -though many were interested, and we circulated much reading matter, no inquirers at all.—The Missionary.

THE CATHOLIC MARRIAGE.

WHAT IT MEANS TO HAVE THE BLESSING OF THE CHURCH.

By Rev. John F. Noll.

It has always been the teaching of theologians that when God calls a per-son to any state of life He is ready so to dispose and arrange things that they will work together unto that person' good unless the person himself by want of caution makes himself unworthy of such a favor.

Now matrimony is such a state of life; hence if God has called you thereto, He will lead the way to a happy marriage for you, providing you will let Him have more to do with it. He will country ought to make the young more careful about picking out a partner for life. But many young people are so blinded by inclination and passion that they do not see danger ahead. They forget that just as the call to the marriage state comes from God so upon Him must they rely for all that will make their marriage happy, which includes, of course, the sending of the right partner.

By reckless company keeping, etc.,

these youths turn God against them; then the devil has his way. He is shrewd, and having experimented with the young for centuries, knows by what bait they are best drawn into an unhappy marriage. Such is the teaching of the Holy Ghost Himself, as we read in the book of Tobias 6; 17: "For they who in such manner receive matrimony

in the portion of them that fear God, to a man for his good works." ("Eccles. 31:3), and that "a prudent wife is properly from the Lord." (Prob.

To make sure that your partner will be "from the Lord" I would ask you to pray and consult your pastor (and parents) just as you would do in case you feit a call to the religious life; then do not nick on these who are then do not pick on those who are evidently not "from the Lord," but evidently not "from the Lord," but from the devil, such as an enemy of your religion, a person of bad habits, etc. "Above all things pray to the Most High that He may direct thy way in truth." (Eccls. 37:19.) "My son do nothing without counsel, and thou shalt not repent when thou hast done."

Just as the ceremony at a mixed marriage is the simplest and the coldest that the priest ever officiates at, so the ceremony by which two good Catholics are united for life is one of the most solemn in the Church's rit-ual. The Catholic marriage, in the words of St. Paul, is "a great sacrament," and hence the ceremony is performed in the church. Morever, as the marriage state is one of the three states of life to which the parties are called by God, and in which they are to serve God together till death— like the reception into the religious life, marriage is entered into before the very altar.

Instead of being "joined together as the heathen who knows not God " (Tob. 8:5), before two good Catholics speak the word which makes them one, they by a good confession remove from their souls everything that might prevent God's presence at the ceremony, and by putting themselves in the state of grace they dispose themselves for God's blessing on their wedded life. Now God looks down upon them with Now God looks down upon them with the same loving eye as when the cleansing waters of baptism made them His adopted children. He sees the light of faith and the beauty of His own image resplendent on their souls. As their hearts become one, so does grace marry grace and faith marry faith.

No sooner are they united in mar riage than the holy sacrifice of the Mass is offered from them with special prayers for God's blessing and protection on their lives and for His powtection on their lives and for His pow-erful help to enable them to perform their new duties well. The Church even allows an interruption at this Mass which is not permitted to the priest at any other time. During the principal part of the sacrifice, whilst Christ is personally present on the altar, the priest leaves off the Mass, invites the newly-married couple to approach the altar, and then turning to approach the altar, and then curring approach the altar, and then curring to Christ, the priest asks Him again to grant them a long life, a happy life, a life so blessed and replete with good works that it will be a sure way to the Heavenly Banquet. A few moments later the Son of God becomes their first food that morning and thus unites Himself more closely to them than they are

Could God's blessing be withheld from

prayer, without a fit preparation? Will they allow themselves to be led into an unhappy marriage by an enemy of their religion, by a person of bad habits, etc.? How could they do so, with these terrible words uttered by the Holy Ghost ringing in their ears?
"They who in such manner receive marriage, as to shut out God from their mind, over them the devil has power." (Tob. 6:17).—"Kind Words From Your

be blessed with increase in proportion to them who cry to us, as we have cried to others and received their direct the choice and see that you get the right partner, if you pray to Him for this, and by a careful life dispose yourself for this favor from God. The seriousness of the step from which one cannot recede, and the hundreds of thousands of unhappy homes in our own operates with God in sending His servants forth to spread His light, and minister His grace, to the nations afar off who sit in darkness and alienation of soul from their Supreme Good. I believe it because the mission to the heathen is the school heroes whose works of faith and sanc-tity will bless the country that sends them forth. I believe it on the word of oar Blessed Lord; 'Give and it shall be given unto again, full measure, and heaped up and overflowing in your boom. All facts show the operation of this heavenly law of charity. The great missionary nations have been the flourishing and enduring churches. And all remote history show how gener ous our Lord is of His grace to the people who are generous to the destitute souls for whom He died."—Bishop Ulladown in advance to lead men to the

OUR DAILY BREAD.

In the fourth petition of the Lord's Praysr, "Give us this day our daily bread," we beseech God to grant us those things necessary to sustain life. But it also contains an admission of deepest significance. For while we pray that God may give to us each day food, raiment and habitation for the body, by doing so we preclaim God to be the Giver of all gifts, the Dispenser of all needs and our sovereign Benefac.

secure the needs of the day. And this much we can always feel certain to receive if we pray with proper spirit. For the glory of God and our own good this much is sufficient. If more be added it behooves us to examine whether it comes from God's bounty or our own dishonest contriving. the former, then should we return our thanksgiving. If the latter we should remember that it is not ours. Neither does it come from our sovereign Bene-

Futhermore, the words of this petition teach us the folly of praying for wealth. Riches are no part of our daily needs. God has not promised these, which too frequently are gotten by most questionable methods and often lead the gatherers away from God. Conditions in the world to-day furnish confirmation of the fact. While scarce-ly proper to discuss their acquirement here we may say that riches are not the

nere we may say that riches are not the result of repetition of the Lord's Prayer. Another most important lesson taught by this petition is our great need for God's assistance. From Him comes all God's assistance. From Him comes all life and upon Him each moment of our existence depends. How necessary, therefore, to invoke His help for all our needs. How necessary to ask that He give us this day our daily bread with the greatest devotion, not as many do in a spirit of distraction and indifference.

indifference.

There, perhaps, we may find the solution for many to whom daily needs are denied. Casting themselves upon their knees for their morning invocation of aid, the words of the petition are hastily muttered while their mind has already gone out to their avocations.
In lounging attitude they perform an act of adoration and supplication to their Supreme Benefactor without fervor or reflection. They have not prayed for their daily bread, but rather made of their petition a mockery. Hence it is not surprising that we meet many in need of daily bread .-Church Progress.

CONVERTS IN ENGLAND.

A NUMBER OF THEM CAME FROM THE The Tablet has had some very inter-

esting remarks arising out of the conversion of the Rev. R. H. Benson, son of the Anglican Archbishop of Canterbury of that name. He is only one of several converts who have come to the fold from the homes of Anglican Bishops and their families. For instance, Mr. Algar Thorold, during his father's tenure of the See of Westminister became a Catholic, and another Bishop of Win-chester, Samuel Wilberforce, encountered the same kind of unintended but inevitable opposition when his daugh-ter, Mrs. J. H. Pye, took that journey to Rome, which three of her uncles likewise made. A grandson of Bishop Wilberforce is counted among the English Jesuits, and at Woodchester, where lish Jesuits, and at woodenester, where he was received, Mr. Benson, son of an Archbishop, is likely enough to have some very interesting exchanges of thought with Father Bertrand Wilberforce, A. P., the nephew of another Anglican prelate. Again, Archbishop Catholic marriage?

Are you now surprised that the Church inveighs so strongly against mixed alliances?

After such reflections will any who reads this enter into marriage without prayer, without a flt preparation?

Will they allow themselves to be led.

Anglican prelate. Again, Archbishop Tait, of Canterbury (of whom his wife jokingly said that he believed all catholic doctrines but the celibacy of converts to the Catholic Church—the Rev. E. B. K. Fortesque himself, pro-Rev. E. B. K. Fortesque himself, provost of St. Minian's, Perth. Another convert, Father Harper, S. J., had a brother among Anglican Colonial Bishops, Bishop Ryder, who entered the Catholic Church, and a daughter who became a nun. In Father Rdyer, of the Birmingham Oratory, that Bishop has a grandson. Miss Mary Stanley, a fer-vent convert to the Church which she Pastor."

THE SCHOOL OF GENEROUS

HEROES."

served diligently by her labor and her fortune, was a daughter of Bishop Stanley, of Norwich, and a sister of the Dean of Westminster. Archbishop Wheatley, Newman's old antagonist, supplied a nephew to the Catholic Church afterwards known as Earlier served diligently by her labor and her Church, afterwards known as Father "I believe that our own future will be blessed with increase in proportion as we, with carnest faith, send help to them who cry to us, as we have cried to others and received their help. I believe it because it is the disposition of our heavenly Father greatly to help those who do such works of faith and charity. I believe the society and the proportion of our heavenly fractions. Another instance given by The Tablet is worthy of note. It is that of the part of the society and two greatmined among nuns. Another instance given by The Tablet is worthy of note. It is that of the part of the part of the proportion as Wells. Father Coleridge, S. J., had a brother-in law in Bishop McKarness of Oxford, and Dr. Pusey gave a greatmined to the proportion of the proport Rev. Benjamin Waugh, who, amid the thousand cares of managing that great engine of social amelioration, Society for the Prevention of Cruelty to Children, may find time to remember that he has a son in the clergy list of the Catholic Directory.

> The Catholic Church was made for the whole world. It was so formed as to get along under all governments, ong all races, for all time. It is not Italian, or foreign, or national—but universal: the one pervading Church of

Hope is the Christian's guiding cloud by day and his pillar of fire by night. By it he walks peacefully in storms and trustfully in contrition. By it he enters the gates of death without fear. It eternal day.

ANNA HANSON DORSEY, **TANGLED PATHS," "FLEMMINGS,"
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER XVI.-CONTINUED.

On every side her love for the child, who from its birth had been to her as of her own flesh and blood, was cast back upon her; a wall of separation, as transparent as air but as impassable as adamant, had risen between them; she felt that in all the strange things that had so lately happened, and the many changes they had brought about, she was no longer necessary to the one only human being that she loved—and her proud, faithful heart was breaking. But she relaxed no tender service she could render; her vigilance was almost sleepless, lest the danger she dreaded might come without word or warning And, because she loved to hold Claudia near her, and see her bright, beautiful face dimpled with smiles, she cut out and helped to make garments for her "beggars;" and because—perhaps this was the primary reason—the child would be exposed to less danger of infection if the miserable wretches were clad in fresh, clean raiment, she redoubled her efforts to substitute such for the soiled tatters that in some cases scarcely d their nakedness.

In the meantime the "mill of the gods' had gone on grinding the fine wheat of the Lord; at the Temple of Mars, in e Flavian Amphitheatre, at the emple of the Earth, in the dungeons outside the gates and elsewhere in and outside the gates and eisewhere in and about Rome, the work went on, as it had been going on year after year, until more than a lustrum had passed, without a sign that it was near the end. was monotonous, and the spectacle It was monotonous, and the spectacte of a martyrdom was too commonplace now to excite much curiosity or interest, except when something more extraordinary than usual attended it. Besides, the Roman people liked extremes; if they had horrors, they wanted an even balance of pleasure and amusement; and, somehow, it happened that just at that time there was more of the former and less of the latter than seemed to them either agreeable or necessary

Something was at hand, however that would not only break the present monotony, but give Rome a laugh— under the breath, be it understood—at the expense of Valerian Imperator. It was rumored on a certain day that the Emperor was going to the Temple of Mars, to receive from Laurence the Deacon—the same who had been in chains in the dungeons of Hippolytus ever since his arrest, and had there exercised those powers attributed by the pagans to magic—the key of the Christian Treasury, which contained, it was asserted, an enormous amount of

gold, silver and jewels.

In his rich imperial robes, seated in his curule chair, surrounded by lictors and guards, Valerian awaited his anticipated triumph; for was not he the first of the Emperors who had been able wrest their concealed treasures from the Christians! And was it not a sign that their cause was weakening and near its end? He was in the best of spirits, and conversed affably ertain of his satellites whom he in-

vited to attend him.

Opposite to him was the catasta. ed by a few steps above the floor of the Prætorium, upon which the criminal asnally stood, in view of all present. The Procurator, in official robes, occupied his place; here were the consiliarii, there the notaries, ready to take down questions and depositions. On one side appeared lictors, the keen edge of the axe bound up with their fasces, turned outward; while against the wall a group of savage-looking men, naked to torture, ready at a word to spring to their bloody work.

of a hall of justice, but Valerian Imperpresided. There would be no formal trial; he was there to receive, from one prejudged by his own acts, the concealed treasures forfeited by his crimes to the State, and to deal as the laws of the Empire demanded against conspirators and blasphemers of the gods; but for the sake of appearances well for the officials of the lay

Outside, a scene was progressing that baffles description. Rome seemed to have vomited forth all her beggars halt, blind, diseased,—a hollowed eyed, want-stricken, tattered army of men, women, and children, that, despite the esistance of the guards, around th Temple, pressing upon one another, and overflowing the great portice and pillared vestibule. The hum of their voices, the angry orders of the soldiers, the sound of blows, followed by shrill outeries, reached the ears of Valerian, like the confused roar of a tumult, and pallid hue stole over his bloated visage. Was there a revolt?—were assassin at hand, who would presently rush a and slay him where he sat? His esh trembled, his brutal heart grew faint; but suddenly there was silence, and he breathed more freely.

At that moment Laurence, accom

panied by Hippolytus and surrounded by guards, was ascending the Temple steps, and when about half way he turned for an instant, confronting terrified assemblage below, and, lifting his manacled hand, made the Sign of Redemption, and breathed for his blessing like a heavenly dew upon them then the guards, recovered from their surprise, more roughly than before urged his advance.

Ithough under suspicion of sharing with his family and slaves the delusion arising from the singular events that had so recently occurred in the dungcons of his house, Hippolytus had not been interfered with, but still had Laurence, as it was be-Meved that through his persuasions, the latter would be induced to give up the treasures he had in charge This supposition was confirmed by the fact

"almost persuaded," so far, he had had no time to weigh the matter. And now what use Laurence expected to make of the mob that, with his co-operation, he had summoned to meet him 9th day of August, 258, he was at a loss to understand; but supposing that these poor wretches were connected in som with the question of the secret treasures, he gave the holy deacon his own way, thinking that, even should the means seem foolish, the result would prove satisfactory. Accordingly he whispered an order to the captain of the guards as the prisoner entered the vestibule, and those who had been driven back by blows a few moments before were allowed to pour in, until all the available space in the Prætorium

Valerian had been promptly informed of the harmlessness of the uproar that had so startled him, and quite regained his self-possession when he saw the Christian deacon standing on the cawhen he saw the tasta, calmly awaiting his pleasure. The dignified, composed air of Laurence, his serene fearless countenance, in whose presence he secretly felt his own ignoble inferiority, stung the tyrant, who, however, resolved to conrol himself until the coveted treasures were in his possession; then—let the Furies dance, and Cerberus whet his fangs!

"Thou knowest why thou art here Deliver up the key of thy treasury, and designate its location; then, if thou wilt cast a grain of incense in yonder brazier in honor of Jupiter, life and liberty are thine," said Valerian, in tones which were intended to sound conciliatory, but their coarse rumbling

quite the contrary effect.
'Had I a thousand lives instead of one. I would not cast a grain of incense in honor of thy gods, which are of stone and metal, without sense or feeling, was the clear, ringing answer, that penetrated every ear in the vast hall. "I have but one life, and that belongs to Jesus Christ, the only True and Liv ing God, Whom I serve and adore, and for the love of Whom I am ready to suffer death. As to the treasury of the Church, behold it, tyrant! in the poor and miserable congregated here and around this Temple, who have been brought hither by my summons, that thou mightest see and know that the Church of Christ hoards neither gold nor silver nor precious things, but dis-tributes all to the poor."

The rage of Valerian at an answer that demolished with one blow his avaricious schemes took from him the power of articulate speech, and for a ment or two he roared like an infuri ated bull, while every heart quailed before him, not knowing what form his vengeance would take, or on how many t might fall-every heart except that of Laurence, which, uplifted above all tempests of human wrath, had a fore-taste of those eternal consolations which yould soon reward him in their com-

At last from the chaos of the tyrant's fury words shaped themselves.

Seize him, lictors, and scourge him the liar! the deceiver! the blas-phemer of the gods! And disperse yonder rabble! hunt them down! yonder rabble! hunt them trample them in the dust!"

While the "rabble," weeping for the eacher who had led them into the way of salvation, and been their provide and consoler, were dispersed, and, with obedient fidelity, "trampled in the dust"—while the lictors were laying bare to his loins the tender flesh of Laurence, Valerian suddenly remen bered that it was due to his own dignit to assume an indifferent and impartial air, as of a stern judge intent only on the punishment of an offender against the State; for had he not been publicly duped, and would not all Rome make st and comedy of his discomfiture jest and comedy of his discomitate. He knew the Roman spirit too well not he waist, waited with implements of britised body but for the supernatural to feel assured that its satirical wit strength divinely given, which enabled him to ascend the catasta once again, to confront his cruel judge with under the presence of a hall of justice, but Valerian Impersion of the supernatural to would be a sweet nut for the teeth of every vagation. bond in the streets, and be laughed over equally in the low drinking slums of the city, as (on the sly) even in the porticii of the academies and libraries.

Aye! he knew the laugh was against concealing the tears which he sought im, and that there was no love for him to keep it back; but woe betide the audacious Christian who had humiliated him!

Aye! woe indeed, so far as he had power over the body. With demoniacal malice he looked on, while the lictors with dexterous blows bruised the flesh of their unresisting victim with their rods—while the scorpion whips of the executioners tore and mangled it, expecting, hoping every moment that he would cry out or moan with excess of pain. But this satisfaction was of pain. But this satisfaction was denied him; for Laurence stood with folded arms and closed eyes, turning nimself this way and that, as he was bidden; the edges of his keen sufferings dulled by the contemplation of Jesus in the Hall of Pilate, counting every blow endured for the love of Hin

precious beyond all price.
Still more enraged by this heavenly composure, which he looked on as defiance, but which the devils who instigated him understood, the cruel Empere now caused Laurence to be laid upon the rack, and hot plates of iron applied to his bleeding, quivering sides; but the firmness of the saintly victim remained unshaken, his constancy unmoved, and no sound escaped his lips, except the holy Name of Him for the sake of Whom he suffered.

A soldier named Romanus, who had been regulating the tension of the rack, the heroic endurance of the tortured Christian, and touched with an emotion of pity by his sufferings, turned from his screws and pulleys to cast a glance upon him, when his aston ished eyes beheld an angel anointing his mangled flesh with (It is so recorded in the Acts of the martyrs.) And as he gazed upon the heavenly visitant—by all others unseen-the inspirations of divine grace illuminated his mind. To loosen the handle of the rack, lift the sufferer from he had consented to yield his bed of torture, throw himself on his knees at his side and beg for baptism, Hippolytus was not yet openly a was the work of a moment; then, before Christian. Although grace had touched his heart, and—like Festus—he was terfere, he ran out, returning quickly

with a copper vessel of water, with which Laurence, rejoicing in the midst of his tribulation, baptized him.

Faith and courage now filled the soul of Romanus; he desired only to suffer the same torments he had inflicted on Laurence; and standing forth and raising his hand to secure attention, in a loud voice he declared himself a Chris-(All that is related tian. martyrdom of St. Laurence, and of the conversion and martyrdom of the soldier

conversion and martyrdom of the soldier Romanus, has been gleaned from the "Acts of St. Laurence.")
"Scourge the cur within an inch of his life!" roared Valerian from his curule chair; "then may the furies of hell devour him!"

Venting his rage on Romanus until wearied by his invincible constancy, the gentle Imperator wiping his frothing lips, refreshed himself with a draught of cooled wine, then ordered his new victim to be taken outside the gates and executed. And Romanus, who had consoled himself through it all by repeating the Holy Name he had learned from the lips of Laurence, was learned from the lips of Laurence, was led away, outside the Porta Salara, to his death, which, by faith, baptism, and the shedding of his blood for Christ, filled up the measure of his merits, and in a brief space won for him the crown and palm of martyrdom.

and palm of martyrdom.

By this time Valerian was fatigued, overheated, and—hungry. The supper hour was approaching, and his pampered, luxurious appetite craved its wonted indulgence. He would go to the Baths of Sallust, refresh himself, and return to finish the work so well begun. Having left his instructions with the officials he went away with his attendants.

his attendants. The holy Deacon Lawrence, without a sound spot in his flesh, was removed (stilled accompanied by Hippolytus) to another apartment, which opened upon the grove of palms that surrounded the Temple of Mars. Here he was visited and consoled by many of his friends, among them a priest sent by the Pontiff Stephen, from whom at an opportune moment he received the Eucharistic Bread—the Holy Viaticum, which left him nothing more to wish for on earth.

Hippolytus no longer wavered. Drawn nearer and nearer to Laurence whose noble virtues and sanctity of life while in his custody had already won the admiration of his honest heart, his conversion was confirmed by the glor-ious example of his sufferings. Divine love, like a flery glow, animated his soul : life was nothing—he only wished to declare himself a Christian at what ever cost. But he was restrained by a whisper from Laurence, who saw that his time had not yet come.

Lower sank the sun towards the bright, restless sea; the filmy vapors that draped the sapphire vault above, drifting and wavering in the soft air-cur-rents, were tinted with palest hues of rose and purple ; while an iridescent, remulous golden shimmer, nowhere so pervaded Roman skies, bright as in space. The birds sang on the wing; there was music and laughter and the there was music and laughter and the hum of glad voices in the air, and other telling that life was not all bitterness.

