# Catholic Record.

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

## VOLUME XXVI.

## LONDON, ONTARIO, SATURDAY, OCTOBER 29, 1904

## The Catholic Record. LONDON, SATURDAY, OCT. 29, 1904.

# A MORAL CRIPPLE.

Some of us are talking about providing a substitute for the saloon. Just what shape it will take we do not know. But we venture to say that at present its outlines are indistinct and will be consigned later on to the shelf whereon repose other pipe dreams. In our opinion it is idle to say that with clubs and refuges wholesome and inspiring in their influence men will not visit the saloon. We have clubs frequented by old and yorng, and yet the saloon prospers. Men go to the bar-room to drink liquor. They may while there spin yarns, if that be called recreation, but they are there to satisfy an animal craving. The only substitute is the man himself, the man revitalized by the grace of God. We have, of course, sympathy for the drunkard but it is not maudlin and sentimental. We are sorry to see God's handiwork marred by the meanest of demons. We are sorry for his wife and children and mother, but we are never going to coddle him by inventing this or that reason to explain his condition. He i<sup>9</sup> ing the faith. They came out, and ceased to beleng to the Catholic unity, a moral cripple through his own fault. He is a disgrace to his faith, the destroyer of his home and soul because he wills so. Until he ceases so to will, he will be a'slave, owned and controlled by whiskey, and no substitute will liberate him from that bondage.

## TWO REASONS FOR TEMPERANCE

Some saloon-keepers insist as a matter of business upon the bartender being a sober man. Curious ! One would think that a drink dispenser could be a brilliant success without sobriety. It certainly requires little expenditure of gray matter, but we suppose-and this may be a reason for the injunction-that a bar keeper plus a collection of cocktails would forget to charge his patrons. Individuals who have something to sell employ demonstrators in order to win for their wares the approval of the public. But not in the rum business. It has an army of fools who pay for the privilege of demonstrating it. Still is instructive to learn from the gentlemen who have a right be heard in this matter to that the workers in a business, "over which hangs a heavy cloud of social and religious disgrace, which trades in and

battens upon intemperance," must be sober men. A few weeks ago we read that a great whiskey manufacturer declared that his employers were not addicted to liquor. Here is the reason. "There is no danger," he said, " of my people drinking whiskey-they know the stuff is

## SHOULD BE THWARTED.

poison."

#### THE CHURCH'S WORLD-WIDE UNITY OF INTELLECT AND WILL. A PROOF OF HER DIVINE ORIGIN.

#### Cardinal Manning. Thus far we have rested upon the

evidence of the senses and fact. We must now go on to history and reason. Every religion to history and reason body known to history and varied from itself and broken up. Brahminism has given birth to Buddhism; Mahometan ism is parted into the Arabian and European Khalifates ; the Greek schiem the Russian. Constantinopolitan, into military power so disciplined, irresist and B lgarian autocephalous fragments ible, invincible : a legislation so just. Protestantism into its multitudinous diversities. All have departed from so equitable, so strong in its execution; a government so universal, so local, so their original type, and all are contin-ually developing new and irre-concilable, intellectual and ritualistic, minute. Rome was called the eternal. The religions of all nations were enshrined diversities and repulsions. How is it that, wish all diversities of it that, wish and in a language, civilization, race, inin Dea Roma; adopted, practiced openly and taught. They were all religiones licitae, known to the law; terest, and conditions, social and political, including persecu-tion and warfare, the Catholic nations are at this day, even when in warfare, in unchanged unity of faith, communion, worship and spiritual sympathy with each other and with their Head? This

Pontifex Maximus. No fanaticism ever needs a rational explanation. surpassed the religious cruelties of Rome. Add to all this the colluvies of It may be said in answer, endless divisions have come out of the Church, false philosophies of every land and of every date. They both blinded and from Arius to Photius, and from Pho-tius to Luther. Yes, but they all came out. There is the difference. They hardened the intellect of public opinion and of private men against the invasion of anything except contempt, and hatred of both the philosophy of the sophist and the religion of the people. Add to this the sensuality of the most refined and of the grossest luxury the world had ever seen, and a as a branch broken from a tree ceases to belong to the tree. But the A branch is not a tree, nor a tree a branch. A tree may lose branches, but it rests upon its root, and renews its loss. Not so the religions, so to call violated every law of nature. THE GOD OF THIS WORLD. had built his city. From foundation to them, that have broken away from unity. Not one has retained its mem-bers or its doctrines. Once separated from the sustaining unity of the Church, its constraints and the sustaining and the sustaining and the sustaining and the sustaining and the sub-training and the sustaining and the subparapet, everything that the skill and power of man could do had been done without stint of means or limit of will.

all separations lose their spiritual cohesion, and then their intellectual as St. Augustine says, an unsurpassed identity. Rawns praceisus arescit. (The cut off branch withers.)

FOR THE PRESENT IT IS ENOUGH to say that no human legislation, authority or constraint can ever create intellect and will; and that the diver sities and contradictions generated by all human systems prove the absence of Divine authority, Variations or contradictions are proof of the absense of a Divine mission to mankind. All natural causes run to disintegration. There-fore, they can render no account of the world wide unity of the One Universal Church.

Such, then, are the facts before our eyes at this day. We will seek out the origin of the body or system called the Catholic Church, and pass at once to Catholic Church, and pass at once to its outset eighteen hundred years ago. Its outset eighteen hundred years ago. I affirm, then, three things: (1) First, that no adequate account can be, given of this undemable fact from natural causes; (2) that the history of the Catholic Church demands causes above natural; (3) that it has always claimed for itself a Divine origin

always claimed for itself a Divine origin and Divine authority. I. And, first, before we examine what it was and what it has done, we will recall to mind what was the world iu the midst of which it arcse. The most comprehensive and com-plete description of the old world, be-

ore Christianity came in upon it given in the first chapter of the Epistle to the Romans.

MANKIND HAD ONCE THE KNOWLEDGE

MANKIND HAD ONCE THE MARKEN OF GOD. that knowledge was obscured by the passions of sense; in the darkness of the human intellect, with the light of the human intellect, with the human intel nature still before them, the nations worshiped the creature—that is, by worshiped the creature—that is, by pantheism, polytheism, idolatry; and, having lost the knowledge of God and His perfections, they lost the knowledge of their come network of the low of their own nature and of its laws, even of the natural and rational laws, which thenceforth ceased to guide, restrain or govern them. They became per-verted and inverted with every possible abuse defeating the end and destroying the powers of creation. The lights of nature were put out, and the world world rushed headlong into confusions, of which the beasts that perish were innocent. This is analytically the history of all nations but one. A LINE OF LIGHT STILL SHONE. Adam to Enoch, from Enoch to Abraham to whom the command was given: 'Walk before Me and be perfect.'' And it ran on from Abraham to Caiaphas, who crucified Though he Founder of Christianity. all anthropomorphism of thought and language this line of light passed inviolate and inviolable. But in the world, on either side of that radiant the whole earth was dark. stream, the whole earth was dark. The intellectual and moral state of the Greek world may be measured in its highest excellence in Athens; and of the Roman world in Rome. The state of Athens — its private, domestic and public morality — may be seen in Aristophanes. The state of Rome is visible in The state of Rome is visitor and Juvenal, and in the fourth book of St. Augustine's "City of God." There was only one evil wanting. The world was not Atheist. Its polytheism was the example and the warrant of all forms of moral abominations. Imitari quod colis plunged the nations in rime. Their theology was their degradation ; their text-book of an elaborate corrup-tion of intellect and will tion of intellect and will. CHRISTIANITY CAME IN " THE FULLNESS

here and there a convert from Rome or a proselyte from Protestantism? What are we to do? We are to insist more our mother also. THE HOPE: OF, MEXICO IN ITS CATHOLIC WOMEN. of all the falsehood and evil of which here and there a convert from Rome or the intellect and will of man are cap-able. The four great empires were each of them the concentration of a

able. The four great empires were are we to do? we are to insist more each of them the concentration of a and more on the spirit of comprehen-supreme effort of human power. The siveness, which is the synonym of Cath-second inherited from the first, the third from both, the fourth from all work and pray and live in the spirit of the sp third from both, the fourth from all three. It was, as was forctold or described, as a beast, "exceedingly terrible; his feet and claws were of iroa; he devoured and broke to pieces; and the rest he stamped upon with his feet." The empire of man was never so widespread, so absolute, so hardened conciliation, which is not comprom ise. Such is Bishop Doane's plan of bringing about Christian unity. It is like trying to build an arch without a key-stone. The Divine Founder of Chrisso widespread, so absolute, so hardened tianity has clearly indicated how unity can be brought about. No "spirit of comprehensiveness" will ever serve as a substitute for Christ's words.—N. Y. into one organized mass as in Imperial Rome. The world had never seen a

IT SEEMED TO BE IMPERISHABLE.

Freeman's Journal.

#### " MARY, OUR MOTHER."

RCHBISHOP GLENNON ANSWERS PROTEST ANT OBJECTIONS TO CATHOLIC DEVO-TION TO THE BLESSED VIRGIN.

"Mary, our Mother," was the sub-ject of Archbishop J. J. Glennoa's latest monthly sermon, delivered in the New Cathedral Chapel, St. Louis. He cald in act. not tolerated only, but recognized. The theelogies of Egypt, Greece, and said in part : of the Latin world met in an empyreum,

One of the texts of civilization is the consecrated and guarded by the im-perial law, and administered by the manner in which it treats and the posi-tion it accords to women. Where the ed mother is honored : where the devot faithful wife is protected, and the virtuous daugher guarded ; where there is permanency in the marriage bond and that permanency founded on love as well as law; where the wife and mother have the opportunities, not alone for the exploitation of virtue, but also for the exercise of all good influence: where, I say, these conditions exist, you may rest assured that the civilization there existing is of the highest order. oral confusion and corruption which

Such a civilization we are blessed with, and I may add that our civilizawith, and I may and that our civiliza-tion is the only one that so treats the women. It is an historical fact that the pagan nations of artiquity, how-ever rich and varied their national life, their literature or their laws, however The Divine hand was stayed, or, rather, developed their intellectual life might have been, had no just appreciation of the rights or the due honors to be acas st. Augustine says, an unsurpassed natural greatness was the reward of certain natural virtues, degraded as they were in unnatural abominations. Rome was the climax of the power of man without God, the apotheosis of the human will, the direct and supreme untergenict of God in His own world. corded to woman. True, we may have examples of brave and devoted women, but they furnish the brilliant exception and flourished almost in spite of the laws of their times. The mass was still antagonist of God in His own world. In this the fullness of time was come. left without protection, without hope. And what was true of pagan times and Man built all this for himself. Cer-tainly man could not build the City of pagan nations is true of paganism to-day. At this World's Fair of ours we have God. They are not the work of one and the same architect, who capriciously chose to build first the city of con-

with us representatives from the great pagan nations, who bring with them, for our inspection, the products of their factories and their mills, who exhibit the latest results of science and the best work of their artists, who join in our various congresses of law, of religion, of science; but in all this exploitation not one expression do we find of the honor due their mothers or their wives. For sentiment they may have borrowed

something from the Western civilization and for apology much more, but for genuine appreciation of woman's work or the value life they appear to be totally deficient. FURNISH GROUNDWORK.

Now it may be asked, How comes it Now it may be asked, How comes to that the Christian civilization has suc-ceeded where paganism has failed? Who will tell the pathetic story of woman's elevation from being, as in paganism, a slave, to what she is to-Unity. Like many another Protestant, the Bishop recognizes the need of such a unity. But how bring it about? Christ, in founding His Church, on Peter, showed the way in which unity could be attained. But the Episcopal Church and the other Protestant sects having protested against this way have day, the honored queen of the home, the dominant influence in shaping hu-man life and Christian civilization? I may be answered by the declaration that her rights to life, liberty and the pursuit of virtue are founded upon the Gespel: that it is a fundamental teaching having protested against this way, have in the course of time generated sect after sect. These sect disagreeing pursuit of virtue are founded upon the Gospel: that it is a fundamental teaching of Christianity that all the children of God are equal; that there is no slave or master, and that as a woman's soul as precious in the sight of God as a an's, so she must have an equal op-ortunity for its unfolding and salvaion. I will agree that these stateion. 1 ork on which to build up the system woman's elevation, but I must add hereto that not only must we have ystem, but also a leader, and that in Il progress laws must have their inanother. eters and movements their leaders, nd therefore it is proper to ask who has been the leader in the cause of oman's elevation ? It is the answer to this question that ings me to the subject of to-day's liscourse, and the answer to it would ppear to me to be given by going bac a spirit to the ages when paganism ractically controlled all the nations of ntiquity; when woman's voice was ilent; when nations grew strong only by the prowess of their chieftains or the wiles of their statesmen; when there was darkness and little left to ope for except the promises of the rophets of Israel. Then, in that hour of gloom, an angel nessenger from God came to a lowly rirgin at Nazareth and spoke to her pregnant words of truth and benedicion; for the angel said to Mary: Hail, full of grace, the Lord is with This Mary was the virgin to hee.' whom the prophets referred ; whose virtues are sung in the canticle of canticles; whose bravery was for-shadowed by Judith; whose beauty was represented by Esther, whose devotion was prefigured by Rath, and whose coming was to undo a work of our first mother, Eve. This Virgin Mary coame the Mother of Christ, and as His Blessed Mother of Christ, and as His Blessed Mother attended Him during His early child-hood, cared for Him at the home at Nazareth, followed Him during His public life; was faithful unto death, even His death on the Cross. This Virgin Mary we Catholics honor, and as this is the feast of the Rosary, and the ware we calcharate her Immacuand the year we celebrate her Immaculate Conception, it is proper that I furthur use.-Church Progress.

1 am aware that objections are made to the Catholic devotion to the Blessed Virgin, by some as idolatry and by many others as extravagant, and that they,

in their opposition thereto are actuated, as they think, by their love for the pure worship that they claim is due to God alone. And I agree with them that it would be wrong to adore the Blessed It is like Mother as if she were divine ; that it would be wrong for us to so regard her that our love for God or our belief in His divinity were in any wise ignored or minimized.

ONLY ONE OF HIS CREATURES. The truth is, however, that no Cath-olic, however ignorant he may be, in-tends in his devotion to the Blessed Mother in any wise to create thereby a belief in her divinity, for he knows full well that, however much she may be honored, she is still only a creature, and that between the highest creature and the Creator there is an infinite dis-tance, a chasm that may not be bridged. Consequently we do not adore the Vir-

gin ; we do not give her the honor that is due to God alone ; we do not appeal to her as the source of power in herself ; but we do honor her as the highest, the holiest and the best of all created beings. We honor her because God has deigned o honor her.

It was a pagan King who asked the question : 'What should be done to the man whom the King desireth to honor?" and he received the following answer "The man whom the King desireth to honor ought to be clad in the King's apparel and mounted in the King's saddle and receive the royal diadem on his head, and let the first among the King's princes hold his horse and lead him through the streets of the city and say: 'Thus shall he be honored whom

say: 'Thus shall he be honored whom the King had a mind to honor.'' So stands the case with Mary. As this pagan King would honor the man who saved his life, so would Christ honor His own blessed mother. He would make her, during His life, His coun-selor, protector and dearest friend. He would go down to Nazareth and be subject to her; He would work miracles at her request; He would have her at the Cross and while His crown of thorns pressed the life blood out of His forepressed the life blood out of His fore-head and while He hung in agony there in that hour of trial, He spoke these last words to Mary, His blessed mother and St. John: "Woman behold thy son, Son, behold thy mother."

Crowning her there as the sorrowful mother, He would alterwards crown her in heaven as the Queen of Angels and Saints : and as he would honor her, is it not only just, but Christ-like, that when He should so desire to honor her we should imitate Him herein. Indeed, if Scriptural authority, which so many require to day for Christian usage, were required in this case, there is no devotion in the Church more clearly based than the devotion to the blessed mother. It is in Scripture where the history of the Incarnation are recited, and the very words of the angel are : "Hail, full of grace, the Lord is with thee." Surely our evangelical friends cannot well object if we repeat again the words of the messenger of God and take from angel lips the refrain : "Hail, full of grace, the Lord is with Blessed art thou thee. B women." thee. Blessed art that women." Or, again, when inspired by the Blessed Son Whom she bore, the Virgin Mother, in her humility should without the glorious "Magnificat" and

CENTRE OF DEVOTION. And if she be given to us as me

1358

Mr. F. R. Guernsey, Mexico corres-pondent of the Boston Herald and its New York namesake, is not a Catho-lic, but he is a broad-minded, logical man, who knows the country he writes of and has the courage of his convictions. There is still too much ' literature about the Latinsionary American countries, penned by strang-ers ignorant alike of the religion, the language, and the home-life of the peoples whom they are fain to make subjects of their unnecessary and unwelcome ministrations. We rejoice at the antidotes which an honest man of the world is furnishing. In his letter in last Sunday's Herald

he says:

Don't believe people who tell you that the women of Mexico are all tamely submissive, that they are slaves to their husbands. There are plenty women here who dominate their hu bands by sheer force of character. The hope of Mexico lies in her women they are untainted by vice, their heart are pure and they reign as queens of home, and when circumstances force them into the new modern business life of the country they command re-spect, and it is shown them. The Mexican woman is not literary, a club woman, a debater and all that; but the women here make themselves felt, as they are doing to day, in high politics, in large affairs.

To the Mexican woman her Church is very dear. She it is who hast kept it alive in times of fierce assault; she it is who to day is unswervingly loyal to the ancient faith. Statesmen of the past thought to demolish the church, to change the nation's religion. They reckoned not with the women of the land. To-day they are as they were fifty years ago, a century ago. Their Church is the home of their heart; they go into its ever open doors to pray for aid in all the crises of their lines, they mind not the heat or the lives; they mind not the heat or the rain in seeking the temple, and they sustain innumerable charities organized by the clergy, or by themselves. Every great living leader in Mexico was educated by a pious and devoted mother. Her work was done first and cannot be obliterated. A thousand recollections of childhood and a mother's faith and prayers swarm into his consciousness in times of intimate sor-row. Ecclesiasticism may grow, and may be again shorn of undue power, but the old faith will remain purified, as in the past, by trials and persecutio The women of Mexico will keep the fire burning on the altar. This is a

fact fixed and unalterable.

The heart of woman in southern lands craves form, ceremony, the sacred symbols of her faith; she must pray daily; she seeks a church that is not closed except on Sundays, as if the great God had office hours. To the Mexican woman her religion is something intimate, a daily need. And so from the Rio Grande to Punta Arenas down in Patagonia the old church re-mains strong, despite all attacks. It Tt meets a craving of the feminine heart; like a mother it takes its daughters to its arms and consoles them. It gives them courage for the sharp trials of a woman's life. You cannot replace this with a cold formula, with a dessicated doctrine. No negations will do ; the Latin-American woman goes to the latin American would goes to church for something merely learned theologians, skilled in polemics, can-not give her. Her heart is her guide, and it is worth all the heads of all the

wisest men who have ever lived.

Once more we may ask our readers not to sign any petition for a liquor license, or to abet or encourage in any way the establishment of a saloon. We know that the saloon keeper is a mighty personage in some districts. We are aware that he is noted for giving his easily earned money to various objects. We are prepared to admit that his is the ideal saloon, although the meanest groggery hides its shame under that title. But the admonition of the Third Plenary Council of Baltimore to the saloon-keeper, to adopt if he can, a more decent method of gaining a livelihood, still holds. A Catholic should not be influenced into rendering him any assistance. Let his personality be what it may be, he should be thwarted in any effort to increase the number of saloons.

#### Alcohol'c Medicine Condemned.

Barrow and

In responding to the toast, "The Catholic Total Abstinence Union of America," recently, Rev. Walter J. Shanley, rector of the cathedral at Snanley, rector of the cathedral at Hartford, Conn., and recently elected national president, attributed the growth of intemperance among women to the presence of alcohol in medicines. He said he was convinced that contin-ued use of medicines which are fortified with alcohol, produce a craving which is the forerunner of inebriety.

If Mary intercedes-you may be taken away young ; you may live to fourscore; you may die in your bed ; you may die n the open field, but if Mary intercedes for you, that day will find you watching and ready. All things will be fixed to secure your salvation; all dangers will be foreseen, all obstacles removed, all aids provided. The hour will come, and in a moment you will be translated beyond fear and risk; you will be trans-

OFTIME."

OFTIME." What that fullness may mean, is one of the mysteries of times and seasons which it is not for us to know. But one motive for the long delay of four ated into a new state where sin is not, nor ignorance of future, but perfect faith and serene joy, and assurance and love everlasting.—Cardinal Newman. one motive for the long delay of four gave time, full and ample, for the utmost development and consolidation ourselves with counting the gain of

Out of this weltering confusion Bishop Doane would bring order. While we may accord him the credit of good intentions, we cannot help marveling that he could entertain for a moment a hope that Christian unity could be brought about by the plan he suggests. Here is that plan as outlined in a press dispatch :

enose to build first the city of con-fusion, suspending for a time his skill and power to build some day the City of God. Such a hypothesis is folly.

Of two things, one. Disputers must choose one or the other. Both cannot

be asserted, and the assertion needs no

AN EPISCOPAL BISHOP ON UNITY.

At the opening of the triennial con-

vention of the Episcopal Church in the United States Bishop Doane, the head

of the Episcopal diocese of Albany, N. Y., delivered a sermon on Christian

Like many another Protestant,

answer-it refutes itself.

"Bishop Doane's discourse dealt with the divisions of Christiandom. He re-ferred to the barriers which separate the Anglican Church from the other denomination. "The recognition of papal supremacy

he declared, is Impossible, but he thought that the Church might readily recognize the primacy of the Bishop of Rome, because of the antiquity of the Roman See. 'It is the common and careless, babit of common makers and Roman See. 'It is the common and careless habit of census makers and newspaper men,' he said, 'to divide the Christianity of America under two headings, Catholics and Protestants. It is inaccurate, insufficient and inprrect in its distributive terms.'

Having rejected papal supremacy, Bishop Deane feels that he must suggest some other method of Church unity than that formulated by Christ Himself when He declared, "Thou art Peter and upon this rock I will build my Church." As far as we can gather from the published accounts of his ser-mon, Bishop Doane would substitute a 'spirit of comprehensiveness'' for the rock Christ speaks of. We quote from

the Bishop's sermon: "Unfortunately, there are no two titles that will cover the unhappy div-isions of Christiandom. Fortunately, in

classifying this Church, we must in-clude it under both terms, since we are catholic and we are also protestant. And while, if we believe this, it gives us a position of unimagined possibil-It gives us only a position of incal-

culable responsibility. "What, then, is to be our attitude since we are not to be swallowed whole by the Church of the Roman obedience, which is the Church of the Catholic disobedience; not to play spider and the fly with the great Protestant bodies

at the foot of the Cross, is it wrong for us children to appeal to her, our Mother, and say, "Holy Mary, Mother of God, pray for us sinners now and at the hour of our death ?" And yet this is all we Catholics do, for, as will be noticed, these are the simple prayers we recite. Our petition is not that she may have mercy, for mercy comes from God ; but that she may pray for us, which is the duty of Christians according to St. James, who reminds us to pray for one

So, my friends, the devotion to the Blessed Mother is continued and Mary has remained through all these ages a centre of Catholic devotion inspiring us all by the beauty of her life and the

glory of her works. Her name is extolled in poetry, her praises sung in every tongue, her good-ness spoken of in every home; banners wave, canvasses glow with color and sculptor's chisels vie in reproducing the loveliest and fairest expressions

ey can of this ideal woman. If Catholic lands and Catholic homes to-day are beautiful in their simplicity of virtue; in their unfailing perman-ency; in their benediction it is largely

due to the sweet memories and specia benediction of Mary, the Mother of God. If the Christian mother is onored and is obtaining the obedience, love and devotion that her high and holy place entitled her to, it is because there is in the background, high above her, the example and protection of Mary the Mother of God. She has our human nature's solitary been boast," and it is under her benign in fluence that woman has emerged from the slavery of paganism to the white light of virtue, progress and happiness that to-day marks her life.

