# The Catholic Record.

London, Saturday, November 3, 1900. CREED MAKING.

Presbyterians are hard at work creed revising. They are cutting off the ragged edges of Calvinistic profession and will probably turn out an up-to date document that will please the popular intelligence. Some of the treal: divines must be experts in that line of business and we shall have them soon putting up a sign, bearing the legend: "Creeds made while you wait."

ANOTHER HUMBUG.

Another "ex-priest," John Rannie, has been receiving attention from various newspapers, and incidentally from good people who look upon him as a brand from the burning. From all accounts he never saw the inside of a Catholic college, but has been a swindler and jail bird. But whatever he is he will find that the business is not so profitable as of yore. The expriest lecture, which is generally a mass of festering putrescence, is rather too strong for the average Protestant.

MARK TWAIN'S HUMOR.

Mr. W. Alden scores nicely off the critics who find that Mark Twain's vein of humor is nearly worked out. The above phrase is on a par with "elequent discourse" and "devouring elements " and others of like brand which are used by scribes who are too lazy, or too busy, or too incapable to do their work decently. As most of the stories appearing in his latest volume have been issued years since when Twain's humor and literary ability were beyond cavil it is difficult to see the reason of the criticism.

#### IRELAND AND THE PRINCESS

There must be joy in Ireland, as, we are sure, there is joy among the Irish readers of the Montreal Star, when the following bit of news is made known to them :

Known to them:

The Princess Patricia of Connaught has, it is whispered, made good use of her time while domiciled at the County Monaghan royal residence of Castle Blaney. The young Princess, it is said, is an admirable mimic, and since her return to England has caused much amusement to her grandmother, the Queen, by her capital imitation of the Irish brogue.

Why "whisper" this all-important news? Why not proclaim it from the house tops? Home Rule is nothing to this. Verily it must be part of the new plan of regenerating Ireland-"Killing it with kindness."

# THE MONTHOF THE DEAD.

During the month of November the Church exhorts her children in a special manner to bethink themselves of the things of eternity. True, the month opens with a display of rubrical splendor-with the chanting of the glories of those who have passed under the eternal gates-but soon after the mournful strains of the Requiem and the sombre vestments of the priests fix our gaze upon a land of suffering and upon the hour also when we shall have played out our role. There is nothing more steadying than the thought of death, which "is the most remarkable action of human life." It is the Master's day-" the day that judges all the

And whilst striving to prepare for it

we must not forget that "We ought not so much to deplore the souls of the departed, as to accompany them with our prayers and to assist them not with lamentations, but with supplications and aims."

# THE PHILIPPINES.

The report that Leo XIII. has expressed himself as well content with the policy of the United States in the Philippines has as much foundation as Mr. Hanna's assertion that there are no trusts. Just what is President Mc-Kinley's policy is rather a knotty question. He has the islands and he does not seem to know what to do with them. With the exception of looting churches and initiating the natives into the mysteries of the uplifting influences of the "cocktail," his soldiers have done little more than "to inspire a feeling of horror and loathful contempt in the affluent and educated classes who guide " against the principles, the ideals, the beliefs and the conservative inflaences which hold this Democracy to-

free people."

#### ANGLICAN IMITATIONS.

With pity-possibly wholly undeserved-for the blindness manifested, one is inclined to "sardonically smile," as Micawber would say, when jealousy and personal ambition. We reading the following in the report of admit that the C. M. B. A. has done the "Jubilee" of Bishop Bond of Mon. much towards strengthening our lines,

At 9 in the morning, a choral celebration of the Holy Communion took place, at which the Lord Bishop of Montreal was the celebrant, the Bishop of Algoma, epistoller; and the Bishop of Huron, gospeller.

"barbarisms" epistoller and gospeller, we may call attention to the "aping" at Catholic ceremonial, as shown by the foregoing extract. After a while the Church of England will very likely adopt, wholly, the Catholic titles

of things without the substance.

that France is totally irreligious people imagine that continental cities rank are cesspools of inlquity because a clerical tourist happened upon a merry making or saw something that consorted not with his funeral view of the Satbath. A devourer of poemographic literature - which, by the way, finds more purchasers in other countries than in France - may have an idea that all Frenchmen are hope lessly rotten, just as the productions of the bigoted Kingsley may incline one to believe that all Spaniards are lustful and revengeful. Mr. Davey tells us that of the two countries France and England, France is probably the most practically religious. As proof of the religious spirit of the people he cites the fact that two thirds of the Catholic missions in foreign parts are supported out of French money:—

"Then, again, we have the fact, published officially this year, that the number of scholars attendance at the national larges when the direction of ecclesiastics exceeds by one fifth that of the attendance at the national colleges where the God of the Christians is relegated to mythology."

"Then days are gone by when any one section of the community, and least of all the wealthiest, can be allowed to monopolize endowments that should be the possession of the nation at large, and it may be found that the vexatious delay which has occurred in settling this grave question has only led to a more thoroughgoing and satisfactory solution than we had ever ventured to ask. "If we may not have a university for ourselves, then let us have equality between all religious to make a the national large, and it may be found that the vexatious delay which has occurred in settling this grave question has only led to a more thoroughgoing and satisfactory solution than we had ever ventured to ask. "If we may not have a university for ourselves, then let us have equality between all one of the community, and least of all the wealthiest, can be allowed to monopolize endowments that should be the possession of twenthers, the net of the nation at large, and it may be found that the vexatious delay which has occurred in settling this grave question has only led to a more thoroughgoing and satisfactory solution than we had ever ventured to ask. "If we may not have a university preside over all our higher studies, and administer a common fund, and let each college or institution receive a share of it according to the extent and question that the vexatious delay which has occurred in settling this grave question has only led to a more thoroughgoing and satisfactory solution than we had that of the two countries France and religious spirit of the people he cites the fact that two thirds of the Catholic

# A WISE DECISION.

At the convention of the Supreme Council of the C. M. B. A. at Buffalo it was decided not to have grips and passwords. We think this will meet with the approval of the admirers of this valuable organization. Some, we know, will regret the action of the council, but they are few compared with the many who object to having the splendid constitution of the C. M. B. A. disfigured by childish tomfoolery. The source of its vitality springs only from the fidelity of the members to its principles. The Orangemen, we believe, have grips, and delight in processions in which able. bodied citizens carry barbaric devices but that, surely, is no reason why we should increase the population of idiots. We must bear in mind also matter of University education the that their influence and strength comes Bishops are very much in earnest. from their unity and spirit of fraternity. Whatever else they are they have keen eyes for the interests of one the chance of the century. Whether

They patronize their professional sand business men and extend a helping hand to the brother who hails from the rural district. For their poor and distressed they have open handed chartity and sympathy, and we know of more than one action of the followers of King William that received our heartlest approbation. Who also does not know Catholics who have been helped into prosperity by their Protestant brethren? We do not say that Catholics should be patronized exclusively by their friends, but we do claim for them something but the followers of them.

We hear elequent dissertations on the sacration of the sacration in the water, His heart was moved to pity, apd He passed by the sacration in the water, His heart was moved to pity, apd He passed by the sacration in the water, His heart was moved to pity, apd He passed by the sacration is constituted by the sacration in the water, His heart was moved to pity, apd He passed by the sacration in the water, His heart was moved to pity, apd He passed by the sacration in part to Catholic charity, by more public in the water, His heart was moved to pity, apd He passed by the sacration in the water, His heart was moved to pity, apd He passed by the sacration in part to Catholic charity, by more public in the water, His heart was moved to enterly protestant economic writer. The coming of these women to the New World was in great part due to the surgent cries for women's help sent. The coming of these women to the New World was in great part due to the way world was to great part due to the way world was first women in part to Catholic charity, by more public for them easy by these oarly missionaries, who put forth many inducements for them easy by the sacration in part to Catholic charity, by more public for their emigration."

Jeanne Mance, are ready to the English Protestant economic writer. The coming of these women to the New World was in great part due to the suffering of these of these just and the ing hand to the brother who hails from the rural district. For their poor and distressed they have open handed charity and sympathy, and we know of more than one action of the followers of King probation. Who also does not know be moved to compassion for them?

it has not come under our observation. It may seem we are in pessimistic mood, but our knowledge of our condition warrants us in saying that unity is oftimes made impossible by cliques, and we express the hope that its beneficent work will receive the encouragement of all who have Catholic interests

With a passing reference to the A NOTABLE PRONOUNCEMENT.

The Irish Bishops assembled lately at Maynooth have issued a remarkable synodal pastoral dealing with the questions of land-reform, education and other matters affecting the interests of Ireland: They say:

aimed at here—the celebrant, deacon and sub deacon of the High Mass.