Valerian Imperator had refreshed himself with a perfumed bath, put on fresh apparel of purple and fine linen, had his locks anointed with sweet ungu ents and crowned with laurel; then, having piously offered the customary libations to the gods, he surfeited him-self with rich food, and drank his fill of the rich, mellow wines of Greece, uttering and listening to coarse, lewd jests in the intervals of feasting, until, feeling himself invigorated and in prime condition, he and his satellites went

back to the Temple of Mars. As soon as he was seated, and found breath to speak, he summoned Laurence to his presence. The holy sufferer could not have moved his lacerated, bruised body but for the supernatural shadows around his eyes betrayed the

tus stood near, the shadow of a pillar ot to check. "Has reason returned to thee? If so, cast aside the wiskedness of magic, and tell us thy history," hoarsely stammered Valerian, his brain heavy

with drunken fumes.
"I am a Spaniard by birth, educated at Rome in every holy and divine law,

was the calm reply.
"Sacrifice, then, to the gods. If
thou refusest, this night shall be spent n torturing thee," roared the Emperor.

" Ah! my night hath no darkness: everything shines in brightness," responded the holy Deacon, with a smile untenance. Heard he rradiating his co the heavenly antiphon:

' Night shall be my light, But darkness shall not be dark to thee?" " Beat his sacrilegious mouth with

The executioner obeyed. The notaries scribbled faster, for the light was fading. Hippolytus drew his toga

over his face. Now was at hand the crowning point Now was at hand the crowning point of Valerian's infernal malice—his "feast for the gods," which he had boasted to Nemesius that he had in reserve; but for Laurence, the refining ordeal, the triumph, which, like a beacon light pointing heavenward, would shine through the night-shadows of time, un til lost in the bright dawn of eternal

The Emperor made a sign to the half naked Numidian savages, who stood awaiting his orders; they left the hall and brought a frame work of iron about a foot high, with iron bars across, upor which the unresisting victim was ex tended and secured; they then bor him on his rough couch outside Temple, and placed it over a pit of glowing coals, which cast a lurid glare upon the scene and the grim face gathered around-falling with softer light through the shadows on a group o Christians, who stood among the specta tors, waiting, praying and silently weeping until the end should come.

TO BE CONTINUED.

HOW THE ANGEL BECAME HAPPY. BY REV. P. A. SHEEHAN, D. D.

The angel's name was Astrael. He The angel's name was Astraet. He was not one of the great Archangels that stand close before the throne of God, nor did he belong to any of the seven orders of spirits, but his place was far down in the lower choirs but directly facing the great White Throne of the Lamb. He was one of the faithful few that smote and hurled from the battlements of heaven the fallen angel when St. Michael raised his battle-cry, Who is like unto God?" and fro that time he had many chosen and delicate duties appointed him, all of which he discharged most faithfully for the ove of his great King. For the first thousand years after angels, he was charged with the care of a great beautiful star that was quenched when the angels fell, for you just know that every star in heaven is called after its angel, and the stars that belonged to the rebel angels were suddenly extinguished when God drove these unfaithful servants from heaven. Then they were relighted. So every night our angel had to fly through the fields of pace and lit up this beautiful star and hold it aloft in his great right hand, whilst he himself fronted the Almighty. Hence he took his name Astrael, that is, angel of the star. But after a thousand years his duties

were changed. And for a thousand more he was charged with the duty of watching a great white lily, that budded and expanded from spring to summer, and was finally gathered and placed before the Blessed Sacrament. every springtime he came upon earth and drew up the tiny green shoot from brown mould, and every day made stronger, until at last white t stronger, until at last the white betals would peep out from the green sheath. And then as it grew and proadened, and the white velvet leaves ynanded he had to keep it very pure and unstained, and ever and an shook his wings over it, and a beautiful perfume fell on the lily, and was wafted over the garden. At last it was tenderly cut and placed in a beautiful vase, and our angel came with it into the silent chapel, and bent over it and uched the leaves with his lips to keep hem fresh, and then bent very low be ore the tabernacle and flew back to his place in heaven.

Now, our angel was not very happy

out there amongst the great lonely stars; and though he was much happier amongst his lilies, there was always pain at his heart—a sad, melancholy feeling that he could not put aside. Because he saw day after day in the courts of heaven a strange thing takes place. Several of his companions would eturn to their places, after many years' absence and many would return very sad, and he could see their eyes red from weeping and notice that they always kept their wings closed, yet they tears would drop on the bright shining floor. But some verturn their faces full of joy, and ne would and again they would bring with them another beautiful spirit, not an angel, yet very like an angel, and Astrael was quite jealous to see the deep love and affection which his companions had for these souls. And he heard them called the "children of the angels," and the angels were called their guardians And he was hoping and praying every day that the great King would call hi and send him to earth, and give him such a precious charge; but thousands of years rolled by and Astrael was un-It was the eve of the Assumption of

our Blessed Lady; and there was great joy in heaven. They were all prepar-ing to celebrate the feast of God's Holy Mother in a worthy manner: but Astrael noticed that there was the greatest eagerness to do honor to the great Queen amongst the children of the angels. Suddenly a bright thought struck him. He would ask the Blessed Virgin to grant him the great desire of his heart. He prayed for the favor. But he had no need of asking. For our Blessed Lady read his thoughts and the morning had scarcely dawned when he heard his name, "Astrael! As-trael!" shouted through the courts of heaven. He looked up in amaze. All eyes turned to him. Suddenly there eyes turned to him. Suddenly there came flashing along the great choirs who bent humbly before him, a mighty Archangel, his broad wings extended, his hair flying like a cloud behind him and he stood over Astrael and said:
"Follow me!" And Astrael rose and followed him far up among the Cheru-bim and Seraphim, until at last a great light shone upon him, like the light of thousand suns, and he covered his face with his hands, for he was blinded and found himself standing face to face with the Queen of Heaven. Gabriel stood beside him. And his Queen spoke thus, and her voice was soft and gentle: "Astrael, I know the prayer of your heart. To day it is granted to you. For to-day there is born on earth a child whom I place under your protection. She shall be granted to under Bring her safe here to the foot of my throne to bless you and me forever!"

Astrael thought he should have died from joy at this mark of favor from the great Queen. He could not speak, so he bowed very low; and, accompanied by Gabriel, shot down like an arroy from heaven, and passed out amongst the stars.

TT. A dark and narrow lane in a crowded city, a tall house, black and begrimed from smoke, windows broken and patched with paper, a rickety staircase ed with paper, a rickety staircase that led up and up ever so high to an attie, where the rafters, festooned with cobwebs, were plainly visible, and under the rafters a wooden box filled with a little straw, and on the straw a little babe just born—here is what Astrael saw when he had swept the bright skies and fluttered to the earth. It was a tiny habe and very been filled.

It was a tiny babe and very beautiful, with blue eyes that blinked at the light and a little rosebud of a mouth and pink fingers that opened and shut and found nothing. And Astrael bent over the cradle lovingly, and fanned the babe with his great wings and felt

baptismal font, saw the white robe baptismal font, saw the white robe of innocence placed round the infant and heard it called by the sweet name of "Mary." Then he rested for seven years, gathering all his strength for the struggle which he knew was coming. Now and again he would sweep down to the earth and whisper the work and then some things to the mother, and then she would clasp her child closer, and pray that Almighty God would save her child from sin. And then, when Mary could walk, and was beginning to know the names of things, Astrael would teach her the names of Jesus and His Mother and put little pic-tures in her way, and lead her sometimes into the quiet church, where she would sit for hours the angel by her side, looking up and wondering at the pictures in the stain-glass window, at the statues of the Sacred Heart and the Madonna, and, above all, at the great crucifix that stood by the pulpit with the white figure upon it, and the red marks in the hands and feet and side. Somehow, she could scarcely tear herself away from the study of this crucifix. She would sit, her hands folded in her lap, her blue eyes wide open and sorrowi the sad face and drooping gazing at figure, the wreath of thorns nead, the black nails, the red blood. But, above all, the sad eyes of the Figure haunted her. She thought they were looking straight into her own and once or twice she thought she saw the lips parting, and heard the voice speak-ing, and she was going up to the crucifix when her mother lifted her

Now, the seven years went by, and the struggle commenced. One day, that Astrael, full of joy, had entered the little room, he saw sitting close by Mary a dark spirit in whose eyes there was a baleful fire, but who spoke so softly, so sweetly, that Astrael was deceived until he saw on the forehead of the spirit the red mark that denoted eternal reprobation, the forehead of He was face to face, the first time for several thousand years, with a fallen spirit. He trembled, but recovered imself and took his usual place by Mary's side.

from the bench, and took her home and

said she was a strange child.

But, when he looked on the child he he was frightened. The sweet look of peace had died away from the blue eyes, which were now troubled, face was hot and flushed and the hands that had lain so peacefully together were clenched and moistened. Some dark thought was in the mind of the child. It was the first temptation.

The dark spirit spoke and the face became more clouded. He brought up before the mind of the child some hard words that had passed in school be-tween the children that day, and he touched with his dark finger a red burning spot where a little girl had He struck Mary's cheek in her anger. He prompted her to revenge, told her how sweet it would be to strike back again and how her companions would applaud her. The child's face grew darker and darker ; the crimson in her cheek grew brighter and brighter. Astrael was in despair, and in despair

he cried aloud to his Queen to assist him. That moment the mother entered. bonnet She had on her shawl and had returned from market, and thought she would pay a visit to the church. She called to Mary to come ; but Mary did not heed her. She came over and shook the child and then, seeing her burning face and her eyes bloodshot, she cried out with a great cry, fearing that her child was sick. And, snatching her up hastily, she fled to the church, flung herself at the feet f the crucifix and cried to God with all her heart to save her child.

Now the child was saved; but not, as the mother thought, from death, but from sin. For no sooner had Mary seen the crucifix and looked into the sorrowful eyes that seemed ever so sad to-day, and recollected all that she mother and wept bitterly.

III. Now months and years rolled by and everything seemed to go smoothly with Mary, but it was a terrible and anxiwith ous time for her angel. If he never left her side, even for an instant, neither did the dark spirit. And no one can suspect what an awful conflict was being waged around the soul of that little child. Daily she went to school, her face shining, her yellow curls tossed over her shoulders, her blue eyes looking before her, "fearing no danger, and above her, and within her was raging the conflict of sin and grace, of darkness and light. How watchful all the time her good angel was! How carefully he removed from her snares that were laid for her by the enemy; how often he laid his finger softly over her eyes lest they should stray from curiosity into danger; how often he closed her lips when she was tempted to utter angry words; and how tenderly he put her hands together and guarded the wandering mind when she knelt at prayer, and gave up her soul to God These last were happy times for Astrael.
They were the only moments of relief he enjoyed during the day.

When the mother took Mary to morn

ing Mass or to evening Benediction Astrael could go inside into some pri-vate chapel and join his brother angels and gradually she faded away. The in the canticle of triumph that goes up everlastingly from the choirs of angels, both in heaven and upon earth.

But these were brief moments. nstant church the angel's charge commenced nothing to tire herself. again and lasted through the day and even into the watches of the night. For even when darkness was upon the ace of nature, darkness unbroken save by the silver lamps which the angels cough, that shook her and made nung out in heaven and when the rest-ess eyes of the world were closed and Mary amongst other children of humanbreathed peacefully in her little wings closed and himself motionless except for the night wind that lifted now and again his long hair from his her work. After a few days he stood beside the shoulders. It was a beautiful sight— And now Mary the angel and the child. Mary peace- ing for solitude. shoulders.

fully breathing in the calm sleep of of childhood, her yellow hair tossed over the pillow, like threads of gold, and her face calm and beautiful. angel looking at her intently, dreaming of the time when she would be a saint in heaven, and he would claim her as his child and now and again turning from her to look up into the eyes of th stars and thinking of the bright courts bove them.

In childhood time passes quickly, because it is a period of enjoyment. The days flew by rapidly, and whenever her birthday came round, Mary wondered

how a year could seem so short.

At last one morning she awoke, and her mother kissed her and some little friend sent her a pretty book, and on friend sent her a pretty book, and on the inner page was written: "To Mary on her, eleventh birthday." "Eleven! Can it be possible?" thought Mary. "Why, I am quite an thought Mary. "Why, I am quite an old woman," and she ran rapidly to the looking glass; but there was not a single gray hair in her yellow plaits not a single wrinkle in the pink cheeks; but, all the same, Mary looked very grave, for she felt life was comm in earnest, and when she knelt down that morning she said with double fervor that beautiful prayer to her guard-"O Angel of care I am committed," etc. But there was something else that made our child very grave, yet very happy this morn ing. For the great event of her child-hood, her First Communion, had been deferred until her eleventh year.

Mary was one of the quickest in her She was not only studious, but class. She was not only studious, but God had given her great gifts and she had not only mastered her Catechism, but she knew the meaning of every word, and could sometimes give a little lecture of her own on the mysteries of our holy faith. But better to wait until she was a little more grown, that she might have more time to prepare carefully for the great day of First Communion. But now that she was eleven, there was no further obstacle in the way, and hence was she very grave, very serious, but very happy on this birthday morning.

The next few months flew rapidly by. It was midsummer and one morning when the sun was shining ever so warn ly on the earth, and the air was full of the incense which the flowers sent up heaven, sixty children towards sembled in their parochial church to make their First Communion. There were a vast number of people the mothers and sisters of the children. and what they saw was this: Six rows of children all dressed in white with blue sashes, with veils over their heads, and flowers and candles in their hands; and they looked so serious, yet so happy, that many aged persons felt themselves deeply touched and sometimes tear would gather and steal down the furrowed cheeks of some who refurrowed membered their own First Communion of long ago, and thought of the many things that had happened since then.

But I saw something more than the people. For I saw amongst the ranks of the children many bright spirits that stood motionless and silent, each watching his precious charge, and amongst them I recognized Astrael, looking ever so happy and so bright, as he bent over Mary's golden hair and whispered to her many beautiful things of God and the Blessed the Holy Mother. Not a trace was there of the dark spirits this morning. They dared not come into so holy place; and as the angels hovered over their precious charge, I could not see a trace of anxiety on their ed as happy as the children. Well, the Mass went on. The children had approached the altar rails, and had now returned to their places, when I saw Astrael arise and leave Mary side, and hovering in the air an instant. I saw him kneeling before a statue of the Virg Child that was placed in Virgin and sau to-day, and recollected all that she had heard of the sufferings of her Saviour, than her heart was broken with sorrow, and she felt a great lump in her threat, and she leaved on the suffering was placed in one of the side chapels. For a while he was motionless. He then passed his hand slowly across his forehead as if he were thinking whether he was going to made up his mind, and, with his hands lasped, and his eyes fixed on the statue of his Queen, he prayed ever so earnestly-that Mary might die. terrible thing, you will say, but nevertheless it is true. He prayed that Mary might die in her perfect inno-cence. He thought of the past, of the first temptations, of the risks that Mary ran, of the narrow escape from sin she had had; he thought of heaven, and how certain now Mary was to be admitted there; he thought of the angels whom he had sometimes seen returning and whose hot tears fell on the shining floors of the heavenly city, and he shuddered and trembled to think that this might possibly be his own fate if Mary should live, and he prayed ever so earnestly that his Queen would now take her child to heaven in her innocence; and, strange to say, his prayer was heard, for he saw distinctly the statue bend its head towards him; and, full of joy, he flew back and once more took his place at the side of Mary.

There were a few days of rejoicing, of intense piety and happiness and then Mary felt a strange languor creep over her. The hand of the great dark angel her. The hand of the great dark ange-called Death, and was laid upon her. She struggled against it, became more gay and playful than ever for a while, roses disappeared from her cheeks, her quick elastic step became slow and heavy, her breathing became very diffi-Mary set foot outside the down and rest, though she had done

Her mother, for a while, shut her eyes to Mary's illness, but one day, whilst the child was bending over the fire, there came upon her a sharp, dry tremble all over; and the mother started from her seat and then resumed her work but a great lump gathered in her slowly filled and ot, Astrael stood watching, his broad fell upon her hand. But when Mary, asked: "What is the matter, mamma?" she said nothing, but proceeded with

And now Mary felt a strange long-

children in playmates, the pillars and over th or the be favorite s statue near he saw he lifted tow thin finge death all life, felt because he Queen mig And so day Mary

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worse, uni move of h to lift her dear Made prize at se And no had to p ing. For seven oth were ther sin. But and pious in her Fi

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book, Louis of Granda and many others

spoke to her confessor about her cond-tion, and life was made easier for b

suggestion that the evideners of G. favors to her were from the devil. S

Peter appeared to St. Teresa a year

formed that his death was near, and she

to Arenas that he might expire among

his brethren. He foresaw the moment of

her writings deplores her wickedness.

St. Peter of Alcantara believed with St. Paul that he was the chief of sinners.

Such ideas are the result of the great

humility felt by those who live so near to God. A bright light at night may be

seen at some distance, and as it is ap-

preached objects nearby become more distinct, until in its immediate vicinity

the minutest objects are clearly seen. So it is with us in this world. The greater number of us live so far away

salvation. Even the ills of life which are

world may be turned into penances help-

the saints seem to have known but

which ordinary Christians have not

which ordinary Christians have how understood. Blessed Mary Margaret's prayer was that she should suffer—that she might even suffer in hell, if this were possible without offending God. St. Teresa of Jesus suffered greatly

during her whole life, so much so that

Their sufferings brought such consola-tion that they could only bless the pain

which brought them so much happine

to our advantage, because they

their confidence in God.

go into the house of the Lord, raising on his knees expired. Such was the becoming death of this holy man.

St. Peter died October 18, 1562. He

calm sleep of ow hair tossed threads of gold, beautiful. The ently, dreaming would be a saint ld claim her as again turning the eyes of the he bright courts

sses quickly, beenjoyment. The Mary wondered so short. g she awoke, and and some little

tty book, and on written: "To onth birthday." y, I am quite an an rapidly to the here was not a er yellow plaits. the pink cheeks; lary looked very pink ch

was commencing
n she knelt down
with double feryer to her guardod, to whose holy
'etc. But there
at made our child
happy this more. happy this morn-vent of her child-munion, had been venth year. e quickest in her only studious, but eat gifts and she

d her Catechism, meaning of every times give a little the mysteries of she was a little might have more ully for the great ion. But now that are was no further and hence was she serious, but very by morning. hs flew rapidly by.

and one morning ning ever so warm-the air was full of he flowers sent up ixty children as-rochial church to ommunion. There of people present, ors of the children, ras this: Six rows sed in white with ils over their heads, tles in their hands; o serious, d persons felt themed and sometimes a and steal down the of some who re-n First Communion ought of the many pened since then. ing more than the amongst the ranks y bright spirits that

silent, each watchnarge, and amongst Astrael, looking so bright, as he golden hair and any beautiful things ssed Sacrament and Not a trace was pirits this morning. ingels hovered over ge, I could not see ty on their faces. ppy as the children. at on. The children the altar rails, and to their places, when and leave Mary's ng in the air for him kneeling before

the Virgin and placed in one of ls. For a while He then passed his his forehead as if he ther he was going to and, with his hands es fixed on the statue eaved ever so earnest-night die. What a night die. What a will say, but nevere. He prayed that in her perfect inno-nt of the past, of the of the risks that Mary escape from sin she ght of heaven, and Mary was to be adthought of the angels etimes seen returning rs fell on the shining avenly city, and he embled to think that y be his own fate if, and he prayed ever his Queen would now heaven in her innoge to say, his prayer

the side of Mary.

IV.
few days of rejoicing,
ad happiness and then ge languor creep over f the great dark angel d was laid upon her ainst it, became more than ever for a while, vas too strong for her, he faded away. The from her cheeks, her ep became slow and hing became very diffiten felt inclined to lie

saw distinctly the

e saw distinctly the ad towards him; and,

though she had done erself. for a while, shut her illness, but one day, was bending over the upon her a sharp, dry ok her and made her and the mother started and then resumed her lump gathered in her tear slowly filled and and. But when Mary, s the matter, mamma g, but proceeded with

y felt a strange long-The noise of the

children in the streets distressed her, and she would steal away from her playmates, and hide herself behind the pillars of the church, turning over and over the leaves of the prayer b or the beads of the Rosary. Her favorite spot was before the very statue near which Astrael had prayed for her death. And her angel, when he saw her there here white face uplifted towards our Blessed Lady, he thin fingers rolling the beads, and death all the time stealing away life, felt a kind of remorse and pain because he had prayed that the great

Queen might take her to heaven. And so the days went on, and ever day Mary grew more weak and pale and thin, and the cough became worse, until at last she could no longer move of herself, but her mother used to lift her, and place her on the sofa, and put before her a picture of her dear Madonna, which she had won as a prize at school.

And now came a time when Astrael had to pray and watch without ceas-ing. For now the dark spirit redoubled his attacks on the soul of the child, and seven other spirits worse than himself were there to tempt the poor child to sin. But prayer and holy inspirations and pious thoughts came to help her, and the grace which she had received in her First Communion was there un-touched and undiminished,

At last the great harvest feast of Our Lady came round. It was again the eve of the Assumption. All the chil-dren were to go to Holy Communion in the morning, and Mary, now reduced very low, yearned to go with the rest, and kneel at the Holy Altar where she had received such graces before. She asked her mother might she go; but asked her mother highs she y, but her mother shook her head sadly. She promised, however, that early in the morning, immediately after the first Mass, the priest should come to her.

That night the angel never stirred from his post by the foot of Mary's bed. Deep down by the corners of the walls, and up in the corners of the ceiling, were myriads of dark spirits, crouching and afraid, yet with baleful eyes fixed on the dying girl. They dared not approach. For Astrael, with wings stretched out and head bowed down held a long sword of flame, extended along Mary's couch, and it quivered and shone in the darkness and its bright light was a terror to the spirits of evil. And there was the angel, calm, silent, quiet, but determined that no harm should reach that soul which he had kept pure until now.

The morning dawned bright and The deep bell tolling for Mass awoke Mary, and for the last time she whispered her prayer to her Angel Guardian. Her thoughts went out to the church, and the groups of happy communicants, and as the music of the which the children sang came hymns which the children sang came into her memory she could not help crying very softly to herself. And then her mother came and put on her white dress and blue sash, and placed on her head the wreath of flowers that the help work before and such lay in on her head the wreath of flowers that she had worn before, and as she lay in her bed very peaceful and very happy, the tinkling of a little bell stole into her ears, and she knew that her Lord was coming to her. How the dark angels trembled and feared and pushed each other against the walls, as the each other against the walls, as the priest mounted the stairs and deposited on the table the sacred vessel that contained our Lord! And when, kneeling tained our Lord! And when, kneeling lowly, he uncovered it, Astrael sheathed his sword of flame, and drew in and covered his face with his wings, for even he dared not look on the Holy One, the Mighty "before Whom the stars are not pure."