# Many men, both during life and be fore death, never think to give back to God a portion of the means He has given to them. Some provide meager charities by their wills. But how easy to give away that over which we have no control, or for which we have no

#### CATHOLIC NOTES.

It is interesting to learn that a grand. son of Charles Dickens, the famous novelist, has just been married to a Catholic lady, by, of course, a Catholic priest, at the Brompton Oratory, London.

The new post master general for the United States, Robert J. Wynne, is Catholic and a member of Washington Council Knights of Columbus.

Council Knights of Columbus. The venerable King George, of Saxony, who has been very sick, is now convalescent, and is taking the healing waters at Ems, where every morning he devoutly attends Mass in the parish church. At the early Mass on Sun-days he takes his place at the altarrail in the midst of the faithful to receive the Holy Communion. "Such an example," remarked a priest, " is more impressive than an eloquent sermon.'

Rev. Father Schenkelberg, of Jack-Rev. Father Schenkerberg, of Sade son, Mich., contracted small-pox as a result of his attendance upon the family of William Bossong, of that place, whose little son recently died of the disease.

Father Sheehan, the parish priest of Doneraile, Ireland, well known to liter-ary people as the author of "My New Curate" and "Luke Delmage," and later by the philosophical reflections "Under the Cedars and the Stars," is going to give a new story of that delightful type of Irish life of which he has proved himself the unequalled master by reason of the fresh air of the priestly genius breathing through writing.

The best sort of happiness is rarely visible to the multitude. It lies hidden in odd corners and quiet places, and the eager world, which presumably is seek-ing it, hurrics past and never recognizes it, but continues to mistake for it prosperity and riches, noise and laughter, even fame and mere cheap notorliety.

1022 Chill

## THE BLAKES AND FLANAGANS. BY MRS JAS. A. SADLIER.

2

CHAPTER XII.

A MARRIAGE AND A PROSPECT OF ANOTHER.

Very soon after Henry's becoming Freemason, his father was surprised one evening by a visit from Mr. Pearson, the father of our fair friend, Jane. After some preliminary conversation, the visitor inquired whether Henry had apprised the elders of his house certain matrimonial intentions entertained by him.

"No !" said Miles-" not that I know of, though he was here awhile yesterday evening ? Mary, did he say anythiag of it to you ?" "Not a word, Miles-not a single

while.'

Oh !

one, that sorrow is time enough

the Life of Lord Edward Fitzgerald ?

stood by his son, or that the youn

made his appearance in the paterna

tory pinch on the arm as she met him at

towards their father, as much as to say:

e parlor door, glancing at the same

You must manage him carefully, or ings won't go well." To which

Harry responded by a slight inclination

Miles' surmise regarding the

espectable appearance in society.

" Oh! because I was waiting to have

Your mother and myself are en

-that will soften his heart !'

consult " the old man,"

the following evening.

an admoni-

entleman began to think it might

mansion on the followin Eliza contrived to give him

ingly;

there.'

etter to

the head.

word ! Well ! that is rather strange !"

observed Mr. Pearson; "however, the omission is of little censequence, for I can myself ascertain your sentiments. Your son, Mr. Blake ! has been for some time past paying attention to my daughter, as you are probably aware.

Yes, I thought he had a sort of ng for her," said Miles coolly. liking And so he wants to marry her ?

"And so he wants to marry her?" "Precisely; he made a formal de-claration this forencon, and as my daughter seems to have no objection. I just called to have your opinion before matters are brought to a close." Miles looked at bia wife, and she Miles looked at his wife, and she

looked at him. Neither seemed to know very well what they ought to say, know very well what they ought to say, for, to tell the truth, both were com pletely stanned: but Eliza came to the rescue with—

Pa and ma are so overpowered by their feelings at this moment, Mr. Pearson, that you must leave them time to arrange their thoughts in speaking order. I'll answer for them that they have no objection to the match, but are, on the contrary, per-fectly satisfied. So I told Henry when he consulted me on the subject. Indeed, he was already aware of the fact. We both knew that pa and ma entertained the very highest respect fact. for your family, and would be but too happy to have dear Jane for a daugh-ter." Eliza here told part of the truth-not the whole-she took good care to suppress the contemptuous manner in which her brother had spoken of the parental judgment.

"That is all true enough," said the father, "but I think Henry might have spoken to us on the subject. If this be the fashionable way of making matches, it is very different from ours. We used both sides. to consult the parents on and ask their consent in the first place But then we were brought up in a dif-ferent world altogether. With us, children word altogener. When us, children were children as long as their parents lived, and never dreamed of taking any important step without ask-ing their advice." "Precisely, Mr. Blake! that wae

the order of things in old times-at least in the Old World, but this is the and inde-New World, my good sir ! pendence is the glory of our age. You must not think of finding fault with your son for asserting the dignity of manhood, since he is come to the full years of maturity. I have no doubt he respects you and your good lady quite as much as most young men re-spect their seniors now-a-days. Am I understand that you give your consent :

What need is there for asking What need is there for asking my consent, Mr. Pearson, when Henry Blake is his own master, as you say ! If he came to ask me himself I'd give him his answer, but I don't choose to give it unless he does. Not that I want to make little of your daughter, in for she's grand anough for another, sir, for she's good enough for any man in New York city, but I want my son

here himself and ask our consent, or else not to be making fools of sending you, or any one else

send, of characteristic states and seen num for years "Is that your answer, Mr. Blake?" "Is that your answer, Mr. Blake?" "It is, Mr. Pearson—and another thing, I can see further into the mill-stone than they that pick it. Tell Henry that from me." Henry that from me." "I can't say that I understand your message," said Pearson, in a rather nptuous tone. didn't expect you would," was the reply, "for it's a saying we have in the old country. I suppose Henry won't understand it either, but tell it blithe and cheerful as in former days that Henry ventured to "declare hi intentions. to him at any rate. " I've been thinking of getting mar-

Mrs. Blake, was promptly met by Eliza, he laid his hand on her head Henry's assurance that Jan saying, "Don't cry, Lizzy! (when he was in very good humor he always called her Lizzy,) don't cry! you know all particular about religion-in fact she would almost as soon go the Roman Catholic church as any other. He had not, he said, the smallest doubt but she my way, and how easy to ruffle my tem-per-but, then, Harry's ingratitude would become a Catholic as soon as they were married. This made all should not make me cross with you. Dry up your tears, Lizzy, dear-that's a good girl, and I'll not say another word about Henry-if I can help it !" as smooth as could be, and noth. when Henry rose to take his leave, he was in such excellent humor that he "Well! it was, really, too bad,' obbed Eliza. "to speak to me so sobbed Eliza, "to speak to me so, without any fault of mine, though I know you had some reason to blame Henry"—but she still kept the handeractually promised to dine at home next day. Moreover, he graciously invited his mother and sister to go with Jane, in the forenoon, on a shopping excur-sion. This last move was the finishingchief to her face. "Come, come, Eliza, let us have no more about it," said her father---" you needn't take on so very bad. I told stroke of Henry's clever tactics. " real touch of the Blarney. and did more to conciliate Miles and you I was sorry for what I said-what his wife than all the well-managed you I was sorry for what I said-what more would you have ?" "Oh ! nothing, pa-nothing more, I assure you, but my feelings are so easily touched, my sensibility is so very acute, that I cannot heal the wound all policy of the evening. It is needless to say that his mother willingly con-

When Henry reached the outer door, he found that he had left his gloves on the table in the sitting room, and called to Eliza to bring them. This at once. Allow me to retire for a little and "There she goes, now," said Miles. Eliza could not do, but she brought herself, which was much more to Henry's purpose, for the gloves were in to when left alone with his wife ; " there she goes in high dudgeon because her father ventured to say a word that she didn't like. You'd think I was the his pocket. What he said to her in a whisper nobody heard but herself, but greatest tyrant in creation. Now mark my words, Mary Blake ! that girl is not he certainly said something, amounting n all to about half a dozen words. What ever it was, Eliza nodded assent, and bit better than Henry, if the truth en hastened back to the sitting-room were known; she just thinks as little of Mrs. Blake, before she retired for the us as he does, only she's naturally more night, held a consultation with gentle, and wants to keep a smooth fac daughter on what they were to wear on the matter. It's little comfort we'll ever have in our children. I see that next day.

"You can wear that new lilac muslin," said she, "it is so very pretty and so becoming to you, and I'll Miles, dear ! don't be se down hearted," said h's wife, sooth-ingly; "it's an old saying and a true wear my brown satin. I think it's the most suitable for a woman of my age; don't you Eliza ?' omes. Things may turn out better

"Yes, ma; I quite agree with younan we expect." Miles shook his head despondingly, the brown satin is the very thing." Eliza spoke quite seriously; but there as he preceeded to search for a book he had been reading. "Did you see that book that Edward Flanagan lent mewas a smile curling her pretty lip, and a twinkle in her soft blue eyes, that her mother never noticed. How could she-poor simple woman-speaking in all good faith herself; she never "It's on the table in the next room here." Miles went to fetch the book, dreamed of any lurang daughter's words. Unfortunately, the brown satin was ned of any lurking satire in her

and his wife heard him sigh heavily. "God help you, poor man !" said she not taken from its station in the ward-robe all next day. When the time came, or rather a little before it, Eliza to herself, as she resumed her sewing "it's little heart you have for reading only you want to bother grief, if you Whether Blake's hint was fully under-

was afflicted with a violent toothache, so violent, indeed, that her mother would have persuaded her to go to a dentist, but Eliza had a nervous horror of dentists; the very thought of their instruments was enough for her. So she contented herself with rubbing me camphor on the cheek without ditto the gum within, and then lay own to take a sleep, "if sleep she down to take a sleep, could " She had great hopes, and so had her mother, that the camphor and the heat of the pillow would prove effectual. Eliza's greatest trouble was the necessity of disappointing " poor ane." She tried to persuade other to go without her, but lane.

was perfectly correct. Henry T. Blake knew right well that he could not make such a figure as he would wish to make. nother would not hear of such a thing. "Well, what will you say, ma, if without some of his father's "hard cash;" even Mr. Pearson had made " hard Jane sends for us?" "Say! why, I'll tell the truth, to be

this suggestion in the most delicate sure. There's no other excuse wanted." Accordingly, when Jane *did* send, Mrs. Blake told the messenger that she manner possible, telling the enamored aspirant for his daughter's hand : "Love is all very well—so is law, in its own time and place, but depend upon it, Henry, there's nothing like money, vas very sorry to disappoint Miss Pearson, but her daughter had a dreadful toothache, and she couldn't leave specially when a young man is about ner. That settled the shopping excurto enter the temple of Hymen. Money is wanting at the outset, and money sion, and I am happy to say that Eliza's toothache was not of long duration. When evening came it was almost aust be had, in order to give you a fair When evening came it was almost juite gone, so that Eliza was able to start, and secure to Jane what she has hitherto had-the means of making a play and sing some for her father and mother, to their great delight and entertainment. Mr. and Mrs. Blake began to think that there was a great deal of truth in the old proverb, "All's G to the old man, then, and rub him down smoothly. He's Irish, you know, and won't do with common applications. won't do with common applications. Give him a touch of the blarney, Henry not lost that's in danger. Fears and nisgivings were flung to the winds,

Acting on this politic advice, Henry And they dream'd of bright days to come. was much more respectful in his de

meanor, on the present occasion, than his parents had seen him for years While this marriage was on the tapis, Mrs. Blake was one day surprised by a visit from Dr. Power, whose visits had Mrs. Blake assured him, with no little exultation, that it was "true enough Eliza, indicating a joint course of ob Eniza, indicating a joint course of ob-servation in feeling the parental pulse, as it were, and it was not till Miles had actually come to the *laugh-*ing point, and his wife's face looked

esitated, awed, she could not tell why by Dr. Power's manner. "In that case you cannot well re-tract, so I have only to wish you a good morning. When sorrow comes, as come it will, you know where to find me. If I could do you any good by when Miles came home, his wife told

him of Dr. Power's visit, but Miles only laughed. "What fools we are said he; "he thinks to frighten "What fools we are ! with his prophecies, but it won't do. We're too old to be caught with chaff. He's mad because he wasn't consulted There's no use telling Henry anything about it; for, of course, he couldr back of his word now, even if he wished

Mrs. Blake was fain to obey, though her reason, and what religion she had, were both in open rebellion; but she resolutely put them down, and went on her way as quietly, though, perhaps, not as comfortably, as if Dr. Power had not as comfortably, as the subject. never spoken to her on the subject.

Three weeks more, and Henry Miss Jane Pearson to the altar," a as the fashionable journals would say; that is, to the altar of the world, represented by the communion-table in her own meeting-house. They next proceeded to the residence of Dr. Power, where a similar ceremony was duly performed. Grave, and even sad, was the face of the good priest, for he knew that the marriage was not "made in Heaven," and his far-seeing eye could already detect the dark clouds of sin and sorrow

gathering over the devoted heads of those whom he was made the unwilling instrument in bringing together. So pretty Jane Pearson became Mrs. Henry Blake, and the joy of parents Henry Blake, and the joy of parents and friends was exceedingly great. Miles Blake testified his joy and appro-bation by a cheque on the United States Bank for \$5,000, a favor which the bride and bridegroom graciously acknowledged, and, no doubt, duly appreciated. Eliza Blake was first bridesmaid, and immediately after ceremony, the happy pair set out for Saratoga, taking Eliza with them. The whole party, including Miles Blake and his wife, had breakfasted at Mr. Pearson's, but it is needless to say, that neither the Flanagans " nor any of In fact, were invited. that set whole thing was kept quite a secret as far as Henry's "Irish" friends were concerned. Not that the latter were at all in the dark as to what was going at all in the dark as to what was going on, but, of course, their knowledge came to them by indirect channels; they were none of them favored with an official announcement. Perhaps we should except a flying visit from Mrs. before the wedding. Blake a few days She was on her way to make some put chases, and "just ran in," she said, "to tell them a secret." To her great surprise she found that the secret was secret, although none of them would

tell how they heard it. tell how they heard it. "I suppose it was them tattling girls that I have ; we can't turn in our skin for them.

" Never mind, Mary," replied her brother; "it doesn't give us much con-cern. If God spares us we'll have a wedding of our own before long, if it was only to spite you and Miles. We'll was only to spite you and Miles. make your teeth water, depend upon

"You don't say so, Tim ?" inquired Mrs. Blake earnestly. "Yes, but I do say so !" returned

Tim, gravely. "Ah! then, never mind him, Mary," said Mrs. Flanagan, with her quiet smile, " the man's only making fun of

"Well, but I did hear something about that Margaret O'Callaghan." ob served Mrs. Blake, " and I've met Ed-ward walking with her sometimes. She's a nice-looking girl, and I suppose she'll have a little money to get. They say

soon expended when nothing was being hard. " I know what you're thinking, added to it, and so the poor old couple have gradually come to the destinte state in which you find them." nother dear, but never lear, with God's help, you shall lose nothing by this change in my condition. Even if I do become a husband, I shall be none the "What a heartless wretch is that son of theirs!" cried Tim, in the ferless your son. No mortal can ever take your place in my heart. Pray for me, my dear mother, that I may worthily vor of his generous sympathy. "I don't know what that vagabond deischarge the duties of whatever state serves ! 'God forgive him for his sins !" said may embrace.

the priest, mildly. "I am heartily sorry for him, if my sorrow could do him any se words produced an effect con-The trary to Edward's expectations, for his mother cried all the more, and sat down good. The poor old woman is much troubled about not having the means of in a corner with her apron to her eyes. Her tears, however, were not tears of sorrow; they flowed from the mother's burying her husband decently. Well, tell her from me, your reverheart at the thoughts of even partially ence," said Tim, dashing away a tear which he could not repress-"tell her losing the companionship of a dear and most dutiful son-a son who had for so from me that if it pleases God to call poor John away now, he'll have as de-cent a funeral as we can give him. He many long years been the comfort of her life and the pride of her heart. But still there was no bitterness in what she felt, for she knew Edward's words were true, and that she could rely on was a good-hearted fellow all his life; besides, he was an Irishman and a Catholic, and must have a decent burial : his affectionate sense of duty. The wife, too, whom he was about to take, Edward and I will see after it our selves was her own choice as well as his. As "It is just what I would expect from for Tim, though he had heard every you," word of what his son said, he pretended mile. not to have heard it. After a moment's delay, during which he, too, had been you? You came on business, did you swallowing down certain choking set "Oh, that is of no consequence, sir," tions which came upon him, he called out from the hall-door, where he stood holding the handle; "I'm blest and replied Edward, speaking for the first time; "we can wait for another opporholding the handle; "I'm blest and happy, Edward, but it's trying my pati-ence you are; what on earth is keeptunity. The doctor smiled again, and fixed his keen eyes on Edward's face. "I can hardly believe you Edward," said he, "although it is the first time I doubted your verseity. The business ing you ? why, if you're as dilatory as this on the wedding day, Margaret will be apt to complain ! Out with you here,

protest I'll go off without you. Edward came out laughing humoredly, and they both left the good together. Just as they reached Dr. Powers's door, they saw a women ing out crying as though her heart would break. She was thinly and scan-tily clad, and yet there was that about which told of better days. The light of a neighboring lamp fell full or her wasted features, under the shade o an old straw bonnet, and Tim Flanagan knew her at a glance-it was Dillon, the mother of our worthy ac-

further postponement. I can give you my opinion in half a dozen words quaintance, Hugh. "Why, Mrs Dillon, can you ?" said Tim as he met her face to face on the steps. "What's the matter with you,

my poor woman ?" Mrs. Dillon started when she heard her came so unexpectedly pronounced. She raised her heavy, tearful eyes to the speaker's face, and, recognizing him at once, she held out her hand.

holy religion to that poor, destitute, old man." "Oh! Mr. Flanagan, dear, is it here I have you ?--what's the matter with me, is it? Oh ! indeed, indeed, there's a load of trouble on my heart this night. Sure that poor man of mine is lying for death, and I was in asking Dr. Power to come and give him the rites of the Church.

"For death !" repeated Tim. " Oh ! he told Nelly the whole story of Mrs. Dillon's sorrows, and Nelly was so deeply touched by the recital that she "never closed an eve" that night. I trust it's not so bad as that with him -poor John ! many a pleasant hour we pent together in our younger days. What does the doctor say to him ?

"never closed an eye" that night Indeed, very little would have induce "Oh! he says there's no hope none-none. But sure that's not t her to go off at once "to see what she could do for the poor old couple," and it was only Tim's positive commands th worst of my trouble. I sent to let that infortunate son of ours know of his that kept her at home. Mrs. Flanafother's illness, and it's what he sen gan had certain singular notions of her ne back word that he didn't care a -n He did, indeed, Mr. Flanagan for by her old-fashioned Irish breeding. and oh ! oh ! but it's the hard thing for me to have to tell it. He said he wouldn't come next or nigh us, and that the old fellow might go to blazes, for all he cared. Oh ! think of that, Mr. Flanagan-think of that message for a "What a picture that church spire with its uplifted cross makes against the sky !" poor, heart-broken creature like me, to get from her own son about his

father.' "God help you-God help you! that's

all I can say." "But what in the world will I do, do, Mr. Flanagan?" exclaimed the upon the scene framed by the window wretched woman : " my eldest daughter is away out of the city-God only knows where ; and I haven't a dollar between ley lay a neat village, some of whose houses were quaint and old, dating from bose she'll me and death, except this two dollar They say bill that Father Power's after giving me-the Lord's blessing be about him

the Revolution; others aggressively modern and pretentious. Close beside the old man has something by him the river rose an imposing pile of repeated Tim, factory buildings-the Bryson Cotton now and for evermore. "Something by him !" visit from Dr. Power, whose visits had latterly been like those of angels, "few and far between." He had heard of the proposed alliance, and came to the holds his head." "Oh ! nonsense, Tim, you know very waiting for an answer. "Well, go beyond the Mills woods and waters; and the fertile farms stretched away to the purple, mistveiled hills. with no little "true enough I'm sure I hope Edward will get some-The yellow belfry of the Unitarian home now, my poor dear woman, and keep up your heart as well as you can, that Henry was going to be married to Miss Pearson." meeting-honse, almost embowered by the trees of the foreground, had been though I know it's not easy. You're not so desolate as you think. I'll tell-my wife when I get home, and she'll be a familiar object to Mr. Bryson all his life. For he was born in the home comes to a match. A couple of thou-sand dollars would give you a lift in "Certainly, Father Power. The match is, in every respect, pleasing to "True for you Mary !" returned with you in the morning, if she's a where he now lived, and so much had with you in the morning, if she s a living woman. And if the worst does happen, Mrs. Dillon," his voice trem-bling with emotion, "you'll find plenty of friends, take my word for it. Good his energy done for the development o Match is, in every respect, pleasing to Miles and me; for the only objection we could have was about religion, and my son tells us that Jane cares nothing at all about religion. She'd as soon be a Catholic as anything else." "True for you Mary !" returned Tim, with a sly glance at his wife. "But mind I didn't say that Edward was going to be married, or that Miss O'Callaghan was his intended. I only told you that we'd try to get a wedding his native township that it was now known by his name. The lofty tower and grey walls of the church within a stone's-throw of the ight, and may God comfort your filicted heart !" mills were, however, a novel feature of Mrs. Dillon's answer reached the 'So much the worse," observed Dr. for ourselves. How do you know but the panorama. As I sit here sometimes, when the father and son as they entered the lighted hall. Her words were few, but it is Susan there that we'll make up a white wind-clouds drift past the cross, it seems floating in the air; and again match for : there's Mr. Fitzgibb they came from her heart: "May you or yours never know the want of a friend, or the want of God's the schoolmaster, has a great eve after her." "No, I won't have him," cried Susan, at a touch of the sunlight it becomes a cross of flame that sends my memory with a pouting lip; "he didn't bring me that candy he promised me, and I don't like him. I like Father Power a plessing!" she added, in a hoarse epulchral voice, as she thought of her blessing !" back to the legend of Constantine and his sign of triumph." As the elderly gentleman spoke, innatural son. leasantly, yet with the languor of one When Tim Flanagan and his son were n ill health, he turned toward his sister shown into Dr. Power's parlor, they found him preparing for his sick call. who, flourishing the daintiest of feather-Everyone laughed at Susan's child-like declaration, and Mrs. Blake sud-He was just taking up his ritual to set out, but on seeing the Flanagans, he dusters, stood at the reading table, flecking imaginary dust from the magazines and newspapers, and restoring order out of the chaos in which they were heaped together. Like her brother, laid down his book, and advanced to denly remembered that she was staying too long. When she was gone, Mrs. Flanagan asked her husband why he had eet them with a cordial shake of the hand. "You are both heartily welcome." so thoughtiessly hinted at the possibil-ity of Edward's marriage. "You know it isn't quite settled," said she, " and Miss Bryson was no longer young. Against his sixty odd years she could said he, with his benignant smile. hope the family are all in good health. Pray be seated." count at least fifty-five : but she was there's no use setting rumors afloat till still in the vigor of perfect health, and We're all well, thanks be to God," we're sure the thing will take place. it might be seen at a glance that his replied Tim. "We had something par-ticular to say to your reverence, but 'But I know it will take place," said strength was broken. Tim, positively; " Don't we know very well that O'Callaghan wants to bring it There was a striking resemblance beween the two long, sallow faces. The we'll not detain you now. Another time will do as well. We met that about, and that Margaret likes Edward eves of both were light and keen ; but poor unfortunate Mrs. Dillon at hile those of the man were calm and door, and she told us how matters stood." steady, betokening a nature that gov-erned itself and was therefore capable of influencing others, the restlessness objection ?' "Well ! at any rate, the affair is not "Ah ! poor woman, she's much to setfled, as I said before, until you and be pitied," observed the doctor; ''did she tell you of her son's ingratitude?" be pitied and fire of the woman's indicated an un-Edward have talked it over with Dr. certain temper as well as an ardent dis-Power, as you mean to do this evening. 'Yes, sir, she told us all.' ' said Tim, position. George Bryson had always eagerly. "But how in the world does it happen that she and her husband are Then let us all make up our minds that been considered handsome; but Miss it is to be a match, but I wouldn't be making a blowing-horn of it till you see Sarah's features were too masculine for so miserably poor; why, it is only a beauty, and even in her teans she was your way straight before you. very few years since they were quite comfortable." called plain. Poris gowns, Gains-borough hats, and a certain savoir faire Evening being come, and sup Tim, got up and took his hat. supper over, comfortable." "Sickness, my good friend; sickness has exhausted their little means. Poor Dillon has been unable to work for the last twelve months. The consequence was that his business very soon dropt was that his business very soon dropt has data to be an air of distinction; yet she was, despite these accessories, a to we gave her an air of distinction; yet she was, despite these accessories, a to be narrowness as tenacionaly as if she had never been away from the vil-Edward followed his example, but, somehow, he was in no hurry to move. He looked back at his mother, and saw, or thought duck was that his business very soon dropt she had never been away from the vil-quickly to where she stood, he took hold of her hand and squeezed it hard, The little he had saved was

OCTOB Boston as the

On this mon On this mo-brother's gaz graceful spire missionary, h patience gave "That Ro view from the said sharpely built such a

to throw a your scale of ... And have

OCTOBER 29, 1964.

said Dr. Power, with a friendly "And now, what can I do for

doctor smiled again, and fixed

on which you come is of great conse quence; what say you, Timothy?"