Again we read:

The number of communicants at this service was exceptionally large, upwards of between four hundred and five hundred partaking of the consecrated elements.

Here again the language of the report is something extraordinary, "Upwards of between four hundred and five hundred" is certainly unique, as classic English. And "consecrated elements" is interesting—the shadow of things without the substance.

terests of Ireland: They say:

"Everywhere two systems of education resting on principles fundamentally opposed to one another, have striven for the mastery, and whether there has been a question of founding a university or a village school the same vital issues have been at stake. The essential difference between these systems comes from their respective attitudes towards supernatural truth. This world is the observation of deucation, and to prepare their children to advance in it is their highest conception of education. The same vital issues have been at stake. The essential difference between these systems conserted in the consecrated and whether there has been a question of founding a university or a village school the same vital issues have been at stake. The essential difference between these systems conserted in the consecrated in the properties of education and whether there has been a question of founding a university or a village school the same vital issues have been at stake. The essential difference between these systems conserted in the properties of education, and to prepare their children to advance in it is their highest conception of education. This, in its final analysis, is secularism: over it and against it stands out the position of the Church of Christ. All education is holy: man's destiny is supernatural; he has not here (a lasting city but seeks that which is to come, and for its at the same and the properties of education and the properties of education and whether there has been a question of founding a u of things without the substance.

THE OUTLOOK IN FRANCE.

For the benefit of those who believe

The outlook is that which is to come, and for its at tainment God has given to him a revelation distinct and well defined in its doctrines: solemn and imperative in the duties which it imposes on him: rich and abundant in the aids to their folliment: and He has made the knowledge and belief of these things the first principle of spiritual life in man."

Noting their success in the matter of Richard Davey has an article in the primary and secondary education, and Fortnightly Review which goes a long that in the face of bitter antagonism, way to prove that it is a good thing they refer to it as a fact that has given not to "know so many things that to their grievance on the question of ain't so." Some of us glean our infor- university education a fresh urgency mation about other peoples from very and importance. They go on to say questionable authorities. Many good that there is not a politician of the first

"Who does not consider it narrow bigotry and unwisdom to lower the whole education al status of a country because its people will not renonnee in education the abiding prin ciples of their religious belief."

We know that opposition to a Catholic University emanates from those who hate all things Catholic and who would dearly love to see the Penal laws in operation against Irishmen. What a contemptible lot they are-"that limited body of Irish and English Protestants." But the Irish Bishops tell them that things cannot remain as they are.

Nothing can be fairer than this. And yet we venture to say that the bigots will not entertain it and persist in having the Queen's and Trinity colleges, which recognize no God and welcome everything that can endanger

Regarding the plague of immoral literature the pastoral says that :

"Even women, Catholic women, will sit down hour by hour over a book which no earthly consideration would induce them to read aloud in the prosence of any one man or woman for whom they had a particle of respect. Surely such reading must fill the imagination with images of evil that in the end will corrupt their very souls."

The desecration of Sunday by horseracing is denounced as scandalous in the last degree and an outrage on religious decency.

The tone of the pastoral is conciliatory, and yet it cannot fail to impress British statesmen that in the

The fair play that we are told is so characteriscally Anglo Saxon has now it will rise to it, or be over-ridden by those to whom animosity to the Church and business men and extend a help- is as a sacred doctrine, remains to be

than one action of the followers of King how great the torments of these just souls in purgatory are, should we not Catholics who have been helped into cannot endure to see a living creature prosperity by their Protestant brethren? tormented, and can we be so insensible Hespital Nuns of St. Joseph, and Marie We do not say that Catholics should be as to regard them with indifference, so Philippine public opinion." If this be patronized exclusively by their friends, a policy, it is, to quote Carl Schurz, but we do claim for them something when our Lord saw the sick man at

gether, a war against ourselves as a our unity, but we confess our inabil- other sick and helped this one, who ity to see it. It may exist, but so far was unable to help himself. The confirst PATRONESS OF AMERICAN dition of the souls in purgatory is similar. Will the example of our Divine Lord not impel us to help them?— Catholic Sun.

#### CATHOLIC HEROES INTRODUCED TO PROTESTANTS.

It is believed by the devout and earnest, who watch the signs of the times with eyes alert for God's interests, that in the Twentieth Century the long desired Reunion of Christendom and the conversion of the heathen lands to Christ will be accomplished.

The direct missionary work of the Church to both these ends is visible, and was never better aimed nor more

But there is another movement, indirect but of immense value towards religious reunion and the conquest of the world for Christ. The Ritualistic development among

the Anglicans in England and the Protestant Episcopalians in America is a So is the general study of Christian art and music and the spreading through schools and homes and Protest-

ant churches of the pictures and hymns that the Catholic Falth has inspired. There is still another feature. Through such movements as the Chautauquan of Methodists, the minds of the young have been broadened by the study of the history of lands of other speech and habits of thought than

the early history of our own.
The brongs doors on the American Capitol have had to confess the Cross, and so must the old records not merely of the discovery of the American Continent, but of that part of it over which

ours, and even more by research into

the Star Spangled Banner floats. A distinctly non Catholic publishing house has given to the world, in an accurate and excellent English transla-tion, the famous Jesuit "Relations," and one of the translators and editors was Mary Sifton Pepper, daughter of the well-known Methodist clergyman and Irish patriot, the late Rev. George

W. Pepper. In the Chautauquan for Ostober, Miss Pepper begins what promises to oe a most fascinating series of sketches, 'Maids and Matrons of New France. Her researches have evidently given her that respect which comes of deepened knowledge for the faith which was the chief inspiration of these heroic women.

She says in her introduction:
"The nineteen pioneer women who disembarked on the shores of Massa chusetts in 1620 have been celebrated ever since in romance and poetry.
Twelve years earlier a banner bearing
the lilies of France was planted on the
headlands of Quebec. The colony, thus

inaugurated, was augumented from time to time by the emigration of small groups of women from the mother country. These few heroic souls, the pioneer women of Canada, played as important a part in its growth, and are as worthy of eternal remembrance as their Anglo Saxon sisters of New England. Yet, they have waited in vain for a poet to tell in immortal verse their heroic or a historian to perpetuate

their fame. "Many of these pioneer women, of whom Jeanne Mance was the central figure, would even now-a-days be looked upon as 'emancipated' and 'advanced.' Yet it was nearly three centuries ago that Judith de Bresole renounced the luxury of a wealthy and aristocratic home and devoted seven years to the study of chemistry and medicine, that she might exercise this profession among the savages of the New World : that Marguerite de Rober val, descendant of a long line of French cavaliers and noble dames, wandered alone through the haunted wastes of Damon's Isle, and kept at bay the wild beasts of the wilderness with per old French harquebus; that Marie Guyard with her few brave assistants, delicately nurtured and high born women of France, made of themselves. in turn, mechanics, architects and farmers in their adopted land; that those dainty nurses, the hospitalières of Quebec, dyed their cherished white garments au ugly brown, that they night follow their profession the more efficiently amid the smoke and uncleanliness of the squalld wig wams. now will hesitate to cross over the seas, exclaims a poor missionary at sight of these courageous gentlewoman, 'since delicate young women, naturally timid, set at naught the vast expanse of ocean? They who are afraid of a few flakes of snow in France, are ready to

FIRST PATRONESS OF AMERICAN MISSION

S'xty-five years after Marguerite's (Marguerite de Roberval) return to France, another high born French woman comes into prominence in the colonization projects of the mother country. The Marchioness de Guercheville, lady in waiting to Queen Marie de Medici, had been one of the belles in the court of King Henry the Great. But now her youth was passed, her beauty gone, and nothing remained but her indomitable will and intense She was a hater of the Huguenots and a staunch friend of the Jesuits. Through their influence she had constituted herself the patroness of American missions, and no less an ambition filled her breast than the conquest of the whole American Continent for the

Propagation of the Catholic Faith. The owners of the ship which was to transport thither the two Jesuit priests elected by the King for this mission were not so enthusiastic. They were stern Huguenots, and declared they would have nothing to do with the transportation of these Jesuits, unless it were to carry the whole Order across the sea. Thereupon the energetic marchioness, encouraged and aided by he Queen, took up a collection among the noblemen of the court and bought the ship with all its equipments from the rebellious merchants. The mis sionaries were sent to New France, not as passengers, but as masters of the ship. "What a woman wills, God wills," the French say. And so it seemed in this case, for through the adroit management of the clever woman the first French missionaries disembarked on the shores of Canada. A cross was erected and the arms of the Marchioness de Guercheville blazoned thereon, in token that they took possession of the country in her

name. These missionaries took up their residence at Port Royal, in Acadia, in the year 1611. This colony had been established by two French noblemen, the Sieurs de Monts and de Poutrincourt, and was now in charge of the atter's son, Charles de Blencourt, who, secretly a Huguenot, put all the obstacles he could in the way of the 'black gowns," as he called them. Two years had hardly elapsed after their arrival before they were longing for the coming of the ship which was to take them to new fields. The relief expedition came at last, fitted cut also by Mme. de Guercheville, and a new and independent colony was a new and independent colony was founded by her at St. Savior on Mt. Desert Island. This was soon destroyed by the English under Captain Argall, known in virginian annals as the abductor of Pozahontas. The two missionaries were forced to guide the English captors back to Port Royal, that this French settlement also might be destroyed. Thus began between these two European nations that struggle for supremacy which ended one and a half centuries later in the fall of Quebec.