But Mary, propped up with pillows, her hands classed, her eyes shining, re-

her hands clasped, her eyes shining, re-ceived her Lord meekly and holily, and then, shutting her eyes, lay back very very peaceful and very happy. And

very very peaceful and very happy. And now Extreme Unction was administered, and the priest passed away. But Astrael stirred not, but kept his watch. The day wore on. Many prayers were offered up for the dying child, she herself slumbering peacefully. Murmurs arose all day long around the bedside; murmurs of supplication to the throne of heaven for the sweet child whom every one loved for her more and a very state. He obtained such control over his appetite that for many years he meekness and sanctity. Her school-mates came in during the afternoon in their white dresses. They came to say their white dresses. They came to say a last word to their dear companion. But when they saw her sleeping so calmly they would not disturb her, but each of them in turn put a little effer-ing of flowers on the bed and kissed the white lips and said "Good-bye,

Evening came. High up in the sky the clouds were piled. You could see them plainly from Mary's bed in the attic and they were turned all red and purple and gold by the rays of the setting sun; 6 o'clock came, and in a few seconds the Angelus Bell rang out its three clear notes. Mary started up and looked round frightened. In a moment her mother's arm was around

her. "Where am I, mamma?" said she. "Here, my child, at home," said the

mother.
"And those flowers, what brought them here?" said Mary, feeling the leaves, to assure herself that they were

"Your companions brought them, my child," said the mother.
"Because—because," said the dying girl, passing her hand slowly over her forehead, "because I was dreaming and I thought that I saw the Blessed Virgin in the heavens, scated on a and I thought that I saw the Blessed Virgin in the heavens, seated on a golden throne amongst the clouds just like them," pointing to the red clouds piled about her window, "and there was a multitude of angels with her, and there was one I knew—at least I and there was one I knew—at least, I thought I knew—and he looked at me so kindly, and he flung these flowers at me and then—and then"—her breathing came very fast—" and then—our Lady—beckened to me, and I was just—rising—up—to go to her and then—and then—and then"—the rosy clouds threw a beautiful light on her face, then came a white shadow and the cyss closed and the lips parted in a smile; and the mother, sobbing, bent down and kissed the pure white lips, and said, as the last tones of the Angelus were lingering in the air, "And prayer, at the request of a pious gentleman who had heard him speak on gentleman who had heard him speak on prayer. Upon the plan of this little shadow and the

then, my pet, our Lady took you safe to her home in heaven."

ber home in heaven."
But that wasn't quite right, for I saw Astrael, with a look of joy I shall remember forever, put his sword into its sheath, and clasping the beautiful soul of the child in his arms, he sped up-wards through the rosy clouds, cleaving the light air with every pulsation of his wings, and singing a carol of triumph, that made the lark, who was enjoying his evening song, quite ashamed, and fly down to his little ones in the nest. Wasn't there joy in heaven, as As-

trael, with his precious charge, stood once more on the shining floors! How the angels smiled and welcomed him; and then made a long avenue for him and Mary, as they sped up and up to the great White Throne of the Judge. And how did Astrael feel when, passing the throne of our Lady, she smiled on him and said: "Well done, good and faithful Astrael!" and when, still far-ther up, he placed his precious charge before the Judgment Seat and without a word of examination, the Eternal Word took the child and presented her to the Father and to the Holy Ghost.

The mother was weeping by the little bed, on which lay the lifeless body of her child. She had composed the arms on the bosom and placed a manifer between them. so far that she was not troubled b before his death, though at that time he was far from her, and she was incrucifix between them and ever and anon she hid her face in the bed-clothes and murmured, "God help me this holy night." She didn't understand that her child was standing, bright and beautiful, amongst the bright and beautiful, amongst the heavenly choirs, nor that there was an angel named Astrael, who would not be content with stars and flowers, but he had a child given him and he had saved her, and that child was Mary. And this was how the angel became happy.

AN APOSTLE OF PENANCE.

By H. M. Beadle in November Rosary Magazine. Penance implies repentance and amendment of life as well as punishment for sins. In a wider sense it also signifies a mortification of the senses, in the mean-ing of St. Paul's words: "I chastise my body, and bring it into subjection; lest perhaps when I have preached to others, I myself should become a casta-

Men have never looked on penance kindly, and never will; it is antagon-istic to nature, and grace must overome nature before man will accept it. Dryden wrote, a hundred and fifty years

The world has found an easier way; This age knows better than to fast and pray.

And men have not become any more attracted to penance than they were in his time. But there are many persons in the world who do acts of penance every day; and there are many more who admire the penitential life and deplore the state in which they live, and which, they think, bars them from

a profound distrust of themselves and a supreme confidence in God, as well as a belief that they were great sinners. St. Francis of Assisi depreciated himself, and punished himself for his sins, often saying that if the vilest man had been given the graces he had received much better use would have been made of them. St. Aloysius, whose piety from his very youth was known to all, often spoke of himself as a wicked wretch who had frequently offended God. St. Teresa of Jesus in almost every page of her writings deplores her wickedness. St. Peter of Alcantara, the subject of this sketch, was born in Alcantara, Spain, the last year of the fifteenth century and lived sixty three years. His tury and lived sixty-three years. His father was a lawyer and governor of his native town, and both he and his wife, the mother of our saint, were pious people. Early in life St. Peter gave evidence of uncommon piety. His father died when he was quite young, leaving him to the care of his mother. He was possessed of a strong constitution and a vigorous intellect. He be-gan a course of philosophy before he was twelve, which, however, he did not complete at that time, being sent to Salamanca University to study canon salamanca University to study canon law. He returned to his native town in 1513, when he was fourteen years old, and two years after he became a member of the Order of the Friars Minors, entering the convent of Manmember of the Order of the Friars
Minors, entering the convent of Manjarez, located in the mountains which separate Castile from Portugal. He was ordained priest in 1524.

St. Peter always lived abstemiously, and even at Salamanca divided his time between his studies and the poor, for whom he ever had a great attachment.

whom he ever had a great attachment. On his becoming a religious he made a systematic effort to bring his body into often fasted for a longer period. He partook only of the commonest and coarsest food, with which he often noble souls closer to Him. Thus suffermixed bitter herbs to make it more unpalatable. He went barefoot, wearing neither shoes nor sandals even when travelling over the roughest roads. To have more time for prayer and praise of God he reduced his hours of sleep to the least number required by nature. At God he reduced his hours of sleep to the least number required by nature. At first he found great difficulty in going without sleep, but he persevered until less than two hours sleep in twenty-four was all he found necessary, and he usually slept on his knees, his head resting against a block of wood fastened to the wall. His cell was always the smallest in the monastery, and it was so con-tracted that he could neither stand nor lie in it. He so restrained the use of his eyes that he knew his brother monks by lie in it. the sound of their voices but not by sight. Whatever curiosity he once had was entirely overcome. He never looked upon the face of a woman after he became a religious. His austerities were so great that they seem incredible

were so great that they seem incredible to the case-loving portion of mankind. He filled many offices in his Order, and he could have filled many more had his brethren not yielded to his entreaties not to put him in places of authority. But he was ever ready to obey. He spent six years in preaching, and he was a great preacher, at least great effects followed his preaching. But while he was preaching he gave up none of his austerities, and when not preaching his time was spent in the confessional or in prayer. His life was one of prayer, and his mortifications aids to

prayer.
His great love of retirement where he could uninterruptedly commune with God, led him to ask to be sent to some remote solitary convent. In compliance with his request he was sent to the convent of St. Onuphrius, at Lapa, near ORIGIN AND HEADSHIP OF THE CHURCH.

have endeavored to render mental prayer easy and familiar to Christians. With Jesus Christ the Catholic Church begins and will end in Him, as He is the Alpha and Omega, that is the beginning and end of all things. He is the Creator, the Redeemer, the Judge to Whom the Father has delegated the St. Peter also wrote a work on the Peace of the Soul," considered to be of great excellence. He frequently had visions and raptures or cestasies, the latter often lasting several days. stasies, the Of St. Peter's writings St. Teresa of Jesus says: "He is the author of cer-tain little books of prayer in Spanish sovereign authority of Judge. In Him as the Eternal Reason of the Father, he Church begins in time. He is her ead, He is her guide and will be, until which are now much used; for as he was well versed in prayer, he wrote profitably on it and gave excellent rules to those who practiced it." time be no more. The Church does not begin her career on earth with our first arents, as he had transgressed the One of the most interesting events in Divine precept imposed on him; he had violated his pact, as the Prophet Osee remarks, and as a consequence, the Church begins with Abel, the first of the elect. We notice two descriptions of Churches in the sacred writings, the the life of St. Peter was his association with St. Teresa of Jesus. St. Teresa was laboring under severe trials in 1559, when St. Peter visited Avila, where she then was. She was per-mitted to visit the house of a friend and church of the elect, the spouse Christ there St. Peter met her. He seemed to anderstand her case at once, and assured her that her prayer and visions and raptures were from God, and not the suggestions of the evil one. Herealth Our Lord, and the Church of the malig-

faith of the patriarchs is some different from the faith of Christ, the "rst, as it was founded on the promise a a future Redeemer ; the , reposition of the realization of the son in the fullness of time so otly marked in the prophecies.

nant which is not directed by the Spirit

The Saviour of the human race con The baviour of the human race considered His Church on the rock—Peter, and on the Apostles as the cornerstones of the edifice, which is the pillar and the ground of truth, against which no error can prevail. Peter was a man of timidity but a man of the most ardent faith. True, he thrice denied his Lord, but he expiated his fault with a triple confession of his knew death was approaching, for as soon as he became ill he had himself carried his fault with a triple confession of his love and attachment.

When he confessed the divinity of his dissolution and repeated the first verse of psalm exxi: "I rejoiced at the things that were said to me: we shall

our Lord, he is promised in recompense of his faith that on him, as on a rock, would be built the Church, that edifice which the divine Wisdom had designed in eternity, and a rock, which would be endowed with perpetuity and guar-As St. Peter gave up his soul he appeared to St. Teresa, telling her that he was going to his rest. She saw him frequently afterwards. The first time be endowed with perpetuity and guar-anteed against error and the machina-tions of the infernal powers. Blessed art thou, Simon bar Jona or John, on thee will be built the Church. In these words we have the indestructibility of he said to her: "O happy penance, which has gained for me so great a reward!" After this he was a great comfort to St. Teresa, giving her advice and counsel in many things. She relates that our Lordonce told her that the Church guaranteed with all the solidity of the rock and after the Resurrection Peter is addressed by the Re relates that our Lord once told her that men should not ask anything in St. Peter's name without being heard, and she added: "I have recommended many things to him that he might beg deemer: Simon, Simon, Simon, the adversary or the Satan has striven to sift thee, but I have prayed for thee—"feed thee, but I have prayed for thee—"feed My lambs, feed My sheep." These words are general, include every bap them of our Lord, and I have always found them granted." St. Peter's manner is thus spoken of tized soul and subject every Christian to the sceptre of the Prince of the Apostles. All power is given to Peter by St. Teresa: "He was very affable, though he expressed himself in few words, unless some question was asked him; and he answered in few words, the state of the in heaven and on earth. There is no restriction, no exception. Jesus Christ sovereign: He enjoys supreme soverbut in these he was agreeable having an excellent understanding." eignty, supreme authority as God, and surely man has no right to restrict it to The readers of the lives of the saints a matter of dignity or ecclesiastical pre-eminence. Peter represents Christ Our Lord in the government of the are impressed by the fact that they had a profound distrust of themselves and a

Church, and that government is in vested with the sovereign authority of Him Who founded His Church. In Peter is fulfilled the prophecy of Daniel, who describes the descent of the rock from the mountain grinds and crushes every obstacle which impedes its progress, until it

fills up the whole earth, or in other words, forms the Catholic Church. Peter is according to Catholic faith, during more than eighteen centuries, acknowledged by the Christian world, as the vicegerent of Christ our Lord, and as the Church of which he is the head, is guaranteed existence to the end of time, it follows as a necessary consequence, that his successors enjoy the same privilege which was conferred on Peter; and as the primacy of Peter was acknowledged even by the apostles the same primacy of jurisdiction and supreme authority exists in the suc-cessors in all the plentitude with which St. Peter exercised it over the early Church. His primacy was not one of dignity or ecclesiastical pre-eminence; no, but that of Jesus Christ as founder of the Church, Who indubitably exercised the authority of the Father, which was and is supremely sovereign

which God views it. St. Francis of Assisi said when teaching his brothers and omnipotent. Peter conducts the sheep and the lambs of the flock to the pastorages of the spiritual life. Peter conducts the humility, "we are what we are in sight and no more." sheep and the lambs to the refreshing waters, which issue from the pure The word penance is derived from the Latin word for punishment. It is God's medicine to arrest man in his evil courses and cause him to turn to God, apostolic fountains.

Moses was the leader of the Jewish He was also invested with people. spiritual power, for he consecrated his brother Aaron, as High-priest. He then exercised the double power. The noble souls closer to Him. Thus suffer-ing may be made a great means of our pontiff of the universal Church is aninseparable from man's existence in this other Moses who leads his people from the bondage of sin to endow them with the liberty of the Holy Ghost. Moses had his counsel composed of seventy sages. The pontiffs of the universal Church have seventy ancients, sins, being repented of, may be turned who represent the universal Church cause us to know by experience that we cannot trust ourselves in the smallest things, and lead us to turn to God and put unbounded confidence in Him. And in our weakness we may be and who aid the venerable successor of Peter with their counsel, and thus the New Law pays homage to the Mosiac and, at the same time estab lishes its descent from that law degreatly encouraged when we see how strong others have become through livered on Mount Sinai and predicates itself as the legitimate inheritrix of the ancient law, as Moses had pre-There is a delight in suffering which

We then trace the Catholic Church from the patriarchs and prophets and Apostles, and hence the Catholic Church is patriarchal, prophetic and apostolic,—surely an origin to which no Christian body can pretend, but the Roman Catholic and Apostolic Church.—Catholic Union and Times.

during her whole life, so much so that it appeared at times as if her pains would destroy her life, but her sufferings gave her so much happiness that she was willing to endure greater pain rather than give up the happiness they brought to her soul. And so with thousands of other saints and martyrs. Do not fear to be thought over-strict; do not fear to be reproached as extreme; do not fear to be in minority.—Cardinal Manning.

IT WILL PROLONG LIFE—De Sota, the Spaniard, lost his life in the wilds of Florida, whither he went for the purpose of discovering the legendary "Fountain of perpetual youth," said to exist in that then unknown country. While Dr. Thomas 'Relice'ric Oil will not perpetuate youth, it will remove the bodily pains which make the young old before their time and harass the aged into untimely graves.

which brought them so much happiness. This reward, however, seems to be for those only who are so lost to self that every act performed by them is done wholly for the love of God, and not for any reward. Thus love is its own recompense. This is the science of the wholly for the love of God, and not for any reward. Thus love is its own reaccompense. This is the soience of the saint; this is the heroism in religion which all admire but so few imitate.

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CURED OF ASTHMA.

The Remarkable Experience of a Nova Scotia Man

HE HAD SUFFERED FOR YEARS AND OFTEN HAD TO SIT NIGHT AFTER NIGHT AT AN OPEN WINDOW GASPING

FOR BREATH. Mr. Thomas Johnson is well known in the vicinity of Hemford, N. S. He has taught school in Lunenburg county for more than thirteen years, and his repumore than thirteen years, and his reputation as a teacher is deservedly high. It is known that Mr. Johnson has been a severe sufferer from asthma, and as he has found a cure for the trouble, a reporter thought the facts of his case would prove interesting to similar sufferers. "One evening," saic Mr. Johnson, "while lighting my pipe I inhaled the sulphur from the match. The haled the sulphur from the match fumer appeared to penetrate every por-tion of my lungs, and nearly strangled ne. It was more than an hour before recovered from the effects of this mis-hap, and I believe that that was the nap, and I believe that that has starting point of the trouble that has made my life so frequently miserable since. At all events a few days later [February 1] had my first attack of asthma. Follow ing this the attacks became more and mg this the attacks became more and more frequent, sometimes continuing for a week or more at a time. When these attacks came on I dare not lie down, and many a long, cold winter night I have reached. have passed at an open window gasping for breath. I was treated by two of the for breath. I was treated by two of the best doctors in the county, but derived no benefit. Then I began trying the remedies usually advertised as a cure for this trouble, but with no better results. I was continually growing worse and life was becoming a burden. About a year ago my wife was using Dr. Wil-liams' Pink Pills, and was deriving so

much benefit from them that one day she said to me. 'Why don't you try these pills, they might do you good and they certainly can't do you harm.' To certainly can't do you harm.' To please my wife I began taking the pills. please my wife I began taking the plins, but only occasionally at first, but inside of a few weeks I felt that I was improving in many ways. Then I began to use the pills in earnest, and soon found that breathing was becoming easier, the spasms came less frequently, and I could be a short out of doors without ould go about out of doors without danger of bringing the trouble on us was formerly the case. I took twelve boxes of Dr. Williams' Pink Pills in ail, and after the improvement began every box added to it until all the signs of the trouble had disappeared, and I have not since had any recurrence of it.
Williams' Pink Pills have saved from a life of misery, and I am glad to make this public acknowledgment."

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Ottawa, Canada. March 7th. 1900.
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the Editor of THE Carbon on the Conton on the Carbon of the Carbon of the Carbon of Record, restimable paper, The Carbon of Record, restimable paper, and the manner in the Carbon of th atter and form are both good; and a sholic spirit pervades the whole. ore, with pleasure, I can recommend faithful.

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g you, and wishing you success.

lieve me, to remain.

Yours faithfully in Jesus Christ.

† D. FALCONIO, Arch. of Larissa.

Apost. Delox.

LOYDON, SATURDAY, Nov. 14, 1903.

PREMIER COMBES AND THE FRENCH NATION.

Our readers will not drop many tears of regret when they hear that M. Combes, the anti-Catholic and anti-Christian Premier of France, has determined to retire from office, owing to his having made the disof Deputies is very precarious and not likely to continue its support of him. tailed coats." The Paris Figaro asserts positively

that he would retire from the Premiership immediately, were it not for the fact that his immediate withdrawal would result in the defeat of the budget which is now before the Chamber and which M. Combes is anxious to pass, as its failure in the Chamber would endanger the fabric of godless education which he has established. It is said conscience" by enacting such a law. that the huge taxes which he has thrown the polls when the time for the choice of Deputies comes around. Why does of Deputies comes around. Why does of Deputies comes around. Why does occurred that the polls when the time for the choice of Deputies comes around. Why does occurred the strength and influence of Deputies comes around. Why does occurred the strength and influence occurred to the strength and i sign of vigorous opposition.

there is a movement on the part of ultra localities for emigration caused by the closing of the monasteries, the prescription of the Breton language, and ist Ernest Renan in Brittany.

These acts of the infidel government are indeed sufficient to fill us with despair in regard to the religious future of France; but we are still of the opinion that hopeless as the case seems to

the near future. As regards the Bretons, they are undoubtedly the most stalwart natives of France; and they will make splendid settlers for Canada; but we would rather see them stand their ground in their own country to help fight the battle of religion when the proper time most desperate effort to abolish religion

work of restoring France to the proud position she once occupied as the eldes and most faithful daughter of the Church of God on earth.

The deeds of the Bretons in 1791 and down to 1795 constitute some of the noblest history of the French nation, but if the descendants of the heroes o that period desert their country at a critical moment, we fear we must call them degenerate sons of noble sires. We cannot believe that the despatch is true which would force us to regard them in this light.

ECCLESIASTICAL LEGISLATION.

It is generally supposed that the Presbyterians are the most firm among the Protestant denominations in the repudiation of all ritualism and ceremonialism in religious worship and practice; and this firmness is accentuated in the Westminster Confession, which says in Chapter 20, section 2:

"God alone is Lord of the conscience and hath left it free from the doctrines and commandments of men which are So that, to believe such dostrines, or o obey such commandments out of conscience is to betray true liberty of con nce; and the requiring of an implicit ce, is to destroy liberty of conscience, and reason also.

ing those ministers of the denominacovery that the majority which is at tion who presume to depart from the present supporting him in the Chamber use of the clerical garb which clergymen usually wear, and who adopt "bob-

Such a decree is as tyrannical as it is trivial in the face of the above provisions of the Confession of Faith; and it is difficult to understand how the Presbytery in question, which is said to be one of the most important and intelligent of the Presbyteries of the South, can vindicate itself from the charge of Ritualism, as well as of a "betrayal of

It is true that we are elsewhere told upon the people by his suppression of in the Confession that, "they who upon the religious orders which were con- pretence of Christian liberty, shall ducting schools and charitable institu- oppose any lawful power, whether it be tions at small cost to the public, have civil or ecclesiastical, resist the ordincaused in many localities, and even in ance of God." (Sec. 4.) We are likesuch socialistic centres as Marseilles, a wise told in Chap. 31, Sec. 3, that it great reaction against the brutal policy belongeth to synods and councils minof the Government, which has had re- isterically . . . to set down rules cently a great effect upon the Deputies and directions for the better ordering and have made it almost certain of the public worship of God, and govthat his government would be defeated ernment of His Church." From this it by Christmas; at least, thus many might be inferred that the Church has people in France figure out the situa- authority to regulate the dress of min-We confess we repeat these isters, so far, at least, as the decorun speculations with diffidence, for every of their demeanor is concerned. But vote on the policy of the government where two sets of principles are laid down to the latest has shown an un- down which are irreconcilable with United States looking toward a union attended Dowie's lectures in vast numdiminished majority for the Atheistic each other we must infer that the re- of the various Presbyterian Churches. bers, indeed, but the crowd was in no rulers of France. If it be really true ligious body which thus lays down con- The leaders of the movement are en- way sympathetic with the Faith Curist, tradictory articles of faith-the Con- couraged to take this step, seeing that the country, it is inexplicable to us fession being the standard of faith of the unions of Presbyterians which have ridicule the Faith-Curist Chief, who Encyclical. It quoted copiously many In between these two classes there

not the Catholic population take up the these crude contraries were not re- of the whole Presbyterian body. fight at the polls to thrust the Atheis- moved by the General Assembly which Two committees from the Northern tie government out of power? We fear met last summer and revised the Con- and Cumberland Presbyterians have and the vilest of the vile. All this would have restricted it to Catholic up for trial was examined and conductive description to its that the Catholicity of the people is fession. As this was not done, it re- already met and discussed plans of vituperation was indulged in because dignitaries were omitted; and this fact itself of the weak and timorous kind mains the duty of Presbyterians to be- union. No definite action has been the reporters with one accord described was a clue whereby the Osservatore legislation of the Church more effective which cowers with fear at the least lieve in opposite doctrine which can- taken further, but it is admitted that a Dowie's actions in detail without giving Romano, the official organ of the Vati- Bishops, priests, educated laymen and

London Times says on the authority of correspondence from Brittany, that their conduct toward eternal life. These was generally expected, and even than During Dowie's stay in the conduct toward eternal life. powers are absolutely essential to the they themselves expected before meet- was driving through the streets in his analysis of the contents of the document Catholies there in favor of emigration Church. But when a Church lays it ing. It is presumed that their conto Canada, and that a Breton priest, down as a certain principle that it has fidence will communicate itself to the the carriage and team were seized by a Abbe Lefloch, spent last summer in the this power, and elsewhere declares members of both denominations, and Canadian Far West examining suitable that all exercise of such a power is a thus hasten the union. tyranny which ought not to be obeyed, Should this union be brought about which Dowie was held responsible, not the erection of a statue to the Athe- "The Church of the living God, the Southern Presbyterians will be induced the Holy Ghost should "teach all Northern co-religionists. Ghost should "abide forever."

which restricts the authority of the the same heaven with the former in the Church is meant to justify their rebel- next life!