"I can't contradict your reverence,"

said Tim; "it's a matter that every-body knows to be no joke. I see your reverence has got an inkling of it al-

"You are not mistaken, Timothy.

have heard of this matter, and I am

well pleased with Edward's choice. If you came merely to consult me, as I

think you did, there is no need for

Margaret O'Callaghan is just the wife

would have chosen for Edward Flana

gan. This is my answer for the present

so that you need not delay your arrangements waiting for my approba

tion; you have it, and may God bless you all the days of your lifel—Good night, my worthy friends. I must hasten to bring the consolations of our

Dr. Power then threw his cloak over

his shoulders, took up his ritual once

more, and set out on his mission of mercy, while Tim Flanagan and his son

retraced their steps to their own quiet

welling. Tim was not long in the house until

own, which are only to be accounted

TO BE CONTINUED.

THE MASTER OF THE MILLS.

By Mary Catherine Crowley.

George Bryson smiled as, leaning for-

ward in his armchair, he looked out

of his little study. It was a typical New England landscape. In the val-

that night.

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on the wall, sound his need be. so public-s our local un philanthrop counts you I really bel the Romis model hous have built the mills had a stri say though were as un "Yes, socialist u trouble; b the matter the mill-ov all these proof to financial s tried to de have been had learne our phila ing-house netter for ' Oh, th European magnifice grudging swarm in on the be presence sneers. I not drive "Whon Mr. Bry this very touched seemed to house of alike. times pr almost 1 occasiona loving v found w altarpied better t The char

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Mr. Pearson bowed stilly to the ladies, still more stilly to Miles, and ried, father," said he, and then he then left the house. "Didn't I take it very coolly ?" said

Miles, turning to his wife. "They want to get some of our hard earning, or they wouldn't trouble us at all-that's as plain as a pike-staff." the matter definitively settled before ]

as plain as a pike-staff." "God help us anyliow!" said the poor mother; "it's little comfort we have in the same boy!--but maybe he'll come himself now to tell us." troubled you !"

tirely obliged to you, Mr. Henry !" said his father with much gravity; "it was very kind of you to save us the trouble of thinking or speaking on a subject of such importance! You acted he'll come himself now to tell us." "I don't care a farthing whether he does or not," retorted Miles; "I'm done with him!" Miles spoke very stoutly, but his heart was not as stout as his words; his voice trembled, and like a dutiful and loving son, and we'll not forget your good conduct in haste. Eh, Mary, what do you say ?'' and his ruddy countenance changed color more than once, for he did love Henry dearly, and was proud of him, with all his faults. But it wrung his heart to see him so cold and so disrespectful towards himself and Mary after all they had done for him. Eliza would fain have softened mat-

ters down, but her father cut her very short with "There's no use in talking, Eliza-your mother and myself can see how matters stand as well as any one elso, though we're not so well informed as you or Henry. Some of these days, I suppose, you'll be doing the same, as soon you get the chance." Eliza blushed like scarlet, then the tears came into her eyes, and sh her handkerchief, partly to wipe them away, partly to conceal her embarrass

pirit, with the hope of being soon able o "pay them off for their jibes," as he Mrs. Blake looked reproachfully at her husband. There, new, Miles, said to himself. His forbearauce told that's always the way with you. well on both father and mother, and You're angry with Henry-and I don't blame you for it-but I'm sure you mightn't speak so harshly to poor mental ledger, over against a consider-able sum in good bank-stock. Half an Eliza. She's not in fault, and you hour's conversation brought the matter know that as well as I do? It's a to a satisfactory footing. Indeed know that as well as I do? It's a to a satisfactory footing. Indeed, shame for you, Miles. I declare it is !" there was hardly an obstacle to be sur-Miles himself was very sorry for what he had said. Going over to of religion; and that, when raised by

" And with your consent ?"

"So I hear," said his father, drily. "Didn't you send Mr. Pearson to tell us?-Why didn't you let us know before

Power, gravely. "Why, Lord bless me, Father Power,

I don't know what you mean. Sure, isn't that all we want?"

My dear Mrs. Blake, you are quite mistaken," replied the doctor. "I have little hope of a person 'who cares nothing about religion.' Such persons are rarely, if ever converted. A man or woman who is really attached to any system of religion may be supposed to Fitzgibbon." have a certain fixed idea of saving his or her soul; and, if once convinced that salvation cannot be found beyond

"Well, to tell the truth, I was the pale of a certain Church, will gladly embrace the truth when it is once prelittle hurt at first, but then I got over it soon," replied Mrs. Blake, with a smile of doubtful meaning; "I began sented to them, and become obedient children of that Church - but for the to think that Harry wasn't so much to indifferent there is no hope. You tell blame after all, for how could a simple me your son has great hopes of his in tended wife becoming a Catholic; let him take care that he himself does not old couple like you and me Miles, have anything to do with choosing a wife for ch a son as ours ? The Flanagans some a Protestant - or, if not that, the like of them might act differently in something worse." "Lord save us, Father Power ! you're

such a case, but then they belong to a different set. Our Henry couldn't be expected to imitate such old-fashioned wish you'd just tell Henry what you're for ourselves, I'm sure we'll have no rish people." Henry bit his lip till it was well

"I should be very willing to do so, my dear Mrs. Blake, but I have had so high colorless. He was evident struggl-ing to keep in his anger, and eventually many opportunities, one way and an-other, of sounding your son's disposiucceeded in putting down the evil tion, that I have not the smallest hope

of making any impression on his mind. Could not you or his father hold out against the match? And yet," he added, thoughtfully, " and yet, that is a poor resource. Darkness overshadows and, and gross darkness the ople." This last was said internally. people.' After a moment's thought, he said to Mrs. Blake: "So you and your husband have both given your consent ?" "Well, yes, your reverence" — she

the wa Father Thursd "A at the claime see it. visit." Mr. J sides people the st thoug tain y Mis was in partic could she b not d tactic will r this v very AT Sara trodu visit she s ance

had would worr unw awo and mon

Boston as the " hub of the universe." Boston as the "hub of the universe." On this morning therefore, when her brother's gaze strayed again to the graceful spire that, like the hand of a missionary, held aloft the cross, her patience gave away. "That Romish steeple spoils the view from this side of the house," the

view from this side of the house," she said sharpely. "How the mill hands built such a church I can not under-It must have a great debt." stand.

"The debt will be paid." "Well, if your operatives have funds to throw away, I advise you to lower your scale of wages, George." ... And have a strike, with the mills

idle when we are so rushed with orders idle when we are so rushed with orders that we can scarcely fill them all?" replied Mr. Bryson quietly. "You are an excellent housekeeper, Sarah, but I can still manage the mills — with Frank's assistance."

His sigh as he concluded told that he had already been forced to delegate to another the larger share of the work he loved.

With a toss of her head, which pre sented a bewildering coiffure of curls and frizzes of the fashionable shade of Titian brown," Miss Sarah went on

"I than both, into the churches "I liked to go into the churches abroad," continued her brother, ami-ably adhering to the topic. "Their at-mosphere attracted and impressed me untoping proceed Until that with a mysterious peace. Until that illness two years ago which made it necessary for me to take a vacation, I lived for nothing but business and money making." Notwithstanding the annoyance she

naturally felt at being told, in effect, to mind her own affairs, Miss Sarah was not going to be silent and hear a Bryson depreciate himself.

' No one would dare say that of you, " she protested, restoring George, feathered badge of her sphere of author-ity to an embroidered case that hung on the wall, and facing about, ready i sound his praises on the housetops if need be. "No man in the township is need be. so public-spirited as you are. Not only our local undertakings but almost every philanthropic organization in Boston counts you among its benefactors. Why, I really believe you have given even to There are the Romish charities ! model houses, too, and the library you have built for the mill hands. Why, the mills are famous for never having had a strike but once 1 Then, I must

nad a strike but once 1 Then, 1 mist say though, you surprised me; for you were as unyielding as adamant." "Yes, some new operatives held socialist meetings and tried to make socialist meetings and the discharged trouble; but when they were discharged the matter was soon adjusted," replied the mill-owner. "But, my dear sister, all these enterprises of mine are but a proof to the world of my business and financial success. To be sure, I have tried to do some good to others ; but I have been thinking lately that if we had learned a little more religion with our philantbropy in the yellow meeting-house yonder, we should be the better for it.

'Oh, the art and architecture of the European churches are, of course, magnificent!" conceded Miss Sarah, grudging'y. "But how the beggars magnitude giv. "But how the beggars swarm in and out of them, and lounge on the benches of the porticos! Their presence is very obnoxious to sight sneers. I wonder the authorities do

sneers. I wonder the attributes the not drive them away." "Whom? The sight seers?" laughed Mr. Bryson. "Oddly enough, it was this very presence of the beggars that touched me. A Catholic cathedral seemed to me what it claims to be—the house of God open to rich and poor alike. The rich come, look, some-times pray, and then go; but the poor almost live in those churches; and occasionally an unwashed but beautyloving vagrant of the streets may be found who knows the loveliness an altarpiece of Guido or Sassaferato better than the traveled connoisseur. The charitable institutions of the Continent were, moreover, a revelation to me. My own schemes of benevolence seemed petty enough when I saw men and women who had given up every natural tie and joy of life to devote all secure; yet I was not satisfied. themselves to the service of the unfortunate. We have indeed such heroes and heroines in this country also, only I never realized it before. Surely their religion must be something more breadth of incense, the tranthan the quillity of Gothic aisles, or the majesty of Roman basilicas."

#### thoughts, she was ready enough with illness from which the patient suffered had made alarming headway during the last few weeks. "However, with rest and quiet, he may be better again," her

said the doctor, hopefully. George Bryson had long been a widower. He had loved his wife as a man of his strong, reserved nature loves; and now his affection was cen-tered in their only child, Frank, who, grown to manhood, was at present acting manager of the mills. grown to manhood, the

When Miss Sarah was not traveling abroad, she looked after the ways of the household. In her abscene Maracknowledged George Bryson. " what is the Blessed Sacrament ?" garet, a faithful servant, apparently "The Lord Himself, sir, waiting there for us to go to Him with our troubles or our joys, or willing to come to us if we be sick or helpless." did as well in keeping the domestic machinery running smoothly ; but Mr. Bryson, considerately, never let Miss Sarah imagine that he thought so. While she deplored her brother's indisposition, Miss Sarah also felt that

the untoward circumstance had saved the name and fame of her people. "Providence had cancelled the din-

more. Uneducated in speech and just able to read and to write her ner engagement," she soliloquized: and her air said as triumphantly that Providence was always on the side of ame, Margaret, nevertheless, was not name, Margaret, nevertueless, was not ignorant, of her religion, and her ex-planations were clear and simple. "Do you really believe this?" asked the mill owner when she had the Brysons.

Had any other guest been bidden, she would have told Frank that hos pitality forbade him to retract the in-vitation to a simple family meal. But finished. even her curiosity in regard to her choice bit of failure did not counterbalance her dread of Romanism ; and sent a note to the priest, informshe ing him of her brother's illness and be out of St. Patrick's," was her ener-getic reply. "But more nor the likes equent inability to receive him.

The first impulse of gentle, kindly Father Glenn was to pay a short call of sympathy upon the man whose sterling qualities had evoked his admira-tion. After second thought, however, he contented himself with writing a few lines to Mr. Bryson expressing re-gret for his illness and the hope that convalescence would be rapid. And then he forgot all about Miss Sarah's too apparent antagonism. For, unlike the young minister of the yellow mesting house, the pastor of St. Patrick's red not at all what the women of Bryson township thought of him, so long as he knew that he was doing his His tenure of office did not deduty

pend upon their whims and fancies. Before the end of the month it be ame evident that George Bryson's hurried back to the kitchen. "Well, we are all in God's hands; and as the seful life was drawing to its close. He had always loved that prospect of the valley that his house commanded, and accordingly his couch was placed may God be good to him !" " Frank," remarked Mr. Bryson during the following night (for his son near a window of his sleeping-roo

which connected with the study. One night as he lay restless his mind ran ipon many things. What a strange awakening it must be to find the intellect and spirit as strong as ever and body nearing the point of dissolu-n! Do we need proof of the imtion ! nortality of the soul?

Frank, the active, clever business man of thirty, sat on a divan at the foot of the bed, his face buried in his The electric light was shut hands. off, but the moonbeams shone in the

George Bryson, turning off his pillow looked out upon the calm autumnal sky, the distant hills that were as dark clouds at the horizon, the indistinct masses of the trees, the spire whose cross now seemed merged into the sky. "Frank," he said at length, "all the village lies in shadow, but in that church down there, a light is burning." Frank rose and gazed out of the win-

I see no light, sir," he replied. Mr. Bryson smiled to himself.

to you, absolutely, the mills, my for-tune, this house even," he said in a " Neither do I," he admitted ; " but tune, this noise even, he said his clear voice; "but to my last breath I shall eling to that possession to retain which our ancestors crossed the seas-liberty of conscience. If you interfere with my freedom to do as I will, may know it is there. Last winter, boy, when you were away on that business trip, and before I was stricken down, often went into Boston to the theatre. It was when I was coming home, frequently at midnight, that I noticed the light. The first time that I saw the faint glow like an incipient flame, the Bryson wealth and the honor of the Bryson name shrink in your hands intil they amount to nothing ! thought the church was on fire and and the startled son, falling on his knees beside the bed, sobbed as he was on the point of ringing the doorbell of the priest's house to arouse him. strove to soothe the excitement he had unwittingly caused.

# THE CATHOLIC RECORD.

#### VERSIONS OF THE BIBLE.

N. Y. Freeman's Journal. Mr. Jones. "What you call ' Pro-testants ' were called Christians in the early ages of the Church." It you prove that Protestants of to-day helements the the the transformer to the the the transformer to the the transformer to the the transformer to the the transformer to the

long to the same Church that the early Christians belonged to-that is, to the Church Christ builded on a rock and commissioned to preach what He commanded and commanded the early Christians and His followers in all time to hear, we will concede what you say. Those who do not belong to that divinely established Church and do not hear and accept its teaching as the Lord commanded, are not Christians, whatever they may call themselves, whether in ancient or modern times. Assuming, as we must, that our Lord was not a false prophet, that Church which was to exist for all time exists to day. If you belong to it and accept its teach-ing you can truly say you believe as the early Christians believed, but if you do not belong to it and do not hear it, that is, accept its teaching you are, according to the command of our Lord, to be considered as a heathen or a publican.

You may say, this seems severe. It undoubtedly does, but you must ob-serve that it is the severity of our Lord Himself, and from it you can judge with what aversion he looks upon those who hear not His Church, but prefer their own private judgment to its teaching and revolt against its author-

ity. Mr. Jones. "There is no evidence that I know of that any other Church Church, thim that spends their lives in the study of the Scriptures an' all knowledge—they believe like the little the first centuries of our era." The Church established by our Lord The Church established by our Lord

children you see going to the altar for the first time. You have seen the children yourself, sir, maybe : the boys and built on Peter was the only true Christian Church in the early Christian ages, and is the only true Christian earing a white badge over their earts, and the girls all in white like Church in all ages since our Lord said to its ministry: "He that hears you hears "Thank you, Margaret! You may

There were, however, in the early centuries some people who did not obey the command of Christ to hear His Church, who set their private judgm against the divinely commissioned teacher. But such people were universally known as heretics. They were versally known as hereites. They were condemned by the Church of Christ and expelled from the household of the faith as unworthy members, and in obedience to the command of Christ they were considered as heathens and If you wish to identify is of to-day with those publicans. Protestants Protestants of to-day with those ancient heretics you are free to do so. You would have good ground for such identification in the fact that they, like you, disregarded the command of our Lord to hear this Church, and preferred to its infallible authority their own fallible judgment.

All the prejudices of the younger You may ask, Is not a man justified, nay, bound, in the last resort, to follow an were aroused by the question. Bitter words of unbelief rose to his lips, but he suddenly checked them. His his own private judgment, his reason Yes, reason is a gift of God, and every father was too ill to discuss that matter; being endowed with it should follow it "It seemed to me quite medieval, until it leads him into the presence of the Supreme Wisdom, the divine reason. Once there, the finite reason sir." . "Yet, if it is not true, then these Catholics think of God as being more should yield absolutely to the divine merciful, more compassionate, more perfect than He is, and that would be more and infallible judgment and teaching. You, as a Christian, believing in the impossible; whereas, if it is true, how different, life, death, everything be-comes when viewed from this standdivinity of Christ, have come face to face with the supreme and infallible reason, the Divine Teacher Who, your point! It is true! Frank, at daylight private judgment tells you, is its Superior—infinitely so. Once having recognized this Infallible Teacher, your want you to send for Father Glenn. George Bryson raised himself in his udgment must yield to Him in every thing He deigns to teach you This bed with an effort. "My son, I shall presently yield up will admit, is the highest dictate of

human reason and logic. If you are bound by reason and conscience to yield your private judgment to this recognized Infallible Teacher ou are equally bound to submit in like manner to an agent that He has appointed to teach you, an agent so competent that He has said of it: "He babdomen warm. This treatment "His teaching Church — is, as your "Leacher, His Alter Ego, His Other Self. To despise it — to reject its anthority — is to despise Him, and to despise Him is to despise the Father Who sent Him. He has said it. "Thus, when your private judgment so the source of the child sparingly and give Baby's Own Tablets to cleanse the bowels of irritating secretions. Keep the abdomen warm. This treatment will cure diarrhoea. Don't give a young child harsh eath-artics, such as castor oil, which gripe and torture. Baby's Own Tablets have a gentle laxative action and never fail to cure constipation. Mrs. J. D. Cilly, Heatherton, Oue. anner to an agent that He has ap-

Thus, when your private judgment Mr leads you to recognize Christ as God it says

calunny. It is strange that this necessary inference did not attract your

attention. You would have the impression that Tyndal's was the first translation of the Bible into English. This is a very erroneous impression. Foxe, the author of Foxe's Book of Martyrs, and a hotheaded anti-Catholic zealot, in a letter to Archbishop Parker, wrote : " If histories will be examined, we will find tories will be examined, we will find both before the Conquest and after, as well as before John Wycliffe was born as since, the whole body of the Scrip-tures was by sundry men translated into our country's tongue." Thomas Crawner, the first Protest ant Archbishop of Westminster, in his prologue to a Bible published in his time, wrote: "If the matter should be tried by custome, we might also alledge

tried by custome, we might also alledge custome for the reading of the Scrip ture in the vulgar tongue, and prescrib the most ancient custome. For it is not much above one hundred years ago since Scripture hath not been accustomed to be read in the vulgar tongue within this realme, and many hundred years before that, it was translated and read in the Saxon tongue, which at that time was our mother tongue . . . and when this language waxed old and

out of common usage, because folks hould not lack the fruit of reading, it was again translated into the ne language, whereof yet also many copies remain and be daily found."

Sir Thomas More, Lord Chancellor, and one of England's worthiest sons, whole Bible was long before says: "The whole Bible was folg of and his (Wycliff's) days, by virtuous and well learned men, translated into the English tongue and by good and godly people with devotion and soberness, well and reverently red."

These witnesses put an end not only o the claim of Tyndal, but also to that of Wycliff as being the first translators of the Bible into English. We will now quote a witness to show that these vari-ous translations were read and were

familiar to the people. Dr. Maitland, a learned English Protestant writer, says in his " The Dark

"The fact to which I have repeatedly alluded is this-the writings Dark Ages are, if I may use the expres-sion, made of the Scriptures. I do not merely mean that the writers constantly juoted the Scriptures and appealed to them as authority on all oceasions, as other writers have done since their day -though they did this, and it is a strong proof of their familiarity with them but I mean that they thought, and spoke, and wrote the thoughts and words and phrases of the Bible, and that they did this constantly and habit. ually as the natural mode of expressing themselves. They did it, too, not ex-clusively in theological or ecclesiastical matters, but in histories, biographies, familiar letters, legal instruments, and in documents of every description." Meditate on the words of these wit-

nesses-all Protestants except one - and you will see that the people of Europe were not at all depending on such translators as Luther and Tyndal for their knowledge of the Bible.