Our way now lies with Charles de Biencourt and his rained colony, rather than with Mme. de Guercheville's discomfited missionaries, al-though it may not be out of place to add that they finally reached their native land in safety, one never again to leave it; the other to begin a new chapter of missionary labor at Quebec twelve years later. censed marchioness was amply indemnified by the English Government for the ruin of her colony. In the same issue of the Chautau

quan we find a study of "The Inner Lije of Fenelon," remarkably fair sympathetic, from the pen of the Rev. Chas. M. Stuart, D. D., professor in the Garrett Biblical Institute.

He says : "There is no explanation of Fenelon's character apart from his religion. True, he was natively modest, amiable, refined and high minded, but others have been similarly endowed who never achieved that special elevation of character we call saintliness, and which was Fenelon's distinguishing characteristic. It is sometimes charged against Fénelon that his idea of religion was effeminate, mystical and impracticable. But Féne-lon's own character is the unanswerable demonstration of its consistency with exceptional manliness, sagacity and successful achievement.

In ways like the above, barriers are being burned away, and paths blazed through forest of inherited prejudice for the passage of Catholic truth.

# THE CRUEL REFORMATION.

Sir—You recently published extracts from the English Protestant economic writer, horoid Rogers—" Work and Wage," in the grober Cantry, p. 900

When will all lovers of men refrain, for very shame, from praising that day of cruel very shame, from praising that yes spoiling of the poor man's holiday?
W. F. P. STOCKLEY.

#### WORK OF THE ANGELS ON EARTH.

A correspondent asks us to give him some idea of what the angels do on earth. In reply we would say that the angels help us to attain our true end, that is, eternal happiness in Heaven, They desire to haveChrist's soul-saving wishes carried out in our regard, they minister to our wants. "For," says St. Paul, "are not all the angels ministering spirits, sent to minister for them who shall receive the inheritance of salvation?" The angels prompt apostolic men to go and preach the Gospel with a spirit of devouring zeal, to call sinners to repentance, to go in search of "the lost sheep of the house of Israel, and to bring him home,' extend the Samaritan's healing hand to drunkards and to all those who have fallen among "robbers," and are 'stripped," and "wounded," and

The angels accompany the ministers of the Gospel. We read in the life of S: Martial that twelve angels visibly assisted him in his apostolic functions; we read, also, that St. Dominick was accompanied by angels who used to bring a light to his room, open the door for him, and conduct him to the church, where, in the presence of the Adorable Sacrament of the altar, he remained as a bee upon the flower, drawing in the honey of true zeal, whereby he converted hardened sinners and won countless souls for the kingdom of Heaven. On, with what joy did the angels announce Jesus' plan for man's redemption, His Incarnation and birth, and death, and resurrection! Oh, how there is "joy in Heaven before the angels over one sinner that does penance, more than over ninetynine just that need not penance?" how the angels rejoice with the father ' as he welcomes of the "prodigai," home his "child that was lost," and puts upon his finger the ring of unending love! The angels help us in our warfare with the enemies of our salvation. Our life is a perpetual warfare with Satan and his wicked angels. These enemies have sworn, one and all, to unfit us for Heaven ; they are, therefore, much to be dreaded, and, moreover, they are countless in their numbers, mighty in their strength, cruel in their fury, terrible in their cunning, matchless in their skill, indefatigable in their pursuit, and specially dangerous, because they are invisible and penetrate everywhere. God, seeing our inability to contend with such a mighty overwhelming force, and wishing earnestly to bring us to Heaven, has mercifully supplied us with the necessary additional help, by giving us the angels for our allies; and thus the forces on our side far surpass the forces against us both in number and skill and valor and power. The angels are ever with us though we do not see them, and we should frequently ask them to intercede for us with Him whose messengers they are. - American Herald.

# NOVEMBER.

We love the month of November, the days which the Church has set apart to kept in the memory of the dead.

We try to remember our dead every day ; we all have some special prayers which we offer for our dear departed ; but during November we try to do more than ever.

How grand is the very beginning of the month, the feast of All Saints.
The Introit for the feast is: "Let us The Introit for the feast is: all rejoice in the Lord and celebrate this festival in honor of all the saints, on whose solemnity the angels rejoice and praise the Son of God.

The Collect, said at thousands of Masses, and all over the world, on the first day of November is: "Almighty and eternal God, by whose favor we honor on one solemnity the merits of all thy Saints-grant we may obtain a plentiful blessing of Tny so much desired mercy, since we have so many petitioners in our behalf."-Sunday Companion.

# THE CONVERSION OF NON-CATH-

"It is sometimes prudent to argue side questions with a non-Catholic before considering the main difficulty," says the Missionary, "for a man who is in error can hardly be expected to be logical. If he can be induced to consider the main question, which is the claim of the Church to teach infallibly, well and good; let the battle rage about the citadel. battle rage anyhow and anywhere rather than withdraw wholly from the conflict. To adopt a different figure ; when a man falls overboard you throw him a life-preserver, for although that alone will not save him, it will nevertheless keep him affoat till a boat can be lowered. So it is with one strug-gling amid delusions and prejudices. Auy good word of truth that he knows comes from the Holy Church, if he can only be induced to grasp it firmly, will turn his eyes and his heart hopefully towards the only refuge of the soul whence his help has come. and one by one, all questions may in turn be considered.

LEAGUE OF THE SACRED HEAR? GENERAL INTENTION FOR NOVEMBE

1900.

#### A FATAL RESEMBLANCE. BY CHRISTIAN REID.

IV.-CONTINUED.

With strange similarity, both wives gave birth at the same time, each to a daughter, and Henry deferred the christening of his child until he should learn the rame of his hether, barb. the name of his brother's babe.

Then he bastened to have his offspring

also baptized Edna.

Thus there were two Edna Edgars not Thus there were two Edna Edgars in three miles apart; but, while one had elegant attendance and the most lavish parental love, the other had little better than abject poverty—Henry's allowance being hardly sufficient to support his dissipations, and love, deep enough from the young, illiterate mother, but little more than indifference on the part of the dissipated father.

young, illiterate mother, but little more than indifference on the part of the dissipated father.

The wealthy Mrs. Edgar died when her babe was a week old; and before another week had elapsed, her child was stolenfrom the mansion and from the very arms of its nurse. The latter was found in the morning insensible from the administration of some drug; and when consciousness was restored, she was so stunned by fright as to be able to tell only an incoherent story about the sudden entrance into the nursery, late the preceding night, of a man who looked like a gypsy, and of his violent application of something to her face, while she was nursing her little charge.

Suspicion settled immediately upon the gypsies who had an encampment in the vicinity, and a thorough search was made, but without success. Singularly enough, Edward Edgar never suspected his brother os the deed; and while the whole country about was excited and dismayed, and a varyen hized with the annursh of the

brother os the deed; and while the whole country about was excited and dismayed, and sympathized with the anguish of the bereaved father, not a syllable connected Henry Edgar's name with the cruel and daring action; not until he himself sent word to his brother that the missing infeat was in his house.

fant was in his house.

Edward Edgar hurried to the poor abode, there to be confronted with two infants so exactly alike that he could not distinguish his own, and to be told by distinguish his own, and to be told by Henry that it was he who had stolen the child, and that he knew the babes apart, having put a hidden mark on the one he had stolen; but that he would see his brother eternally condemned before he would tell him which was his own, or by what means he had been enabled to put upon the child letters—letters that he alone could reproduce. He further said that the letters were the initials of her own name, E.E., but he refused to say upon what part of the infant he had marked them.

arked them.