THE CONCLAVE OF CARDINALS.

There is one persistent statement of the Roman correspondents who gave professedly by telegram a detailed account of all the movements of the Cardinals having reference to the election of a new Pope after the death of Pope Leo XIII, which has been most fully refuted by authentic information which has been furnished since the election of Pope Pius X.

The assertion was made boldly that there were several parties in the college of Cardinals representing several distinet policies, and having their specific candidates for the supreme Pontificate.

The College of Cardinals was represented as an intriguing cabal divided into irreconcilable hostile factions endeavoring by every means in their power to overreach each other.

We do not at all doubt that there were different views held as to the most eligible candidate, but we have been assured by all who were in any way connected with the Conclave, that the proceedings were, from the beginning to the end, conducted with the utmost in anything contrary to His word or be-side it, in matters of faith or worship. is this that there could not be found anywhere a deliberative body to excel in decorum the Conclave's proceed-The facts that votes were divided

from the beginning among different It thus appears that it is a destruc- Cardinals shows that opinion was tion of liberty of conscience, and there- divided, but there was no such thing as fore, a grievous sin, to command a canvassing in the sense of the word as special dress for the clergy, which is it is usually understood. The Cardinals not to be found ordered in scripture, were not only free by the fact that and to obey such a law is a betrayal of they could at any time give their votes for whom they would, but they were Nothwithstanding this, we are in- free even from the influences of persistformed by the New York Tribune that ent persuasion; for every member of a South Presbyterian Presbytery has the Cardinalate was fully aware that New York with an army of evangelizers passed a resolution strongly condemn- his colleagues were men of piety and having minds of their own which would make them immune from excessive outside influences, and there was no at- fizzle, and probably before the present tempt to make use of such influences.

All this has been attested by Car-

denied by him on his return from New York Court of Appeals was given Europe. It had been asserted that he in the case of J. Luther Pierson, holdwas convassing in France while on the ing a Dowieite father responsible for way to Rome, to induce the French Secretary of State.

when affairs of the Church were in

PRESBYTERIAN UNION.

that it does not show its strength at all Presbyterians - must teach error taken place in Canada and Scotland took his revenge by heaping contumeli-

ign of vigorous opposition.

A despatch from London of so recent

A despatch from London of so recent

A despatch from London of so recent

We do not by any means deby that

Downers actions in detail without giving a word of encouragement to the people its source, which was found to be one of the more especially as the members of both to believe in him, which they could not the people its source, which was found to be one of required to present doubtful books for date as Nov. 4th informs us that the London Times says on the authority of London Times says on the authorit

> we may well doubt that this is the same between the two denominations now merely because he was the prime cause Church which St. Paul declared to be negotiating, it is expected that the pillar and ground of truth," or that to follow so good an example, and to that died, but also because he had Church to which Christ promised that seek to make one body with their

truth," and with which the same Holy | It is to be remarked that in all these negotiations the colored Presbyterians will have a great victory in France in we have pointed out were invented by bine with their dark-skinned brethren,

lion against the Catholic Church, The Cumberland Presbyterians have of Dowieite malpractice occurred at whereas the assertion of the authority at least one doctrinal difference with Massawipi, near Sherbrooke, Quebec, of the Church to make laws was made the Presbyterians in general, as they on the 23rd of October, which was also to give them authority to rule their | hold that it is unlawful to give their | during the time of Dowie's attempt to followers; the purpose being not in allegiance to the United States under convert New York. As this fact was comes, as come it must, when the votar-les of irreligion make their final and either case to inculcate the strict truth. the present constitution, or to serve in made public through the press, many In France, and to substitute for the worship of the true God, that of an imaginary deity, as they did in 1702. In aginary deity, as they did in 1702. In the kindows of God, as if a man should be a very serious obstacle to the union, as a follows:

On not lose hope if you do not at once succeed. Remember that patience is a man should be done and the prophet. The case is a contributed greatly to the hostile reception given to the prophet. The case is a contributed greatly to the hostile reception given to the prophet. The case is a contributed greatly to the hostile reception given to the prophet. The case is a contributed greatly to the hostile reception given to the prophet. The case is a contributed greatly to the hostile reception given to the prophet. aginary delty, as they did in 1702. In our opinion these Bretons would show is the kingdom of God, as if a man should a very serious obstacle to the union, as was as follows:

IS ANARCHY A RELIGION?

An English Anarchist named John Turner recently reached New York, and since that time has been endeavoring to propagate Anarchistic doctrines. The police arrested him, and on the matter being brought before the Government, his deportation was ordered Habeas Corpus proceedings for his liberation were entered before Judge Lacombe to prevent the enforcement of the order of deportation, and a hearing was given on the 28th ult. to the pleading of Turner's counsel, who maintains that anarchy is not a crime, but a religion, and that the order for Turner's deportation is a violation of the bill of rights, and an act of persecu-

Anarchy is opposed to all religion, and it is a grotesque proceeding to give it the name of a religion for the purpose of shielding an Anarchist against laws deliberately passed by Congress to protect the country against Anarchists. So soon after the murder of President McKinley, it is a piece of unconscionable impudence to give Anarchy the name of a religion of which it is the denial, and to endeavor to gain for it any privileges which may be accorded by law or public conscience to religion in any form.

We are strongly of the belief that public opinion is still so firmly set against the murderer of President McKinley, that no such plea as that set up in favor of Turner will meet with the approval of the people of the United States.

THE DOWIEITE CAMPAIGN IN NEW YORK.

John Alexander Dowie's invasion of which has been estimated variously at from six hundred and fifty to three thousand has proved to be a complete issue of the CATHOLIC RECORD reaches our readers the whole company will dinal Gibbons who, having been a parti- have returned to Zion, the Dowieite cipant in the entire proceedings, was city which was built by the pseudothoroughly acquainted with all the Elijah, and in which most of the busimovements of the Cardinals. Other ness enterprises are his property. It Cardinals have given similar testimony. was unfortunate for Dowie's enterprise Another matter which concerned that at the very moment when he was Cardinal Gibbons personally was also starting on it, the final decision of the the death of his child who was allowed Cardinals to oppose the election of to die without a medical man being Cardinal Rampolla, and that he had called in for the relief of his infant succeeded in obtaining their promise daughter. This fact caused much infor a united votes against Pope Leo's dignation in the city against the whole Dowieite movement, and any success in This statement, like many other state- converting the New Yorkers to Dowiements made by Roman correspondents ism was not to be expected under the on divers occasions for the press, when circumstances, and no one will be surprised to learn that Dowie shortened question, has also been most positively his stay in the city by a whole week on contradicted, as not having in it an iota finding that he excited no enthusiasm for his cause.

Some remarks on the decision of the court in the Pierson case will be found in another column in this issue. The multitude of the people in New York and was assembled rather to jeer at and noxious vermin, the seum of mankind, bodies, insomuch as such passages as authorities.

constable for the payment of the costs of the law-suit against Pierson, for NOT THE WHOLE, BUT ONLY A SMALL of the neglect of the father to provide medicine and a physician for the child authorized the employment of a skilful lawyer to defend the cause of Faith-

The carriage and team have been at-It is easy to see the purpose with are not taken into account. None of tached for \$1,000, and it would appear be at present, faith and religious belief which both the contradictory doctrines the white sects have any desire to comof this amount. As he is said to be a the compilers of the Confession. That who, it may be presumed, will not have multi-millionaire this sum will be a small matter to him.

By a curious coincidence, another case constitution does not recognize the sub- acquainted with the case, and this ers, deeming it not

the parents were Dowieites, medical aid was not called in. Shortly before the boy's death, and three days after he was attacked by the illness, the parents had him get out of bed to pray and

Such instances of malpractice those which we have mentioned in this article have been frequent among both Dowieites and Christian Scientists during the last few years, but it must he said that the Dowieites have been more aggressive than Christian Scientists against all forms of the Christian religion. Dowie has been an earnest propagandist of his peculiar views, and his publications have been abusive against all Christians, but especially so against the Catholic Church, for the reason probably, that very few Catholies have been induced to give up their religion to embrace Dowieism; whereas the Christian Scientists, though they do maintain an absurd system of philosophy, do not attack so viciously the foundation of Christian faith as taught by the Churches.

JOAN OF ARC.

It is stated that the Holy Father Pope Pius X. has decided that at the first meeting of the Congregation of Rites at which he will preside in person, and which will take place on Nov. 17th, the question of the beatification of Jeanne d'Arc or Joan of Arc, will be taken up again with a view to her ultimate canonization. So far, the investigation has shown that the life of this heroire was most saintly, and her career inspired of God, and that the evil stories on the strength of which her character has been blackened are cal-

Jeanne d'Arc's career is one of the brightest pages of French history, and France will, no doubt, be grateful to the Popes Pius IX., Leo XIII., and Pius X. for having vindicated her good name.

Some of our Catholic contemporaries have supposed that the canonization of the heroic "Maid of Orleans" will contribute towards making the French Government less hostile to the Catholie Church. We do not count upon this result so long as Premier Combes rules the destinies of the country. The present rulers o France are decidedly Atheistic, and the canonization of a hundred French saints would not make them less so. The battle for freedom of worship must be fought at the polls in France by the Catholics themselves shaking off the bondage of an infidel Government.

A BOLD FORGERY.

A bold attempt was made a few days before the issuance of the first Encyclical letter of Pope Pius X. to palm upon the Church a spurious letter which was issued from some obscure and unknown quarter, as the official document of the Holy Father.

The same type and form of document employed in Vatican publications, and the forged paper was sent by mail to all the Cardinals and nuncios abroad.

This spurious missive was in good believed it to be the expected Papal The Osservatore Romano warned the careless and wayward

WHAT IS THE INDEX?

explicit decision was rendered; PART OF THE CHURCH'S LEGISLATION REGARDING THE READING OF BOOKS. the Index. Rev. M. I. Stritch, S J., in the New Voice,

astical authorities in sanctioning the by any means the worst books that are It is asked by well-meaning non-Cath- fide doubts existed as to whether they olics who desire to obtain information were forbidden or not until a decision for merely speculative ends. It is was obtained and the books asked by conscientious Catholics because they seek the guidance of the Church in what is now a matter of the disobedient Catholics would otherwise greatest importance—the matter of read-It is asked by bigoted and flippant reason. declaimers in order to have a suitable occasion to show the obscurantism, the explanations should be that the Church timidity or the narrow minded intoler-ance of the Church. The index, they laudably vigiliant in safeguarding the ance of the Church. The index, they think, is one of the pitable devices of Pope and Cardinals to hold the allegiance of Catholics by keeping them ignorant of the enlightening teachings not show any carelessness or in of modern times. Or again, these writwaste their virtuous indignation on the nation, but rather demonstrate Church, take an apparently different our opinion these Bretons would show more patriotism and loyalty to God it they should await the issue in their own land, that they may have a share in the

And the unlisted are incomparably more dangerous to Rome and Roman preter than many of the practically dently the Pope and Cardinals are a little too timid or too lazy to pursue, capture and put into their pillory the great faith - destroying criminals who are going about at large. For all these classes of inquirers a very interesting article appeared recently in the Civilita Cattolica. This magazine is a bi-weekly edited by learned Jesuit fathers in Rome under the immediate supervision of the Holy Father. The gist of the article is as follows

The Index is not the whole, but only a small part of the legislation of the Church regarding the reading of books dangerous to faith and morals. right man would think himself permitted to do every deed in his power, speak every word or think every thought entertain every wish. Be forbidden by the law course is clearly of nature, revealed in the reason and conscience of man. A vast multitude of books are so openly coarse, obscene, immoral, irreligious, blasphemous that oritatively that they are not to be read. The Church teaches that this natural law is the will of God, binding on the conscience not merely of Catholics, but of every man and woman whose mental condition is such as to leave them responsible for their actions. tural law is unchangeable. the above description have always been are now and always will be pr to ali. They need no further listing of

indexing.
Second. Many books not clearly forbidden by the natural law because openly heretical or immortal or atheis-tic or obscene are still full of danger to unsuspecting readers. We know on good authority that the devil has a way of taking the role of an angel of light. In olden days he displayed this ang disposition through the instrumentality the serpent. In modern times his favorite instruments are certain classes

of authors. To prevent this cunning deception especially since the time of the Reform

ation, the Church has issued general decrees prohibiting not books, but large classes and divers kinds of writings which either manifestly or insidiously labor to undermine the faith and morals of their readers. The zeal of the reformers in propagating their doctrine was largely trated by the loyalty of the Catholic peoples to ecclesiastical authorities was then that the wily 'angel of process began to be used. It was then, too, that the great Catholic invention of printing made means of spreading heresy and im morality, everywhere endeavoring to lead man away from their allegiance to the Church. Even since this propaganda of, first, Protestantism, then rationalism, and afterward paganism, has gone vigorously forward. The printing press in multiplying books enouraged and facilitated Books and readers grew together. The need of special action on the par

the Church to save her people from false teaching and immoral influence became urgent at once and has laste our own day. Our critics of the index are guilty of an elenchi. They take the index as identical with the complete and general legislation of the Church on this matter of reading. The fact is, the Index is not, strictly speaking, in the nature of legislation at all, rather in that of a series of court judgments. The natural law and the gen The same type and form of document were used which are accustomed to be prohibited. Thousands of books-today-we might better say hundredswere clearly to be placed in the cate gories of the books forbidden by either the natural law or the general Latin, so that many who read it really of the Church. Thousands, too, were When doubts occurred or controversies arose as to whether a book was prohibited paper reporters whom he described as the world, including those schismatical inquiries were made of the proper demned or acquitted, according to its merits. In order to make the Again, it happened that During Dowie's stay in the city, as he public against the fraud, and by careful read books about which there really was no doubt on the part of con-scientious and intelligent men. The latter knew that such came under the general prohibition, while the former persisted in reading

education

other words, until the book was put on Out of cases of this character grew What is the Index of Prohibited the list of prohibited books now known as the Index. Hence: First, not all This question is discussed by theo-logians and canonists who wish to make clear the scope and purpose of ecclesifound in the Index, since real and bona Third, some grossly bad books are in-dexed either because it was found that read them or for some other particular

until examination took place and an

Our ecnelusion from these facts and petency on the part of the worth while to selecting the books worthy of con ignorance and conceit of the critics; They grow merry over the ful- that Catholics ought to have a sincere

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sacred characte should it ever scene of any occurrence, su ceases to be r ground withou secration or ecclesiastical s restricted exte entitled to it friendship wit and whenever thirty years a forced against space is place shunned by all ment. People cedure and th indiscriminate munity is rinciple and hurch has Catholics and honors ture, namely, round and suffrages. Su sistent and se organization the memory outed its p ounter to all nd of scanda not allowable when civil f burial are on inworthiness apostasy or s

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magazine is a learned Jesnit er the immediate oly Father. The follows:

egislation of the reading of books morals. No upink himself per ed in his power, ink every thought h. Because such bidden by the law n the reason and vast multitude of coarse, obscene blasphemous that to declare auththat this natural d, binding on the of Catholics, but to leave them re-actions. The nageable. Books of have always beer will be prohibited further listing or

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cunning deception time of the Reformas issued general not individual classes and divers hich either mani-labor to undermine s of their readers. was largely frusty of the Catholic stical authorities. he wily 'angel of n to be extensively of printing was ding heresy and im re endeavoring to their allegiance to since this proparotestantism, therefterward paganism sly forward. The ultiplying books en-ilitated education. rew together. The e her people from immoral influence once and has lasted

Our critics of the of an ignorationake the index as the complete and the Church eading. The fact is, islation at all. series of court judg-al law and the genne Church did not ne what books were sands of books-totter say hundredsforbidden by either the general decrees housands, too, were from any taint that

under either ban. two classes there many doubtful and When doubts oversies arose as to as prohibited or not, ade of the proper book thus brought examined and con-ted, according to its to make the saving educated laymen and of Catholic schools were encouraged or it doubtful books for

ain, it happened that ward Catholics might which there really the part of con-intelligent men. that such books v that such general prohibition, persisted in reading took place and an was rendered; in the book was put on

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ited books now known Hence: First, not all are contained in this are contained in this comparatively very second, they are not worst books that are x, since real and bona d as to whether they r not until a decision at the books listed. ssly bad books are inause it was found that colics would otherwise some other particular

from these facts and ald be that the Church al or intolerant, but t in safeguarding the to her keeping; that the works on the Index ss of their number do arelessness or incom-art of the Church in oks worthy of condemher demonstrate the onceit of the critics; ight to have a sincere stical decrees and the as shown in the Index matter of prohibited

occurrence, such as wilful murder, it ceases to be regarded or used as holy ground without a fresh religious con-

space is placed under interdict and shunned by all Catholics, and the whole

cemetery is purified from the defilement. People who criticize such procedure and the Church's antipathy to

indiscriminate burial forget that every community is governed by its own laws

and traditions and that the invariable principle and tradition of the Catholic

Catholies and unworthy Catholies from

the nonors of eccusiastical sepur-ture, namely, burial in consecrated ground and with religious rites and sufrages. Surely it would be incon-sistent and scandalous for a Christian

ot allowable, especially in these times

when civil funerals and promiseuous

burial are on the increase, unless the unworthiness of an individual—his

apostasy or suicide or concubinage or

encouragement of cremation or evil life

has been certain and public and per-

as intrinsically wrong, seeing that she sometimes tolerates and sometimes

BISHOP CONATY EXPLAINS PAPAL

OFFICE.

TO A NON-CATHOLIC SOCIETY OF LOS

ANGELES, CAL.

The Rt. Rev. Thomas J, Conaty, D. D., Bishop of Los Angeles, ad-dressed the Friday Morning Club at its regular meeting at the Woman's Club

regular meeting at the Woman's Club House on Oct. 9. Madame Modjeska and her friend, Madame Tuholsky,

were also guests of the club. Mrs.

Roy Jones, the president, introduced Bishop Conaty, who gave a clear and interesting presentation of a subject often misunderstood by non-Catholics, "The Papal Office—its Origin and Scope."

The distinguished speaker held the

closest interest of his audience. His

The Papal Power is not built on

pation nor despotism. It is a spiritual authority with credentials warranted by Scripture and covered with the

by Scripture and covered with the Christian traditions of twenty centuries. It proudly traces it lineage in unbroken succession to Peter who looked on the face of Christ and heard

from His divine lips the great commission to teach all nations. Its history

is a field for the research of students

it cannot prove. It has been misre-presented. It has been and still is mis-

eeking the truth. It asserts nothing

derstood. Its scope is limited only

by the designs of Christ in establishing His Church and it lives solely to make known the truths of the Divine Re-

known the truths of the Divine Redeemer that all men may be brought into the unity of Christ Who is one with the Father. God speed the day of a more perfect Christian unity, which will bring into the fold of Christ all the children of the Heavenly Father until, as St. Paul says, "We all meet anto the unity of faith and of the knowledge of the Sen of God unto a perfect

ledge of the Son of God unto a perfect

man unto the measure of the age of the

fullness of Christ, one Lord one faith,

one baptism, one Lord and Saviour
Jesus Christ and one Church, His
spouse without spot or wrinkle." God

A Priest in a Pesthouse. Father John O'Mahony, the able editor of the Monitor, of Tasmania, has been in quarantine with the smallpox

patients, voluntarily shatting himself in that he might minister to them. He only succeeded in obtaining admission

and accommodation after some strong correspondence with the Chief Secre-

tary (Dr. McCall), whom he accused of

smallpox patient from receiving the consolation of the last rites of the Church. The Monitor takes advantage

of Father O'Mahony's enforced absence to mention that he had conferred on

him last year by the late Pope the Cross "For the Church and for the

Pontiff "-a fact which he himself had

It would be fruitful for good if mem

bers of the League, instead of saying vocal prayers only, would learn how to

meditate and do so every morning for

at least a quarter of an hour.

refused to publish.

lty in preventing a dying Catholic

speed the day !

ent may be summarized:

arrogance, neither is it spiritua

bodies to be cremated.

honors of ecclesiastical sepul-

hurch has been to exclude

THE CHURCH AND THE OTHER PHILOSOPHERS. CEMETERY.