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ealth-giving sleep. Don't give medicine to check the novement of baby's bowels in diarrrhea except on the advice of a doctor. Feed the child sparingly and give Baby's Own Tablets to cleanse the

to cure constipation. Mrs. J. D. Cilly, Heatherton, Que.



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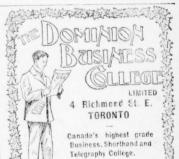
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## "It is the sanctuary lamp, you mane sir," she said in her rich Irish brogue. "Sure it is kept burning before the altar to show that the Blessed Sac-

· But

rament is there, do you see? The light reprisints the devotion of the

faithful. Since we must go about our work, or to rest at night, it is put

prayer of our hearts, a perpetual act of

"A beautiful custom, Margaret,'

Frank, walking up and down the

loor tried to make a digression by

which the woman might be dismissed.

But George Bryson wanted to hear

"Faith an' I do," she answered, fer-

"Does Father Glenn really believe

"'Deed if he didn't he might as well

of me and him, the great doctors of the

Church, thim that spends their lives in

said Mr. Bryson, closing his eyes.

And Margaret, after straightening

the counterpane, and giving one or two orderly touches to the room, stole away

with a sense of disappointment at her

"Sure talking so to the likes o' thim

worse nor casting pearls before ine," she muttered to herself as she

naster has not been hard on others,

watched with him during the hours when the world sleeps) — "Frank!

what Margaret said was very consoling,

therefore he answered evasively :

the fluttering doves?

don't you think so?"

" But. sir-'

have that its flame may be as

adoration, sir.

vently.

heart.

wine,'

Well, no one ever heard of a Bryson being anything but a Unitarian, and I hope no one ever will," declared Miss Sarah emphatically, if with apparent irrelevance.

No Sarah; if you should happen to become a Theosphist or a Mormon even we will keep it a dead secret," replied her brother, with dry humor. "By the way, I almost forgot to tell you, Father Glenn is coming to dinner on Thursday.'

"A Catholic priest coming to dine at the table of a Bryson!" she ex-claimed in horror. I shall not stay to see it. I shall go to Boston for a week's visit.

"As you please, my dear," rejoined The gentleman, be-Mr. Bryson. "The gentleman, be-sides being a hard worker among his people, is, I am told, an enthusiast upon beramics. I the subject of art and keramics. thought his conversation might entertain you as well as myself.'

Miss Sarah stared. A priest who was interested in rare old china, her particular fad! She wondered if he uld decipher the mark on that piece she bought in Florence.

" Oh, well, George, of course, I will not desert you," she said changing her tactics; and adding to herself: "I will remain to protect my brother from sheep's clotning, but it is this wolf in very probable that I shall faint under Sarv the ordeal.

H. All too soon, according to Miss Sarah, the day arrived that was to in-troduce into the Bryson mansion the visitor whose expected coming was, she said, enough to make her Puritan ancestors "turn in their graves." But had the lady known what the morning would bring, even she would not have werried over so small a matter as an unwelcone dinner guest. Mr. Bryson unwelcome dinner guest. Mr. Bryson master, "because, poor man! he knows

awoke so listless that he did not arise; and the physician, being bastily sum-Now, when the invalid put to her moned, warned the family that the the query that had long haunted his Ave Maria.

speak

all secure ; yet I was not satisfied. The windows were not high above the " Father, father, forgive me! Your every wish shall be obeyed." ground, and several are still filled with plain glass. I stood on the stone coping beneath one of them, drew my-self up to the sash and looked in. What i thought to be the beginning of a confignation was a stordy light like A few days later Bryson mills shut down for thirty six hours, though the operatives were informed they would a conflagration was a steady light, like a star poised in midair. As I let my self down to the ground again I remembered to have seen the same thing abroad—a golden lamp suspended from the roof of the chancel and kept burning by day also. Why is it kept burn

ing ?" I do not know, sir," replied Frank, indifferently; " unless it may be a mo tive taper like the hundreds one see before any legendary shrine of Italy." "No: this is a single lamp, and it

hangs before the main altar. Whe can tell me about it. Ah, yes, Mar garet! What a woman she is for going to church ! Winter or summer, rain or shine, she is off to ' Mass' as she o'clock every Sunday ays, before norning. I'll ask her about the light

worrow. The next day before Frank departed "I would rather talk to her while you are here," George Bryson said to his son. "The very mention of the Roman Church 'riles' Sarah so to succh." for the mills, Margaret was summoned

Margaret came prepared to render Margaret can esistance. Mr. Bry-some domestic assistance. Mr. Bry-son had always been considerate of his servants, if in a somewhat lordly way; and now in his last days she would willingly, as she said in her would willingly, as she said in her

warm hearted fashion, serve him with hand and foot, on bended keee, if neces-

Indeed, it was on her keees that

perhaps, she served him best. That the family so solicitous in all else were so callous in regard to the spiritual welfare of the beloved, one

e paid as usual; the bells of the meet house tolled at frequent intervals, ing house totled at frequent meritans, the flag on the library floated at half mast; and, unknown to the village, early that morning Father Gleun had offered the Holy Sacrifice for the soul offered the Holy Sacrifice are account of newly summoned to give an account o its stewardship. For George Bryson,

He threw himself back exhausted

the wealthy manufacturer, the public benefactor, was no more. The light of benefactor, was no more. The light of the sanctuary shining amid the darkess of midnight had guided the wan-

derer home. All the township wished to turn out to do honor to the memory of the phil-anthropist, but like a rebuff came the announcement from the great house that the founder of the mills would be at-tended to his last resting place only by derer home. the household-it was the desire of the

family and so on. The Brysons had not the moral courage to bid their large connection to a public service, nor were the relatives

vited at all. But Margaret and the other servants thinking that no act of the master's life "so well became him as his leaving it as he did," saw no need for reti-

Thus the rumor soon spread that he had died a Catholic; and Father Glenn, when interrogated, briefly stated what had happened, The rich man's will had been made

months before, so that the parish of St. Patrick was no better off for its eleventh

Patrick was no better on for its elected hour convert. After several years, however, Mr. Frank unexpectedly paid off the debt of its buildings, adding something more over and above his donation -" in per-formance of duty," he curtly said—or was it a "promise ?"

was it a "promise ?" Neither the new master of the mills nor Miss Sarah has ever entered the church of the cross-crowned spire; but Tyndale. Yes, but not in the English language." The fact that there were many trans-The fact that there people of or the soul of George Bryson, hang lamp which is one of the most exquisite specimens of the goldsmith's art that the pastor could obtain in Earope.—

binds itself to accept the teaching of the appointed agent, His Church, His Other Safe )ther Self.

The radical difference between you and the Catholic is this. The Catholic, believing in the divinity of Christ, recognizes the above conclusion as logically necessary, and complies with ; yoù recognize its logical necessityout fail to comply with it. Just herein s the inconsistency of Protestantisman inconsistency that amounts to a re-volt against the authority of Christ Himself, a refusal to obey His command to "hear the Church." Mr. Jones. "These churches (the

early) had the same gospel, the same doctrines and same order of worship as hat of the Christian churches of t

day." This is too indefinite. To make it This is too indenite, you must say, intelligible and definite you must say, first, what you mean by "these churches," whether you mean those churches known in the early ages as heretical bodies, or whether you mean heretical bodies, or whether you mean those people who were members and hearers of the one and only Church which was established by Christ and which He commanded all to hear. Second, you must explain what you mean by "the Christian churches of to day." Until you explain these two things your statement has no definite

things your statement has no definite sense. If by "these churches" you mean the heretics of the early ages,

and by "the Christian churches of day" you mean the aggregate of all the Protestant sects of the present, we are not disposed to dispute what you are not disposed to dispute what you may. In fact, so far as principles are concerned, we will admit that those ancient heretics and Protestants of to

day are alike as two eggs of the same Mr. Jones. "You very truly say

that there were many Catholic transla-tions in print before that of Luther or

lations in the languages of the people of Europe before that of Luther or Tyndal ought to convince you that all the talk about the Catholic Church being opposed to translations is a groundless

' I have used Ba

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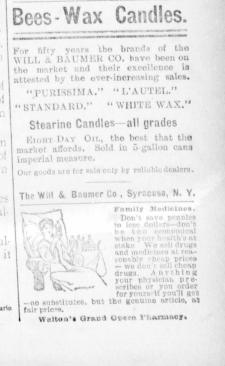
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ddress be sent us. autress to sent us. Bubacribers when changing their address beculd notify this office as soon as possible in order to insure the regular delivery of their paper.

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LETTER OF RECOMMENDATION, UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1950 Editor of THE CATHOLIC RECON

London, Onc: Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECTRD, ad congratulate you upon the manner in bien it is sublished. bear simable paper, The Control for and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole, Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, Believe me, to remain. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, Apost. Deleg.

LONDON, SATURDAY, OCT. 29, 1904.

THE CHURCH UNION MOVEMENT.

Several times, while commenting upon the movement which appears to have become very popular in the Presbyterian, Methodist and Congregational churches, to unite into one body organically, we have pointed out that such a union cannot be effected without a departure from their doctrinal teaching on the part of two at least of the organ izations thus uniting, and probably of all three. We have noted that the three denominations have at the present time differences of belief in regard to doctrines which are held to be revealed by God. To unite these denomina tions, it will be necessary for all either to accept as revealed doctrines which some of these denominations believe to be contrary to the revealed truth, or to reject what some believe to have been revealed.

The purpose for which Christ established a Church on earth was that His truth should be preached and taught to all nations, inasmuch as the Apostle St. Paul declares : "We have spoken all things to you in truth," (2 Cor. vii. 14 ;) and Christ promises that " the Spirit of truth shall come and teach ' the pastors of His Church, the Apostles, " all truth ;" (St. Jno. xvi-13.) and the purpose of this is that they may " teach all nations all things what soever He has commanded." (St. Matt. xxviii. 18.) Certainly they will not fulfil the end for which the Church of Christ was instituted if they ignore or barter away a single truth which Christ has taught and commanded to be taught.

The truths of the Christian religion onnected with and so dependent

plished is still far off. the case know that Bishops were ap-

It is to be regretted that there was pointed there, not as an order in the clergy instituted by Christ, but as a no allusion to the only means by which Christian unity can be effected and convenient rank in the government of the Church, instituted by the Church made permanent, which is by submission to the authority with which the Cathoitself at a recent date for the better lic Church is invested by God as the preservation of order in so large an organization. In fact, Methodism holds one fold to which our divine Saviour that there is no inspired or divinely wishes to bring all His sheep, the Cathimposed Church polity, and therefore olic Church, having the successor of St. it may be said that Dr. Caven is cor-Peter as its head and teacher. rect in stating that there is no essential

difference between the two denomina-

tions in the matter of Church govern

Dr. Caven recognizes that there will

be greater difficulty in arranging the

matter of Church government, with the

The Congregationalists arise from

the old sect which in the time of

Oliver Cromwell was known as the In-

dependents, and its palmary principle

is that each congregation is independ-

ent in itself both as regards Church

discipline and doctrine. When it was

proposed in 1833 to establish a general

Wales, the difficulty of establishing

such a union on the basis of independ-

ence of congregations was recognized.

Nevertheless, a union was effected, and

a creed adopted, rather as a means of

informing the members what was the

general belief, than as a standard to

which all should adhere. It was ex-

"It is not intended that the following

statement should be put forth with any

authority, or as a standard to which assent should be required. Disaliow-

ing the utility of creeds and articles of

religion as a bond of union, and pro-testing against subscription to any hu-

It must be plain to a candid reader

that with a creed like this, which is

changeable from day to day, there

could not be any reasonable union

with either Methodists or Presbyter-

ians who have a fixed belief. Neverthe-

less the Rev. Principal Caven said that

he did not anticipate any great diffi-

He states further three indispensable

conditions for union, the most import-

ant of which is undoubtedly that "the

doctrinal formula must be drawn up so

that the truths of God shall not suffer."

But how can such a formula be drawn

up, while the Presbyterians believe

that election and reprobation are truths

of God, while the Methodists deny

these doctrines, and the Congregation-

alists leave each person free to believe

or reject these and all other doctrines

Professor Gregg said that he appre-

ciated so highly Principal Caven's ad-

dress, that " he disliked to express his

dissent as strongly as his conscience

required. In his opinion it would be

injurious to morality, to doctrine, and

to discipline to effect the proposed

union. And it was not his own opinion

merely, but that of a large proportion

of Methodists and others. He did not

believe that the Presbyterian Church

would hold together under the strain

of a union, and if it were to take place

The Rev. Professor McLaren spoke

to similar effect. The Westminster

Confession to which the Presbyterian

Church has always adhered is strongly

Calvinistic, and was drawn up ex-

pressly to exclude Arminian doctrine.

If the people knew what is involved in

union, they would be slow to give it

their confidence. It might be possible

to draw up a formula of creed so vague

that each Church could interpret it

according to taste, but the only result

The Rev. J. W. Pedley, of the West-

oughly discussed by his denomination,

would mean the abandonment of the

there would be a split.

pause.

man formularies as a term of com

ment.

Congregationalists.

pressly stated that

liberty of conscience."

culty from this point.

as they see fit?

The chief reason which seems to in spire those who wish to bring about a union appears to be that such a union

will make the united body a greater power in the land, and will enable the three Churches concerned to do their work more economically. We have no doubt that such would be the case if a union of hearts and souls were effected; but we fear, and indeed we feel certain

that such a union would be effected only at the sacrifice of the Christian truths which these denominations still retain. The benefits of union would be more than outweighed by the loss of Christian faith which would result Congregational Union for England and therefrom.

#### THE BIBLE AND SO-CALLED HIGHER CRITICISM.

A lively discussion arose at the meet. ing in Montreal of the Provincial Synod of the Anglican Church on the afternoon of the 13th inst. The cause of the com-

motion was the opening address given by Bishop Carmichael, the Coadjutor Bishop of Montreal. The address was an eloquent and pathetic appeal to the Church to be loyal to the Bible as being the revelation of God to man, given by God for our guidance till we attain salvation.

Congregationalists are yet willing The Bishop pointed out that in thes to declare for general information what is commonly believed among them, redays the Bible had been assailed and serving to every one the most perfect its truth questioned under the pretence

that higher criticism shows that it is not the work of the authors to whom it has been attributed by Christians and Jews for a period extending to fifteen centuries before the Christian era. According to this theory the books of Moses are an invention of the time of the captivity of the Jews in Babylon. and its modern concocters succeeded in persuading the Jewish people that this was the system of religion which they had believed and accepted for many ages as God's revelation. This view of the case he regarded as an absurdity, and he appealed to the Church not to allow these views to prevail but to take its stand at the present time as in the past, on the integrity of God's word and to cling to the Holy Scripture as the ancient standard of the Faith.

Knowing that this clinging to Scripture has been the boasted principle from which from the beginning Protestantism has professed to derive its creed, we should not expect that these sentiments should have met with anything but applause, but this was not the case. At a subsequent session, the Rev. Dr. Langtry moved a resolution thanking Bishop Carmichael for his lucid and powerful sermon, and ordering that it be printed in the journal of the House. Canon Walsh at once rose and asked

Dr. Langtry to withdraw his motion, as a large number of delegates could not accept or endorse the position taken

before the Eucharistic Congress. "The faithful leave God on the mountain and follow mere symbols,' he said. 'The devout are too inclined to Church to be the word of God is not the word of God at all. It is a forger of later date.

#### THE MULTITUDE OF SECTS.

The last German census reveals the fact that in that country, the cradle of Protestantism, Martin Luther's religious revolution, called by a strange euphemism "the Reformation." has been prolific of sects teaching all manner of strange doctrines. Among those which retain the name of Luther in their designation are the Evangelical Lutheran, Old Lutherans, Lutherans of the Immanuel Synod and Lutheran Free Church. There are, besides, the Established Church, which is founded on a compromise between Luther's and Calvin's teachings, Evangelical Reformed, old Reformed and Reformed, German, Hessian, French, Walloon, Helvetian and Dutch Reformed, Liberals, Anabaptists, Huguenots, Zwinglians, Waldenses and many others. These have all diversities of belief which keep them hopelessly apart, and the diversities began in Luther's own lifetime, so that he denounced most strongly the tendency among his followers to division on the most trivial pretexts. But this tendency he could not suppress. Sects continued to multiply, notwithstanding his assertion of an authority to which all the Reformed should bow in submission. Why should they admit the teaching authority of one who proclaimed the right of every Christian to interpret the Bible for himself ? It was an evident tyranny for Luther to claim that his followers should obey him, whereas he refused to obey the established authorities of the Church who had the authority of fifteen centuries in their favor, whereas Luther and his colleagues, the leaders of the Reform movement, had no authority from any one but themselves.

Once admit Luther's right to reform the Church of Christ, and every one can claim the same right. To no purpose did Luther quote the Acts of the Apostles ii. 47, to the effect that " the Lord added daily to the (Christian) Society or Church such as should be saved." It was answered that he himself had established a new Society, and had authorized rebellion against the Church which had existed uninterruptedly for many centuries, so he could not claim that this passage of Scripture gave him any right to rule arbitrarily the Church of God. When they were told that St. Paul condemned schisms, and commanded all to be "perfect in the same mind, and in the same judgment," he was told that if this had any application, all should submit themselves not to Luther, who was himself in revolt, but to the Catholic Church, which possessed whatever authority succession from the aposles conveyed. But greatly divided as the followers of Luther have become in Germany, they are much more split up in the English speaking countries, as England, the United States, and Canada. In the United States one hundred and fifty sects are named on the census roll, in England about the same number, while

OCTOBER 29, 1904.

RELIGION IN ITALY.

Notwithstanding the hostile attitude which has now existed for over thirtyfour years between the Government of Italy and the supreme Ruler of the Church, the last census of the kingdom makes it manifest that the Italian people as a whole still retain an unshaken love for the Catholic Church.

There is, it is true, a deplorably large number who have abandoned the faith. Nothing else could be expected where bad newspapers and godless schools are maintained by the State, and so it appears that over 36,000 persons declared to the census takers that they have no religion, while so many as 94,000 refused to make any statement whatsoever concerning their religious belief.

These numbers are saddening, but with so large a population as there is in the whole kingdom, they are not really large, for the total number of Catholics is given at 41,539,000, of whom 10.608. 000 are under fifteen years of age. The total number of Protestants is stated to be 65,595. Of these, 16,723 are under fifteen years. Great efforts have been put forth by Protestant missionaries, particularly by Methodists. to turn the Italians to the various Protestant sects ; but when it is remembered that of these sixty-five thou sand, a large proportion are Waldenses whose ancestors were in Italy before the Protestant Reformation, and who afterward became in a sense amalgamated with the Protestants, making common cause with them, and that there are thousands of foreign Protestants, English, Americans, Germans, etc., it will be seen that the missionaries have had very poor success in converting the people to their sects, though they have spent many tens of thousands of dollars in the so called evangelization of Italy.

The Israelites are not numerous either, considering that they have had settlements in Italy since the beginning of Christianity, and even at the date when our Lord lived on earth.

The time cannot be far off when the trouble now existing between the Government and the Church shall be settled by an agreement between both parties oncerned; and when this state of affairs shall exist, we have no doubt the zeal of the priests will be efficient in restoring the power of the faith, and dissentients of every class will return to the fold of the Church, and Italy will become once more so thoroughly Catholicized that sects of all kinds will dwindle to exceedingly small proportions.

THE SITUATION IN FRANCE.

A recent decision of the French Court of Cassation has been given to the effect that Catholic teachers who are members of religious orders may continue to teach in the same schools in which they have been hitherto employed, if they are secularized and wear secular dress instead of the religious garb.

It was feared that many thousands of the teachers who have been suddenly turned out of their schools under the brutal Law of Associations, would be thrown out of employment, but this decision of the Court has opened a way for them to earn a living in spite of M. Combes' efforts to bring them to a state of starvation ; and at the same time many Catholic schools which have been closed will be re-opened immediately, so that the effect will not be nearly so disastrous as was expected. For form's sake, many of the teachers have applied to the proper Government department for decrees of secularization and have obtained them. Thus the laws against religious associations have become inoperative in their case. A despatch from Rome states that this new turn to affairs in France has given great satisfaction to the officials at the Vatican, as it is now certain that French children will not be deprived entirely of Catholic education, and as the zeal of the teachers will not be very greatly diminished, if diminished at all under the new circumstances, which have arisen, it may be confidently relied on that there will still be a fair supply of good Catholic schools throughout the

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There was a moment's pause and applause followed "The question of symbols and the worship of images is one of the causes for a division of opinion between the American branch of the Catholic Church can debe for the catholic

reject food of angels and accept the light food, consisting in the wearing of

all kinds of scapulars, in carrying all

kinds of beads, in invoking all known and unknown Saints, and in visiting all possible relics.''

did the sentiments of many clergymen

in the United States, and lay members of the Church, made a deep impression.

This statement, epitomizing as it

Church and the Continental branch.' Our attention has been called to this despatch by a subscriber in Alberta, who asks, " Is this true?" Our readers will scarcely need to be

told that there is no division of opinion between the American Church and the Continental Church on the subject of symbols and the veneration of images. The word worship was formerly used indiscriminately to signify any honor. or veneration offered to the Creator or the creature, and in accordance with this usage we frequently find the word employed especially in early English in the sense of the inferior honor paid to creatures. We find it so used in the marriage service of the Church of England, where the man, before placing the cing upon the woman's finger, says :

"With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow, etc." The late Anglican Archbishop Trench

speaking of this passage says :

ship, this language would be inadmis honor' in our early English This meaning of worship is still very harmlessly surviving in 'worshipful' and in the title of 'your worship' addressed to the magistrate on the bench."

In Shakespeare also (Julius Cæsar i, 2,) we find :

amiss, he desired their worships to think it was his infirmity."

Many similar passages could be found in authors of not very ancient date : but owing to the change which has taken place in the English language it is not customary to use the term worship at the present day to express the relative respect which is shown to the images of Christ and His Saints. We say relative respect, because the veneration is referred entirely to the originals of those images and not to the images themselves. There is surely no more impropriety in showing this respect to Christ and His Saints, through their images, than in the respect shown to the statue of the late Queen, or King Edward VII., or to an honored

statesman whose statue is erected in any of our public parks. It is clear, therefore, that American Catholics venerate images, just as Con-

tinental Catholics do, but we do not give them the supreme or divine honor which belongs to God alone. Father Thuente did not condemn the veneration of images, the use of scapu-

lars and beads, the veneration of relics in Canada, though the population is not and invocation of Saints. On the connearly so large, there are one hun- trary, his words as published in the redred and forty-two sects named, the port of the proceedings of the Eucharistic Congress were :

"Clearly in our modern sense of wor

"If he had done or said anything

upon each other, that the denial of one doctrine interferes destructively with the whole plan of salvation, and the Church which is ready to barter away some revealed truths for the sake of wheedling men to accept other teachings, or of extending the number of its adherents, betrays the trust committed to it by Christ, to contend earnestly for the faith once delivered to the Saints.' (St. Jude 3.)