Not even the threat of a prosecution for his crime could move him just as ready to go to prison as to go any-where else, he said defiantly, and El-ward Edgar shrank from the shocking publicity that must be entailed by a criminal prosecution of his own and only brother. His brother's wife, compelled to abject subjugation by her husband, was quite as non-committal, and she was so well instructed that the closest obser vation failed to detect in her a sign that might betray her knowledge; she hung over both infants alike, and never pressed one to her heart that she did not

pressed one to her heart that she did lavish on the other the same caress. There seemed to be but one way our the agonizing dilemma, and that v suggested by faithful Meg Standish way out of suggested by faithful Meg Standish—for Mr. Edgar to take both the babes, and as they grew, something might be devel-oped which would enable him to tell his

He determined to follow the advice, He determined to follow the advice, and Henry consented to yield the two children, provided that he should receive in return a liberal amount of money. Mr Edgar acceded to the demand, but he stipulated for legal possession of the infants, in order that the future might be secured from any claim of Henry Edgar or his wife.

To that demand, after some deliberation to the demand, after some deliberation in the matter of respectful inquiries about the youth's daily avocations, that Meg was proud and happy, and almost forgave his indifference to her little charge.

After this mountain visit, Mr. Edgar returned to his Barrytown estate, and and Henry consented to yield the two children, provided that he should receive in return a liberal amount of money. Mr Edgar acceded to the demand, but he stipulated for legal possession of the infants, in order that the

To that demand, after some deliberation which was due perchance to the imploring look of the abjectly obedient wife, Henry Edgar also consented, and the necessary legal forms being complied with, the two babes were transferred to Mr. Edgar's grand home.

Both Mr. Edgar and Meg Standish watched closely the parting of the young mother with the children, feeling that at tion which was due perchance to the im

such a time some instinct of maternity must betray itself. But her husband never left her side for an instant, and under his scowling, determined look, she under his scowling, determined look, she dared not show a motion other than he had commanded. She hugged and cried over both little ones equally, but that was all; and the very next week her husband left England, taking her with him, but where he went no one knew. Nurses from the continent were procured for the children, and Meg set all

ner wits and all her affection to work to ner wits and all her affection to work to discover in which one there might be such evidence of the loveable disposition of her own young mistress as must estab-lish beyond a doubt the identity of Mr. lish beyond a doubt the identity of Mr. Edward's child. In the course of the year, when the little ones gradually began to develop physical differences by which they could be distinguished, as well as differences in their infantile dispositions, faithful Meg fancied she had onite discovered which was the child of positions, faithful Meg fancied she had quite discovered which was the child of her master, and her warm heart went out to the little one they called "Eldie," while Mr. Edgar, singularly enough, seemed to think that the other babe, who was called Edna, was his. His father also inclined to that fancy, but as, since the death of his daughter-in-law, to whom he was much attached, he seemed to be somewhat imbecile, Meg paid little atten-tion to his preference. Strange and miserable were the feel-

ings that warred in young Edward nings that warred in young Enaut Linawas his child, and at the same time fearful that, after the lapse of years, he might find that he had been lavishing his affection on the offspring of a low woman of doubtful reputation, he came at langth to permit himself no attach-

such a woman as his brother's wife.

"And where will you send them?" asked Meg, her heart in her mouth lest the child she loved should be much lest the child she loved should be sent from

ner care.
"To institutions probably, if I can find any that will take the charge of such young children."

The woman's honest face was aglow.

"You may do what you like with Edna,
for there's some'at about her that I can
na take to, and that tells me she is none of yourn, Mr. Edward. But Eddie you'll
na take from me. She has her mother's
own turns wi' her, and it's past me comprehension that you don't see them.
It the keep her, Mr. Edward, and I'll
take her wi' me to America, to me sister
that's been writin' for me this mony a
month. She has a farm there, somewhere, and a bit o' money saved besides,
and I'm not without me own savings.
"So Eddie 'll be taken good care on, and
she'll have the love that they wouldn't
gie' her an institootion."

gie' her an instituotion."

The gentleman yielded, and on the evening of the same day old Mr. Edgar died. His will, made at the time that he died. His will, made at the time that he discarded his younger son, and never subsequently altered, gave everything to the elder, who, immediately after the interment of his father, placed the Edna that he deemed to be his own child in a sort of nursery in the suburbs of London, and allowed the other to accompany Meg. Then he went to America, to Barrytown, where was situated the property that had been bequeathed him.

where was situated the property that had been bequeathed him.

There seemed to be something in his new life that pleased and in a measure satisfied him, for he continued to make satisfied him, for he communed to make his home in Barrytown. As if in project-ing and supervising improvements on the estate, he was lulled into temporary for-getfulness of his internal horrid struggle —a struggle to master the yearning of his heart for the companionship of his child. He had loved his beautiful young wife with an intensity of which only strong and stern natures are capable, and his soul constantly longed to possess some-thing that was hers. But his fear of thing that was hers. making a mistake with regard to the chil-dren, and his utter repugnance to loving the child of that brother whom he now the child of that brother whom he now fiercely hated, was equally strong. So while one feeling made him fear to be utterly indifferent to Meg's little charge, the other permitted him to do no more than see that there was paid for her care a fair surn quarterly, and to visit her once in her mountain home. She was four years old at the time, and pretty and cunning enough to tempt him to kiss her warmly. But he could not divest him self of the idea that she was his brother's child, and so, much to Meg's secret indignation, he suffered his demeanor to betray nothing more than the passing interest of a stranger.

terest of a stranger.

He asked all sorts of questions about He asked all sorts of questions about the little mountain farm, ascertaining that Meg and her nephew, with the assistance of a hired man, were alone in its management, Meg's sister having died; and he seemed particularly interested in Dyke, then alad of seventeen. The latter, for a country boy, had enjoyed unusual advantages of education, being under the tuition from his childhood of an erratic but well educated man who, making his home with some relatives in the village of Saugerties, turned an honest penny by giving lessons in the "three r's" to the children of his scattered neighbors. In Dyke—whose correct name was Dykard children of his scattered neighbors. In Dyke-whose correct name was Dykard Dutton-he took a lively interest, not only Dutton—he took a lively interest, not only teaching him the three famous rudiments, but ably imparting much instruction in the higher branches. He lent his own choice books to the lad when he was able to read them, and that was how Dyke was enabled to read for Edna's, or as she delighted to be called, "Ned's" mature delectation such tales as had Boman emperors for their herces.

perors for their herces.

Perchance the well-informed, much travelled, and aristocratic gentleman was amazed to find such mental ability under

lived for three years longer in strange seclusion. His neighbors were not many, and a little too far removed from him to give his life and habits the scrutiny they, give his life and habits the scrutiny they, especially the unmarried female portion, would like to have done. They believed him to be a childless widower, and they would have extended to him their heartiest hospitality, but all their advances were received with a hauteur which repelled any future effort.

He heard at regular intervals from those was all their advances of the child he was all

who had charge of the child he was almost convinced was his own, and every letter spoke of her growing beauty and intelligence. She knew her letters and could read a little, but the nursery, being the could read a little, but the nursery, being the could read a little, but the nursery, being the could read a little, but the nursery, being the could read a little, but the nursery, being the could read a little, but the nursery, being the could read a little, but the nursery are supported to the could read a little support of the could r only for very young children, afforded no further educational facilities, and it was necessary to transfer her to some school. Edgar determined to attend to the matter in person, and it was in consequence of this resolution formed in haste, and leav ing little time to prepare for his departure that he wrote to have Ned brought from

her mountain home to visit him.

He would see her before going, in order to compare her with the other Eina whom he would also shortly see; hence he cause for the little one's journey to Barrytown.

As Mr. Edgar would leave for New York on the ensuing afternoon, Meg re-York on the ensuing afternoon, Meg re-solved to depart the next morning, so that "Ned" had little time to explore the woods about the estate, and to make the acquaintance of any of the trees, as she longed to do. Her usual fancies were at work, and not a rustle of the leaves that she heard from the open window beside which she stood waiting for Meg to finish her simple toilet, nor a twitter of the birds that reached her in the early, sweet-scented morning air, but told her a story as sweet and simple as her own little

guileless heart.

She yearned to be abroad among all the alluring influences, and calling to Meg at length to permit himself no attachment to either.

When the children were two years old, some property in America was bequeathed to Mr. Edward Edgar. The bequest, however, required his presence on the spot, and as his father was fast sinking, he waited only his death to make the journey, determining to place the children, before he went, under suitable but separate care. He desired to separate them because he would not have his child the companion of the daughter of such a woman as his brother's wife. that she could wait no longer, she darted of the hower that every breeze water at her with an overwhelming sense of odor-ousness, she pursued her way until she came upon great, variegated beds arranged in all sorts of shapes, and nestling at the foot of hills, and in the midst of green-

foot of fills, and in the midst of greenhouses, through whose crystal panes were
seen tall foreign exotics.

She had never seen any but wild
flowers, and now the beauty and variety

Edna arrived of

of the beds, and took long innaiations of the fragrance.