N. Y. Freeman's Journal. November Dolphin. We published last week Dr. Brann's lecture on Oreste A. Brownson. We are heartily in accord with all he says The distinctive title for the Christian The distinctive title for the characteristic pround is cemetery. This Greek word, with its natural meaning of a sleeping apartment, was invested by the early Christians, probably at Alexanguage of the control and striking significant properties. in eulogy of Brownson, but we must dissent from much that he says in that early Christians, probably at Alexan-dria, with a novel and striking sig-nificance—the resting place of the faithful departed, because as St. Jerome says, "with them death is not death, part of the lecture in which he esti-mates Dr. Brownson as a philosopher, and, incidentally, discusses, or rather gives an account of, certain disputed philosophical systems. We think he does injustice to Brownsays, "with them death is not death, but merely a sleep"—a sleep to be followed by a glorious awakening. * *

The Catholic Church has been always a specific the state of the sleep that t

son and to Rosmini, and, we may add, to himself, for we believe him to be solicitious to preserve inviolate the sacred character of the cemetery, and better acquainted with philosophy and should it ever happen to become the scene of any disgraceful and defiling occurrence, such as wilful murder, it

its history than what he says indicates.
After quoting Dr. Brownson as saying that "he had no philosophical system, belonged to no school and swore by no master; neither by Gioberti nor by Father Curci," Dr. Brann still in-sists that he was a Giobertian ontologground without a fresh religious con-secration or dedication. Moreover, ecclesiastical sepulture is a privilege of restricted extension. Those only are entitled to it who die in union and friendship with the Catholic Church, and whenever, as in Montreal about thirty years ago, the rights of the Church are invaded and a burial er-forced against her wishes, the polluted space is placed under interdict and ist. We think Dr. Brownson's own statement of his philosophical position should, in all fairness, be accepted. No one will question his competency to say what he meant, or that he was the best interpreter of his own mind.

After classifying Brownson-against his very positive protest-with a certain school of philosophy, Dr. Brann quotes several propositions of members of that school which were judged by the Congregations of the Index as unsafe to be taught, and then leaves it to be inferred, or rather implies, that the judgment of the Index struck Brownson. This is unfair to the great, the greatest American philosopher. Brownson should be held, as he desired to be held, for his own utterances, and not for those of others. There are but two ways to convict Browson of philosophical error or heresy. First, to demonstrate, by reasoning, the error of any of his prosistent and scandalous for a Christian organization to signalize with honors the memory of an opponent who derided its claims or of an adherent who flouted its principles. At the same time the common rules of charity run counter to all the dangers of harshness and of scandal in the denial of ecclesisation layers. positions; and, second, by pointing out any proposition of his that has been condemned as erroneous by the Index. Dr. Brann has followed neither of these ways. He has striven only to leave the impression on his hearers that Brownson was wrong because somebody else said something that was declared, not erroneous or false, but unsafe. astical burial. Hence such denial is

Dr. Brann further censures Brownson for saying, "We may assume as our for-mula of thought or primum philosophi-cum, and as the basis of all sound logic, 'Ens creat existentias, or Being creates existences.'

it will be rarely advisable for a priest to give a definite refusal, especially in doubtful cases, without first consulting the Bishop. As already hinted, the Church prohibits and detests cremation—not as intrinsically wrong, seeing that she existences, then the contrary of it must allows it, but as opposed to Christian usage and as patronized by Freemasons, be true, namely, God did not or does not create existences. This pantheistic doctrine we are sure Dr. Brann will not stand for. He therefore has no alternative but to accept the truth as Brownand atheists. Consequently she will neither administer the last sacraments nor grant Christian burial to those who before dying have with deliberate dis-regard of her wishes ordered their son did, whether formulated by Gio-

berti or some one else.

The point of difference, however, is not in the formula, but in affirming that "Being creates existences" is the primum philosophicum, or first truth which the mind sees and by the light of which the mind sees and by the light of which it is enabled to apprehend other truths. Dr. Brann objects to this as follows;
"As a matter of fact we cannot see God
in the natural order. If we could there
would be no difference between the
natural and the supernatural order.

As a matter of fact, we, in this order As a matter of lact, we, in this order of existence, do know, cognize or see God as creator of existences. It is not the question here how we acquired this knowledge. It is a fact that we have it, and in this natural order. But this does not abolish the difference between the natural and the supernatural order. the natural and the supernatural order, as Dr. Brann seems to think. A further fact is that whatever we see or know, fact is that whatever we see of know, heretofore, now or hereafter for all eternity, is seen and known by us in the natural order, for we shall forever belong to that order. We can get out of that order only by being absorbed in the Deity, for the Deity alone is the supernatural. But at this latter alternative is bald pantheism, we, as good Catholic Christians, must content our-selves with an endless future in the natural order. There are but two natural orders, God and creation, the super-orders, God and creation, We belong to the latter, for we will never cease to have been created. Dr. Brann evidently used inadvertently the phrase "natural order" when he meant the physical order, as distinguished from

the spiritual order.

But to return to the formula. Since we in the natural order know, intellectually see, God as the Creator of existences, the question arises, How did we acquire that knowledge or vision of a truth? By intuition or by experience? According to Brownson, as we understand him, it comes to the mind by intuition. It could not come by experience, for without the light of the truth expressed in the formula experience is unintelligible, untranslatable. Though the physical eye is made to see, it cannot see except by means of light that is external to and independent of it. So with the eye of the mind, though it is made to see, it must have a light to see made to see, it must have a light to see things, that is, to make them intelligible to it. Just here is the real issue between the ontologists and the psychologists. What is the nature of that

logists. What is the nature of that light? How acquired? Physical light brings the faculty of vision into play. What and whence is the light that brings the faculty of intelligence, mental vision, into play? Is it a tabularsa, as Lock and his followers think, and the play it is the intuition of "Being creates" rasa, as Lock and his lollowers think, or is it the intuition of "Being creates existences," as Gioberti and others hold; or is the intuition of indeterminate being the control of the co being, or being in general, as minate

Rosmini taught ? Our purpose at present does not require a discussion of that question here. We have said that Dr. Brann was unjust to Rosmini. Here is the first

instance of it:

"That there are no ideas without corresponding objects and consequently that universal ideas have corresponding universal objects existing exter-nally. The Ontologists claimed that these universal ideas existed in God; sion or pretext of error and of scandal. and that the human intellect saw them in God, where they were archtypes of Catholic priest, we declare that we distilled things affict the consoles us, because

DR. BRANN ON BROWNSON AND things created. With greater or less things created. With greater of less modifications this theory, in the first half of the last century, spread through the schools of Italy under the leadership of Gioberti and Rosmini."

Here he yokes Gioberti and Rosmini

together, when, if his memory had not failed him, he would have known that the philosophical systems of Gioberti and Rosmini are antagonistic, and that the severest and harshest critic and op-ponent of Rosmini's system was Gioperti. It is an injustice to Rosmini to represent him as teaching what he did not teach.

Again Dr. Brann says:

"But on Sept. 19, 1861, the Holy Congregation of the Inquisition condemned seven propositions extracted from the works of the most distinguished Ontologits. Ubaghs of Louvain and Hugonin of France were supposed to be the chief offenders of the time. Gioberti's and Rosmini's books had been previously put on the Index."

Now Rosmini's philosophical books— and they are the ones with which Dr. Brann is concerned—were not on the Index at the time he speaks of; they are not now and never were on the Index. It is not fair to treat a confiding audi ence in this manner; it is taking advantage of their confidence a very unphilosophical thing to do.

Pope Pius IX. was a friend and admirer of Rosmini; he offered him the presidency of the university which he formed just prior to his flight to Gaeta. He also offered him the portfolio of publie instruction. On his return to Rome Pius IX. enjoined silence on Rosmini's enemies, and then had the whole of his enemies, and then had the whole of mis-published works submitted to careful scrutiny. The examination lasted for nearly four years (1851-1854). At the end of that time the Congregation of the Index met and with the Pope in person presiding declared that all the works of Antonio Rosmini-Serbati, lately subject to examination, were to be dismissed as free from censure, and that on account of said examination no oblo-quy should attach either to their author or to the institution founded by him, "de vitate laudibus et singularibus in Ecclesiam promeritis." The Pope then The Pope then enjoined perpetual silence on all Ros-mini's enemies. Since the death of Pius IX. those enemies have very freely

disregarded his injunction.

The only books of Rosmini's ever on the Index were two of a political character that have nothing to do with his philosophical system. We must say of Dr. Brann, what he says in another part of his lecture concerning us, "it is a misfortune that he has so short a mem-

ory. Another unfairness to Rosmini is to represent him as opposed to St. Thomas. St. Thomas never had a greater or abler often quotes St. Thomas in corrobora-tion of his own views. Dr. Brann owes him the amende honorable, and also an apology to Pius IX, for having disre-

garded his perpetual injunction.
Rosmini died in 1855, leaving several Rosmini duel in 1855, feating several works in manuscript. Forty propositions found in these works—mostly in his "Theosophy"—were condemned by the Congregation of the Index in 1888. But all his works, including those which contain his philosophical system, that judgment was passed on before his death were, as we have seen, free from

Referring to these condemned proposi-

tions Dr. Brann says:
"These forty propositions, all of which did not directly bear on Ontologism, were condemned on December 14, 1887. Yet in spite of these condemnations a distinguished priest not long ago tried to rehabilitate the system in a series of articles published in a Philadelphia Catholic paper. Possibly the gentleman forgot the condemnations; if so, it is a misfortune that he has so

As we translated and published some years ago in the Philadelphia Catholic series of articles from "Prin-Times a series of attects continued to be filosofia Sopranaturale; per Pietro Rossi'' we are constrained to believe that we are the "distinguished". priest at whom Dr. Brann's blunderbus was aimed, and that it is up to us, as the phrase goes, to explain. And we do

so forthwith. Father Rossi is, or was at the time he wrote, a professor in the Brignole-Sale College, at Genoa. In an appendix to the third volume of his Principii is found the following; which we trans-

Having examined, by commission of Monsignor the Vicar General of the Diocese of Savona the work entitled Principii De Filosofia Sopranaturale,'
found nothing therein contrary to Catholic faith and good morals; further-more I judge that it (the work) will be of the greatest help and profit to the clergy studious of sacred theology."
Savona Dal Nobile Collegio della
Missione, January 12, 1871.

Antonio Casalegno, Prete della Missione, Professor of Moral Theology. Si permette la stampa Savona dalla Cancelleria Vercoville, January 12, 1871. Can. Prevesto Dominico Forzani, icario Generale.

So it appears that we were not alone trying to "rehabilitate the sys-

writer's mind should be when writing or lecturing on philosophy.

"As the nature of the theme leads us to treat points of philosophy supremely to treat points of philosophy supremely abstruce, and to enter into the most sublime and difficult mysteries of faith, knowing well how difficult it is to perform the task without falling inadvertently into some error, or by using some of expressing ourselves with inexactness or ambiguity, lead the reader to misunderstand us and to take occa

ence and ignorance we may have writ-ten that is not conformable to Catholic teaching; and we intend to submit, and do submit, every teaching of ours, whether in this or our other volumes, to the infallible magisterium of the Church and of the Roman Pontiff."

Nothing in the work thus submitted has been censured by the Index. There are a good many other things in Dr. Brann's philosophical talk deserving criticism, but pshaw! what's the use?

THE CHEERFULNESS OF DEATH.

Most people, even most Christian people, shrink from death. In sermons and hymns and in literature it is and hymns and in interactive it is spoken of "Death's Cold Stream,"
"The Last Enemy," the "Dark Valley of the Shadow of Death," and the "terrors of death" are pictured in vivid terms. For the Christian at least, this is all ways. Death should be in realis all wrong. Death should be in reality his best friend; welcomed rather

than feared. So far as the physical aspect of death is concerned, the universal teaching of is concerned, the universal teaching of physicians is that the process of dying is rarely painful or even unwelcome to the patient, though full of sorrow to his family. A happy unconsciousness in nearly all cases shields the dying man from pain. The weakness, the fever, the parched lips, the labored breathing, are all unfelt. Most people die quietly and often almost imperceptibly. and often almost imperceptibly.

"We thought her dying when she slept, And sleeping when she died,"

is often true. Even when convulsive moment occur, they are entirely independent of consciousness; merely physical in origin and character, and absolutely unattended by any suffering.

If then, death is not an unpleasant process physically, why should it be feared from the spiritual side? See what it does for the Christian.

It frees him from accident, sickness

It frees him from accident, siekness and suffering, to which this body has been liable all his life, and from which he has often suffered, sometimes in-tensely and for long periods of time.

It frees him from all sorrow. No one who has even reached adolesence escapes sorrow. To many sorrows are multiplied manifold and bear down even the stoutest heart. The "weary" and the "heavy laden" make up the mass of mankind.

ass of mankind.

It opens the gates of heaven to him.
While we know nothing accurately of
the details of the heavenly life, we do know that there we shall live in eter-nal bliss; there we shall be in the presence of God Himself; there we see and know intimately our Lord Jesus Christ; there we shall feel the influ-ence of the Holy Spirit; there we shall St. Thomas never had a greater or abler admirer than Rosmini. He was most profoundly convinced of the substantial identity of his own system with the doctrine of St. Thomas, "in whose footsteps, as well as those of St. Augustine, it had always been his ambition to follow" as he waste in the preface to his low," as he wrote in the preface to his pand beyond our present comprehensive theodicy." In his "Nuovo Saggio," as well as in his other works, he very of earth will be clear as day; there we shall learn why perplexity, disappoint-ment and trouble were our lot on earth and were needful for the orderly and sufficient development of our own character, and of God's large plans not only for us, but for the race; there, in a word, all that is evil shall vanish away and all that is good shall be ours for-

> If death, then, is not a painful, unpleasant process, and if it does for us so much, it should be, not the last en-emy, but our best friend; not dreaded as the messenger of evil, but welcomed as the companion who will lead us into paths of pleasantness and reveal to us the joys for which me have been long-ing all our lives. We should not speak of the terrors of death, but should feel in our very hearts the cheerfulness of death.—W. W. Keen, M. D., in The Ontlook.

ANOTHER DAMIEN DEFAMER.

The Catholics of Hawaii recently ap ealed to the trustees of the Bishop Museum in that city to dismiss from the position of director of it a Mr. William T. Brigham, because of his most offensive lies about the late Father Damien.
The trustees, while regretting that

anything has been said by a member of the staff of the Museum that has given offense to the Catholic Church or to its members in this territory, especially of one who is held in such high eration by the Church as the late Father Damien," and while announcing that they have signified to Mr. Brigham "their displeasure in regard to the expressions made by him, and their con-demnation of the same," yet state that they will retain him in office because of his work for the advancement of Poly-

nis work for the authorised of 1839 nesian ethnology.

The trustees set a higher value on Mr. Brigham's scientific achievements than do other judges. But it is a queer than the theat are unpeakable, dirty follow plea that an unspeakably dirty fellow and a revoltingly indecent reviler of the dead, should be kept in place be-cause he is acquainted with Polynesian

ethnology.
Evidently Robert Louis Stevenson
Evidently Robert Louis Stevenson died too soon. He should have lived to write a letter to Mr. Brigham and to those trustees .- Catholic Columbian.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. It has a In the preface to one of the volumes we find the following declaration of Father Rossi, which we give as a model of what the attitude of every Catholic writer's mind should be when writing the control of the preface to one of the volumes good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Roman and the preface to one of the volumes good index—often a neglected part of many otherwise useful publications. tian Science, have been asked in these missions, and in this book find an answer. We predict for this work a have and hand to their non-Catholic neighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD Office, London, Ont. The sale has already in one month reached 30.000.

CIVILIZED AND EN-LIGHTENED.

"I've known non-Catholics and bad Catholics to make a great deal of amusement out of the custom of invoking St. Anthony to find lost objects; but they thought nothing of paying money to a fortune teller for the same thing," said Josephine.

"These are the inconsistencies of unbelief," rejoined Mrs. Esmond. "But as to St. Anthony, he has a host of

as to St. Anthony, he has a host of clients outside the Church as well as in. I know a little Protestant dressmaker who is most devoted to him, and insists that she has had many and great evidences of his help in times of trouble. Whatever may be said of Protestants who go to fortune-tellers, there is no condemnation severe enough for Catholics. The law is laid down to us from childhood; we are taught the enormity of the sin against the adoration and honor due to God. maker who is most devoted to him, and the adoration and honor due to God, when we try to usurp that knowledge of the future which He has so mercifully of the luture which the has so merchan; reserved to Himself. Witchcraft and idolatry are coupled on the lips of the Prophet by Divine Inspiration."
"Yet I have heard a fairy good Catholic try to frighten a maid whom

she suspected of dishonesty, by telling her she would go to a fortune-teller to get news of some missing jewels," said

"Idon't think she really meant it,"

"Probably not; but what an example!" rejoined Helen. "Of course, the confessional keeps us in order. I wonder if I ever told you about going to Hiero, the Egyptian palmist!"
"You! Helen!" cried Mrs. Esmond. You! Helen!" cried Mrs. Esmond.

"Even I! Helen, surnamed the Hard-headed. It was like this. I had been talking with the club crowd, and Mrs. Chilton told me, with tears in her eyes, that he had read her soul as her that he had read her soul as Guardian Angel might. You know what an odd mixture of picture-book Christianity and literary paganism she is. Well, my curiosity was excited. I thought I'd ge, partly for fun and part-

ly to show the old fellow up. So I put down my \$5.00 and took Minnie Green in with me. He said she might be a disturbing element, but I insisted on her staying. I felt "creepy" when-ever he fixed his eyes on me. Well, he said I had a quick temper .-

" As if any one couldn't see that !"

interjected Jane.
"And he made a good many other shrewd guesses as to my character, condition in life, work, fads, etc. deed, he was horribly shrewd. But by the time my hour was up I had only the proof of his keenness in character reading; though he found fame and a happy marriage on my hand. He proposed another interview, pending which if I would agree to come, he would cast my horoscope. I declined to make an appointment, however. Presently the First Friday came around, and I went to confession, as usual. But Father Taunton was not quite as usual. Oh—Well. I had to give five dollars to the poor, fast one day a week for three weeks in succession and make the Way of the Cross. the time my hour was up I had only sion and make the Way of the Cross. And by the time he had finished speaking his mind on my transgression, I ing his mind on my transgresses, had a very small opinion of myself. I'm free to say I got only what I deserved, even though I was merely intent on fun. And Minnie Green, as an accessory, fared pretty badly, too." "Do you believe that any of these

predictions ever come true?"
"I remember a wise old priest telling us once at our sodality," answered ing us once at our sountry, answered Mrs. Esmond, "that sometimes God punished the seeker of forbidden knowledge by giving her the fortune or misfortune predicted. Or, rather, He allowed her to punish herself by working out her own destinies on the lines indicated. She gets so possessed with the ideas insinuated into her mind by the fortune-teller that unconsciously she does the very things sure to bring about the foretold result. I recall a story, a favorite of my girlhood, 'The Witch of Melton Hill,' in which this thought was cleverly worked out — up to a certain point. The village beauty thought was eleverly worked to a certain point. The village beauty did not get the young nobleman, however, but as an unconscious instrument of another's hate, nearly destroyed his other works and leave history.

life with the alleged love-philter.' 'I think the fulfilments of predicted good fortune are like those of the witches in 'Macbeth'—kept to the ear and broken to the hope," said Helen. "One gets the lover, maybe, but he turns out a poor fraud of a creature; or the fortune is declared, only to be or the fortune is declared, only to be promptly eaten up in litagation. Still if one could get it lawfully, it seems to me it would be a fine thing to have a general idea of the disagreeable things that might happen. We cou ward them off."—The Pilot. could work to

The Promoters' Chief Work.

Perhaps this is the reason why some centers lose for a time their activity; the promoters first lose sight of the real object of the League, the practice of prayer and of devotion to the Sacred Heart of Jesus. It is all very well to attend promoters' meetings and First Friday devotions, to be very punctual in distributing leaflets, registering names of new members and complying with all the regulations laid down by a director. This should not be neglected, though it is not by any means the important part of a Promoter's work. The real reason why Pro moters are chosen and authorized to act as such is to enable them to make known our simple and effective practices of prayer, and our method of propagating devotion to the Sacred Heart. Until promoters have learned to induce asso large circulation and much good. Just ciates to recommend their intentions, such a little book as Catholics might favors obtained by the League, they show that they have not the slighest conception of their duty. As for promoting devotion to the Sacred Heart of Jesus, that is something they cannot do without knowing the origin and history of that devotion, and, what is more, without being impued with its spirit. - Catholic Columbian.

approve of everything that by inadvert- THE SUPERSTITIONS OF THE THE SCHOOL, THE CHURCH'S COUNTERPART

With the regular services of the church, go the exercises of the school, for both go hand in hand. As the Cathedral is the mother of the college, the seminary and the university, each parish church is the mother of the Christian school. It is begotten as a natural consequence, for religion would indeed be incomplete unless it entered into and formed a part of the daily instruction of the child. And so once the Church has had her colleges and seminaries established, she turned her attention to even the youngest of her flock and established the parochial schools. These are her nurseries where youth will be lovingly watched over by less souls consecrated to the work, and where the seeds of knowlege sown by them will be watered with the dews of virtue, and grow strong and endaring in the sunshine of God's grace. It was Cardinal Manning who postponed the building of his Cathedral until every one of his parish churches was able to have its parochial school, and it was in this same spirit that the last Baltimore Council, with the Pope's approval, insame spirit that the last last last last council, with the Pope's approval, insisted that every parish make haste to have its school. Hence, the schools on every side, end the Catholic youth every side, end the Catholic youth flocking to them-and hence the lifting up the great Catholic body because of the spread of Christian education among the masses. It is bearing won-derful fruits. The graduates of our Catholies schools are making their mark in life. They are rapidly ad-vanced from one post to another till they fill the highest in the gift of admiring employers, and one need be no prophet to foretell that after a decade or two of years have passed, our Catholic men and women, taught and trained in our Catholic schools, will take the first places in every career of honor and usefulness.—Bishop Colton in Buffalo Catholic Union and Times.

AS OTHERS SEE US.

The poet of Scotland has expressed the famous wish-

O wad some pow'r the giftie gie us To see ourselves as ithers see us.