Our view of the case is not without its champions even among the denominations which have seemed bent upon effecting a union.

At a meeting of the alumni of Knox College, which took place in Toronto at the end of September, the Rev. Principal Caven gave an address in which the points in favor of union were set forth ably; but notwithstanding the eloquence of the speaker, he failed to impress the alumni with the desirability of the movement. Professors Gregg and McLaren, Rev. D. C. Hossack and others declared that even if such a union as is proposed be desirable, it is impracticable at present, and the Presbyterian Church would have to give up more than she could afford should she take such action, and this was the general opinion of the meeting, composed of some of the most eminent Presbyterian divines in Canada.

The Rev. Principal Caven declared that on the question of Church government there is now really no cause for dispute between Methodists and Presbyterians, as the ministry of the Methodists is now essentially Presbyterian. In this respect, it must be admitted that, so far as Canada is concerned, Dr. Caven is correct, for though Methodism was originally Episcopal, it has entirely ceased to be so in this

tained. The Rev. J. A. Turnbull was of opincountry. In the United States Methodion that though union is possible and ism is now nominally Episcopal, but all desirable, it is at present impracticable, Church are prepared to maintain that who are acquainted with the facts of and that the day when it can be accom-

ever before.

It was the opinion of the rev. gentleby the Bishop. man that when Christ prayed for union,

Judge Hannington approved Dr. merely a spiritual union was meant. Langtry's motion and "hoped it would The first thing the Church needed is not be withdrawn. If this thing is to to be agreed within itself. Is it so be discussed and fought out, let us do agreed? He thought not. The Prothe fighting now. I remember, when I fessors of the Presbyterian colleges was young there was a wave of scepticare not always teaching doctrines in ism which reached the Church and the harmony with the Church. not in harcolleges. We were then told that mony with the Bible, to say nothing of Noah was a myth, that the flood never the Confession of Faith. Half of the took place, and that the story of the Old Testament is regarded by them as creation was all a fairy tale, and the Doukhobors, Farringtonites, Irvingites, not the Word of God, but as the work like. Hugh Miller came with his of men of whom nothing is known. If glorious testimony of the rocks, and tolic,) Hornerites, Huguenots, Humanithere should be union, the doctrinal this did much to check the undoor would have to be made wide belief of the time. But now enough to admit all sorts of theology, we have men high up in the Church and the speaker thought it was time to

of Christ who actually tell us the Bible ren, Saints of God, Salutists, Star is not inspired. These men are teachers of our young men. Infinite harm | Titans, Zionists or Dowieites, etc. will be done if this thing goes on. (Hear, hear.) I say let the synod show its feeling in the matter by carrying Dr. Lang- the command of St. Paul " that there try's resolution unanimously. Let us be no schisms among you ;" but we know where ve stand. Is the word of presume that their excuse will be God which has stood for ages, by which we live, and by which many of us hope to die, to be regarded as a mere piece of literature, and this by men who are teachers; in the Church ? (No. No.) Then let us have a clear expression of this would be greater friction than from this house."

need of being reformed. Canon Welch, Rev. Dr. Allnat, Professor Clark, Principal Whitney, all ern Congregational Church, stated that spoke showing their sympathy with the the question of union had been thorviews of the Higher Critics while the Rev. Mr. Inglis, Rev. Dyson Hague, and there was a feeling that union Rural Dean Kerr, Dean Evans, Archdeacon Norton and others maintained the essential features of Congregationalposition taken by Bishop Carmichael and ism. He would be willing to make Rev. Dr. Langtry. The Higher Critics such an abandonment if thereby were in a minority, and finally allowed greater Christian unity can be ob-Rev. Dr. Langtry's resolution to pass unanimously, but not till they showed plainly that many of those clergy who occupy prominent positions in the what has always been held by the

names of some of which, we are con fident, some of our readers have never

" The Church has at all times sanctioned and recommended the devotions to the Saints, the veneration of pious even heard of. Of course our readers have heard frequently of Anglicans. images and sacred relics, and the prac-tice of wearing scapulars." Presbyterians. Methodists. Baptists. and others which have numerous con-But he does warn the clergy to in.

gregations throughout the country ; but struct the people that they are not to there are beside these sects of inconprefer the creature to the Creator, or ceivable names, and of tenets as uncouth to neglect the adoration of Christ in as their names. We find Ammanites, the Holy Sacrament of the Eucharist or Aymish, Angelicals, Bethelites, for the sake of a great diversity of Christadelphians, Divine Scientists, scapulars and beads which might withdraw the soul from God. (who call themselves also Catholic Apo

We agree with Rev. Father Thuente that the people must be properly intarians, Jude's Church, Mormons, structed in the nature of the supreme Manichaans, Miciats, Swedenborgians, worship which is due to God, and that One Body, Pre-Millenials, River-Brethsuch worship is not to be given to creatures. We do not think, however, that Church, Staven Church, Syenicals, this instruction is actually neglected by the priests of this continent, for the mat-We do not know how all these will ter is clearly explained even in the little justify themselves for departing from catechism which is learned by all our Catholic children. We do not think, either, that Father Thuente meant to say that there is a widespread ignorance similar to those given by Calvin, Luther among devout Catholic people on this and John Knox. As these said that subject. But the least important questhe Catholic Church needed Reformation is what Father Thuente's private tion, so the great host of heresiarchs opinion is. As a private individual he found that the Reformed Churches from might easily be mistaken : but the matwhich they seceded were equally in ter of most importance is that proper instruction should be given to the people, and we are satisfied that this is being given by the priests in all parts of the country.

From these explanations, it will be seen that the sensational telegram sent to the Western papers grossly misrepresents the case.

-

Looking back on the years that have passed, how consoling it would be at the close of your life to feel that you had lived, not for passion, appetite, "New York, Oct. 4 .- To discontinue the veneration of images, to discard the scapular, the devotion to relics, and the empty pleasures of the world, but for your soul, for God, for the happiness of heaven which would soon invocation of Saints, and the carrying of beads, were the innovations suggested by an extraordinary article read by the Very Rev. Clement M. Thuente be yours to enjoy with angels in that "Paradise of Delights."

The Dioceses of Dijon and Laval which were rendered vacant by the resignations of their respective Bishops, made at the Pope's request, in spite of the opposition of Premier Combes, have not been filled, as the French Government has not acceeded to the request of the Pope to nominate proper persons to succeed them. In the uncertainty when the appointments will be made, the Holy Father has directed two neighboring Bishops to do any Episcopal duties which may be necessary within these Dioceses, and in the meantime, the Vicars-General of each diocese will have charge of the ordinary diocesan affairs, and attend to all necessary correspondence with Rome.

country.

In reality, the Holy Father need not await the pleasure of the French Premier in order to fill the vacant Sees,

CATHOLIC DEVOTIONS.

Some journals in the West have published the following telegraphic despatch, which we copy from the Kansas City Weekly Star :

A CATHOLIC PRIEST AGAINST IMAGE WORSHIP AND THE CARRYING OF BEADS.

#### OCTOBER 29, 1904.

but he evidently does not wish to furnish M. Combes with a pretext to de clare the Concordat at an end; but should the mulishness of M. Combes be carried to such an extreme on this or any other pretext, the courage of the Holy Father will not be wanting to meet the exigencies of the case, whatever may be the form in which those

exigencies may arise.

Meanwhile we are informed that the Abbe Soulange Bodin, the parish priest of Plaisance, near Paris, has organized an Association of Catholics called " the Parochial Society" to collect money to meet the needs of the parish if the stipends necessary for this purpose are suddenly cut off by the Government, as has been threatened by M. Combes. So far, the rest of the clergy of Paris have not followed this example ; but it starve. is said that as the Abbe Soulange\_ Bodin's Society has been approved by the Pope, the clergy throughout France will be likely to follow the example set them.

We fear much of murmurs of discon tent on the part especially of the rural population of France at the anti-Christian policy which the Government is so resolutely carrying out ; but having witnessed so much apathy hitherto on the part of the people, we have lost confidence in the firmness of their faith, and the ardor of their love for religion. Nevertheless the time must come when M. Combes will pass off the stage, and give way to better men. Will that time come soon ? The Church, at all events, can afford to wait for it.

## THE TEACHER AGAIN.

Yes, dear correspondent, the teacher occupies a very honorable place in any community. He deals in souls. But unfortunately for some school-trustees, at least, he has to pay for raiment and food. This being so we cannot expect to see him hie away to certain hamlets to subsist mainly on pleasant words. But the wheel of invention moves quickly, and we may have upon the market an inexpensive brand of food and clothes, prepared for the country teacher, and calculated to cure any distaste for a salary that would be refused by a plough-boy.

#### THE CONFESSIONAL.

A New York paper states that a priest of that city a few days ago handed to the manager of the City Railway Company the sum of \$550 which was obtained unjustly by a lady who sustained slight injuries in an accident on the railway. She was instructed by her lawyer to perjure herself by exaggerating the mount of injury done her in the accident, and was overpaid to the extent of the sum above mentioned. She was a parishioner of the priest who handed back the money, and was told when she went to confession that she should make restitution, which she did through the priest.

It has been the custom with Protestant ministers to say boldly that the confessional is an immoral institution, in the restitution of ill-gotten gains is a help to morality. There is no provis-ion in Protestantism whereby the duty of restitution can be enforced in each to the solution of all and the relations of all and the relati but surely an institution which results of restitution can be enforced in such a way as is done in the Catholic Church.

### A NUN-FACTORY. NSTITUTION TURNED OUT SISTERS FOR

BEGGING PURPOSES. The methods by means of which men

The methods by means of which men fill their purses are various and some-times queer. A few years ago it was considered profitable to manufacture ex-nuns, dress them in imposing toggery and send them forth to lecture against "the horrors of the confessional," the ellograd injunities of Rome. The achievement alleged iniquities of Rome, "the schemes of the Jesuits" and other things. Books, even, were written for some of those ladies, so-called confessions which credulous simpletons purchased as rapidly as *frijoles* are disposed of in

Oaxaca. But a time came in which the ex nun business didn't pay. The ex-priest business, too, doesn't yield good financial returns any more. A new system of profit has been invented. Perhaps it had to be, otherwise persons who prey upon popular credulity might starve. The police this week arrested and an unsympathetic court fined a Chicago doctor who set up an alleged "Nazarene Hospital," and hired women to dress up like uuns and go out and beg for it. It is said he may even have to go to jail as part of his penalty. Nevertheless, was not his a bright idea? His "nuns," it seems, have been plying their trade the city over for a month or more. Hundreds of charit-

ably disposed Catholics and Protestants have been humbugged. It is a pity. The real nup, it may be proper to say, never goes forth to collect without proper authorization. She must have proof that she is that which she pre-tends to be. The bogas nun obviously can produce no such evidence. She will be discovered and brought to grief in the courts, and it is not probable she will receive much mercy. After this bogus nun-factory, what next?-Chicago New World.

#### A TOUCHING INCIDENT.

There is a very touching passage in an interview that has just been given by the late Bishop of Laval, Mgr. Geay to the Matin regarding his interview with the Sovereign Pontiff. "I again knelt and said: 'My Father, your will be done.' As if these words had raised from his soul the weight of all the sins that had been imputed to me, he lifted me from my knees with a sudden tender gesture, and holding my two hands in his continued, addressing me affectionately in Latin : 'Ah, thou dost not know how I have suffered at the thought of thy suffering, and of the calamities to which they might give rise. Thou knowest not what sleepless nights I have passed in prayer for thee, but now the the good God has granted

my prayer. Thou has come. Thou wert my son, but now thou art my brother. Wherever I may be thou shalt have thy place, and if one day I should be reduced to a single mouthful of bread, I would, nevertheless, share it with thee.'

## SOURCE OF CATHOLIC STRENGTH.

While doubt, infidelity and material-While doubt, indefity and material-ism are making great inroads among other religious bodies, the Catholic Church alone is able to resist the attacks of these enemies of religion. And this is due not only to the truth and logic of her system, but to the care and sacrifices she makes in the Christian training of her children.

From that training must spring the hightest type of citizenship. The three essential elements, religion, mor-ality and intelligence, the "pillars of human happiness and the firmest props of the duties of men and citizens,' are embodied in the education of our Cath-

embodied in the entration out out out of an olic youth. Hence with us it is an accepted maxim: "The better the Catholic the better the cit-Catholic the better the cit-izen." They who aspire to be "fel

## THE CATHOLIC RECORD.

POLUTING THE ATLANTIC.

this and the other missions had be

Mission, we are informed.

missions.

#### terms :

after the noon hour, and the pastor was absent. Father McShane was present, however, and did the honors, conducthowever, and did the honors, conduct-ing the visitors through the church and the seminary building. The chapel of the Sacred Heart, in the rear of the main edifice, impressed the visitors, and they spent much time inspecting the rich paintings which adorn this magni-ficent niace of worship. The wood rich paintings which adorn this magni-ficent place of worship. The wood carvings and other decorations, for which the place is noted, were also favorably commented upon by the Arch-bishop and the members of his entoureffect upon the freethinkers assembled in Rome for the purpose of making a demonstration against Christianity. They will, however, call the attention of the world to the character of the warage. Father McShane then conducted his visitors to the sacristy and displayed fare made upon the Papacy. Professor Haeckel and his fellow atheists acted logically in selecting Rome as the place to them the historical vestments, which really constitute the chief treasure of for holding their congress. In doing so they let it be known that they are con-vinced that before their atheistic Notre Dame. These pieces have lasted through two centuries, and while the city has grown from the small begincrusade can be crowned with success the spiritual bower of the Papacy must be broken.—New York Freeman's nings of a trader's post to be the metropolis of a great country, these Journal. relics have outlasted succeeding gener-

ations. They were the handicraft of Mme. Lebel, a wealthy lady, who resided in Montreal two centuries ago. sided in Montreal two centuries ago. She gave these exquisite specimens of her art as an offering to the Church, and since then they have remained in possession of the Fathers of the Sem-Monthly which for vulgar and ignorant inary. The vestments particularly in-terested His Grace, and he passed pleasing remarks on their art value their historical associations. nd Afterwards the main church was visited and the electrical illuminations of the altar were exhibited. The visit was entirely informal and apparently was exceedingly enjoyable to the Arch-bishop and those who accompanied him.

#### Should Make People Reflect.

One of the orators of the congress of Freethinkers at Rome the other day, rectainlers at none the other day, vociferated so as to be heard at the Vatican that the old Church was dead and they were alive. The Catholic Church has frequently been buried with the same eulogy. These who exbare fancied occasions to justify alted over her fall have always boasted of their triumph. But as often as she is buried so often does she appear again is buried so other does not appear again with new and expanding vitality. The Freethinkers will run their ruinous course. The Church will survive them and assist in repairing the havoe which they make. Their revelry, in the very teeth of ecclesiastical authority, should make friends of law and order reflect. Perhaps there are very few sane-minded men on earth who can be persuaded to believe for one moment that the Freethinkers of this age are a more beneficent power than the Catholic Church .--Hartford Transcript.

#### DISRESPECT GETS DESERVED REBUKE.

The audience which attended the opening of the Bijou Theatre in Pittsburg last week gave a remarkable re-buke to a minstrel company which attempted some sacrilegious jests.

an effort to be humorous one of In an effort to be humbrous one of the end men propounded certain prob-lems, belief in which, it was said, in-sured salvation. The stories of Daniel in the lion's den and Jonah and the whale were told. The interlocutor referred to the parable of the loaves and fishes, using almost the language of the Scriptural text.

While this was being told there was not a sound in the theatre. The audi ence waited as if stunned for the denouement.

At last an old man in the audience said excitedly: "Beg pardon, gentle-men, please cut that out," which request was echoed from all parts of the theatre. Further irreverence was eliminated,

and the management promised that no repetition of the offense would be allowed.

## ROME AND FREETHINKERS.

The thirty-fourth anniversary of the seizure of Rome by Piedmontese troops

of him, that he is encouraging a cam paign of calumny against the Catholic Church in the pages for which he is responsible. Possibly, Catholics are not desired as purchasers or subscribers by the Atlantic Monthly. If that be "Innumerable tolegrams have reached the Pope from all classes of people in Italy protesting against the satanic congress of freethinkers which, under the auspices of Freemasonry, was opened to-day in Rome, the centre of the Catholic faith." so, it is taking the most effective method possible to keep them off.--These protests will have very little Boston Pilot.

#### MISS GOULD AND THE BIBLE.

The time limit fixed for the submission of manuscripts in Miss Helen Gould's Bible controversy expired on October 1, and it is said that in the neighborhood of two hundred and fifty essays have been received. One of the essays is from the pen of

a Sister of Mercy over eighty years old. The fact that the contest was open to anyone who chose to enter attracted onsiderable attention both here and abroad and is doubtless responsible for the large foreign contribution, which includes Canada, South America, Eng-

land, Ireiand, Scotland, France and Germany. In this country nearly Germany. In this country nearly every state is represented. It will be recalled that the discus A serial is running in the Atlantic

bigotry could hardly be matched among the tales current a score of years ago in the virulent anti-Catholic organs of sion and subsequent offer by Miss Gould of \$4,750 for the three best essay on the topics. "The Origin and the British provinces. The author is Mary Austin, and the purpose of her History of the Version of the Bible approved by the Roman Catholic Church," and "The Origin and His-"Isidro," is obviously the discrediting of Catholic missionary work among the Indians in general, but especially of

or the American Revised Version of the English Bible," arose from the reading of the latter bible in a school attended by Catholic and Protestant children. The school was indebted to the Franciscans' work in California. The mission of Carmelo, Monterey, founded by the saintly Padre Junipero Sorra, in 1770, figures in Miss Austin's novel ; but the time is several decades Miss Gould for its financial aid, but was thrown open to all children later, when the temporal prosperity of its vicinity irrespective of creed. The ading of the Protestant bible brought to excite the cupidity of the Federal forth a letter of protest from the priest Government of Mexico. Now, the author evidently cares nothing about in whose parish Miss Gould conducted her school and the controversy natur-Mexico, but she is ready to stand with lly came down to a question of who's who?" any power in opposition to the Cath-olic Church, and is keen in laying ally

Some of the judges, it is said, will be men of international reputation. meddling of the Government with the If among these there are any Catholics they will undoubtedly be in the minor-In the instalment in the October ity, and if such is the case it seems highly improbable that an essay in support of the Douay Version will sucnumber, it is insisted upon as a rather sinister fact that the Fathers, on a certain day, had a comfortable dinner. Their paternal government of the Inceed in extorting from a Protestant source an admission of error. Not that dians, whom they were Christianizing and instructing in the arts of peace is criticised. The duty of the Padres, we would by any means question the honesty of the judges, but Miss Gould will doubtless consider them the most apparently, was to have assembled the aborigines in 1770; wrought some magic mpetent to decide who are of her own way of thinking and she will select upon them to cure them forthwith of accordingly. Whatever the outcome, however, it will be awaited by Cath-olics with considerable interest.—Baltinomadic habits, infused into them a Public school education; instituted the own meeting, manhood suffrage, and a more Mirror. daily paper, and then, returned to

## A DEAD ORGAN OF INFIDELITY.

Spain. There was a whipping post at the informed. It is but After seventy years, the Boston In sixty years since the destruction of the Mission, and the question of a real or imaginary whipping post should be easily settled. If there was one, there vestigator has ceased to exist. It was the organ of infidelity. It was founded by a clergyman who had found the easily settled. If there was one, there was doubtless, serious need of it. There is a whipping post still in the State of Delaware, for the proper chastisement of wife-beaters and other faiths of his fathers too narrow for him, and who was condemned by a grand jury in Boston for denying the existence of God, and sentenced to sixty days' imprisonment. That was no longer particularly mean criminals, and the fitness of its introduction into other States for like offenders is often mooted. Imprisonment. That was no longer ago than 1834 and it was the last trial of that kind in the Bay State. A Uni-versalist clergyman was moved to ex-claim : "Surely, the imprisonment of an old, white haired man for a few fan-The whipping post and the pillory were much respected and long lasting institutions in the New England colonies, and they were for the discipline of the lofty Caucasion, not for the Indian. The Puritan Indian policy was less cor-rective than exterminative. But for atical, skeptical words was one of the most barbarous as well as impolitic expedients of the nineteenth century. Abner Kneeland's moral character is as clear of blemish as we can reasonably hope to see anywhere." Kneeland left the Catholic Church, as represented in what is now the United States by her the state soon after his release from prison, and died in Iowa, leaving his Franciscans, Jesuits, and other mis-sionaries, who believed it their duty to train their Indian brother out of savage paper to others, who waged war against Christianity in a way to let few people childhood into Christian manhood, should have no Indian question to vex us to-day. Doubtless, it was very unknow about it. For few know the vestigator, or know that a paper has been maintained for no other purpose kind to punish petty thieves among the Indians with fifteen strokes at the whipping-post. They should have been than to argue religious faith out of ex-istence. It never obtained a circula-tion such as is enjoyed by the religious desnoil their neighbors unpapers, and they circulate none to deterred by the fear of such humiliation. But on the whole, it was probably less afflictive to the Indians than the largely.

#### Prayer After Low Mass.

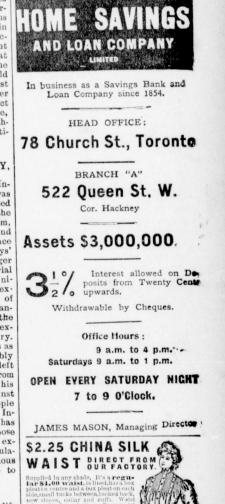
The Ecclesiastical Review for Oct-ber publishes the decree of Pius X. granting an indulgence of seven years and seven quarantines, applicable to the poor souls in purgatory, for saying in addition to the prayers after Low Mass the invocation, "Cor Jesu Sacra-tissimum, miserere nobis," "Most Sacred Heart of Jesus, Have Mercy on Us," thrice repeated.

The winter is coming with all its sufferings for the poor. Put a quarter or a dime into the poor-box every Sun-day.—Catholic Columbian.

#### London College of Commerce.

Full Commercial and Shorthand and Typection given to those preparing good time to enter either Day or ng classes. Annual containing full particulars. Iress, W. N. YEREX, C. B., Princips Masonic Temple Building.





# PROF. PECK MET THE POPE.

Prof. Tracy Peck, head of Yale's Latin department, is the first Yale pro-fessor to meet Pope Pius X. Prof. Peck, writes :

were nineteen others who were admitted to the audience at the time. I spoke to the Pope in Latin, and he re sponded in the same tongue. I found the Pope a fatherly, kindly gentleman, with nothing of the aristocrat about him. He is eminently a man of the

mountain climber, and I was told by close friends whom I met later in Venice that he missed greatly his outdoor life, his plunge in the morning, which he loved, like Judge Parker possibly. He

does not relish being cooped up in the Vatican."