"You dear things," she said, "how God must love you when He makes you so pretty!" It was her first and usual thought; pretty things were God's favor-ites, and she continued to apostrophize them in her quaint way, until she was startled by a deep voice saying behind her:

ner:
"Wouldn't you like to pick some of the flowers?

It was Mr. Edgar, big and dark as he It was Mr. Edgar, big and dark as he was yesterday, and very much out of "Ned's" good opinion because of his unwarrantable interference with her name. But Meg had talked to her a long time about the matter, and had seemed to feel so badly because of "Ned's" temper before the gentleman, that the child with her usual impulsiveness had promised to ask his pardon the moment she saw him; and with much trepidation of heart she had waited for that moment all the evening. But Mr. Edgar did not reappear. Now, hard as it was, it seemed to be her bounden duty to keep her promise to Meg, and, without waiting to let her courage weaken, she rose, shook back her age weaken, she rose, shook back her lose flowing black hair, and said a little

tremuously:

"Meg said I was naughty to you yesterday, and that I ought to ask your pardon

Please forgive me."

She held out her little brown hand, and looked up into his face with a charming blending of confidence and candor in her

blending of confidence and candor in her own countenance.

He was touched in spite of himself, and for an instant he fancied there was something in her expression which resembled his lamented wife, but the next moment he imagined that he detected in her features the closest resemblance to those of his hated brother, and he said half coldly: "I forgive you; and now you had better pick your flowers, and go back to the house; they will want you for breakfast."

He turned away, and the child, designtedly availing herself of the permis-

He turned away, and the child, delightedly availing herself of the permission, seemed to forget all about him.
Directly after breakfast, the party lett
for their mountain home, Mr. Edgar
shaking hands with Meg and Dyke and
Ned, but not offering to kiss the latter
—a slight which was most agreeable to
the little one, for she had a sort of fear of this big, dark man.

Two months had passed, and Farmer Brown coming up from the village brought another letter to Meg Standish, brought another letter to Meg Standish, and this time the contents cansed more exclamations from Meg, and more private conversations with Dyke than the former letter had done.

"What do you think he's driving at?" she asked of her nephew, when for the third time the two privately discussed the contents of the epistle.

"He's driving at one thing," answered Dyke gloomily. "though perhaps he's

"He's driving at one thing," answered
Dyke gloomily, "though perhaps he's
not aware of it himself."

"And what's that?" asked Meg, mopping her good-natured face with her
apron, and drawing closer to her nephew
in her eagerness to hear.

"To take the child away from us altocather for it will come to that in the

"To take the child away from us autogether, for it will come to that in the end. It's fear that 'Ned' after all may be his own that is urging him to this step; else why should he decide now to give her equal advantages with the other child? You told me, Aunt Meg, how bitter he was in his determination not to have the children together; yet here is his letter againg that the other little girl his letter saying that the other little gir. will be with us in a fortnight, and that both are to go to that school in Pennsyl-

wania.

Meg's face was mopped again; the intensity of thought that the subject required brought the perspiration from

every pore.
"But isn't it wonderful." she said, "how he trusts you, Dyke; to think of his telling you to take the children to that place, wherever it is; there must be some at about you that took wi' him."

But Dyke was inequalible to the com-But Dyke was insensible to the com-pliment; he was thinking with a sorrow ful heart of this sudden and unexpected interference of Mr. Edgar just as he had begun to be happy in the thought that Ned would remain with him and Meg

for at least a long time to come.
"I had such plans for her," he said at "I had such plans for ner," he said at length; "I meant to have given her all my knowledge, and then to send her somewhere for accomplishments, but now now he will do it all, and in a little while she will be far removed from us." "He's the best right to her, he's her fether," mut in Mer.

father," put in Meg.
"Yes; but he doubts it," answered the young man almost fiercely, "and he'll always doubt it, and perhaps let his doubts cloud her life in one way or another. But we gave her the love without stint or hindrance, and we would always give it. Well, lad, don't thee take it so hard.'

In moments of deep feeling, Meg resumed the dialect of her childhood which she had lost somewhat in her long residence among the gentry. "It be ant so hard after all; thee'll take the child to school, and thee'll go to see her, and Mr. Edgar'll let her spend her holi-

days wi' us."

But though the youth did not again complain, he took small comfort from hi

aunt's words. Meg had many housewifely preparations to make for the little stranger, and many replies to give to Ned's questions concerning her, when she was informed that a little girl of her own age and he own name was coming from England to visit her; both Meg and Dyke, knowing

visit her; both Mag and Dyke, knowing her passionate attachment to them, were afraid to tell her at first that she was to go away to school with the little girl. So Ned had the brightest anticipations of the visit, and counted the days, and went frequently to her beloved trees, and repeated to them all the news.

"Meg says she's a nice little girl, just as old as I am, and it's so funny, with just my name, only they don't call her Ned. Meg says when we were babies that she took care of us, and that we both lived in an awful big, grand house; bigger and grander than the one down in Barrytown that I told you all about; and this little girl's papa is that Mr. Edgar that I told you about also, and he's sending her to see me; but he is not coming with her himself, he's sending her out. ing her to see me; but he is not coming with her himself, he's sending her cu with people that's coming—people that he knows; and when she comes, I'll bring her out here, and show her to all of you dear maples, and pines, and cedars.

VII. Edna arrived on her mountain visit. It was the afternoon of a lovely October

of those before her overwhelmed her for a moment. Then, not daring to pick any, she flung herself on her knees beside one of the beds, and took long inhalations of the fragrance.

"You dear things," she said, "how God must love you when He makes you so pretty!" It was her first and usual thought: pretty things were God's favorand the inmates of the farm-yard seemed to betray some curiosity as a covered, two-seated wagon drawn by a sleeking, well-fed team drew up in front of them, and the driver descended to assist the occu-

fed team drew up in front of them, and the driver descended to assist the occupants to alight. At the same time Dyke, and Meg, and Ned appeared from the house, and in a little while the three travellers were made heartily welcome. As age has the preference, we shall say a word first of the worthy couple to whose care the little English girl was intrusted. They were a well-to-do, honest, and not unintelligent man and wife who had been born and reared on Mr. Edgar's English estate; their only child, a son, had emigrated to America some years before, and having married and settled in Albany, had frequently written for his parents to join him. That fact became known to Mr. Edgar, and as his restlessiness was urging him to an immediate course of travel in the East, he availed himself of the opportunity to advise the couple to gratify their son's wish in order at the same time to bring the little girl to Meg; and as a handsome sum of money accommand his counsel, their consent

at the same time to bring the little girl to Meg; and as a handsome sum of money accompanied his counsel, their consent was soon won.

To Meg their arrival was like that of her own relations, for she knew them well, and only regretted that she could not induce them to stay with her a month. They insisted upon leaving the very next morning.

Such was the good-hearted, simple couple Such was the good-hearted, simple couple in whose trusty charge the little lady was placed, and now we shall give her a due share of attention. Of course, she did not remember Meg, and she hardly returned that good soul's hearty caress, which coldness the latter attributed to natural shyness. Nor was it to be expected that she should remember Ned, or that the latter should remember her, and when Meg in the exnberance of her own loving heart she stood perfectly still, while Ned im-pulsively obeyed the request and kissed

the little stranger warmly.

"Let me look at you," said Meg, when they were all in the house, and the plainly but expensively dressed little girl had removed her bonnet and tippet.

She was the same height and build as Ned, with the same color hair, and dark expressive eyes; but the expression of her face differed; it lacked the sunny candor face differed; it lacked the sunny candor which fascinated one in Ned's counten-ance, and while the formation of her features gave promise of much greater beauty than her little cousin ever would possess, just now the latter had the advantage. Meg looked earnestly for some resem-blance to Mr. Edgar or his brother; there blance to Mr. Edgaror his brother; there was the same family likeness that her own little charge had, but nothing more. The couple had a letter from Mr. Edgar for Dyke, and Dyke opened it to find a more complete detail of instructions than the former missive had contained.

The arrangements for entering the little ones at school had been completed so that Dyke would have no trouble further than the journey with them; and then the let-ter went on to state that Mr. Edgar preter went on to state that Mr. Edgar pre-ferred the children to be kept in ignor-ance of their relationship, and that he had sent his own little daughter, as he styled Edna—to Meg's secret wrath—to make this mountain visit first instead of make this mountain visit first instead of placing her directly at school, in order that the children might become acquainted with each other, and so feel less the loneliness of entering an entirely strange home. A fortnight he thought would make them sufficiently acquainted, and their school-life could begin about the first of November. The same supply of clothes which came with his own daughter, would be found in an accompanying trunk for Meg's little charge.