But was he not too hasty in his wish? For what a bad quarter of an hour ost of us would probably have, if indeed we were to see ourselves as others

see us! And while the sight might do a few of us good, that probabilities are that it would do most of us grievous harm, for it would show us to ourselves, not as we are, but as the prejudice, the illtemper, the ignorance or the reckless-ness of our neighbor represents us to them. How unjust the showing! For if we, with all our insight into our own motives, all our knowledge of the many circumstances that influence us, all our study of our own purposes are unfair judges of ourselves, how much more judges of ourselves, how much more incompetent are they who know nothing of our inward impulses, nothing of our good desires, nothing of our struggles against inclinations or temptations, but who pass an opinion on us from their point of view of the few actions of ours of which they are the wit-

nesses? So, we do not care to see ourselves as others see us—that would only mor-tify, mislead and dishearten us. No: let us see ourselves as we are, as God sees us, and we may be benefited by the sight. Then, at least, we shall see a portrait and not a caricature.—

Mystery is but another name for our ignorance; if we were omniscient all would be perfectly plain.—Edwards.

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TENDERS FOR SUPPLIES, 1904.

The undersigned will receive tenders up to non on Monday, 23rd inst. for supplies of butcher's meat, creamery butcher, flour, cat-mest, potatoes, cordwood, etc., etc., for the fol-lowing institutions during the year 1994, viz:

mest, potatoes, cordwood, etc., etc., for the for lowing institutions during the year 1994, viz:

At the Asylums for the Insane in Toronto, London, Kingston, Hamilton Mimico, Brockville. Cobourg and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Poys, Penetanguishene; the Institution for Deaf and Dumb, Belleville, and the Blind at Brantford.

Exception—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston. Hamilton and Brockville, for the Central Prison and Mercer Reformatory, Toronto.

A marked cheque for five per cent. of the estimated amount of the contract, payable to the order of the Honorable the Provincial Secretary, must be furnished by each tenderer as a guarantee of his bona fides. Two sufficient sureties will be required for the due fulfillment of each contract, and should any tender be withdrawn before the contract is swarded, or should the tenderer fail to farnish such security, the amount of the deposit will be forfeited.

Specifications and forms of tender may be

Specifications and forms of tender may be had on application to the Department of the Provincial Secretary, Toronto, or to the Bursars of the respective institutions.

The lowest or any tender not necessarily accepted.

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

J. R. STRATTON.

Paylogial Secretary

Provincial Secretary. Parliament Buildings, Toronto, November 9

THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

We have seen that the only doctrine of the Catholic Church concerning civil government has been a simple applicaon of St. Paul's teaching, in Romans, Chapter 13, that "the existing authorities," whatever they be, are delegated by God, and should be obeyed by men, ovided they encourage good and dis-

courage evil.
As Ignatius Loyola says, in his famous letter on obedience, the substance of which has been generalized, and re-ceived into the Jesuit Constitutions: I will obey even a heathen prince, as I would obey Christ Himself, in everything in which it can not be defined that any manner of sin is involved; for a heathen prince may nevertheless be upright and vigorous, a patron of good, and an enemy of evil, in all that concerns the temporal interests of his Such a sovereign, says Loyola, ance, not merely of his heathen, but equally of his Christian subjects.

St. Ignatius, I believe, uses the mon-archial reference, as most of his brethren, lived under monarchies. Yet the Jesuits, and all Catholics, attribute the same divine authority to republics, aristocratical or democratical, on the same condition, that they shall mainsame condition, that they may be tain justice. As the King of Spain was called "Catholic," and of France "Most Christian," and of Hungary "Apostolical," and of Portugal "Most Catholica," as a rightographic republic Faithful," so the aristocratic republic of Venice was entitled "Sacred," and of Venice was entitled "Sacred," and the democratic cantons of Switzerland, though not garnished with any parti-cular title, were especially dear to the Church, on account of their unswerving

Catholicity.
In short, Catholic doctrine concerning Government is summed up in that pregnant sentence of the Canon Law which Las Casas quotes to Philip II.: "The true Rex is Lex." As ong as a king is the embodiment of the Law, he may claim the allegistic of the people. If he substitute has now the people. If he substitute has now the people if the Law, the han Law plain implies that he is no longer registrant to king. The misgove, when the Cherk is was beyond remedy on the cervile stinciples then professed to the Cherk in was beyond remedy on the cervile stinciples then professed to the Cherk in was been justified by Jatholic doctrine. He retained so many liberty-loving Government is summed up in that preg-He retained so many liberty-loving partisans mainly because the Parlia-ment and then the Protector soon became far more arbitrary that he, so that he died at last rather as a martyr to English liberty than to Stuar

In the two centuries before the Reformation national unity, in France, and Spain, was chiefly promoted by absolute monarchy. Even in England the despotism of Edward IV. and of his Tudor descendants crushed the last remnants of feudal anarchy. In Germany, however, absolutism, zealously encouraged by the Reformers virtually broke up the national bond, and trampled the people contemptuously ander foot, though not quite so relentlessly as was urged upon the princes by Luther and Melanchton. As Lutheranism gained the chief influence, it infected the Catholics and the Calvinists so that there was little difference among the princes of the three religions. The Catholic Frederic of Hesse, in the eighteenth century, was just as ready to sell his subjects for soldiers as his bigoted Protestant nephew George III. was ready to buy them.
Some Protestant historians, quoted

by Janssen, lament that, whatever the good fruits of the German Reformation, it completely quenched the zealous and largely successful, championship of the common people which the Catholic Chestic in the catholic Chestic in the catholic Chestic C Bishops and abbots were also and although the mildness of their sway often left their subjects un-disciplined and idle, their domains formed so many fortresses of sound doctrine concerning popular rights. German memory still preserves the proverb: Gut ist unter dem Kurmmstab mohneu: "It is good to live under the crosier." As these episcopal princi-palities were more and more secularized all regard for human dignity more and more disappeared and is very slowly making its way back into the minds of the German sovereigns. You can hardly find a Christian land in which the people are more afraid to say their souls are their own, in all civil concerns, above all in Protestant Prussia. In Sweden and Denmark the time of

absolute monarchy succeeded the Reformation, but apparently it was neither opposed nor promoted by Lutheranism, except that the vast Church revenues fell into the hands of the

Kings.
In Scotland, England, and Switerland, Calvinism zealously advanced constitutional government. Curiously, however, in Scotland, Samuel Rutherford entitled his noted work, Lex Rex, his Presbyterian readers apparently remaining quite unaware that he was bringing his weapons from the arsenal of the Caron Law of the Canon Law.

We see then that in the sixteenth century and later there was no really distinctive difference between the two Protestant, certainly no Lutheran, voice raised for the rights of the people, Luther himself thundering for their reduction to absolute slavery, on the Catholic side, the Jesuits at least, zealously developed the principles of Las Casas and the Schoolmen, main-taining the right of the people, of course not capriciously, but for grave reason, to choose or change their form of government, or the succession of their kings. Now, whenever we find anything faulty among the Jesuits, (and so active a Society must surely afford a good deal such matter) we make a great commotion over it and

but derived from a source much older than our systems, we ought to make a great commotion over this, and to refuse to allow the Catholic Church at large to divest herself of the honor of it. If we act otherwise, as we commonly do we may show ourselves very good Protestants, but we certainly show ourselves exceedingly bad Chris-

The great Jesuit champion of popular rights, as we know, was the Spanish Jesuit Mariana. Great obloquy rests upon the name of this celebrated man, because, in his hatred of tyranny and

because, in his hatred of tyranny and of heresy—two passions of almost equal strength with him—he has advocated the right of tyrannicide, and has also, like Calvin, included all heterodox Christian princes among tyrants.

His mere advocacy of tyrannicide has nothing remarkable in it, at least for us. Melancthon, Beza, Knox, and with some restrictions, Luther and Calvin, all teach the same. What justly caused scandal in Mariani and led the Leviit General (Aquaviya, I believe,) Jesuit General (Aquaviva, I believe,) to approve of the burning of his book at Paris, was his undiscriminating and extravagant language, and especially his commendation of the murder of

Setting this aside, says the Jesuit-hating Huber there is left a man of magnificent generosity of soul, a warm and inflexible champion of the rights of the people. In his old age he was thrown into prison for a while, for his bold rebuke of the dishonest and oppressive measures of Count Lerma, the favorite of Philip III.

The crucial question between absolutism and constitutionalism is this: Does God's sanction of government come directly to the rules or does it come directly to the people, so that, within the bounds of God's law, the rulers are the mandataries of the nation? Now the greatest Catholic theologian since the Reformation, the Jesuit Suarez, takes the democratic side of this question, and his decision was approved, between 1605 and 1621, by Popo Paul V. as sound and Catholic. This Papal approbation has since been renewed by Pius VI. and Pius IX. We no Paul V. as sound and Catholic. see then what a whimsical blunder President Eliot has made, in attribut-ing the reception of this doctrine in the Catholic Church to the influence the French Revolution.

How is it then that the French Catholics have been so intensely, indeed fanatically Royalist? This we will next consider

CHARLES C. STARBUCK. Andover, Mass.

THE NUPTIAL MASS.

easion for calling attention to a matter which for those who have given it any thought is a cause of great surprise and wonder—namely, the indifference, one might almost say the contempt manifested by many Catholics for one of the holiest and most beautiful rites of the Church, the Nuptial Mass, or-dained by the Church to be offered when Christian marriage is celebrated.

Everyone understands that sacrifice has been from the beginning, and is today, the supreme act of worship and adoration of God which it is possible for man to put forth. Now, only one sacrifice, that of Calvary, was worthy of the eternal God; and the Holy Mass, which is offered in the Catholic Church, deing the identical sacrifice of Calvary, remains the one adequately worthy and acceptable act of worship of the omnipotent God that obtains on earth. According to the teachings of the Church, Holy Mass is not only a com-memoration of the sacrifice of Calvary, Do this in commemoration of Me," bu it completely quenched the zealous and largely successful, championship of the common people which the Catholic Church in the Empire had previously exercised. We know how many German Biphons and abbots were also princes. self-same eternal Son of God, Who offers Himself anew in every Mass. Nothing more holy, more potent with God, can be found on earth, and in its offering every priest exercises the power com-municated by the eternal Father to His Divine Son, whose priesthood is eternal

and shared by the priests of His Church. When, therefore, this same holy Church seeks to sanctify the marriage contract, she can be satisfied with nothing less holy, less sublime, than this same adorable sacrifice, which, accord-ing to her intent and ordinance, should consecrate every marriage entered into by her children. What is her estimate by her children. What is her estimate of the dignity and the holiness of the marriage contract may be gathered from the fact that she permits the Sacrifice of the Mass to be broken in upon, a concession made very spar-ingly and only for the preaching of the Word of God, the ordination of her priests, the consecration of her bishops. To the bride who is preparing in ccordance with God's holy ordinance accordance with God's holy ordinance and under safeguard of special sacra-mental grace, welling up from one of the seven fountains in the garden of the Church by the omnipotent hand of its divine Founder, to exchange her maidenhood for fruitful maternity, she grants a privilege denied to her favored sister called by God to the divine espousals of religion. Entrance into the sanctuary is extended to the bride, whose marriage vow receives a bene-diction not bestowed upon the nun when distinctive difference between the two religious parties as to the principles of government. However, while in that century there seems to have been no religion, unite her to the Spouse of her soul, Christ Jesus, Whom virgins follow in the courts of Heaven whithersoever

He goeth. When we observe how the Church seeks to hallow with most beautiful ceremonies and holiest rites the marriage compact of her children, it is strange to note the disregard of these same children for this hallowing. It can be attributed only to lack of know-ledge on the subject, obtaining even among devout Catholics. It would perhaps be a harsh and unjust inference to conclude that a desire to conform to a good deal such matter) we make what is call fashion, and follow fashion's canons, leads Catholics contemplating will not allow the Catholic Church at large to exculpate herself from the discredit of it. Then surely whenever we find among the Jesuits the avowal and holy Church would consecrate their able development of our own principles, union.—Church Progress.

FIVE-MINUTES SERMON

Twenty Fourth Sunday After Pentecost.

"For as the lightning cometh out of the east, and appeareth even unto the west, so shall also the coming of the Son of Man be." (So, Matt. xxiv. 27.) PREPARATION FOR ADVENT.

Our holy Mother the Church, in the

Gospel of this Sanday of the year be-fore Advent, fixes our attention upon the second Advent or coming of our Lord Jesus Christ in His majesty to judge the living and the dead. She does this to excite us to examine and judge ourselves, that by a true contrition we may be prepared to receive Him with joy when He comes as a little Infant at Christmas, when He comes at the hour of death, and when we meet Him at the great judgment

Our Lord in this Gospel foretells at the same time the destruction of Jerusa-lem and the final destruction of the

Jerusalem may be taken as a figure of the soul, so that befell Jerusalem r presents to us in lively colors what shall befall souls which, dying unrecon-ciled to God, shall fall under His judg-

Now, our Lord says of Jerusalem that she shall suddenly be surrounded by her enemies, who shall dig a trench around her, and wall her in on every side so that no one can escape from her. That her inhabitants shall die her. That her inhabitants shall die victims of postilence, of famine, and the edge of the sword, until she shall be left an utter waste. That the anguish and distress of that time shall be greater than anything which had hap-pened before since the world began. He told the exact time when all this would take place: "Amen, I say to you, this generation shall not pass away you, this generation shall not pass away until all these things be done."

All this literally came to pass within forty years after this prophecy was spoken, when the Romans beseiged the city, slaughtered over a million of people, and led the remnant army captive, to be scattered over the face of the ceath. of the earth.

All this horror and desolation is a mere figure and shadow of what shall place at the end of the world. The sufferings of that time are nothing in comparison of what the wicked and disobedient shall endure at the awful day of judgment.

day of judgment.

Jerusalem, that city of God, so beautiful and glorious, was utterly destroyed because of her sins and obstinate rejection of God's mercy offered her by the Son of God, the Messias, our Lord Jesus Christ.

The soul, the greatest and noblest work of the Creator, capable of unbounded happiness, if she chooses sin and disobedience, if she refuses to re-pent and accept God's forgiveness, shall fall a prey to His justice, and for ever fall from her high estate by her

own folly.

The heur of death shall shortly be upon us. Then the soul will be in great straits. The devils of hell shall

not, all of a sudden, love what we have hated, and bate what we have loved. All hope of escape will be cut off and we shall be an easy prey to our enemies. The great judgment day for the whole world may be a long way off; but, after all, that is of little consequence to us, for each one of us must have his own particular judgment within a few years or months or weeks in a few years or months or weeks-

when the time of his death comes.

Let us take our Lord's counsel then:
leave Jerusalem before the enemy surrounds her; flee to the mountains; not stop to take anything with us, but flee at once, nor hesitate a moment—that is over again not to sin rest of our lives to be faithful and true.

God will hear our prayer; He will wipe out all our sins, receive us into the heavenly Jerusalem, where we shall safe and secure from all our enemies for all eternity. Amen.

THE DOCTRINE OF PURGATORY.

Rev. John F. Mullany, LL, D., in Donaho 3'6. The name Purgatory has been made the topic of abuse, on the ground that it is not to be found in Scripture. Well, I would ask where is the word Trinity to be met with? Where is the word Incarnation to be read in Scrip-ture? Where do we find the word Sunday? Where are the many other terms held most sacred in the Christian religion? The doctrines we hold are found there, but the names are not given, simply because at the time they were not necessary. The Fathers of the Church have called it a purging fire, a place of expiation or purgation. Is this not what we call it? Then, again, it is said that the two doctrines of prayers for the dead and of purgatory have no necessary connection and that in fact they were not united in the ancient Church. The answer to this assertion I leave to your intelligence. Read what I have written on this subject in the July number of this Magazine. Therein I showed that the Fathers and theologians of the Church speak of purgation by fire after death, whereby the imperfections of this life are washed away and satisfaction made to God for sins not sufficiently expait-iated, they speak at the same time of our prayers being beneficial to those who have departed this life in a state of venial sin or with imperfections. These propositions contain our entire doctrine of Purgatory.

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PERSONAL IMPRESSIONS OF

DANIEL CLIFFORD BRANSON IN THE OUTLOOK. Joseph, Cardinal Sarto, henceforth

to be known to the world and to history as Pius X., seems to be singularly unfamiliar to the general public. Even in Italy one heard little of him. On rare occasion, when he came to Rome, and perhaps appeared with other cardiand perhaps appeared with other cardinals at some papal function in St. Peter's, I used to hear all around me, "Who is that?" His face even was unknown to most of the crowd. This was not due solely, or even chiefly to the fact of his being a provincial. The massive figure and strangely baggy eyes of Cardinal Svampa was as familiar to Rome as to Bologna. Cardinal Ferrari could not easily have gone about unrecognized. But Cardinal Sarto knew intuitively and superlatively how to keep quiet.

He always seemed to be young for a

Cardinal, although I knew he was not. But his fresh, almost boyish complexion, and his appearance of not having but enjoying perfect health, are oddly in-congruous with the silvery hair that struggles rebellionsly from beneath the red zucketto. He will never be able to do anything with that hair, unless, in time, the weight of the tiara may par-tially subdue it. It is "all anywhere" over his forehead, a riot of fluff giving a quaint and attractive dash of carelessness to a figure otherwise immae lately neat and orderly. Pius X. has fine eyes. They are wide

open, and their look meets your own Squarely and with a charming frankness. You spend very little time indeed in arriving at the conclusion that you like this man, and that the devotion of his Venetians is comprehensible enough.

The first time I ever saw him, so far

as I can remember, he was walking along slowly, surrounded by some half-dozen little seminarists. They were dozen little seminarists. They thoroughly respectful, of course, little Venetian cherubim, but it was clear that they did not stand in any sort of awe of him. They seemed, rather, to have that boundless confidence in him which small boys give to a big friend. The patriarch never for a moment relaxed his gentle gravity, but spoke to them as courteously as if great straits. The devils of hell snain surround us, and our own sinful passions shall rise against us. If we have lived to gratify them and to sin, how difficult it will be to repent. We cannot, all of a sudden, love what we have not, all of a sudden, love what we have loved. country towns and villages, have this to perfection. You may notice over and again that the parroco, or parish priest, can scarcely budge from his door without a lot of absurdly handsome 192 brats clinging to his cassock and begging him for a santo—that is to say, one of those little cards with gorgeously colored pictures of the various saints which abound all over Italy. And perhaps the good old man will rummage his pockets and hand out cards all round, or he might kindly shake his head and tell them, "Paz enza—some other time." In either case they kiss hand and scamper away

as pleased as boys well could be.
Well, the new Pope began as just such
a parish priest. In that capacity he
labored for years, and from it he rose by again but for the slow gradations and, as Emerson said of Napoleon, "by very intelligible merits, to the patriarchate of Venice, and now to the throne of Catholic Christendom. But through it all he has remained es-sentially the parish priest. His parish has widened from a village to the world, but he himself summoned it all up in what he is reported to have said to a friend the day after the election: "The color of my robes has changed, but I am the same Sarto."

Village or Vatican, his surroundings change, but he does not. He will have, of course, new duties, and will have to get accustomed to things never before expected of him. He must exchange his gondola for the plaguy oscillations of the Sedia Gestatoria, as he is borne in unsteady triumph through St. Peter's. He who has loved quiet, who has so long shunned publicity, must school himself to be cheered and beclapped and huz zaed by thousands every himself be seen. Less than two weeks ago, he was off climbing mountains now he is a prisoner for life. Certainly those are contrasts. But it is safe to say that he will accept what comes, just as, if he had remained all his life a village priest, he would have accepted that—and thanked God.

That, as I read the man, is the basis of his character—simple, unquestion-ing piety. He was elected Pope for a reason which has not always primarily influenced the actions of conclaves— for the plain, old-fashioned reason that he was a good man. The very simplicity of his nature is in salient contrast to the infinitely subtle and manysided personality of his predecessor. We hear much discussion as to whether the policy of Leo XIII. will be continued or not. One thing is certain. There is a very striking change in the personality of the Pope. It will show in small things as well as in great. We may have no more of those charming may have no more of those charming Latin verses, ranging in subject matter from Horace to the hygiene of gas-tronomy—poems on the Madonna and poems on the new electric lights in the Vatican. And we shall have no more politics in the grand manner. Papa Sarto—as the Romans will presently call him—is not a political Pope.

ennui, anxiety .- Pascal.

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This is man's condition; inconstancy, The Catholic Record, Irondon, Ont.

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CHATS WITH

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CHATS WITH YOUNG MEN.

We need not fear man's judgment, nor be elated by his praise. The world praises where little praise is due and oftentimes condemns when the best

motives have inspired our actions.

One thing alone is necessary, one quesone thing arous we ask ourselves and tion only must we ask ourselves and answer honestly.—are our lives such as God would have them, such as He

IBER 14, 1903.

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Don't get foolish and get sore when things don't come your way—
don't you be a pampered baby and declare,
"Now, I won't play!"
Just 29 grinning on and bear it;
Have you heartache? Millions share it;
If you earn a crown, you'll wear it—
Keep sweet. Don't go handing out your troubles to your busy fellow men—
If you whine around they'll try to keep from meeting you again—
Don't declare the world's "agin" you,
Don't let pessimism win you.
Prove there's lots of good stuff in you—
Keep sweet.

all is well.

If your dearest hopes seem blighted and despair looms into view.
Set your jaw and whisper grimly, "Tho they're false, yet I'll be true."
Never let your heart grow bitter;
With your ear be Hope's twitter.
Hear Love's sonebirds bravely twitter.
"Keep sweet."

Bless your heart, this world's a good one, and will always help a man.

Hate, misanthropy and malice have no place in nature's plan.

Help your brother there, who's sighing, Keep his flag of courage flying.

Help him try—t will keep you trying—Keep sweet.

What Credit is Based on.

Many young men, beginning a business career for themselaes, make the mistake of supposing that financial credit, is based wholly upon property or capital. They do not understand that character and reliability, combined with aptitude for one's business, and a disposition to work hard, are far more important assets to have than millions important assets to have than millions of dollars. The young fellow who begins by sweeping out the store, and who finally becomes a clerk, manager or superintendent by his energy and reliability of character, does not usually find it difficult to secure credit to start in business for himself. On the other hand, jobbing houses are not inclined to advance credit to the man who though he may have inherited a fortune has shown no capacity for business, and

is of doubtful character. The young men who start for them-elves, on a small scale, as more energetic, work harder, are more alert, are

willing than those with large capital.