"Five Americans were received, four women and myself, in our party. There

people, with deep sympathies for them. He is a great lover of outdoor life, a mountain climber, and I was told by

#### FEAST OF ALL SOULS.

Ever solicitous for the welfare of her children, like a kind and loving mother, the Church sets apart one day in the year upon which universal prayer may be offered for the souls of the faithful departed. This is the second day of November, which she has desday of November, which she has des-ignated as the Feast of All Souls. It has been set in that part of the year when nature itself harmonizes with our prayers.

It is an occasion common to the entire human race. For what family ciris there over which the angel of death has not passed and led away a mpanion?-father, mother, wife, band, sister or brother. After death we can only be true to their memory in prayer. By prayer we can aid them, and prayer alone can we communicate with them.

Few can hope for immediate entrance into eternal bliss when their earthly probation is over. We know what taints this life is liable to leave upon the soul. We know that nothing defiled can enter God's Kingdom. We know that purification is effected through the pains of purgatory. How long this pe-riod of suffering lasts for any soul that we do not know. But we do know that those there confined cannot aid themselves.

May it not be that some whom we held so dear on earth are explating their judgments in this place of purga tion? If we are true, therefore, to their memory will we not seek their release by our prayers? One Hail Mary may be sufficient for their freedom. This reminds us that we should always pray for the souls departed, but espec-ially on the great feast instituted by Release means entrance the Church. into Heaven. Think of the powerful advocates we may secure for ourselves before the throne of God among those who have reached eternal happiness through our prayers. Especially, therefore, should we pray for the souls of the departed on this day set apart by Holy Mother Church. — Church Pro-gree

class, gives to morals a sound basis, to legislation efficacy, to administration honesty. The Church is concerned with the welfare of men in all the complex relations of life. She is deeply interested in almost every movement that tends to uplift humanity. that tends to uplift humanity. Her history is the history of modern civilization. She is not content to trust to the leavening influence which her teaching indirect-ly exercises on society in virtue of its ower to transform the life of the individual, but she is ever ready to support practical measures for the moral and ocial betterment of the community. Every movement, therefore, for good citizenship, for honest and efficient ad-

ministration in the city, state and nation has her support and blessing. Her beneficent influence makes itself felt throughout the entire sphere of human life and conduct. She would hallow all the relations of men with the sects. principles of the Sermon on the Mount and bring to bear upon society the vivand bring to bear upon society the viv-ifying energy of Catholic truth. The supreme interest with which the Cath-olic regards the great movements of the day is made manifest in the teaching and policy of the late Pope Leo XIII.— Rev. Morgan M. Sheedy in Philadel Morgan M. Sheedy in Philadel-Rev. phia Standard and Times.

## ARCHBISHOP OF CANTERBURY.

MUCH IMPRESSED BY VISIT TO MONTREAL CATHEDRAL.

While he was in Montreal recently the Protestant Archbishop of Canter-bury, Primate of the Anglican Church visited the great Catholic Cathedral of Notre Dame. It was the first time a Protestant archbishop entered a Cath-olie church in Canada. Here are the details as given in a Montreal paper

Art treasures and historical relics of Notre Dame were viewed by the Pri-mate, and the list of many distinguished personages who have visited the strik-ing monument of Catholicism which so

ing monument of Catholicism which so imposingly commands Place d'Armes was added to by the presence of His Grace. After the Archbishop has visited the Chambre de Commerce he and his party repairs to the church edifice across the way. It was shortly Osservatore Romano refers in these

Eternal City by the holding of a con gress of freethinkers which was attended by representatives from various European countries. The United States The assembling of this congress on the anniversary of Victor Emmanuel's entry in her into Rome was a fitting way of celebrat-ing the spoliation of the Holy Father. This gathering of inveterate foes of Christianity under the very shadow of the Vatican proclaims to the world that the would be destroyers of Christianity thoroughly appreciate the importance from their point of view, of lessening the influence of the Holy See in every possible manner. The Papacy as the bulwark of Christianity they hate with an undying hatred. They are convinced

that if they could conquer the Papacy they would have but little difficulty in dealing with the various Protestant One of the leading lights of this Free

thinkers Congress was Prof. Haeckel, of Jena, author of "The Riddle of the Universe," which seeks to trace to material causes the existence of man, o the world and of all that is in it. What may be designated as Haeckelism is the

denial of the existence of God. Some thirty years ago the late Prof. Tyndall in his celebrated Belfast address dein his colourated behast address de-clared that he saw in matter "the prom-ise and potency of all things." Hackel has improved on this. He holds that matter is the beginning and end of all things.

Naturally enough this champion of bold materialism heartily approves of the war Combes is making upon the Church in France. In last Tuesday's congress he proposed that a message be sent to the Premier of France "congratulating him upon his struggle for the of human thought against theoright

right of human thought against theo-cratic oppression and also for what he has accomplished for the separation of Church and State." It is quite natural that a person who would enthrone matter above God should congratulate who is making war upon God's Church. But while freethinkers gathered from

all quarters of the world were airing their atheistic views a counter demonstration was taking place to which the

methods of the succeeding secular pol-icy which cheated them out of their to made all others happy as far as it is mothods of the succeeding secular policy which cheated them out of their goods, and drove them to beggary or theft. It was also better than the American policy, deplored by an honest non-Catholle, Helen Hunt Jackson American policy, deploted by an honoso on Cathollc, Helen Hunt Jackson in her "Century of Dishonor," con-greted in the grim saying: "A good Indian is a dead Indian." It might be well to remember, also, that before the Mexican Government

lestroyed these missions, it owed them hearly \$500,000 of borrowed money. It is true that partial restitution has been made to the Catholic Church in Cali-fornia, according to the decision of the Hague Tribunal, of this debt, but the Indians have been scattered for two

charles Warren Stoddard's "Foot-prints of the Padres" should be a good corrective to "Isidro." Besides givng the result of his own researches cites Professor Josiah Royce of Har-ward, on the Franciscans and their work in California :

"No one can question their motives, nor may one doubt that their intennor may one doubt that their inten-tions were not only formally picus but truly humane. For the more fatal diseases that so-called civilization in-troduced among the Indians, only the soldiers and colonists of the presidios and pueblos were to blame; and the Fathers, well knowing the evil results of a mixed population, did their best to prevent these consequences, but in to prevent these consequences, but in

vain; since the neighborhood of a presidio was often necessary for the safety of the mission, and the introduction of a white colonist was an import-ant part of the intentions of the home government. But after all, upon this whole toil of the missions, considered in itself, one looks back with regret, as upon one of the most devout and praiseworthy of mortal efforts."

Miss Austin's attitude to Catholic doctrine and worship is steadfastly con temptuous. Her statement of Catholic ideals is grossly and culpably ignorant. We quote an example: "Liberty in the figure of a female finds easy worship

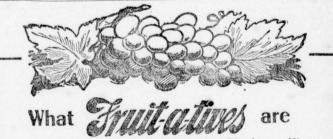
the figure of a temate inde easy worship among a people who count a woman chief among the Holy Family!" If Miss Austin does not know that this is a lie, the editor of the Atlantic Monthly does; and it matches ill with the estimate one would naturally form

tiller - au

in your power. This, then, ought to be a first thought on awaking: "Dear Mother, for thy honor I will take care that everyone who speak to me to day shall go away happier !'

All other shades, \$3.50; all shades Lustre, \$1.50; all shades French Flannel, \$1.75; Elack Sateen 55c. Any Shade Velvet \$1.95, Add 15 cents for

in Black Taffeta Silk \$2.95



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## BACTET HEART Review. LIC CHURCH.

ST & PROTERTANT TRESLOGIAN. COCXXIV.

The Springdeld Republican correspondent, after having expressed his ladignant surprise that the faith and prodette, novals of mankind should be thought to have been committed to " the church have been commissed to of Damasne," apparently because Da-masns was not able to restrain the tamaits which finally required a revolution in the mode of the pagal elections, goes on to express the same dis-pleased assoniahment that the like claim is advanced for " the church of H. deiterand.

Here we have the workings of the Here we have the workings of the old hereditary Protestant antipathy against this remarkable Pope. I do not imagine that this writer is concerned with the foul Imperialist charges against the private character of Oreg-try VIL, advanced in an age when removal dislike seems almost to of personal disliks seems almost as of course to have vented itself in floods of ville imputation, such as now no reapectable historian notices, no writer above the level of a Lansing. We are antonished to see a man like Moniein writing in this style, had after we have learned how the early Latherana dealt with the memory of the Popes, we per serve that in Mosheim we have merely the dying wave of their indescribable

Our writer, however, although not elf in any such pool of herefring hims calumations indecency, plainly means us to regard Hildebrand as in some way or other so great a criminal as make it impossible that instructed Cariatians should believe that he was French Revolution, and at the Reformadivinely commissioned to teach and govern the Church.

I do not see how he makes out his ranks. argument, if addressed to Christians (a question which he leaves rather hazy) even if Gregory VII, were as great a culprit as he seems to intimate. Christians belive that the Pontiff who cracified the Redeemer was divinely appointed to govern the Church of his St. Paul instructs as that Nero was God's minister for the civil gov-erament of the Empire, a function, which, apart from his freaks of tyranny at Rome, we learn that he discharge " a mild and equitable magner Yet Christians would hardly be willing to own that Hildebrand was a greater sinner than Calaphas or Nero.

But was Gregory Vil. really an amorthy Pope ? A very different But was Gregory VII. really an unworthy Pope? A very different jugdment is given by a very much more eminent man than either this correspondent or myself, and one very far removed from Catholie ways of thinking, namely, John Fiske. He treats the great monk of Clugni as a benefactor of mankind. The er-ceedingly morthodox and unCatholie Nation, also, while signifying its belief n, also, while signifying its belief Gregory VII. was too fond of Nation. that . power (a very possible delect of so werful a character admits unreservedly that he was a great reformer. The enthusiastic Protestant historian, Dr. David Muller, after portraying the ignomialous decline of the Church in the tenth century, describes how a great and lasting moral revival came to her under the policy of the noble minded German and Italian Popes whom the monk Hildebrand supported and finally succeeded, and whose regenerating influence, indeed, began to

be feit even before his time. It is a very petty and commonplace way of thinking to treat the Middle Ages, and their great characters and movements, as worthy of our reproba-tion because we seldom find in them the untroubled urbanity which we ex-pect to find in a perfect English or French or Italian gentleman. Even

neutally narried nen. Bellarnine love." Such musings are sacred and points out that although the marriages even of subdeacors had long been forsweet. They uplift the soul on the wings of faith and love; they recall the glory of many a vanished fate, and rehidden, it was not until the Second Lateran, in 1139, that the marriages of illume with splendor eyes long rayless in the dust.-Catholic Union and Times. men in Holy Orders were invalidated. Therefore had Hildebrand enforced

this haw so energetically, no special crisis of the Church requiring it, he FITZ MINUTES SERMON might very well have been append of immoderate right, although it is true, special consideration of private feelings Twenty-Third Souday After Pratecost MOTED WARRANDER. From the simplest lessons of experiand interests was hardly characteriati of the Middle Ages, even in their nild-est representatives. Even long after

ong.

this, remarks Gisberti, sympathy was

a feeling hardly developed beyond limits of the same school of opinion

that of this law of cellinary was to

and enformed thoroughly.

endorced at all, it was plainly impera-tive that it should be endorced at once,

It seems to be now the common judg-ment, not of Catholic Church historians

only, but of Protestant, that the Church

kings, and nobles, and laity generally,

and on the least spiritual of the laity.

in Feudalism that the priesthood too seemed likely to become a mere heredit-

come largely an appanage of younger

sons of noble or princely families. In-deed even Hildebrand's reforms could

on carried of I do not know how many

bishoprics and abbeys into the Lutheran

was not then, as now, a large body of

pious and enlightened laity, warmly apporting the elergy in the advocacy

moral and spiritual interests.

was then either brutal or passive, who

and noble ambition and rude wor

victory, which no partial defeats

clergy of that time to the world.

Andoper, Mass.

that St. Gregory the Seventh so rest

about Gregory personally. CHARLES C. STARSCOK.

THE TRIUNE CHURCH.

the tenderest and most consoling doc-trines of the Catholic Church. It is

trines of the Catholic Church. It is threefold, for it binds together in this

volden links of charity the militant

heart naturally longs for remem-bran se and love; and what remembrance

onneelfish or what love so pure as that

which unites Christian hearts on the

warring earth with their imprisoned

Next Tuesday the 1st of November

will be ushered in by the Feast of All

Saints. On that day the Church, like

dren are crowned. She then pierces

The human

Church in purgatory.

and victorious brethren ?

The Communion of Saints is one of

but that there were may and women of the laity

cely families.

The hereditary instinct was so ste

ende, my dear brethren. I think it ought to be plain shough how miserable a thing a mined marriage is likely to Even it the faith and practi beyond the the Catholic party and of the children However, the state of the Church was such in the days of Gregory VIL. is what it should be which is certainly hardly to be expected - there will be great and continual suffering to them on account of the separation of the Protestant father or mother-who is all the more loved the better and kinder te or the may be-from the tailty of the Church and from the ordinary means of BE TESSION. then trembled on the very point of sinking into abject dependence on the

In fact, it can hardly be imagin how say one having a lively faith in the Catholic religion can marry a Protest ant or infidel, unless under the infinence of a hope that some time or other the conversion of the other party will be effected. This hope does occasionally prove not to be a vain one. There are ary caste, as it has long been in Emsta. (although even there harbingers of emancipation are discoverable) and its cases, no doube, in which a Protestant. who would not probably otherwise have turned his thoughts to the question st all, does become a Catholic by means religious power to be swallowed up in family cares. The Episoopate also, though never married, had already beof marriage. But the best chance to btain such a conversion is before marriage is entered on : that is the time to try to secure it; and it is the duty of every Catholic who thinks of marryhardly shake this state of things in Germany. It lasted there down to the ing one outside the Church to do the best in his or her power to bring other party over, not only in name in fact, to the true faith. I say in fact, or, unfortunately, many a non-Cat We must remember, also, that there who has no strong conviction about religion in any way, will be willing to call himself a Catholic, and even to be baptized, in order to remove objections which may be made. Take care, that the conversion which is professed were many great men-the laity of illustrious is a sincere and genuine one, and not merely got up for the occasion. I have devostoese, so Alfred, a St. Edward, a St. Hric, a St. David, a St. Margaret, a Good Queen Hand, a Blanche of Castille, heard of a case in which the Protestant party, when his religion was urged by the priest as an objection to the marand above all a St. Louis. Yet we may safely any that the bulk of the laity riage, which would make trouble, most cheerfully replied : "Well, Father, if it ompetent to stem the tide of regal would be any convenience to you, I am quite ready to be a Catholic Soch ness. If, after all, Christian faith and onverts are not so very uncommon purity and benevolence won a great though it is not often that they let their state of mind be seen so plainly. They since turned into a rout, we may safely will sit through several instructions say that it was mainly owing to the fact given to them by the priest, making no pestion or remark about anyth lately broke the links which bound the which he says, that they may get through as soon as possible; and when they do get through, that is about the have a few remarks still to make last of their Catholic profession, or at least of their attendance to any Catho-Le duties.

If, then, a conversion, and a real and true conversion, cannot be obtained before marriage, there is certainly much fear that it never will be accompliabed afterward. Be warned, then, in time; do not indulge false hopes in this re-gard; do not marry in haste and repent

at leisure. And about this matter of conversion Church on earth with the glorified Church in heaven and the suffering [ will say a new words, with reference not to Protestants, but to careless and negligent Catholics. A Catholic who is negligent of his duties has, it is true, f he keeps his faith, a resource which the Protestant has not; he knows what to do to be reconciled with God at the last; he will probably try to do it, and he may succeed. There is then more

one for his final salvation in this way than for the Protestant; but that does not make him a better companion dur ing life; and many of the miseries of a mixed marriage are met with, and some, think that Germany and Americans, yet we of some estimation in the world. May we not be doing a worthy work, not unworthily, even if a good deal of an-estral rudeness still elings to our skirts? Hildebrand, the mechanic works the restrict of ior : incense a world. perhaps, even in a greater degree, with Do not delude yourself with the idea that a confession and Communion must be made at the time of the marriage, and that the priest will attend to all (Heb. xiii. 10:) "We have an altar that is necessary. For this confession and Communion may be in some cases not so very good and fervent ; they may be something like what some Pro testants, as I have said, go through with for convenience or necessity. No, do not leave it all to the priest, but do your own part. If the behavior of the other party before marriage is not such mes a Christian, both with regard to the frequentation of the sacra-ments and also in the matter of temperance and in others of which you are the best and indeed the only judge, it is not likely that it will be so alterward Takery that it will be so alterward. Take care, then, before taking a step which you cannot retrace. You, not the priest, are the one to secure now the amendment of life which is so neces-A word to the wise should be sarv.

OUR DEPENDENCE ON GOD. Human life is a royage, but our heavenly Father does not give us the control of the weather. If He did we should be apt to choose reching but smooth seas, fair winds, fail cargues, and secure barbors. Used is where that we are, and He an more consults us that consult my grass-plot as to when I shall use the nower, or my grape vines whether I shall prune away the surplus brandbes.

Adversity beings out the graces and the beauties of the noblest Christian character. As a fine mansion is often the noblest Christian concealed in rich summer follage, but stands out in its mehitectural beauty when the wintry winds have stripped the trees bure, so we find many Chrisbads show their grades to better admantaize when God has let louse the tempests on them. The furnace a affliction is headed up for good, not for The furnace of gravel stones. Then, too, the seasons of trial make as more watchful. In anooth weather the sailor may swing in his hammock ; but a piping gale brings all hands on deck, and sharpens the eye of the " lookout " at the how. Headwinds strengthen the sinews

and develop strong character. Maay persons who have attained to the highest work of honor and methiness were "seasoned" in their youth by sharp adversity. The humanous style of life in some of the highly en-dowed and fashionable present day universities does not turn out as stalwart a type of intellectual manhood as was produced in the plain uncarpeted rooms of the old - fashioned primitive-looking colleges. Silver spoons and soft rai ment are not the regiment for heroes. nooth seas and geatle breezes never made a sallor.

This same truth scolles to the spir itaal experiences of God's people. The great purpose of our heavenly Father in this school life on earth is to develoy a vigorous, godly character.

The crowning blessing of all such adverse experiences is that they teach us our utter dependance on God .-- Mirror.

#### IMITATION OF CHRIST.

P THE DESIRE OF ETERNAL LIFE: AND BOW GREAT THINGS ARE PROMISED

TO THEN TELT FIGET. For it is not by thine own thought or endesyour that thou attainest to this, but only by the favor of heavenly grace and the divine visit; that so thou mayest advance in virtues and greater humility and prepare thyself for future conflicts, and labor with the whole afaction of thy heart to keep close to Me and to serve Me with a fervent will. Son, the fire often burns, but the fame ascends not without smoke.

So also some people's desires are on ire after heavenly things, and jet they are not free from the temptation of carnal affection.

Therefore it is not altogether purely for God's honor that they do what they so earnestly request of him.

Such also is oftentimes thy desire, which thou hast signified to be so strong. For that is not pure and perfect,

which is infected with self-interest.

#### THE MASS.

All the visible rites employed in and about the sacrifice of the Mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with His own command, "Do this in remem-brance of me," (I. Cor. xi. 24) that is, do this in memory of my passion. I is plainly to be observed in the a and its ornaments, as likewise in the garments with which the priest is invested. viz.:



## All Thinking Men

OCTOBER 29, 1904.

Must take thought of the time when their energies will become impaired, when their ability to produce the necessities of life is not sufficient for the requirements of old age. Such reflections suggest the usefulness of a policy of

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Christ carried on His blessed shoulders to Mount Calvary. White is used on the feasts of our Lord, of the Blessed Virgin, and of all such saints as are not martyrs.

Ead is used at Whitsuntide on the reneration and exaltation of the cross, and on the feasts of the apostles and martyrs.

Purple or violet, the penitential for is must on all the Sundays and Ferias of Advent, in the penitential time from Septuagesima till Easter, and on Vigils, Ember and Rogation days, when the Office is of them.

MERICANLIFE

SÖLID"T;

CONTINENT

The Green is used on all Suniays and Ferias from Trinity Sunday to Advent, exclusively, and from the Octave of the Epiphany to Septugesima, exclusively, whenever the office is of the Sunday; out in the paschal time White

The black is used on Good-Friday, and in Masses for the Dead, which may be said on any day which is not a Sundouble, except from Palm day Sunday to Low Sunday, and during the Octaves of the Epiphany, Pentecost, and Corpus Christi,-Holy Name Manmal.

#### Thought For Today.

Nothing makes us lowe the rosary like saying it. To those who are unaced to it, it seems long and te-but by saving it, the devotion dious, but by saying it, the has become dear to thousands of men and women who now find it not long or tedious, but the easiest and most fruitfol way of honoring God's dear Mother and obtaining grace .- Father Dignam, 8. 1

There is always more to be feared in not doing a duty than in doing it.

#### A WEAK BEART.

The Interesting Experience of a St. Catharines Man.

HAD SUFFERED FOR TWELVE TEARS AND WAS ULTIMATELY CURED THEOUGH THE ADVICE OF A FRIEND.

'Twelve years ago " says Mr. Wm. Emery, of Welland avenue, St. Cath-arines, "I was living in the town of Gananoque, and the physicians there told me I had heart disease. From that time and up to four years ago I often

Let us excitable people try the effi cacy of the Cross applied to our hearts by love. I will not despair of its steadying and calming the unquietest heart among us-yours or mine .-Christina Rossetti.

Presidenti

A Macto PILL-Dyrpopsia is a fee with which men are constantly grappling but cannot exterminate. Subdued, and to all appearances apotened in one, it makes its appearance in apotene direction. In many the directive ap-paratus is as delicate as the mechanism of a watch or scientific instrument in which even a breath of air will make a variation. With such persons districts of the stomach ensue fund a most circuit cames and cames much suffer. persons disorders of the stomach ensue from the most trivial causes and cause much suffer ing. To these Parmelee's Versetable Pills are recommended as mild and sure.

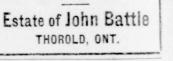
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monk, certainly was not likely to show as self-controlled a demeanor as the princely Gregory V., yet he is the in-fluence on whose prevalence, it is held by many historians of the most proneed Protestantism, depended the deliverance of the spiritual forces of Christianity from hopeless subjection Christianity from noperative to regal and baronial brutality.