Ned was impatient to show her young visitor all the things in which she was herself so interested, but the dainty little herself so interested, but the dainty fittle English miss betrayed a provoking want of curiosity; indeed, she seemed to be holding in constant scorn all her surroundings, and when coaxed out to see the milking, gathered her dress about her, and put her hand to her nose.

"I don't like it," and I'm afraid of "I don't like it," and I'm afraid of them ugly things," pointing to the great, stupid-looking cows, and recoiling from Ned who would have pulled her forward. And the next morning, when Ned in delighted and eager haste conducted her companion to the wood, and found that she positively refused to go father, heshe positively refused to go farther, be-cause of her fears to enter such a dark ooking place, she was ready to cry from

"I told the trees you were coming, told the trees you were coning, she said, the tears welling in her eyes, "and I'll have shown you where the equirrels have their nuts stored for the winter, and the berries that come out for the little bird's winter food, and ever so

"Told the trees I was coming," said the English Edna, who had lost everything but that first astonishing sentence. "Do your trees here speak?"

"No; not like you and me," said Ned

your trees here speak?"
"No; not like you and me," said Ned impatiently, "but I understand them, and every time the leaves move I think I hear them saying something."
The little English girl burst into a leavel.

laugh.

"You're so awful funny," she said in answer to her companion's look of indignant surprise. "I suppose it is because you don't know much, living here with that queer old woman, and that funny-

looking man." Ned's temper was aflame in an instant Ned's temper was analied in Instante — such daring aspersions cast on her best beloved friends, and especially Dyke who was her hero, were too much for her childish human nature, and without pausing an instant she flew at her cousin, tearing her hair, and scratching and bitting her with all her strength.

her hair, and scratching and biting her with all her strength.

The attack was so sudden and unexpected that Edna was completely off her guard, and maddened by the pain, as well as blinded by efforts directed at one and the same time toward her hair, eyes, and cheeks, she could only scream lustily, and endeavor to parry the strokes by thrusting out her arms. The two fell at last, and once down Ned's rage seemed to have spent itself; she rose, leaving her companion still prostrate and screaming, and darting into the wood, was soon hidden from sight.

The little English girl picked herself up, and truly she was in sorry plight. Her dishevelled hair hung partly over her face, and was fullof the dirt and tiny bits of brushwood on which she had fallen, while one of her cheeks bore swollen and bloody marks of the little virago's teeth. Her dress was torn and dirty, and her den from sight.

The little English girl picked herself up,

whole person was suggestive of a most Screaming all the way, she returned to

the house.

"Bless me soul!" exclaimed Meg when she saw her, and Dyke, brought by the screams from the barn, had his fears sed for Ned. aroused for Ned.
"Where is Ned?" he asked, in his anxiety for her, losing concern for the child before him.

But Edna was in too violent a paroxysi of grief to answer, and it was not until Meg had soothed her that they could get any coherent statement from her. Then the blame was all upon Ned; the artful child not telling a word of her own pro-

"Dyke, who knew every shade in Ned's vocation. disposition, asked:
"Didn't you say something to her that

"Didn't you say something to her that
made her fly at you like that? Just
think what you said to her."

"I didn't say anything; only I wouldn't
go into the woods with her because it
was so awful dark," and the sobs continued.

"Where is she now?" asked Dyke.
"She's in the wood." snoken from the

"She's in the wood," spoken from the depths of Meg's bosom.

Dyke hurried to the wood, while Meg

Dyke hurried to the wood, while Meg thought within herself, "Lawks me! if this is the way they're getting acquainted, what'll it be by-and-by?"

Dyke sought the wood; he knew Ned's haunts, for he had often been there with her, and interpreted for her her fondly imagined language of the trees. Now he found her curled up at the foot of one, and sobbing as if her heart would break. Her grief came from a twofold source, a keen sense of Dyke's displeasure—her fits of temper so pained him—and remorse for her savage treatment of the little stranger.

stranger.
"I've been so wicked," she had sobbed out to the trees, as she had thrown her-self down, "and now God won't love me, and you won't love me either." Dyke took her up in his strong, young

"Tell me, Ned," he said with that grave air which he assumed whenever her temper broke out and which went to her little heart, "tell me about it." She put her arms around his neck, and rested her tear-stained cheek against his,

while she answered:

while she answered:
"Please forgive me, Pyke; I've been
awful wicked. I just went at her and
scratched her and bit her, but I'm awful scratched ner and bit her, but I m awid sorry, and I'll beg her pardon too, if you'll only forgive me this time, Dyke."

"But tell me about it," he persisted gravely. "What caused you to do it; did

gravely. "What caused y she say anything to you?" Ned was silent; she had been taught by both Meg and Dyke, but particularly Dyke, to tell the truth strictly, and now

did she do so, her answer must reflect upon Edna, and also hurt Dyke's feelings. With all her anger against the little visitor, in her natural generosity of heart, e could not bear to say anything tha would reflect upon her.

But Dyke persisted, and at length he won the whole story, with an addition

"Don't mind it, Dyke; she'll like you

by and-by, and maybe she's real nice too after all. Don't you think so?"

But Dyke reserved his opinion, and instead, talked in his gentle, yet grave and impressive way of the dreadful future the child might be storing for herself in yielding to those passionate hursts of targets. child might be storing for hersell hyledining to those passionate bursts of temper.
And she listened while the tears streamed
down her cheeks, and looked so pretty
and so pitiful that the lad could not refrain longer from comforting her.
She walked with him to the house very
schedie, but the moment that she cancht

soberly; but the moment that she caught sight of Edna, whose tears had long since been dried, and who was amusing herself watching Meg's culinary operations, she darted to her, threw her arms around her

but little indication of much generosity

TO BE CONTINUED.

of heart.

# AN IRISH HOTEL KEEPER.

Fought With a Guest Because the Latter Insisted on Paying More Than the Regular Charges.

Writing from Dabiin to the Inter Mountain Catholic, Rev. Thomas H. Malone, editor of that journal, says:

The visitor to Ireland will find a marked difference in the treatment he receives at the hands of shopeepers and hotel managers from tha to which he is accustomed in France, for instance or among the keen Scotch. In Ireland there is a fixed price, the same for the visitor as for the native, and from this there is no deviation and from this there is no determined and interesting account of a "disagreement" which occured recently at Ballymacnois.

When the "disagreement," so called, had reached its most interesting phase two members of the Royal Irish constabulary showed themselves from behind the turf stack, at the opposite side of the street, and with them the parish priest.

"What's this at, all at all?" his reverence cried, looking around with eyes and pursed out lips, as if he had never seen a fight in all his life. "Is it your, Tim, Finnigan, that has been liftin' your hand against a fellow-crayture, Oh, Timothy, it's ashamed of you I am; and the gentleman a stranger, too. "Maybe it was myself that was a

bit hasty, your reverence," interposed Timmy's late opponent, per ceiving that a more serious issue than he had looked for was imminent. 'Maybe Mister Finnigan isn't so much to blame.

"Sir," said the priest, "you're aa-magnanimous opponent, whatever your name may be 'My name's O Dwyer, and it's from

the County Roscommon that I come, sir, and I do a bit in the pig jobbing," said the man. "It's an honorable business, Mr.

"You must know, your Reverence, that when I said one and six-pence for O Dwyer's tea last night, and his

and a bite of breakfast this morning."
"Holy fly, a bite—he says a bite,
and it was four eggs that I had for my
tea and six for my breakfast, with a couple of pounds of ham, and he said eighteen pence for that !'

"And plenty, too," said Timmy, outly. "But, says he, 'two stoutly. soluty. Dut, says ne, 'two shillings is the least that I'll pay you,' says he; 'and that won't more nor pay for the bacon and eggs,' says he. 'One and six is my charge," says I. It's insulting of me y'are,' says It's well able I am to pay you the two shillings,' says he. And so one word led to another till he goes and calls me a robber for charging too littlerobbing of herself and children, he calls it, with a bowld face. Sure, that was more'n fiesh and blood could stand Father Conn."

A murmur of sympathy and acquiescence went around the circle, but his

Reverence checked it.
"Whist, ye rapscallions!" he said, and they were whist. Then turning to the inn-keeper, he shook his head with an affectation of sadness that was really artistic. "How durst you preshume to dictate to the gentleman what he should pay, Timothy Finnigan? he required. "It's a good mind I have this day to make ye take half a crown from him for your impiden

"Ah, your Raverence wouldn't be that hard on a boy," protested Mr.

Finnigan.
And then Mr. O'Dwyer with increased magnanimity, tried to explain that his vindictiveness did not run to half a crown. He would be quite satisfied if his Reverence could induce Mr. Finnigan to take the two shillings instead of eighteen pence that he wished to charge. After some delicate negotiations on this basis the good priest scored a diplomatic triumph, and the status quo ante bellum was resumed.