The credit men in jobbing houses are very quick, as a rule, to see the success

Take pains, said the window.

Never be led, said the pencil.

Be up to date, said the calendar. Always keep cool, said the ice.
Do business on the tick, said the

said the lathe.
—Pittsburg Dispatch.

The Hall-Mark of the Christian Gentle

In every calling, a courteous and attractive manner is a potent talisman of success, while rudeness, shyness or awkwardness often neutralizes the finest of other gifts.
"If I could command the speech of

twenty nations," said Mr. George G. Williams, the able and honest president of the National Chemical Bank, New York—who, in his calling, has fought his way up from the lowest to the highest rung of the ladder—"I would preach politeness to them all.
It is the Aladdin's lamp of success.
I do not speak idly in praise of politeness, for out of the experience of fitty-six years in the banking business it has been borne in upon me almost daily that courtesy is one of the prime factors in the building up of every career. It is the hall-mark of the Christian gentleman and of the keen man of affairs." man of affairs.

It has been said that graciousness can sugarcoat a "No " so as to make it taste like "Yes." Madame de Tencin, a shrewd society woman in Paris, once to Madame de Geoffrin Never rebuff any man : for, though nine persons out of ten should not give themselves a farthing's trouble for you,

the tenth may become a useful friend. Can this charm of courtesy, the habit of uniform suavity, be acquired? And if it can, in what way? No doubt, in if it can, in what way? its highest and most captivating forms, it is one of the results of time—an inheritance from generations generously bred. But its essence is simply a department. trouble sire to save others annoyance or -to give them pleasure, even at the cost of some denial or inconvenience to one's self—the manifestation of a sincere, cordial frankness, and a perennially sunny, golden temper—a manly de-ference, without hypocrisy, sycophancy, or obtrusion, and this, surely can be acquired by any human being. True

courtesy springs from goodness of heart. As Lord Chatham wrote to his nephew. "It is benevolent in trilles." For its acquisition one need not study any artificial rules. Etiquette, which consists mainly of posture making, is often the very essence of ill breeding. It involves a constant thinking of one's self, whereas thinking of others rather than ourself is the very first law of all courtesy. To attain true courtesy one must be filled with a kind, loving spirit. as God would have them, such as God would have them to be; such as God would have them to be as God would have them to be as God would have the sould have them, such as God would have them to be as God would have them to be as God would have them, such as God would have them. attention, will achieve the rest.

"Live among wolves," says a Span-ish proverb, "and you will soon begin to howl."

Live among well-bred people, and insensibly you will catch and repro-duce the air, the address, and the nameless grace of those with whom you associate.

Tortenson Was Carried in Battle on a Litter

Who was it that, at the beginning of the thirteenth century, stormed Con-stantinople, and was the first man to stantinople, and was the first man to leap from galley to shore and display the standard of St. Mark, thus winning a signal triumph for the Crusaders? Was it a young man or a middle aged one, full of health and vigor? No; it was the blind Dandolo, Dogo of Venice, heavier the vecket of pinetyone, if not bearing the weight of ninety-one, if not of a hundred years. Again, in the Thirty Years' War, what commander Thirty Years' War, what commander was it that astenished Europe by the swiftness of his movements; who, even more than the Turkish captain, Bayazeed, deserved the name of Iberim, or "The Lightning," and of whom it was said that he saw with the eyes of Argus, and fought with the hands of Briarens? It was Tortenson, the victor of Schweidnitz and Jankowitz, and other hard fights—a sufferer from gout, who had to be carried about, even on the battlefield, on a litter. Gibbon, in the "Decline and Fall," records similar triumphs of a Turkish commander, who won on his litter, in spite of the same disease, a series of brilliant victories over the veteran legions of Rome. But won on his litter, in spite of the same with mer disease, a series of brilliant victories over the veteran legions of Rome. But to descend to later times—was not the to descend to later times—was not the one-eyed hero of Aboukir and Trafalone-eyed hero of Aboukir and Trafalone-eyed hero of Aboukir and Trafalone-eyed hero of Aboukir and Islam of the work of the order his shaggy brows, but the same under his shaggy brows, but the same with the same to descend to later times—was not the one-eyed hero of Aboukir and Trafalgar little, sickly, and lame? Was not the conqueror of Quebec the victim all his life of a fatal disease, and his constitution ruined at the very time when he scaled the heights of Abraham, defeated Montagin, and wade the name feated Montcalm, and made the name of James Wolf memorable to all ages?

In conclusion I would say that health is a priceless thing; but, in view of the facts I have stated, why should any man who lacks it be led thereby to despair

part in the trial and was not disposed to speak. The attorneys urged him, however, and he consented. He rose,

was silent a moment and then said:
"Gentlemen of the jury, the best friend a man has in the world may turn against him and become his enemy. His son or daughter that he has reared Mis son or daughter that he has reared with loving care may prove ungrateful. Those who are nearest and dearest to us, those whom we trust with our happiness and our good name may become traitors to their faith.

"The money that a man has he maylose. It flies away from him, perhaps when he

It flies away from him, perhaps when he needs it most. A man's reputation needs it most. A man's repeated may be sacrificed in a moment of ill-considered action. The people who are prone to fall on their knees to do us benow when success is with us may be honor when success is with us may be the first to throw the stone of malice when failure settles its clouds upon our

heads. "The one absolutely unselfish friend that man can have in this selfish worldtne one that never deserts him, the one

that never proves ungrateful or treach-erous—is his dog.

"A man's dog stands by him in prosperity and in poverty, in health and in sickness. He will sleep on the cold ground where the wintry winds blow and the ground where the wintry winds blow and the ground sleep of the sleep and the snow drives flercely if only he may be near his master's side. He will kiss the hand that has no food to offer.

He guards the sleep of his pauper master as if the master were a prince.

"When riches take wings and reputation falls to place the sleep of the sle tion falls to pieces he is as constant in tion falls to pieces he is as constant in his love as the sun in its journey through the heavens. And when the last scene of all comes and death takes the master in his embrace and his body the master in his embrace and his body is laid away in the cold ground, no matter if all other friends pursue their way, there by the graveside will the noble dog be found, his head between his paws, his eyes sad, but open in alert watchfulness, faithful and true even in death."

Senator Vest sat down. He had death."

spoken in a low voice, without a gesture. He made no reference to the evidence or the merits of the case. When he finished, judge and jury were wind the their case. wiping their eyes. The jury filed out, but soon entered with a verdict of \$500 for the plaintiff, whose dog had been shot, and it was said the defendant considered himself lucky to have escaped

hanging.

Now for the "dog stories," vouched for a s truth, every one. The first brings in a famous dog lover, Sir Walter Scott. The Century Magazine is pubsice of letters written by Sir Scott. The Century Magazine is publishing a series of letters written by Sir Walter to Mrs. Hugbes (grandmother of Thomas Hughes, whose "Tom Brown's School Days" most of our boys have read) and answered by the lady. The letters show that Mrs. Hughes, was very fond of dogs; her intimate friend, Mrs. Hayman (also a friend of Scott) whom she visited twice a week strongly whom she visited twice a week, strongly disliked them. Near Mrs. Hayman's house, where Mrs. Hughes must pass it every time, was a stable in which was kept a wretched dog so obviously half starved that the compassionate woman fell into the habit of bringing him a parcel of bones wrapped in newspaper

and tucked inside her ample muff. The dog soon knew and watched for her, and manifested touching signs of gratitude and affection. Mrs. Hayman gratitude and algetton. Airs, Hayman found the performance a fruitful subject for mirth and made much fun of the "folly and greasiness," as she termed it, of her friend's peculiar form of char-

ity. On the morning when I went to

hard at me under his shaggy brows, but with the most benevolent smile; then thrusting out his hand he caught hold

thrusting out his hand he caught hold of mine in a grip which I can only compare to a blacksmith's vise, exclaiming: 'You and I must be friends!' which during his remaining life he verified.' Many years after, when he and she were walking together near Abbotsford, the dog-loving master of Maida and creator of Luira and Bevis recurred to the incident. "Do you know what made me take such a fancy to you?"

moments, so valueless singly, so inestimable in the aggregate, which most men sweep out into the waste of existence—an invalid may often achieve greater results than many a robust man who, confiding in his ability to work and to work with energy at all times, lets hours, and days, and weeks run to waste.—Success.

Gage's Lake, III., and as a result the dog had found a new home, and where he will be treated as one of the family. One afternoon a few days ago a three-and a-half-year-old child disappeared from the camp on the shores of the lake where the child's parents were enjoying an outing. When darkness came on, the child had not put in an appearance and everybody turned out to search for her. All night the search was kept up, and

he would investigate, and going to the brush saw asleep on the ground the little wanderer, wholly oblivious to her sorroundings and unconscious that she had been the cause of so much excite ment and worry, says the Live Stock Tribune. She was picked up and carried home to the tearful mother, and the entire community rejoiced at her being found. The father of the child went to the farmer and insisted that he should have the dog. He gave a good price for the collie, which is now the

hero of the lake region.
Some time ago, according to the Republican of that city, a half-starved, exhausted setter dog strayed in o West Springfield (Mass). His body was gaunt, his eyes glassy, his legs tottering. A man possessed of the innate necessary requirements for membership in the society with a long and process. in the society with a long and much abused name was attracted by the dog's appearance. He noticed on examina-tion that the dog wore a collar bearing the name "Benjamin Pepper, Hartford, The man took the dog home and gave him a square meal and lodging, and in the meantime communicated with the man in Hartford whose name was on the dog's collar. A prompt reply came, and the following story was dis-closed: During a blizzard the dog was given shelter in the home of Mr. Pep-per, where he had been duly adopted. In time the creature became greatly attached to his new quarters. Last summer the owner of the dog gave him away to a man in New Hampshire, two hundred miles distant from Hartford. One day the animal, with a most deterone day the annual, with a nost deter-mined air, left his new home and started southward. From that day until he appeared in West Springfield the dog was heard of no more. At last faithfulness is to be rewarded, and the dog will doubtless live and die in the home of his former owner at Hartford. New Hampshire correspondent

The New Hampshire correspondent of a New York paper says that the intelligence of dogs was never better dis-played than in a case which came to light in the town of Greenville.

A little more than six weeks ago

Louis Cameron lost a valuable hound. When last seen the animal was in com-pany with Charles Rodier's dog Sport and a little fox terrier, and all three were making for the woods on a run. Mr. Cameron tried to find some traces of his hound, but finally decided that he had been shot or poisoned and gave

up hopes of recovering him.
Immediately after the disappearance of the hound Sport began to leave his master's house regularly every morn-ing, returning each evening. Mr. Rodier tried to follow the dog, being curious to know what took him into the woods so much with the fox terrier. He supposed the two dogs went hunting together, but failed to find any evidences of their having done so.

Last Sunday as Charles Newton was walking down the Wilton road he saw Sport and the for terrier sitting beside the road looking into the bushes. To his great surprise both dogs growled savagely at him, although he had al-

savagely at him, although he had always petted them.

Walking past the pair slowly Mr.
Newton spied the lost hound crouching in the bushes. The hound was pitiable sight. One of his hind legs was gone and all the toos were missing. was gone and all the toes were missing from one forefoot. The tail had been cut off short and a long, freshly-healed cut off short and a long, fleat where his head had been torn open. One eye was also gone. The wounds were fairly well healed, and Mr. Newton concluded that the Cameron hound was bound for home, being a sisted by Sport and the fox

Appearances indicated that the hound had been run over by a train, and the regular disappearance of Sport and the terrier proves beyond a doubt that they carried him food and cared for him during the six weeks that he lay him during the six weeks that he lay

wounded in the woods.

Is it any great wonder that we prize our canine friends? Many a good man would not part from his dog for any prize offered. The poor German in the story expressed this pricelessness in quaintly touching language. Once upon a time a gentleman was walking with his youngest son at the close of the day, and in passing the cottage of a German laborer the boy's attention was attracted to the dog. It was only a common cur, but the boy took a fancy to him and asked his parent to buy the animal for him. ided in the woods.

for him.

Just then the owner of the dog came home and was demonstratively met by the dog. The gentleman said to the

"My little boy has taken a fancy to your dog, and I should like to buy him, What do you ask for him?"
"I can't sell dat dog," said the Ger-

man.

en. vi. 12.) and therefore the great

As therefore our interior affection is as therefore our interior anection is much corrupted, it must needs be that the action which follows should also be corrupted, which is a testimony of the want of inward vigor.

Henery Morgan in October Donahue's He alterwards compared his experience f different beliefs during the twenty wo years between his profession of Presanism and conversion to the Cath c faith as that of one stepping on cakes of ice, each cake barely supporting his weight until he could reach the next until at last he stepped on solid ground. His old associates prophesied his return to Protestantism within six months, but no man ever adhered more firmly to the truth once he had found it. Mrs Brownson became a Catholic immedi ately after her husband's reception into the church; the children who were to young to need instruction were baptized with their mother, two others just before her and the last two a few months after-wards. One of Mrs. Brownson's greatest sorrows was the unchristian character sorrows was the uncorrectant character of her husband's writings and speeches a few weeks after their marriage. She was then a devout believer in the so-called orthodox faith but she knew that t was useless to argue with her husband waited and prayed patiently and hopefully, as the years went by and in the end had the supreme happiness of seeing him accept not only all of seeing him accept not only all of the Christianity which he believed but going even further and embracing all that Christ had taught.

It attacked with choicra or summer com-plaint of any kind send at once for a bottle of Dr. J. D. Kellog's Dysentery Cordial and use it according to directions. It acts with won-derful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never fails to effect a thor-ough cure.

ough cure.

There are cases of consumption so far advanced that Bickle's Anti Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colds and all affections of the threat, lungs and chest, it is a specific which has never been known to fall. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the deceased parts a chance to heal.

ederes. SUMPRISE is SOAP Pure Hard Soap. SURPERS SUBPRISE



you, scouring and scrubbing; bending and rubbing.

GOLD DUST

makes housework easy. It cleans everything and

injures nothing. More economical than soap, Made only by THE N. K. FAIRBANK COMPANY, Chicago, New York, Boston, St. Louis. Montreal.

The Church is the Greatest Society Apropos of the stress laid upon mem-bership in Catholic fraternal organiz ations as a means of keeping Catholic young men faithful to their duties as Catholics, the New Century remarks "The young man who will not go to Mass unless he is forced to by the written or unwritten law of his 'society, nust be fatally deficient in some essen

THE FIRST BABY.

What joy there is in the home when

tial quality.

Aspire to greater things, said the nuture.

Make much of small things, said the microscope.

Never do anything offland, said the glove.

Spend much time in reflection, said the microscope where take side, but be round when you're wanted, said the bell.

Be sharp in all dealings, said the field agood thing and stick to it, said the glive.

Trust to your star of success, said the left.

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Trust to your star of success, said the left was concluded the left was concluded the left was concluded the left was Ont., and a box will be mailed you post

In Nature's Storehouse There are Cured — Medical experiments have shown conclusively that there are medicinal virtues in even ordinary plants growing up around us which give them a value that cannot be estimated. It is held by some that Nature provides a cure for every disease which neglect and ignorance have visited upon may. However, this may be, it is well known that Parmelee's Vegotable Pills, distilled from roots and her's vegotable Pills, distilled from roots and test of the digostion.

The superiority of Mother Graves' Worm

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a rial.

AUCTION SALE OF TIMBER BERTHS. DUBLIC NOTICE is hereby given that pur-leuant to authority of Orders in Council, the Red and White PINE TIMBER in the following Red and White PINE TABLER IN the Colowing to worship but he and area, named in THE DISTRICT OF NIPISSING—the Townships of HUTTON CREELMAN PARTEN. AYLMER, MACKELOAN, MCCARTHY, MERRICK MULICK (DAY OF THE ARROW (DATT OF, OR BORNE (PARTO), OR DENNE (PARTO), HEAMMELL, and PHELES (DATT). of).
IN THE DISTRICT OF ALGOMA—Berths
Cos. 195 and 201, the Townships of KITCHENER
and ROBERTS and Block "W" near Onaping

Nos. 195 and 291, the Iownships of AITCHEARER and Roberts and Block We'near Onaping Lake.

IN THE RAINY RIVER DISTRICT—
Berths 619, 621, 623, 629 and 638, and the following British with the right to cut and remove the pine eprace, tamarack, ecdar administration of the pine of the p

Commissioner Crown Lands.

DEPARTMENT OF CROWN LANDS.

TORONTO, July 29, 1903.

N.B.—No unauthorized publication of this advertisement will be paid for.

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DR. STEVENSON, 391 DUNDAS ST. London. Specialty—Anaesthetics and X. Ray Work. Phone 510.

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A MOST MARVELLOUS SALE 30,000 during the past month of the

Question Box By Rev. Bertrand Conway.

The Book answers over 1000 questions asked by Non-Catholics. It runs over 600 pages.

Price 20c., post paid.
CATHOLIC RECORD OFFICE. LONDON, ONT.

O'KEEFE'S Liquid Extract of Malt Is the best made



During the last few menths a great many so called Liquid Ex-tracts of Malt have been placed on the market and sold at prices for which it would be im-possible to make a genuine L'quid Extract of Malt, If you want the best ask for "O'Keefe's," and insist upon getting O'Keefe's'"

Price 25c. per bottle 30c. per dozen allowed for empty bottles when returned.

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO

per doz..... rondon, Ont.

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"THE HOME BANK OF CANADA." Assets, - \$3,000,000.00.

Interest Allowed on Deposits from Twenty Cents Upwards. WITHDRAWABLE BY CHEQUES.

OPEN 7 TO 9 EVERY

OFFICE HOURS:-9 a.m. to 4 p.m. SATURDAY 9 a.m. to 1 p.m. IAMES MASON, Managing Director.

MARRIAGES.

CASSIDY SMITH.

C. O. F.

THEIR TIN ANNIVERSARY.

THEIR TIN ANNIVERSARY.

ames Court, No. 386, C. O. F. of Sault

trie, Ontario. celebrated on the 3rd inst.,

n or tenth anniversary with a very en
and successful banquet in their com
is and comfortable lodge and club

beir tin or tenth anniversary with a very enjoyable and successful banquet in their commodious and comfortable lodge and club rooms.

All continues the content of the content of the concession, the tables being laid in the form of a cross, the emblem of the Order. Close upon a hundred ladies and gentlemens stat down to an excellent repeat presided over by C. R. Bro. Ald. John A. Hussey. After justice had been done to the good things provided, a number of tosats were. Father Hazellon responded to the tosat of the parish, and referred to the excellent work done by St. James Court in the lay work of the church. He was un stinted in his praise, and said he looked upon the Court as the right hand of the Church. The loast of St. James in charge of D. H. math on the constitution of the Court, provincial and laternational Conventions. The loast of St. James' Court was replied to by P. C. R. Bro. A. P. Monarhan and R. S. Bro. H. Rusell Halton. The former brother spoke on the peat history of the Court showing the sum of the court of the Court. The Court, he said last year paid out close upon \$800 in sick benefit, and no steril distress, whether a member of __Court or not, had over appealed to the number of St. James Court was replied to the member of St. James Court when the member of the court, he said last year paid out close upon \$800 in sick benefit, and no __trip _ vib and popularity of that Onder and its great possibilities of doing good we ke in the scalal life of the Church.

Trustees necisted in an appropriate manner comparing the work of cheir courts with that of the C. O. F. courts.

Crown Altorney Bro. J. J. Kehoe gave an interesting speech. In replying on behalf of Catholic Forestery he said in part; The amount paid out in linear ance by the C. Or because the month of Christ to the present standard to the content of doing good we ke in the scalal life of the Church.

Trustees necisted in an appropriate manner comparing the work of their courts with that of the C. O F. courts.

Crown Altorney Bro. J. J. Kehoe

popularity of that Order and its great possibilities of doing good we'k in the social life of the Church.

Trustees Bro, T. Ray rese nded on behalf of the French societies in an appropriate manner comparing the work of their courts with that of the C. O. F. courts.

Crown Attorney Bro, J. J. Kehoe gave an interesting speech. In replying on behalf of Catholic Forestery he said in part: The amount paid out in insurance by the C. O. F. is perhaps as great as that of the combined industries of the town; it is almost as great a seum as would be reached by allowing \$100 a year from the birth of Christ to the present time, and it amounts to over \$2,000 a day for twelve months. Taking the average rate for which members insure it would appear that almost two of our brother Foresters die every day. How great and constant then must be the benefit that flows from day to day to the widow and the orphan?

The toast of our church societies was responded to by Bro, Jos. Morin on behalf of the Altar Society. He pointed out the excellent work done by these ladies in the church referring to the handsome stained glass window the slar.

Bro. A. Hazel replied in a singularly appro-

ing to the handsome stained glass window exceted by them and the new decorations on the altar.

Bro A. Hazel replied in a singularly appropriate manner for the Children of Mary, ad vising young men when seeking a pariner for life to be sure and select a member of this society and they could not go far wrong.

Bro Chas Sullivan made an excelent reply on behalf of St. Vincent de Paul Society, pointing out the good work this society could do with the help of the members of the Church, V.C. R. Bro. J. Boisseneau replied in a suitable manner on behalf of the choir.

The last toast of the evening was The Ladies and their cause was well championed by Bro. McGrevy. He was glad to see so many present and as he looked at the many happy couples of young people around, he had a misgiving that our Rev. Father would as an early date be very busy in a certain line of his parochial duties.

hial duties.
The evening closed with a vote of thanks to e chairman and by singing "Auld Lang ne."

H. RUSSELL HALTON.
Soo Ont.

A NOTABLE GATHERING OF FORESTERS.

Toronto, Nov. 4th, 1903.

Toronto, Nov. 4tb. 1993.