What gives Protestants most offence in the policy of Gregory VII, is the peremptory harshness with which he carried through the requirement of celibacy for the priesthood.

must bear in mind, of course, We must bear in mind, of course, that this requirement was not intro-duced by St. Gregory VII. For 450 years even subdescons, though pro-bably not a sacramental order, had been required by the canons to abatain from marriage. It was not until some filty or sixty years after Hildebrand's time that clerical marriages were de-clared null in the Western Church, but irregularity, and, I believe, excommu-ication. Gregory ViI. simply carried out a law which he found, and which the public feeling, above all of the the public learning, shows an of the laity, would have shood firmly against his revoking. Indeed, at that time it woold have been thought very doubt ful whether any consent could repeal it short of a General Council, and this consent, we may be sure, would not have been given. Hildebrand, therefore, (whose great

personality still insists on our often distinguishing him from lesser Gregor-ies by his baptismal name) simply did his duty in enforcing a law which pub-lic sentiment, of clergy and laity, thor-oughly approved, and which he, too,

the vesture of joy; incense waited prayer fills her sanctuaries and her music swells with victory and praise. And while directing the spiritual vision of her children still battling in the valley, to this crowned victors on the delectable mountains, in order that they may thence draw courage and inspiramay there appeals to the holy ones nur-tion she appeals to the holy ones nur-tured at her breast not to forget their struggling and suffering brothers; but the bountifully petition the God of in-form exercise finite charity, especially on that day,

for strength and mercy. As the heart of a mother pauses amid the festive rejoicing of her househ and turns in tender thought to a suffer-ing child afar, so when the evening shadows fall on the Feast of All Saints, the Church's heart turns in anguish to her sillicted children who are paying the "last farthing " to divine justice and she makes pitcous supplication and offers propitiatory sacrifice for their speedy deliverance from their temporthe solemn dirge of the "Dies Irae" is her only music; her eyes are fil tears and she bows her head in speech

less grief. As on the Feast of All Saints so nov again the Church incites her children to the Communion of Saints. This time, however, it is not to the starry thrones of the glorified, but to the cleansing crucible of suffering whence the soul comes forth purified like refined gold, that she directs her gaze And she urges her children still in the flesh, by every motive that can appeal to the heart, to open wide their charity to those holy souls whom God loves so ighly approved, and which he, too, horoughly approved. But, it is objected, he enforced this with a recklessness and relentless.

law with a recklessness and relentless. ness which took no account of private interests or personal feeling, and which carried woe into countless households. True. Had no special emergrap plication of this law, it might well have been asked that it should be enforced indugently, and that it should rather be applied to the younger than to the elder priests, since the latter, although too often passionately called concubin-aries, were not yet such, but sacra-

#### The Month of the Rosary.

October is the month especially given to the devotion of the Rosary, and as devotion to the Rosary and the Sacred Heart are so closely entwined, it is a month particularly dear to the heart of month particularly dear to the heart of every League member, who should make it a point, if it is not already their custom, to say the Rosary every day during this mouth. "In all your day during this mouth. "In all your wants, turn to the Blessed Virgin," says Blessed Clement Maria Hofbauer, the Redemptorist. "She is the mother of mercy, and will obtain mercy for you from her Son. Never has the Son refused His Mother a grace."



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whereof they have no right to est who serve the tabernacle;" and (L. Cor. ix. 3, as it is likewise in St. Matt. v. 24.) All which is sufficient warrant for us to use the name of altar, which also represents the table whereon our Savio did celebrate His Last Supper with His disciples the night before He suffered The Corporal and Linen Cloths, that cover the altar, signify the linen cloth that wrapped the sacred body of Christ when he was laid in the scpulchre.

The candles lighted on the altar sig-nify the light of faith revealed to the Jews and Gentiles : and they remine us of the great splendor both of faith and of good life and works, required in the celebration of so high and dreadful

a mystery. The Crucifix betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar to represent to our mind the death and Methodist circles, and has the highes passion of Jesus Christ, which is there chiefly to be considered and piously meditated on in that holy sacrif

The chalice betokens the holy sepulchre of our Lord. The Paten, the great stone which was

rolled against the door of the same sepulchre

The Alb, that is, a white linen garnent which Herod put on Christ after be had despised and mocked Hin. (Luke (tviii.)

The Maniple that the priest wears on is left arm, the Stole that hangs about is neck, and the Girdle, represent the ords and fetters with which the officers of the Jews bound Christ and led Him ts from tak-t. Is a safe

of the Jews bound Christ and led Him from one place to another. (John xviii.) The Chasuble, that is, the upper gar-ment, expresses the purple garment the soldiers put on Jesus Christ, (Matt, xv.;) and the heavy cross also that

had severe spells of the trouble. least exertion would bring on violent palpitation, and at other times I would come dizzy, nervous and frightened, and my heart would almost cease to beat. I became reduced in flesh and insomnia followed. I was hopeless of finding a cure for I had been treated by an experienced doctor, and had by an experienced uccor, and had taken many advertised remedies with-out getting any benefit. One day a neighbor strongly advised me to try Dr. Williams' Pink Pills and acting on the advice Last a balf down horse of his advice I got a half dozen boxes. ]

as a view of got a hait dozen boles. I soon found much relief through the use of the pills, and after continuing the treatment for a couple of months I was again enjoying perfect health. I have not size hed any return of the trouble not since had any return of the trouble and I feel safe in saying that the cure is a permanent one, and I can strongly advise the use of Dr. Williams Pin

Pills to all who suffer from similar trouble." The reporter can only add

respect of all who know him. If you have any symptoms of heart trouble, neuralgia, indigestion, rheum atism, anaemia or any of the numerous trouble council by been council troubles caused by poor or watery blood, you will find new health and strength in a fair use of Dr. Williams Pínk Pills. Do not waste money or

sepulchre.
The Amice, a linen cloth which the priest pulls over his face and fastens of substitutes—get the genuine pills wherewith the Jews blindfolded Christ, Our Saviour, in mockery, when they smote and buffeted Him, saying, "Prophesy unto us, O Christ, who is he that struck Thee ?" (Matt. xxvi, 68.)
Pink Pills. Do not waste money or further endanger your health by the use of substitutes—get the genuine pills with the full name "Dr. Williams Pink Pills for Pale People" on the wrapper around every box. Sold by all meditive dealers or sent by mail at 50 cents a box or six boxes for 82 50 by writing The Dr. Williams Medicine Co., Brock-Pills for Pale People" on the wrapper around every box. Sold by all medi-cine dealers or sent by mail at 50 cents ville, Ont.

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OCTOBER 29, 1904.

## CHATS WITH YOUNG MEN

The longer I live the more I am cer-tain that the great difference between men, between the feeble and the power-

ful, the great and the insignificant, is energy — invincible determination—a energy involve a containing the death or purpose once fixed, and then death or victory ! That quality will do any-thing that can be done in this world ; and no talents, no circumstances, no opportunities, will makes a two-legged creature a man without it .- Buxton.

The Test of all Things.) Live by the life of the Vine. "What-ever ye do in word or in work, do all in the name of the Lord Jesus Christ." Let that be the test of all things. Do acting that you dare not offer up in nothing that you dare not offer up in the name of Christ, though it might promise you fountains of pleasure, or promise you iountains of pleasure, or stores of wealth, or seeming advantage of what kind scever. The wages of temptation are bitter and delusive at last. Christ alone giveth Peace, and that is above all goods.—Archbishop Keane.

Secret of Success

I was at an early age thrown into a work for which I had no special train-ing, but I had been brought face to face with necessity. I had found life sadly real, and in my ignorance of other ways of study, I resolved to take therefore my watchword. To be therefrom my watchword. To be thoroughly in earnest; intensely in earnest, in all my thoughts and all my therefrom acts, became my single idea, and I do honestly believe that herein lies the secret of my success. I do not believe that any greatness can be achieved without it.-Cushman.

Wanted-Ability.

So great is the premium on ability that a progessive man, conversant with the dry-goods and kindred trades, could walk into New York and comcould mand the capital to start a large de-partment store. Let young men learn partment store. Let young next many that there is a greater premium on ability than on capital, that they should strive to acquire ability, and that they should not be discouraged because they may be without funds. The long run is what counts the most. If one's mind is fixed only on to-day, and not on the future, he will not and cannot succeed.

When is Success a Failure ? When you do not overtop your voca-

tion; when you are not greater as a man than as a lawyer, a merchant, a physician, or a scientist.

When you are not a cleaner, finer, larger man on account of your lifework.

When you have lost on your way up to your fortune your self-respect, your courage, your self-control, or any other quality of manhood.

When it has made conscience an acuser, and shut the sunlight out of your

When the attainment of your ambition has blighted the aspirations and crushed the hopes of others.

When your highest brain cells have been crowded out of business by greed. When all sympathy has been crushed out of your nature by your selfish dewotion to your work.

When you plead that you never had time to cultivate your friendships, politeness, or good manners.

When you have lived a double life and practiced double-dealing.

When it brings you no message of culture, education, travel, or of opportunities to help others.

When it dwarfs, cramps, or interferes with another's rights ; when it blinds you to the interests of the man at the other end of the bargain.

When there is a dishonest or a deceitful dollar in your possession ; when your fortune spells the ruin of widows and orphans, or the crushing of the opportunities of others.

When the hunger for more money, more land, more houses and bonds has grown to be your dominant passion .--

## THE CATHOLIC RECORD.

who follows his appetites, who can not say "No" to his passions. It is deny-ing the brute in us that keeps him is the secret of success ?" " My boy," Is the secret of success? " My boy, he said, "there is no secret : it is just dig, dig, dig." In all likelihood this was not the answer the young man an-ticipated. He expected to hear of some "getrick-quick" scheme that meant neither time nor energy. down. If we feed him he will keep us

What can a man hope to make of himself, how can be expect to grow strong-er and purer and more manly when he resolutely stifles the warning voice of Last year a young man made applica-tion to enter a certain Western college, and, in talking over the studies with the Dean, asked if there were no shorter way to get through and gradhis guide, and feeds the brutal instincts with everything that excites and makes them uncontrollable? Our state prisons shorter way to get through and grad-uate than the course prescribed. "That depends entirely on what you want to be," replied the Dean. "When God wants to make an oak, He takes fifty years; but when He wants to make a squash, He takes six weeks." What a lot of squashes we find in every trade and profession—half-baked, underdone people who seldom succeed because are full of people who followed this course. They knew just as well as any one could tell them what they should do, but they did the very opposite. They drifted into crime because they

would not heed that little inward moni-tor which says "Yes," to a right act, and "No," to a wrong one. No, we do not need somebody to tell people who seldom succeed, because they refuse to give the time and thought to equip the brain and hand us what to do half as much as we need the power to compel ourselves to do what we know we ought to do. The with the training the world is always ready to pay for. Of course, difficulties, sickness and victim of gambling, the victim of drink and other life-destroying vices knows very well what he ought to do. He

Of course, difficulties, sickness and care of one kind or another enter into the lives of all men, placing, as it were, barriers across the path of prog-ress. This is certain to be the lot of the average human being; and yet a trying circumstance is not a sufficient reason for a man ic give ne the structure doss not need advice. He has learned through untold suffering what he should not do, yet he continues to do it. When a man obeys implicitly that little monitor guide which never leaves trying direumstance is not a sumethous reason for a man to give up the struggle and take a back seat. If such were the case, what would the world be to-day? Take one illustration: Elihu Burritt him, he needs no advice from others. He can not go wrong. He will grow stronger and stronger each day. stead of allowing his passions to master him, he will be master over them. will be king of himself.—Success. H

Some Helpful Thoughts,

Cultivate the habit of praise. Look for the good traits in your acquaint Don't be afraid to pay merited nents. The honey of speech is compliments. sweet and leaves a precious memory.

One brave step makes the next one easier. True, the road seems piled up with obstacles as one goes along: but then, one is made stronger and more capable with every step, so that relatively we have an easy road always never find yourself. Hardship is the native soil of true manhood. before us. At least, if not exactly easy, it becomes more interesting-one in the fact that they require such fa-vorable conditions before they are able feels less inclined to grumble.

Are you looking for opportunities ? To those who have the right spirit, if opportunities for self-advancement are rare, opportunities to be kind in word and deed to others are numerous. Are you seeking self or practicing Christian

Some one says that the habit of cheerfulness is worth \$10,000 a year to a man. It is worth infinitely more han this if it masters all the life. Wherever such a man goes he carries inspiration. His life is tonic and up-lifting to all he meets. Nothing dis-turbs the equanimity of his spirit which is born of the peace of God in his

in electricity with oir bottles. These men's names are household words throughout two continents; yet they were not "born with silver spoons in their mouths:" they attained their training and success through great perheart. If you cannot have a long time to yourself, do not fail to profit by the shortest moments that remain to you. We do not need a great deal of time to sonal effort. Few young people to day face the obstacles these men overcame. love God, to place ourselves anew in His presence, to raise up our hearts They were not content to sit and wait until all the conditions were favorable for their work: they made the condi-In fits presence, to take up out nears to to Him, or adore Him in the depths of our hearts, to offer Him all we are doing and all we are suffering. This is the true Kingdom of God within us, which nothing can trouble.—Lacortions favorable by untiring effort.

daire. It is never best to travel in a rut. It is wearisome; it is nerve-destroy-ing. Wise people choose the smoother ing. Wise people choose the smoother road, or if that road must be traveled, they try to fill up the ruts with stones and gravel. There is such a thing as getting out of the rut; and the world would be be better and happier if more

us did it.-Griffith. The varying seasons of the year, and the vicissitudes of mortal life, make little difference to him who has God's

sunshine in his heart. When Is a Man poor?

you grow up an ignoramus, and you are so backward. Then you cannot speak French at all well, and are so slow at Time and again, I have travelled a picking up languages, you would be of no use at all in Switzerland, and Har-riet learnt it in France. Then as a last Time and again, I have travelled a long distance to visit a very humble home in Annesbury, Massachussets. The whole property is worth but a few hundred dollars, but the fact that John hundred dollars, but the fact that John reason it will be a nice plan for you to stay with grandmamma.' Greenleaf Whittier lived there makes it

there are now, the problem was difficult one. Bernie was a slow thinker. That evening she went into the nursery as usual to hear Alban say his night pray-

ers, and then went into her own room for a "think" as she called it. The double blow of knowning how very delicate the doctors considered Alban and the impending parting from him was forced upon her as she more than before to lead a higher life, to respond more fully to grace and to go to the Sacraments with greater frego to the Sacraments with greater fre-quently. Alban had had a great deal to do with the change, though she was herself unaware of the agent at work which accounted for her new hopes and desires. But not only had the human love he had awakened in her heart taught her much that love only can do, but it had made her wish to be better for his sake. Her parents and sister were somewhat lax Catholics, and Alban's religious training depended very much upon her.

Bernie took things very literally, and as she said her Rosary, which she usually did at this hour, she tried to make it fit into her daily life. It happened to be a Friday and the mysteries consequently were the five sorrowful ones, which seemed to her very appropriate to her own sadness at the time. Upon the Agony of our Blessed Lord

rate to her own sadness at the time. save money to secure an education, he worked from daylight to dark in a blacksmith shop. Discouragement stalked all around him, but yong Bur-had a very vivid imagination, and it had a very vivid imagination, and it helped her greatly to realise a little of ritt persevered and won a place among what the scene must have been, through his country's successful men. Do you wish to live without trial? Then, if no created being could possibly have gauged what the God-Man suffered as your wish is gratified, you will die a squash, an underdone man. Without the struggle, you never know your strength. It is the rough seas that make the skillful sailor. Unless you go "up against" the world, you will pergent for yourwell. Herdebin is the the weight of the world's sins press upon Him. And yet so close is the union between Himself and His mem-bers in the Mystical Body of His Church that He

To the still restlings of the lonely heart He doth impart The virtue of His midnight agony, When none was nigh, Save God and one good angel, to assuage The tempset's rage.

For poor Bernie found it then very to accomplish anything. To day the men who succeed are the men who do things with very little. When they hard indeed to submit her will to the trial which to her was a very great one, but she had gone the right way to work in her endeavour to do so, and gradu-ally but surely she hoped to be rethings with very little. When they have a task to perform they take what is at hand, and without any far-ther delay settle down to work. You who are an engineer, think of James Watt making the model of his condenssigned. Once she knew, as she had done that,

day, that it was inevitable, it was natural to her to say very little about it. She had been accustomed all her 11. She had been accustomed an her life to such great reserve concerning all that interested or touched her, that as the last few days passed all too swiftly away, she only looked rather paler than usual and said nothing of her feelings. Then came the morning at Cherica Cross when she had to hold at Charing Cross when she had to hold Alban in her arms for a parting hug, and to look with strange eagerness into the dark blue eyes which she could not hope to see for some months at least. Mr. Cleeve was satisfied at last that

the luggage was all right, that he had peen given the right change, that the hold alls and bags were safely placed in the netting, and that he had a provision of papers and magazines for the

journey. TO BE CONTINUED.

## THE HOLY EUCHARIST.

In the order of grace the Holy In the order of grace the hory Eucharist is the third of the sacra-ments. By the sacrament of baptism we are reborn children of God and heirs of heaven. By that of confirma-te provide the heaven tion we are strengthened to become perfect Christians, and by that of the Holy Eucharist we are nourished in spiritual life. Hence the third in order of grace.

The sacrament of the Holy Eucharist was instituted by our Lord at the Last Supper. It contains really and truly the body and blood, the soul and divinity of our Lord and Saviour Jesus Christ, under the forms of bread and wine. That is, our Lord is present in the Holy Eucharist by His divine and

not figuratively,

uman nature



sell, who said " "He that eace that again, "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." — Church Pro-DR. M. M. McGAHEY, DENTIST, HONOR Graduate, D. D. S. Toronto University, L. D. S. Royal College Surgeons, 169 Dundag street. Phone 885,

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Design a province the property of the second strength of the second strengt other strength of the second strength of the second strength

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Success.

#### How to be Happy.

Many of us miss the joys that might Many of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happi-ness while he is envious of another's. We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for day, instead of longing and what belongs to others. We do not take any pleasure in our own modest horse and carriage, because we long for the automobile or victoria that some one else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor. We can residence of our neighbor. We can get no satisfaction out of a trolley ride into the country or a sail on a river steamer, because some one else can en-joy the luxury of his own carriage or yacht. Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very best of every opportunity that comes our way, instead of longing for the things that come our neighbors's way.

The Power to Make Ourselves do Things.

Some people are all the time asking some people are all the time asking for advice when they know perfectly well themselves what they ought to do. It is not advice they want; it is some-body or some power to make them do what they know to be right. They ask for advice because they feel con-idemped (or not living up to the light demned for not living up to the light they have.

We are accompanied through life by we are accompanied through life by an unseen guide which tells us to do this and not to do that, which con-demns or approves, says, "Yes," or "No," to every thought or act. But when it says "No," or "That is wrong," most of us take no heed. We are weak, and follow our inclination in are weak, and follow our inclination instead of the admonitions of our guide. It is a rare thing to find a person who has enough "sand" and force of character to compel himself to do what is right as he sees it. We are not is right as he sees it. We are not sufficiently manly and spiritual in our make-up, not far enough removed from the brute to be beyond the power of the

absolutely priceles feeling that this indeed was the last cross continents and oceans to visit it. Enthusiastic admirers of the poet carry away from the spot bits of wood, wild flowers, leaves and all sorts of souvenirs straw.

was anything but an agreeable old lady o remind them and those who come and a very distinct trial to her relations after them that a man lived therein many ways. She and Bernie had never found it easy to get on together one of nature's noblemen. Thousands of people in this country look upon Whittier, the simple poet, as during the few occasions when they had met. Mrs. Eliot was even more critione of the richest treasures America has produced, and yet, considered from cal of poor Bernie than her own im mediate family, and that knowledge had made the girl miserable when with her. She always knew that she was carefully watched and that her faults were duly a commercial standpoint, all he left in the world was worth but a song. Be careful how you laugh at men and

omen who think there is something commented upon to her parents. better in the world than making money

"Will grandmamma like having me?" and who refuse to worship it. Their sked Bernie as a last hope, but a very faint one. "Oh, yes; I have asked her, and she

The trouble with most people lies

ing engine out of an old syringe; or George Stephenson, the coal miner,

builing his first locomotive in a little

outhouse ; or Michael Farnday while a bookbinder's apprentice, experimenting

n electricity with old bottles. These

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

The Agony of Our Bless?d Lord in the

Garder, By Louisa Emily Dobres.

FIAT.

Still she would try, for it came over her with a wave of horror of all that the separation from Alban would mean.

"Besides the expense, you must go on with your lessons, Bernie. I can't have

"Grandmamma!" murmured Bernie

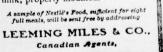
Mrs. Cleeve shook her head.

monuments in parks and public places may proclaim the story of their heroic "Oh, yes; I have asked her, and she has no objection at all. Her companion, to tell you the truth, is leaving," Bernie did not wonder, "and you can really take her place for the winter." There was nothing to be done or said and Bernie's pleading was abso-lutely of no avail. Mr. and Mrs. Cleeve lives for centuries after you, with your millions, have been forgotten. Selfish-ness has no immorality in it. Greed has no quality to propagate itself, its children are all short lived. Who ever children are an short inted with the saw people making pilgrimages to the homes of millionares, men who never did anything for the world? Hundreds of men and women have lived and died in matched homes in atting and even in were by no means hard-hearted people, but they had not understood their but they had not understood their younger daughter, never gauged in the remotest degree her peculiar tempera-ment or tried to enter into her feelings. She on her side, knowing herself to be misunderstood, shut herself up more and more to herself, the habit of reserve recommenderstood. wretched homes, in attics, and even in poorhouses who have enriched the world by their lives, who have given greater uplift to civilization than many a millioniare. Men who never had a thousand dollars have left names which growing greater. She was a disappoint-ment to her parents in all ways, and perfectly aware of their opinion of her. the world will not let die. Do you regard a man as really poor who may not happen to have money, but whose character is so juicy and whose career is so succulent with the Celia they were quite sure would marry soon, and young as she was she had had weet things of life and experience that a great deal of attention and admira

sweet things of the and experience that he has enriched a whole community? Do you regard a man as poor whose neighbors feel enriched by his mere presence? Do you regard a man as poor who lives in an attic, but whose your originates when each the value of tion; but Bernie, who they thought much too plain and awkward to have much chance of marriage, must earn her living when she was a little older. What she should be able to do she had very existence enhances the value of not the faintest idea, and the thought every acre of land and every home for of the future loomed heavily before miles around him? Do you regard a her. She could never be a governess, for she had never really mastered enough knowledge for that, and she had man as poor when every child in his for she had never really neighborhood loves him and considers it very vague ideas as to where she should find a niche. Her father had a great an honor to be recognized by him on the street or to receive an invitation to visit him? Do you regard a man as poor when his home, no matter how humble, is looked upon as a shrine?--idea of girls working for their living, and that she knew she must not be a burden upon the small family income if

she could possibly help it. This being Compelling himself to do what he knows he should do, is what makes a strong man. A weak man is the one once asked by a young man "What

those not of the Catholic faith contend. Bread and wine are the matter of the Holy Eucharist, while the words, "This is My body, this is My blood," pro-Mrs. Eliot, Mrs. Cleeve's mother, ounced by the priest at the Conse ion in the Mass, are the form. This NESTLE BABIES "Yes, little man of course you nose is broken but take this can of Nestle's Food home to Baby Brother, and you will feel ever so much better." Nestle's Food has been the stand-ard infant's diet for forty years. It nourishes the child so that the in-crease in weight is immediately noted. It contains the right elements noted. It contains the right elements of nutrition, so combined that it closely approximates mother's milk. The danger of cow's milk is avoided. It requires the addition of water only (no milk) in preparation, as the basis of Nestlê's Food is the purest cow's milk, properly modified.