I need not observe that fights for similar reasons do not occur in other parts of Europe.

#### A PRIEST'S STORY.

This story was related by the late Father Smulders, C. SS. R., whilst in New Orleans, of a colored man who came to a watch maker and gave him two hands of a clock, saying : yer to fix up dese han's. Dey jes' doan keep no mo' kerec time for mo' den six "Where is the clock?" answered

the watchmaker. "Oat at de house on de creek.

"But I must have the clock. "Didn't I tell yer dar's nuffin de matter wid de clock, 'ceptin de han's? and I done brought 'em to you. You jes' want de clock so you kin tinker wid it and charge me a big price. Gimme back dem han's

So saying he went off to find some

reasonable watchmaker. Foolish as he was, his action was very like that of those who try to reg-ulate their conduct without being made right on the inside. They go wrong, but refuse to believe that the trouble is with their conscience. They are sure it is not the clock, but the hands that are out of order. They know no more of the need of a change meck and burst out with:

"I'm so sorry I hurt you; I know I
was awful wicked, but please forgive me,
and I'll try to love you very much."

The humble and penitent speech was
received with an indifference that gave
in the sacrament of penance, which will set their works right, so that they may keep time with the great clock of the universe, and no longer attempt to set themselves according to the correct time of the world.

And their reason for not putting hemselves into the mercy of the Sacred Heart of Jesus and under the protection of His Immaculate Mother is very similar to the reason the colcred man gave. They are afraid the price will be too great. They say, "we or wish to avoid this or that bad habit." But the great clockmaker says:

# AN OLD IRISH SCHOOLMASTER.

cannot regulate the hands unless I

P. G. Smyth in October Donahoe's.

have the clock."

Under the new pressure the old race of classical pedagogues dwindled and vanished. A few, a very few of the fine old scholars still linger, rare as the red deer of Erin. One of the last of the species was discovered five or six years ago by Mr. William O'Brien, M. P., in the person of Tom Daffy poor, old, emaciated, of Lochaun-nyalla (the little lake of the cliff), near Croagh Patrick. The old man, resting on a rock on the bleak mountain side, looked about ninety at the least.

" 'What does that matter?' he asked indignantly, as soon as he began to rouse his faculties and shake his stick. 'I was just on my way to smoke a pipe with an older man than myself, away back—nil ego contulerim jocundo sanus amico.' The classic words warmed him like old wine. His head was thrown back, his eyes afire, his voice rolled vigorously from the chest, his oak stick partook the enthusiasm, while he burst into whole pages of Horace, and Virgil, and Ovid. It was not in the least a matter of display. It was simply audible soliloquy. It was the delight of learning for ing's sake, such as one dares not hope to find in a lackadaisical modern university. Prosody transformed him like one of Dr. Faustus' potions. While I was humbly wondering at his Latin quantities he was off into Greek

A collection was subsequently made for the aged scholar. When the local clergyman presented it to him, Magister Duffy remarked: "Pedagogus iste totaliter extinctus est."

Propagation of the Faith.

Recommended to our prayers by H Holiness Leo XIII. American Messenger of the Sacred Hear

" It must be admitted without r serve that there is nothing so exceltional in its beauty, nothing so divin in its power to develop holiness, nothing so sublime in its magnificent pre eminence over all other institutions the Church of Jesus Christ, the parer the procreatrix and the nursir mother of the family of the faithfu outside of which there can be naug that is good, healthful or helpful f the souls of men.

Such were the words which I.

XIII. addressed to the Polish pilgri
on the occasion of the jubilee of 188

He was speaking of certain religious ites that had come down to them from remote antiquity and he added a remote antiquity and he adde "This unity in variety is like royal robe, that delights us by its w derful beauty and grace, and by very diversity makes the immacula spouse of Christ all the fairer a more lovely in the eyes of men."

This Queen arrayed in the glory every age and of every race is unde divine compulsion of subjecting all tions to her sway in the unity of fai no matter how they differ from e other in manners, time or place.

She can do naught else than inc santly strive, in spite of every obsta and at any cost, to advance the bou aries of the Kingdom of Jesus Chr This propagation of the faith, of use the word that is now in vog this expansion of the Church by constant addition of new territories her domains is the aim that must ever before her. It is the reason
her existence. To help her to d
and to achieve in our days gre
triumphs than ever before is to be special object of the prayers of 25,000,000 associates of the Les during the ensuing month.

Let us examine first to what ex this work of expansion is being car on at the present time, omitting the moment the consideration of c tries which, righly or wrongly, still regarded as Catholic, and di ing our attention to what are co the foreign missions.

At the beginning of the cen there were no missions at all and reason is not hard to find. In reason is not hard to find. In first place the Society of Jesus had been suppressed. That meant th mediate cessation of missionary e prises extending from Cape Hor the northern countries of Japan, the forcible ejection of 16,000 mer were engaged in the work. were torn from the neophytes in A ica and Asia, flung into prison or tered over the face of the world.

Secondly, the atheistic spirit of eighteenth century had extingt the missionary spirit of the cl The apostolic torch had gone out pletely. It was, besides, the epo the French revolution; the chi were despoiled and all money reso cut off, while the persecution clergy put a stop to ecclesiastical tions. Germany was at this given over to Josephism; Italy Spain were at odds with the Hol with a consequent result of the de tion of religious discipline, and rest of Europe, as we know plunged in schism and heresy.

Nevertheless the Church which "eternal rebeginner," as Pau called her, set to work. The rerestoration in France, brough by Napoleon Bonaparte, gave the missions their richest source plies. The seminaries of the M Etradgeres were repeopled. the Propaganda at Rome, mission full of enthusiasm were sent and thither and the accounts of labors published everywhere press, set the heart or Catholical fire. The desire of martyrdom fire.

kindled and the great work of the ent century begun.

The missions of the nineteen tury are unlike those of former It is easier now to reach the to to be evangelized; the climates as likely to be fatal, political i afford a certain measure of pro but nevertheless the old barbar mains, and there enters also a

ment, viz: the rivalry of Pr The latter difficulty dates on about 1850, but there are alr present about eighty Bible S chiefly English and American their agents everywh have Oceanica, northern and western Madagascar and Asia, working feverish activity and with ap illimitable financial resources

command.

Holy Russia also enters Greek schism, not that it make verts, but it nullifies all the

Catholicism. But neither of these obstacle permanent. For, in the fir higher criticism is destroying antism in Europe and Amer the effect must soon be felt in sions. Secondly, Democrac presently have something t Russian absolutism, and as th Church is a political mac power must inevitably wan near future.
The Jesuit and other mission

the seventeenth century h three million Catholics to th in the Indies. Difficulties a the quarrel about the Mala but in spite of that they we made the country Catholic b destruction of the Society of In Hindustan the entran

GENERAL INTENTION FOR NOVEMBER 1900.

Propagation of the Faith.

Recommended to our prayers by His

Holiness Leo XIII. American Messenger of the Sacred Hear

" It must be admitted without re serve that there is nothing so excep-tional in its beauty, nothing so divine in its power to develop holiness, nothing so sublime in its magnificent preeminence over all other institutions as the Church of Jesus Christ, the parent. the pro creatrix and the nursing mother of the family of the faithful, outside of which there can be naught that is good, healthful or helpful for

the souls of men. Such were the words which Leo XIII. addressed to the Polish pilgrims on the occasion of the jubilee of 1888. He was speaking of certain religious rites that had come down to them from remote antiquity and he added : a remote antiquity and ... This unity in variety is like a royal robe, that delights us by its won the course and grace, and by its derful beauty and grace, and by its word-very diversity makes the immaculate spouse of Christ all the fairer and more lovely in the eyes of men."

This Queen arrayed in the glory of every age and of every race is under a divine compulsion of subjecting all nations to her sway in the unity of faith, no matter how they differ from each other in manners, time or place.

She can do naught else than incessantly strive, in spite of every obstacle and at any cost, to advance the boundaries of the Kingdom of Jesus Christ. This propagation of the faith, or to use the word that is now in vogue, this expansion of the Church by the constant addition of new territories to her domains is the aim that must be ever before her. It is the reason of her existence. To help her to do so and to achieve in our days greater triumphs than ever before is to be the special object of the prayers of the 25,000,000 associates of the League during the ensuing month.