Sacred Heart Court No. 201, of the Catholic Order of Foresters at their regular meeting last night were highly honored by the attendance of the leading distinauished Oatholic Foresters of the district and city. Invitations had been sent to the Sister Courts of the city to join with them in doing honor to and listening to the address of the High Chief officer present After the regular business of the meeting had been disposed of the Chief Kamger infroduced the speaker of the evening, Bro. John Neander, a former P. H. C, R. of this court, and now Dep. C. R. of St. Joseph's Court, Bro. W. T. J. Lee, Pass Prov. C. R. of Province of Ontario, Bro. T. J. McMahon, Prov. Trustee. W. F. Mcgan, and Bro. W. F. Tunepene, C. R. of St. Paul's Court, and the orator of the evening, Bro. L. V. McBrady, P. C. R. of St. Joseph's Court, and how H. C. Trustee — who gave in his vigorous style a graphic account of the proceedings of the various meetings since the Dubuque Convention, detailing, the reasons for the late increase of rates then ordered, detailing the reasons for the increase in the assirsment rates, and in a brilliant and glowing flow of elequence set forth the fraternal idea which gave rise to the establishment of the order, now at present the leading Carholic Fraternal Organization in the United States and Canada, with its 1420 courts and a m. bership of 110 c00, united in the bond of Catholic Fraternal Organization in the bond of Catholic Fraternal organization is the proper of or every vicissitude of life. Bro. W. T. J. Lee followed by supplementing the speaker's remarker a assessment rates, and felicitating our Catholic Foresters in this city and province in being so fortunate in having so worthy a representative sa the speaker preceding him on the High Court Board. Bro. Mogan gave a resume of the progresse and davancement of the order in Western Ontario and also in New Oatario. A hearty vote of the pricks was tendered the various speakers of the evening, and all expressed themseives as deli

RESOLUTIONS OF CONDOLENCE Toronto Nov. 3, 1903,

Toronto Nov. 3, 1903,
Ab the regular meeting of Sacred Heart
Court, No. 20 Catholic Order of Foresters, held
to-night, the following resolutions were unan
mously adopted.
It was moved by Bro Millword, seconded by
Bro. Vogel and Lefebyre that
Whereas it has pleased Almighty God to remove by death the brother-in-law of our most
worthy and highly respected and distinguished
Bro. Forester, L. V. McBrady, P. H.-C. R. of
St. Joseph's Court, No. 370, High Trustee of the
Order.

Order.
Reselved, that we, the members of Sacred Heart Court, No. 201, hereby express our heartfelt sorrow for the loss sustained by Bro McBrady and family, and extend to them our most sincere sympathy and condolence in their sad affliction. Also
Resolved, that a copy of this resclution be inserted in the minutes of this meeting and sent to Bro, L. V. McBrady and also forwarded to the Catholic press for publication,
ANDREW KERR, C. R.

ETHELWYN WETHERALD. I beard the ploughman sing in the wind, And sing right merrily. As down in the cold, of the sunless mould The grasses buried he.

And now the graces sing in the wind, Merrily do they sing; And down in the cold of the sunless mould is the ploughman slumbering,

the homestead.

Though the weather Tuesday morning, Aug. 25th, was most unfavorable the long cortege which followed the remains to their last resting place in Bancroft Catholic cemetery was but a slight mark of respect due the noble departed spirit.

To the bereaved relatives and friends we extend our sincere sympathy,

May her soul rest in peace!

eacher in Marmora, and John and Joseph on he homestead

May her soul rest in peace!

MRS MICHAEL CUNNINGHAM, COBOURG.
On the 16th inst at her home in Cobourg,
Mrs Michael Cunningham passed peacefully
away, surrounded by her children, after a
short but very severe illness, of acute influenza
and bronchits, borne with resignation to the
will of God. She had been prepared for death
some days before and was axidus to resign
her soul to God. Her illness, and indeed her
only regret was leaving her loved ones behind
her.

whole life, was a preparation for death and her only regret was leaving ner loved ones behind her.

The late Mrs Cunningham was born in Ireland. Losing her parents when but a child of ten, she accompanied her sisters and brothers to Canada. Here she resided with her usels. Mr. Thomas Heenan of Grafton, and from there was married and went to live in Cobourg where she has since resided. Her husbard predeceased her by three toars. Here was a life of self-denial, prayer and devition to others. For the last few years of her life she had been an invalid and her chief occupation and greatest consolation was reciting the rosary. In deed, her beads scarcily ever left her fingers, night or day, until a few days previous to her death, when she put them aside regretting she was unable to say them.

She was remarkable for her sweet unselfish disposition and her great charity to any neighbor in time of sickness or trouble, which she practised quietly and unostentatiously, always see king some one in affliction whom she could aid. There are more saints in this world than the world is aware of," and the "Life of a Saint is an abiding good."

She leaves six children, two sons and four daughters, to mourn her loss. Her funeral took place on the 14th in-t. to St. Michael's cemetery. May her soul rest in peace.

John Byrnes, Ingersoll.

The funeral of the late John Byrnes, who died in London, on Sunday, Noy, 1st. took

CASSIDY SMITH.

On Tuesday, October 13, St. George's church was the scene of a preity wedding when Mr. Frank A. Cassidy. of Dorset, was united in marriage to Miss Firence, eldest daughter of J. D. Smith, J. P., of Bayaville, the ceremony being performed by the Rev. Father Colins, P. P., of Bracebridge.

The church was beautifully decorated and was crowded to the doors. The bridesmaids were the Misses Marian and Emily Smith, sisters of the bride, and her cousin, Miss Marian Beynon.

Join Byrnes, Ingersoll.

The funeral of the late John Byrnes, who died in Londen, on Sunday, Nov 1st. took place in Ingersoll. on Tue-day, Nov 3, from the home of his brother, Hugh Byrnes, and proceeded to the church of the Sacred Heart, where Solemn Requiem Mass was sung by the Rev Father Connelly.

Death was due to heart failure. Mr. Byrnes leaves behind him three sons and one daughter—Thomas Byrnes, who is brakesman on the G. T. R., Michael, who is employed by the Ingersoll Packing Co., and Peter who is tarming near Putville, and his only daughter, Mary, who lives with her grandfather Mr. Michael Dunn. His wife predeceased him twenty one years. After the funeral services were concluded the remains were conveyed to the Catholic cemetery.

May his soul and the souls of the faithful departed rest in peace!

THE D'YOUVILLE READING

THE CHARLES AND THE WEB THE WEB THE THE WEB THE WE CIRCLE.

Believille.

NEVILLE-ENRIGHT.

On Tuesday, Oct. 27th, a very pretty wedding took place at St. Michael's church, Douglas, when Mr. Michael Neville was united in marriage to Mies Bridget E. Earight, one of Admaston's most esteemed young ladies. At the appointed hour the dainty bride entered the church, leaning on the arm of her brother, where the groom and groomsman, Mr. C. S. Earight, awaited them.

She was gowned in a handsome suit of blue snow fiske cloth with white silk and broadcloth trimmings. With this she wore a veil and wreath of white roses and carried a white prayer book and mother of pearl rosary. Miss Maggle Neville, sister of the groom, performed the duties of bridesmaid, while little Miss C. cil Enright, niece of the bride, acted as maid of honor. The nun tal ceremony was performed by Roy. H. S. Marion in front of Our Lay's altar, the bride being a devoted and much respected member of the Society of the Children of Mary. High Mass was then celebrated, at which the young couple received Holy Communion. When all was over the bridal party drove to the home of the bride where a sumptuous repast was partaken of, only the immediate relatives of the contracting parties being present. The numerous glifs received, testifies the esteem in which the young couple are held, and their host of friends wish them bon voyage over life's matrimonial sea.

old friend, Rev. Father McGovern, O. P., who is at present stationed at St. Dominic's Monastery, Bonica, Cai.

Mr. Tierney, San blessed with a long life, but the state of his death—which took place at the time of his death—was—as his life had been—happy and edifying. It was madeed beautiful to witness his grand old frish Fath sustaining him in the last supreme moment. He had the happiness of keeping it pure and untarnished through life's many vicisationes, and it was his consolation in his declaiming days. He had the privilege, too, of being surrounded at the closing of his earthly existence by his beloved daughters, Maggie and Lettle who did all in their power to all viate his sufferings.

The funeral took place on Oct. 29th, Requiem Mass befor celebrated on that morning for the repose of his soul. Six young seminarians from St. Anthony's College acted as pall bearers.

The prayers of the congregation of St. Peter's so that even now we have need of more light.
We see the steady growth of representative
government from the Feudsi days down to our
own times. Such terms as homage, fealing,
feudal rights, chateau require to be explained.
On Monday, Nov. 9th, Mr. Waters, M. A.,
will deliver a lecture on Chariotte Bronte.
B. Dowdall.

AT ST. JOSEPH'S ACADEMY.

The prayers of the congregation of St. Peter's Cathedral—in the old church in which Mr. Tierney had years ago so devoutly worshipped—were, on Sunday last, asked for the repose of the departed soul And we also request our readers to kindly remember him in their plous constitutions.

upplications.
May be rest in peace!
Mrs. Jas. McCabe, Umfraville, Ont.

AT ST. JOSEPH'S ACADEMY.

On Tuesday evening last the young ladies gave a very pleasing entertainment in honor of the sixth anniversary of the ordination to the priesthood of the Reverend Father J. VSullivan, chaplain of the convent During the evening two little girls presented the Reverend Father with a very pretty bouquet of chrysanthemums, carnations and ferns. The programme, though short, was very in teresting, the vocal and instrumental solos consisting chiefly of Irish melodies. The recitations were well-chosen and tastefully rendered.

At the close the Venerable Archdeacon Casey addressed to the pupils, a few words of encouragement complimenting them on the success with which they performed their various parts. The Reverend Father O'Sullivan then expressed his pleasure in being so kindly remembered on his anniversary. He also thanked the young ladies especially for having considered his taste in selecting so many Irish meledies and complimented them on the excellent manner in which the programme had been carried out.

Following is the programme in full:

May be rest in peace!

Mrs Jas McCarre, Umpraville. Ont.

It is with sincere regret we record the death of Mrs Jas. McCabe, which occurred at an oarly hour Sunday morbing. August 23-d, under the most pitiful circumstances. Mr. McCabe, accompanied by his son, had gone to Horschell the previous week, to harvest the crop on a farm owned by him in that township, the distance being about sixteen miles. He neglected coming home Saturday as he hoped to be through early the following week.

Saturday Mrs. McCabe appeared in her usual good spirits, but towards evening complained of feeling week and retired early. Shortly after 3 o'clock Sunday morning she was setzed with a severe pain in the lungs. Restoratives were applied and a doctor immediately sent for, but while hastening towards the scene of distress he loarned the sad intelligence that Mrs. McCabe had passed peace fully away about 5 o'clock. Mr. McCabe and son, having in the meantime been informed of her serious lilness, hastened to the bedside, but were too late to have the consolation of a farewell word. Grin death came too suddenly to summon a priest, but the deceased was prepared, having a few days previously received Holy Communion.

The late Mrs. McCabe, whose maiden name was Catharine O Brien, was a daughter of Mr. John O Brien. Herschell, having been born forty one years ago in Marmora Township. The family moved to Herschell some thirty years ago where she continued to reside till ISSI, where she married Jas. McCabe. Her plety, motherly love and gentle manner won for her many friends wherever she went, and har death has left vacant a mother's chair which can never be filled. Her boundless charity may well be described in the words of Oliver Goldsmith: Her house was known to all the vagrant train.

There is left to mourn the loss of a loving wife and mother her husband and nine children, the eldest but fifteen years of age, whilst the youngest is a mere infant—toxether with her father, five sistery and itve brothers. The sisters are: Mrs. P. McFarlane, Far PART II.

"God Save the King."

What the Church Teaches: An Answer to Earnest Inquirers, by Rev. Edwin Drury, a priest of the diocese of Louisville, has lately been published by Benziger Bros., New York City. Price 30 cents.



Pandora Range

Entirely New

Has been under construction for more than a year-six months were spent in testing and perfecting the range before it was offered for sale.

Is built on entirely new and modern principles from entirely new designs-no old patterns were used to hamper the good working qualities of the new features.

Possesses labor and fuel-saving devices which are entirely new—triple, triangular grates, enameled steel reservoir and special flue construction, are not used in any other make of range.

The fire-box, hot-air flues, body and oven linings, dampers, etc., are improved over old styles and all combine to make a perfect baking oven.

Bold, rich carving extra highly-polished nickeling, heavy leg base and sheet-steel warming closet give the "Pandora" a rich, elegant appearance not seen in old style ranges.

Sold by all enterprising dealers. Booklet free to any address.

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B.

DIOCESE OF LONDON

DIOCESE OF LONDON.

A FRUITFUL MISSION AT LA SALETTE.

La Salette, Nov. 9, 1963

On Sunday, Nov. 1st. a most interesting and instructive mission was opened here by Rev. Father O'Bryan and Rev. Father Devlin Jesuits of Montreal. The mission lassed for the fall eight dave. Two sermons were given each day by Rev. Father O'Bryan. The church was filled to the door for each of the sermons. The distinguished preacher gave the people instructions in plain, simple language and made plain to them the necessary preparation for their souls salvation. The mission was a success in every respect. The pastor is to be congratulated on its success, having spared no pains in the interest of his flock.

On Sunday evening at the closing of the mission Rev. Father O'Bryan spoke in the highest of praise of our pastor. Rev. Father McO be, saying he had known him for a number of years, as it was in his parish ten years ago that he gave his first mission in the Diocese of London, and since that time he had followed our pastor in his work and wherever he had been he always found him working for the good of his people and the giory of God. After thanking Father McOabe for the kindness he had shown him while here. Father O Bryan thanked the people for their fauthfulness. The Rev. Father then presched a very instructive sermon, proving bevond a doubt that all we have today—the progress of religion, of education and of science—has been handed down to us through the forefathers of our Cathier, of the control of Our Lady. After the sermon the Rev. Father renewed the baptismal vows of the people and gave the Papal Benediction.

A Parishiloxer.

Mission services continuing over ten days were preached by Rev O. B. Devlin, S. J. in the three churches of Wyoming, Petr-lia and Oil Springs of which the Rev. P. J. Gnam is pastor. The members of the three congregations attended the services splendidly, Four instructions were preached daily in Wyoming and Petrolia and at the close of each mission the Papal blessing was given The Missions of the Papal blessing was given the Mission the Papal blessing was given the Missions of the Papal blessing was given. and retroits and at the close of each mission the Papal biessing was given The Missioner congratulated, with reason, the people of Wyoming and Petroits on the excellent choirs in all three churches. It was particularly gratifying to see the large number of men who attended the early morning services at 5.15 o'clock. Branch 27. C. M. B. A. of which Mr. P. F. Reilly is President, attended flow Communion in a body in Petroits at the Communion in a body in Petroits at the State of the Communion of

MARKET REPORTS.

Toronte, Nov. 12 Wheat — The market is quiet, with the feeling somewhateas; No. 2 white and red winter quoted at 75c low freights; No. 2, spring is quoted at 75c low freights; No. 2, spring is quoted at 75c low freights; No. 2, spring is quoted at 75c east, and No. 2 goose at 71c to 75c east, Manitobs wheat is easy; at upper lake ports No. 1 northern at 82½c; No. 1 hard meminal at 90c, lake ports Oats— The market is quiet and featureless; No. 2 white is quoted at 2½b; to 2½c week, at 2½c low freights to local mills; No. 2 to 2½c week, at 2½c low freights to local mills; No. of the wind of the property of the proper

CHURCH FURNISHINGS

CARPETS — Special designs made for church use in Wilton, Brussels, Velvet, Tapestry and all wool ingrains.

COCOA MATTINGS-In all widths; for corridors, aisles, steps, etc. CORK CARPET-Specially suitable as a floor covering where extra warmth and noiselessness are required, as in church passages, aisles, stairways, and for infirmaries, hospitals, etc.

LINOLEUMS, RUGS, REPPS FOR CUSHIONS, ETC., ETC.

Bamples and A. Screaton & Co. 134 Dundas St.

to \$4.30, on track, Toronto. Millfeed—Bran steady at \$10 and shorts at \$18 here; at out side points oran is quoted at \$13 50 and shorts at \$17; Manitoba b.an, in sacks \$18, and shorts at \$20 here.

Live Stock Markets.

Apply to Henry Ran, Sec. Treas, Drysdale, 1399-3.

CATHOLIC TEACHER WANTED FOR S-parate school No. 9 Wellesley, Tp., fir the set of the season of the

And Stage, \$2 to \$5 per owt.

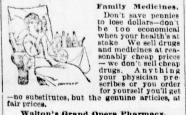
EAST BUFFALO.

Bast Buffalo Nov. 12.—Cattle—Receipts, 400 head: dull and easier: prime steers, \$5.25 to \$5.00; shipping \$4.50 \$5.5; butchers \$4.00 to \$4.75; helfers, \$3.20 to \$4; cows, \$2.25 to \$3.50; buths, \$2.20 to \$4; stockers and feeders, \$2.50 to \$3.75. Veals—Receipts, \$2.55 head; steady; \$5.50 to \$8. Hegs—Receipts, 7.700 head; fairly active; \$6. to 10c lower, heavy, \$5.50 to \$5.50; mixed \$5.25 to \$5.30; Yorkers, \$5.21 to \$6.25; mixed \$5.25 to \$5.30; Yorkers, \$5.21 to \$6.25; mixed \$5.50; rough, \$4.50 to \$4.55; stage, \$4.50 head; active; sheep, firm; lambs \$1.51 to \$4.50; head; active; sheep, sheep, mixed, \$4.50 to \$3.50; yearlings, and wethers, \$3.75 to \$4.50; sheep, mixed, \$4.50 to \$3.60;

FOR NERVOUS DYSPEPSIA

AGENTS WANTED.

SALEMEN WANTED. TO HANDLE OUR special lines during fall and winter. Whole or part time Pay weekly Elegant outfit free. Cavers Bros., Nurserymen, Galt, Out.



Walton's Grand Opera Pharmacy.

INDICESTION CONQUERED BY K.D.C.
IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM

C. M. B. A. -Branch No. 4, London.

Live Stock Markets.

TORONTO.

Teronto Nov. 12.—Sheep and lambs continued inactive, and prices were still weak. Caives were steady in price and in limited supply, but the demand for them was light.

The values of exporters were nominal at \$i\$ to \$4.50 per cwt.
A quite tone in butchers' cattle prevailed. Quotations follow:—Good to choice butchers' loads of, \$60 to 1 159 lbs, to \$3.75 to \$4.25; fair to good, \$8.25 to \$3.75; common \$2.50 to \$3.15; canners and rough stock \$1.50 up

Export bulls sold at \$3.75 to \$4.25 per cwt.

Export cows were quotable \$20 to \$3.85 per cwt.

THERE IS NOTHING LIKE K.D.C.

BERTHA KING-BELL. BOSTON GRADU-tate, Fletcher music method, has opened be studio at 174 Majle street, where she will receive pupils on, and after Tuesday. 15th September. 1300



LONDON, ONT.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albion Block, Richmond Street, T. J. O'Mears, Pres-dent: P. F. Boyle, Secretary. WANTED - RELIABLE MEN TO SELL for the Fon-hill Nurseries, largest and best assortment of stock, Liberal terms to workers, pay weekly, outfit free, exclusive territory. Stone & Wellington, Toronto.

TEACHERS WANTED.

TEACHER WANTED, FEMALE, FOR Separate School Section, No. 1, Stanley, to teach French and English. To enter on duty January 7th. Send references and state salary, Apply to Henry Ran, Sec. Treas., Drysdale, 1390-3,

TEACHER WANTED FOR CATHOLIC Separate School. Section No. 1, Tilbury East, for 1904. Duties to commence January. Attendance small. State testimonials and salary. Address. Rev. E. C. Ladouceur, Jeannette's Creek, Ont.

TEACHER WANTED FOR CORUNNA.
R. C. school, for the year 1994. Duties to commence January 4. Apply stating salary-experience and reference to James Roberts, Box 49. Corunna, Ont. 1307-3.

TEACHER WANTED FOR SCHOOL SEC-tion No. 8, Huntley, Female, for 1994 Hold-ing a second class certificate Duties to com-mence Jan. 4th. Apply, stating salary ex-pected, experience, etc., to L. J. Curtin, Sec. Treas., Powell, P. 0, Carleton Co., Ont. 1307-8

TEACHER WANTED FOR SCHOOL SEC-tion, No. 9 Vigo, for 1964. Holding a second-class certificate. Apply, stating salary, experience, etc., to Hugh Lavery, Sec. Treass, Russelton, Ont.

TEACHER WANTED FOR THE YEAR

1994 for Roman Outholic Separate school,
section No. 19, West Williams male or female,
sholding 2nd or 3rd class certificate. Duties to
begin January 4th. Attendance small. Apply stating salary, experience, with testimonials. Applications will be received un to the
25th of November. Address A. A. Morrison,
Sec. Farkhill, Out.

MALE OR FEMALE HOLDING SECOND or third class certificate of qualification for R C. Separate School in Sec ion No. 7. Gleneig Tp. Applicants will please state salary, qualifications and experience. A teacher able and willing to lead a choir referred. Address J. S Black, Sec. Tress., Pomona, Ont A PPLICATIONS WILL BE RECEIVED up to Dec. 15th 1903, for a female teacher of experience, holding a second class professional certificate for R. C. S. Sec. N. 6, Biddulph, for the year 1904. Please give references and state salary. Address P. J. Quigley, Elginfield, Ont.

WANTED. A TFACHER FOR R. C. S. S., No. 2, 04coode, for 1994 the holder of an Ontario Certificate. Apply, stating salary to William Harney, Sec., Waller, Russell Co., Ont.

TEACHER WANTED FEMALE, HOLDING lst or 2nd class certificate, Wanted for the year 1994 for the Roman Catholic Separate School, Section No. 7. Ellice. Duties to commence 1st January. Applicants state salary and apply to Daniel White, Secretary, Kink va. Ont.

WANTED. TEACHER IN SCHOOL SEC-tion No. 8 Adjala. Holding second class certificate. Duties to begin January, 1994. Applicants state salary expected and restimentals. Applications received up to Dec-testimentals. Applications received up to Dec-12, 1908. Address James Hanrahan, 2008, 3, 1308 3, 1308 3.

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