MONTREAL







. . Marin Milder

#### POPE PIUS X. ON ENLIGHTENED PIETY.

INSPIRING ADDRESS BY THE HOLY FATHER TO FRENCH YOUTH.

Pope Pius X., replying to the ad-dress presented on behalf of the French Catholic youth at their recent

audience said : Strengthened by the noble senti-ments expressed in the address which to us in your name has just been read to us in your name we thank the Lord, Who from time we thank the Lord, Who from time to time procures us such consolations and supports our weakness with the courage necessary in the battles we have to sustain. For your protest is truly consoling to us. It affords us the assurance that amidst the diffi-culties that trouble the present hour we shall have at onr side, in the struggel for what is good, very dear young folk, who, united in mind and heart, under the shadow of their ban-ner, on which appears the fair device, heart, under the shadow of their ban-ner, on which appears the fair device, "Piety, Study, and Action," shall led us to victory. Your protests find expression, not alone in words, but also in facts, of which you have given an eloquent proof by coming to Rome, even at the cost of sacrifices. You have come to the Eternal City to cele-brate the fiftieth anniversary of the de-finition of the dogma of the Immaculate Couception and to place under the nuition of the dogma of the Immaculate Couception and to place under the protection of the Queen of Heaven your faith, the purity of your lives, your generous projects in the interests of the Church and your native land. You have come to venerate the tomb of the Prince of the Angetles and those of the Prince of the Apostles and those of so many other martyrs, to derive there-from the heroism which such noble combats need. You have come to offer to the Vicar of Jesus Christ the homage of your filial love and of your absolute obedience and to receive from him suitable directions amidst the un-certitude of human affairs and the incertitude of human affairs and the incessant upheavals in ideas and facts.

" PIETY, STUDY AND ACTION."

We thank you, then, dear young people, for the consolation you bring us by your declarations, and in particular by your promise to guard as a treasure by your promise to guard as a treasant the teachings we have given in our first Encyclical. They are condensed in the programme of this Catholic association, "Piety, Study and Action." Yes,

make yourselves a treasure of piety, but let your piety be thorough, public and active. There are things that cannot be divided and separated in parts. One of them is piety. It is the same with it of them is piety. It is the same with it as with God, to Whom are addressed the sentiments of love and respect that consentiments of love and respect that con-stitute it. God cannot be divided or diminished; piety cannot be conceived if it is not whole and complete — all or nothing. May yours also be a public piety. May your faith have for wit nesses not only the walls of the domestic hearth and of private meeting places, heatth character the public places. hearth and of private meeting places, but the churches, the public places, great crowds and popular assemblies. With that noble freedom given to you by the inviolable liberty of the Gospel by the inviolable liberty of the Gospel pay homage to God everywhere and be-fore everybody. Never be so cowardly as to fear the mocking of those who would like to close the lips opened in the Lord's praise, to fetter the feet proceeding towards His temple and bind the hands ready to lay their offer-old and a ready resulting upon His ings and good resolutions upon His altars.

True piety should be enlightened. You do wisely, then, in combining study with it. Good cannot be found where with it. Good cannot be found where the knowledge is wanting of what is useful for the salvation of souls, the re-form of manners and the acquisition of virtue: "Ubi non est scientia ani-mae, ibi non est bonum (Prov. xix., 2). mae, 161 non est bonum (Prov. XIX., 2). Your study, you are well aware, should be applied especially to the doctrine re-vealed by God, which embraces so many treasures of superhuman wisdom, pre-cepts of such high morality, teaching adapted to the formation of a virtuous life.

SOURCE OF SOCIAL CORRUPTION. Nothing like it has ever been discovered by the most loudly applauded of the savants of this world, who in the

for s rebels. In observation, is necessary in every order of affairs, can they free themselves from it who consecrate them-selves to works depending so intimately on charity and religion ? God grant that your example may lead all those

young people to repentance, and that with them as with you we may be able to rejoice in the good done, the victory

gained and the merits secured. Meanwhile we again thank you for Meanwhile we again thank you for the consolation you have brought us, and we trust that of each of you can be repeated the eulogy that the Holy Ghost made of Tobias. One of the youngest of the tribe of Nephtali, Tobias, never had anything puerile in his actions. When all rushed to the golden calves made by Jereboam, he went alone to the tample and there went alone to the temple and there adored the Lord of Israel. Led into adored the Lord of Israel. Led into slavery, he visited his brothers in captivity to bring to them the words of salvation. As far as he could he gave to eat to those who hungered, he clothed those who were in want of covering, he buried the dead. Al-though a slave, be lived in joyfulness of heart, ever growing in the fear and love of God until his death. May the Apostolic Blessing realize this wish. We grant it to you with all our heart, begging the Lord to hear our prayer, for your friends, your works and for all who help you to direct them by material support or advice.

them by material support or advice.

#### MARY'S MIRACULOUS MEDAL.

The approaching jubilee gives to Mary's miraculous medal special and outstanding importance. For twenty-four years prior to the first definition of faith in the Immaculate Conception the medal had prepared the Catholic world for the authoritative deliverance.

As has been pointed out by a recent writer, on the 18th July, 1830, "the peerless Queen of Heaven in a radiant ision stood before Sister Catherine (a vision stood before Sister Catherine (a member of the Community of Sisters of Charity of St. Vincent de Paul)' and charged her with the special mission of hnving a medal struck in her honor. And to the pious Catholic who realizes the part played by the miraculous medal, its history and the miracles surrounding it must always prove interest.

ing. "The fourth lesson of the special office with which the Holy See has dig nified the modal, declares," the writer says, "that its first and evident purpose, as manifested by the Mother of God, was to assert in a pointed manner the revealed truth of the Immaculate Conrevealed truth of the immachiate Con-ception, and to popularize the divine exceptions which constituted Mary 'our tainted nature's solitary boast.'" Nothing was taken for granted or

left to chance in determining its divine left to chance in determining its divide origin. A learned critical Commission appointed by the Archbishop of Paris, and directed by the Vicar General, sat for six months of the year 1836 and investigated in the most minute details everything connected with the alleged visions of Sister Catherine. By this time the medal had secured a most wonderful circulation, and the Commis sion addressed a report to the Arch

bishop declaring the origin of the medal as beyond doubt. It had already in six short years

circulated among from one hundred to one hundred and fifty million clients of Mary, and this remarkable circulation also impressed Leo XIII. as indicating something beyond the natural, for he noted the fact in his letter of 1894, conferring on the medal the highest possible distinction, and giving it a place in the Roman Missal, with a special Mass assigned for November 27 of each year." How effectively the

DIVORCE AND ST. RITA.

AN EXAMPLE FOR THE HOUSEHOLDS OF

TO DAY. In the last year of the last century

ous things are told of her ; but perhaps the one thing that stands out most pro-

minently in her life as an example for the needs of modern society is this, that she was married, when only a mere girl, to a man much older than herself and of

a very violent temper, that she lived "a life of secret martydom" for thirteen

years with her "brutal companion," and then won him to God by her sweet-ness and devotion, no less than by her

or soparation with the state excuse ac-cepted; how little stress is laid on the duty of patience, forbearance, prayer.

Divorce and suicide are becoming now

This holy women is known

prayers." This holy as St. Rita of Cascia.

medal prepared for the definition of the Immaculate Conception in 1854 was certainly very evident in the exulta-tions of the Catholic world when the word went forth from Rome.

#### THE CATHOLIG RECORD

this truth be understood by so many of

to fame, or to sanctity, were the heroes or saints of older times perfected. The example of a St. Rita, and of a St. Monica also, tells us that strong characters are formed by prayer and self discipline; that all pain and trial are to be borne nobly, and that every station in life has its duties, which are not idly or with cowardly impulse to be flang aside.—Sacred Heart Review.

The highest award and gold medal has been given to the "Salada "Tea Co., at the St. Louis Exposition.

#### FROM THE FAR NORTH.

The genuine vocation and a copious daily supply of the "grace of state" must be requisite to render life on the Alaska mission agreeable or even en-durable. Father Devine, S. J., of durable. Father Devine, S. J., of Montreal, returned recently from Nome after a two years' term as missionary, and some of the information which he has imparted to the newspaper interviewer is not of a nature to appear the pleasure-seeker or the pusillani-mous. His church was only sixty miles south of the Artic Circle, and the same distance from the Siberian coast. It was the most westward religious edifice on this continent. The mer-

edince on this continent. In mer-cury frequently drops during the Alaskan winter to 60 degrees below zero, and worst of all, during that ea-son the missionary's mail matter had to be transported on sledges a distance of more than two thousand miles, often reaching him months' behind hand. Think of getting one's favorite paper only ten or twelve weeks after its date of issue. There seems to be excellent reason for congratulating Father De-vine on his appointment to the staff of

Loyola College, Montreal, although we doubt not that both the whites and the Esquimaux of the northland are deeply regretting his removal .- Ave Maria.

#### TEACH MUSIC.

This paper has advocated the teach ing of singing in all Catholic schools. The elements of vocal music are not difficult. To sing by note is a delight ful accomplishment. No expensive ap paratus is required in this study. How leasant it is to have a choir of chil pleasant it is to have a choir of chi-dren-not girls, only - singing - not screeching-with trained voices, good ears and simple mastery of part songs ! The commission of clerics and laymen,

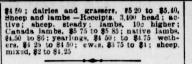
musicians all of them, to whom the Archbishop of New York entrusted the consideration of the best means to carry out the Pope's orders about church music, have made a report, in which, as one of the practical recommendations

occurs this paragraph : "That systematic teaching of music be required in all Catholic schools; that examinations in it be regularly made by the Diocesan School Inspector as in the other studies ; and that where no Catholic school exists, a music class for men or boys, or both, be formed at once. The teaching, to be effective, is to comprise: (a) sight reading; (b) voice training; (c) the study of the various chants of High Mass, Vespers, and Denediction '!

and Benediction." Why cannot fifteen minutes a day be Why cannot fitteen minutes a day by taken in every Catholic school from geography, hygiene, calisthenics, and and other comparatively unnecessary studies, and practices, and be given to a systematic course of vocal music? —Catholic Columbian.

#### MARKET REPORTS.

MARKET KEPORTS. London, Oct. 27. -Grain, per cental.-Wheat per cental, \$1.66; corn. 98: 51:051.00; bar-ley .00; cats new, 92 to 95; cats, old \$1.00; to \$1.06; rrg. 90 to 95; peas, \$1.00 to \$1.10; buck-wheat, 95: to 81:00; Poultry.-Spring chickens, per pair, 60 to 90: live do, per pair, 55., to 752.; turkeys, dreased per lb 12 to 14c, ducks, dreased 70 to 90; ducks, live 55 to 75. Farm Produce-Hxy, per ton \$7:50 to 198 50 straw, per ton, \$5; do, per load, \$3 to \$3:50. Meai-Dreased Hogs \$7 75 to \$8:00; pork, oy lb, 8 to 9; beer, by the quarter \$1:50 to \$5:00; veal \$6:50 to \$7; muton, \$5:00 to \$7:00; iamb per pound, \$to 10c. Live Stock - Live hogs \$5:00; jtgs per pair, \$1:50 to \$5:05; stags, per pair, \$2:00 to \$2 12; sows, \$3:00 to \$3:25; export cattle, per 100 hs \$4 25 to \$4:55. Vegetables - Potatose, per bag 65 to 755; onions, per bush, \$1:00 to \$1:25. TORONTO;GRAIN.



#### NEW BOOKS.

"The Wir Thai L d Biyond" by J. Harrison anthor of "Kind Haattaard Goronets." Price \$125. Published by Benziger Bros. "The Catholic Scholar's Introduction to Eiglish Literature." a tex -back for the use of Catholic scholes, by Arnold Harris Mathew. Revised by Rev. W. A Sutton, S. J. Risctor of Mungret College. Limerick, Price \$1.40. Pub-lished by James Duff& Co., Ltd. 15 Welling-ton Qiay, Dublin, Ireland.

MARRIED.

HENNESSY MCGUIRE. - At St. Michael's Church, Cobourg by the Ray, Father Murray, Mr. Joseph L. Hennesy of Landon, Ont, on Miss Nellie McGuire, daughter of Mrs. Peter McGuire, University Ave., Cobourg. DIED.

Foley.-At Keene, Ont. on Sept. 30th, Mr. Wm, Foley. May he res in peace !

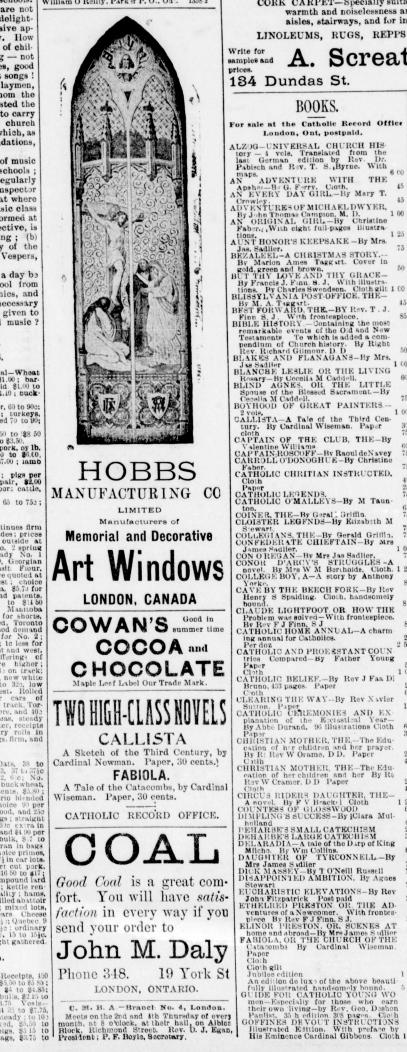
C. M. B. A.

Resolutions of condolence to President Kirby were unanimusly carried at the last regular meeting of Branch 309 Chesterville, on the death of his father, Mr. Patrick Kirby. May he rest in prace! At the same meeting similar resolutions were passed to Brother Alex Li Rue, on the death of his wife. R. I. P.

#### TEACHER WANTED.

WANTED FOR R. C. SEPARATE SCHOOL Douglas, Ont. a second class teacher. Capable of teaching pupils who have passed their entrance examination the subjects taught in the first form of the High school. App's, enclosing testimonials, etc., to John McEuchen, S. c. Treas., Douglas. Ont. 1356-tf MALE TEACHER WANTED FOR R. C. S. S. No. 40 Woolwich. Capable of teaching German preferred. Duties to commence Jan. 3rd, 1905. Apply, stating salary, qualification and experience to Anthony Friedman. Soc. Treas., Weissenburg, Ont. 1357-4.

TEACHER WANTED FOR SEP. SCH. NO. 1 8, St. Columban, Tacher holding scond class professional certificate. Applicants to state salary required. Duties to commence 3 d Jan. 1905. Address Thos. Purcell. St. Columban, Sec. Treas. 1338-1, Columban, 1348-1, Columban, Columban, Sec. Treas. 1338-1, TEACHER WANTED FOR R. C. SEPAR. T ate school No. 8 Township of Peel. Male or fsmala, On s that can lead in cholr preferred. State salary and experience, Apply to the secretary. Duties to commence Jan. 3rd, 1905. William O'Reilly, Parker P. O., Oa. 1358 2



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Spouse of the Blessed Sacrament.-By Cecelia M Caddell. BOYHOOD OF GREAT PAINTERS.-2 vols. CALLISTA-A Tale of the Third Cen-tury. By Cardinal Wiseman. Paper

NEW ONTARIO 75 For information, maps, etc.,

OCTOBER 29, 1904.

word went forth from Rome. The prayer of the medal, "O Mary, conceived without sin, pray for us we have recourse to thee," had for twenty four years reverberated through the hearts and souls of countless millions. It was the emblem of Mary's victory for the jubilee celebration of which the Catholice world now prepares with pious confusion of a new Tower of Babel teach not truth but error, not certitude but doubt, not virtue but vice, not order but anarchy, not religion but atheism. And it is precisely because of the want of religious studies, because of this ignorance of the knowledge of God that society is invaded by the corruption at Catholic world now prepares with pious and beautiful faith.-London, England, society is invaded by the corruption at which the prophet formerly groaned : 'Cursing and lying, and killing and theft and adultery have overflowed the the land because there is no knowledge of God in it'' (Osee iv., 1-2). Through having neglected or despised this study men instructed in profane matters blas pheme what they ignore and become corrupting scourges of society. Catholic News. HOLY WOMAN WHOSE LIFE FURNISHES

pheme what they ignore and become corrupting scourges of society. But you, dear young people, regard as addressed to yourselves the exhorta-tions of the Holy Spirit: "Apply thy-self to study, my son, and rejoice my heart, in order that you may be able to reply to those who wish to despise you," in order that you may be canable of in order that you may be capable of defending the truths of the faith against those who would dare to combat them: "Stude sapientiae, fili mi et lactifica con neum ut possis exprobranti respon-dere sermonem" (Proverbs xxvii., 11)

dere sermonem" (Proverbs xxvii., 11) Sustained bp yomr piety and your knowledge, practicing the Divine pre-cepts: "Unicling mandairt Deus de proximo suo," you will arise to a fruit-ful apostolate. By faithfully fulfilling your duties towards God, by enriching yourselves with all the virtues and de-fending the truth with courage, you will invite all men to follow your ex-ample, and you win respect and admir-ation even from your adversaries them-selves. And after having given to your brethren this spiritual bread you will earry out perfectly the precept of charas St. Rita of Cascia. What an example for the households of to day! How swiftly now one offers the excuse of cruelty, or of incompati-bility of temper, as a sufficient reason for separation, and—far worse—for dibrothren this spiritual bread you will carry out perfectly the precept of char-ity by offering their material bread to all those who are in want by economic institutions and works of beneficence. Then you can courageously reply to any one who despises you: "Experior hemetic responders element." branti respondere sermonem."

NECESSITY OF OBEDIENCE TO AUTHOR ITY.

Those blessed fruits are assured to ns by the loyal assurance you give that you will perform all your acts under the direction of episcopal authority. Ex-tion is for the work of young people the condition of its Christian vitality. May

TORONTO, GRAIN.

 oniona, per bush, \$1.00 to \$1.25.
 TORONTO'GRAIN.
 Toronto Oct. 27. — Wheat, continues firm for both Manitoba and Ontario grades; prices steady; higher, red and while outside at \$1.02. No. 2 goose, 90c; and No. 2 spring 55.; prices for Manitoba are steady No. 1 morthern, \$1.01; No. 2, 101; No. 3, 99, Georgian 184y ports 65 more friding in transit. Flour, steady; cars of 90 per cent patents are quoted at \$1.35. to \$4.46, buyers' sacks west; choice brands 15.5 to \$20 bigher; Maaitoba, \$5.70 for Hungarian patents; \$5.40 for second patents, Milifeed, bran is quoted at \$11 to \$1.450 in bulk and shorts at \$17.50; Manitoba milleed, unchanged at \$20 to \$21 for shorts, and \$19 for bran, sacks included, Toronto freights. Barley, continues in good demand and firm in tone, at 45 and 450 for No. 2; \$2 to 35c for No. 2, malting outside; lo less for No. 3 American yellow; 624 to 83: on track; No. 3 American yellow; 624 to 83: on track; No. 3 more for barley, on the dwest. Roled outside, \$150 to rears of bags, and \$475 for barrels, on the track. Toronto freights, and \$475 for barrels, on the track. Toronto freight, and \$450, north and west. Roled outside; 7 bo are \$10 bags, and \$475 for barrels, on the track. Toronto ; 255 more for broken lots here, and \$19 more for borken lots outside pass, steady at 63 to 64 for No. 2 west. Butter, receipts continue fairly large; choled bags, and \$175 for barrels, and \$19 more for broken lots here, and \$10 more for broken lots outside pass, steady at 63 to 64 for No. 2 west. Butter, receipts and \$17 more for broken lots bares, and \$18 mills outside pass, steady at 63 to 64 for No. 2 more for broken lots here, and \$10 more for broken lots outside pass, steady at 63 to 64 for No. 2 west. Butter, receipts and \$10 more for broken lots outside pass, steady at 63 to 64 for No. 2 west. Butter, receipts and \$10 more for broken lots outside pass, steady at 63 to 64 for No. 2 west. Butter, receipts at \$10 more for broken lots outside pass, steady at 63 to 64 for No In the last year of the last century our late Holy Father, Pope Leo XIII., canonized a humble and holy woman who died in Italy five hundred years ago, and who had been a wife, mother, widow and an Augustinian nun. Marvel-

#### MONTREAL

Montreal, Oct, 27. – Grain – Oats, 38 to sje for No. 2, in store here; No. 3, 37 to 37 je orn – American yellow, No. 2, 6c; No. 590; No. 2 white, 59 to 60c; buckwheat ) to 59jo; Fiour – Manitoba patents, 5,59 Corn – American yellow, No. 2, 0.6; No. 3, 50; No. 2 while, 69 to 60; buckwheat, 59 to 60); Flour – Manitoba patents, 53,80; strong bakers, \$5,50; high Oatarto blended patents, \$5,50 to \$5,50 in wood; choice 90 per cent. patents, \$5,75 to \$5,50 in wood; and 250 per bbi, less in shippers' new bage; straight vollers, \$2 is to \$2,50; and 25 to 350 extra in wood Rolledoata-\$2,32] per bag, and \$4,50 per bbi, Feed – Oatarto bran, in bulk, \$7, 10 \$15; shor;s, \$10 to \$20; Manitoba bran in bags \$14; to \$1,45 per bush; \$1,35 to \$1.37] in car lots. \$16,50 to \$17,50; light shors cut, \$16,50 to \$17; American clear fat backs, \$20; compound lard 6j to 70; Canadian lard, 6j to 7; e; kettle ren-dered. \*j to 99; caccording to quality; hams, 12 to 134; bacca, \$525, to \$5,37] off cars. Cheese — Ontario white, 91; colored, \$5; related lots, \$5; selects, \$525, to \$5,37] off cars. Cheese — Ontario white, 91; colored, \$5; ordinary finese, 18; to 19; cy; the straight gathered, candled, 20; No. 21, 32; traight gathered, candled, 20; No. 21, 32; to 150; Live Stock Markets. Divorce and survice are becoming how so common that one is reminded of pagan days; while flaring head-lines and detailed newspaper accounts of such matters make the children of to-such matters make the children of to-

Live Stock Markets.

C. M. B. A .- Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albics Block, Richmond Street. Rev. D. J. Egan, President; P. F. Boyle, Secretary.



of changing your present

to investigate the advan-

ages offered in the way of

free or cheap land, min-

erals, lumber, etc., in

location or business

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Foolish speech discredits not less than stupid action.

day wiser in evil, and more familiar with it, than young men and women were in the earlier generation.