Let us examine first to what exten this work of expansion is being carried on at the present time, omitting for the moment the consideration of countries which, righly or wrongly, are still regarded as Catholic, and direct ing our attention to what are called

the foreign missions. At the beginning of the century there were no missions at all and th reason is not hard to find. In the first place the Society of Jesus had just been suppressed. That meant the immediate cessation of missionary enterprises extending from Cape Horn to the northern countries of Japan, and the forcible ejection of 16,000 men who were engaged in the work. were torn from the neophytes in Amer ica and Asia, flung into prison or scat tered over the face of the world.

condly, the atheistic spirit of the eighteenth century had extinguished the missionary spirit of the clergy. The apostolic torch had gone out co pletely. It was, besides, the epoch of the French revolution; the churches were despoiled and all money resource cut off, while the persecution of the clergy put a stop to ecclesiastical vocations. Germany was at this time given over to Josephism; Italy and Spain were at odds with the Holy See with a consequent result of the destruction of religious discipline, and all the rest of Europe, as we know, was plunged in schism and heresy.

restoration in France, brought about by Napoleon Bonaparte, gave back to the missions their richest source of suplies. The seminaries of the Mission Etradgeres were repeopled. Under the Propaganda at Rome, missionaries full of enthusiasm were sent hither and thither and the accounts of their labors published everywhere in the press, set the heart of Catholic youth on The desire of martyrdom was enkindled and the great work of the pres-

ent century begun.

The missions of the nineteenth century are unlike those of former times. It is easier now to reach the territory to be evangelized; the climates are not as likely to be fatal, political interests afford a certain measure of protection, but nevertheless the old barbarism remains, and there enters also a new element, viz: the rivalry of Protestant

The latter difficulty dates only from about 1850, but there are already at present about eighty Bible Societies, chiefly English and American, which have their agents everywhere in Oceanica, northern and western Africa, Madagascar and Asia, working with feverish activity and with apparently illimitable financial resources at their

Holy Russia also enters with its Greek schism, not that it makes converts, but it nullifies all the efforts of

Catholicism. But neither of these obstacles can be permanent. For, in the first place, higher criticism is destroying Protest antism in Europe and America, and the effect must soon be felt in the mis-Secondly, Democracy must sions. presently have something to say to Russian absolutism, and as the Greek Church is a political machine, its power must inevitably wane in the

The Jesuit and other missionaries in the seventeenth century had given three million Catholics to the Church Difficulties arose, like the quarrel about the Malabar Rites, but in spite of that they would have made the country Catholic but for the destruction of the Society of Jesus.

the missions for a time, but by 1886 there were already a million of Catholies in those countries, and to day they have gone beyond the two million It is true this is only in the south. Up in the north it is dark night yet, but everything there is full of promise, and hope is bright while the power of England remains unim-

China, after all its terrible persecu tions, counts a million Catholics, and the readiness with which thousands laid down their lives in the outbreaks which are just now filling the world with horror, shows how deeply the faith was planted in their hearts. It is a sad revelation of the inconstancy and unreliability of human agents, coming so soon after the honors given by the Court of Pekin to Bishops, and the eagerness of the emperor to enter into relations with the Holy See. But the blood spilt will only give more vigor to Catholic life after this storm subsides. God knows how many have died. The number may mount high into the thousands.

Corea is especially the land of martyrs, even in our own days, but it counts at the present day 20,000 Christians, although the bloody laws of the country hang like a sword above their

Japan once had 2,000,000 Catholics, and in the persecutions 1,000 priests with 200,000 natives sealed their belief with their blood. A noteworthy fact is that after one hundred and eighty years without priests and without sac raments, the missionaries who entered there in 1856 found several thousand Catholics who still clung tensciously to their faith. Those old apostles knew how to implant Catholicity in the hearts of their neophytes. At present they number 45,000, with an archishop and three bishops at their head. The number should be greater, but as late as 1873, 10,000 were exiled, tortured or butchered, because they were

Catholics. Crossing the Pacific to the New World, we find that in South America, in spite of the suppression of religious orders and the chronic state of revolution which prevails there, there are at present 43,000,000 Catholics 10,000,000 of whom are native Indians.

The history of North America is the most brilliant page in missionary an-nale. In 1760, 63,000 French Catholies passed from the dominion of France to that of England. To-day there are 2,000,000 Canadian Catholics, exclusive of another million who have emigrated to the United States. The only sad feature to be noted there is that the native races have disappeared. would not have been so if the French had remained in control.

In the United States the progress is phenomenal. In 1789, John Carroll, the Prefect Apostolic, could count only 30,000 Catholics, and he had but on church for them all. In 1889, we find John Carroll's successor a Cardinal Archbishop. Around him are 84 bishops, 10,000 priests, while the little flock of 30,000 has grown to 10,000,. 000. Emigration, of course, figures largely in all this, though there has been, on the other hand, considerable loss for want of priests, but the zeal of the bishops and clergy are the chief factors in this marvellous increase

Leave San Francisco and travel over the 9,000 miles that separate California from the new continent of Australia. The penal colony of 1798, with a few priests scattered through the bush in quest of souls, possesses now a mighty church of 900,000 Catholics, with 21 Nevertheless the Church which is the bishops, nearly 1,800 priests and 860 "eternal rebeginner," as Paul Bert schools; while New Zealand and Malacalled her, set to work. The religious sia give another 150,000 to increase

The Dark Continent has been exploited. and on its western coast there are 38,000 Catholics with bright hopes of soon adding to the number. Down at the Cape of Good Hope 25,000 more are to be found.

The Fathers of the Holy Ghost are

ransoming as many as they can of the 60 000 slaves that are brought every year to Zanzibar, and in Ethiopia the Capuchins are hard at work, while in Egypt and Algiers, where there were at most 15 000 Catholics at the opening of the century without priests without churches, there are now 500,-000 with a complete hierarchy perfect ly organized, with schools, seminaries and hospitals established, and numbers of religious communities consecrated to the work of the Apostolate.

In Asia Minor also the work is going on, but political complications impede the efforts of missionaries there. Nevertheless, the number of Catholics of the United Rites has doubled in the course of the century, and even the Sultan shows himself more liberal than the schismatical powers of Europe. The future is full of promise, unless Russia establishes itself in Constanti nople. If that takes place there will be a temporary lull; but as adhesion to the Greek schism is largely political, and as politics are shifting wonderfully these days, it will be at most a delay, and the once great Church of those beautiful countries may rise again to something of its former glory

and power.
Nor is there any immediate likelihood of the supply of missionaries giv-ing out. In the first place, we have the great Urban College for the propa-gation of the faith, which was estab-lished in Rome as long ago as 1627. and which has at the present day 110 students from all parts of the world preparing for the labors of the apostolate. In its long list of teachers we find professors of Hebrew, Chaldaic, Arabic, Syriac, Armenian, Chinese and their scholars for work among those late of Prayer:

ut in spite of that they would have lade the country Catholic but for the setruction of the Society of Jesus.

In Hindustan the entrance of the lary of SS. Peter and Paul. There are loft the senses, come away from the late of the senses, come away from the lary of SS. Greek, who are engaged in preparing

and Canadian colleges for the sam purpose, with an aggregate of 227 students. Milan has another establish ment, begun in 1850, and Lyons an other, inaugurated in 1856, which counts already 110 students. The great Paris Seminary for foreign missions, which has been revived in our times, counts 1,100 of its pupils out in the missions at the present moment, 83 of whom are bishops, besides 832 others, who are in Paris awaiting to

be sent. This house has already 77 of its pupils on the roll of martyrs. Venice established its missionary seminary in 1867 and a special one for Albania There is an American colin 1858. lege in Louvain, an English college at Lisbon and another at Valladolid, as also a Scotch and an Irish college, and in Paris there is one specially for Hindustan. There is Mill Hill in England, Rosendaal in Holland and St. Joseph's in the Tyrol, while the Holland missionaries of Steyl have four colleges for the same purpose, and, finally, All Hallows in Ireland, with its 180 students, completes the list of splendid institutions established by the secular priesthood for the propagation of the faith. Nor should we forget that in many places in Europe there are apostolic

ning to exert its power.
We omit mention of the triumphs of the religious orders, as the labor of the missions has been their work of predilection from the beginning. Their labors are too gigantic to attempt to

hools for boys, in whose hearts the divine fire of the apostolate is begin-

There is the story as briefly as we could put it. An army of 60,000 missionaries has gained for the Church in this century alone 20,000,000 souls. With such a showing it does not seem as if these were days of religious decadence, and we have every reason to hope that the coming century will be able to record still more glorious re-

sults. How was all this brought about? It was brought about largely by the cooperation of the laity in missionary work. The Church, which knows the masses better than the politicians can ever hope to know them, felt the pulse of mankind, and saw the great popular movement coming, which is so omincus for the statesmen of the present day, but so full of hope for the Church. Formerly missions were the work of

individual enterprise. Great souls like the apostles hurried with the torch of faith to the limits of the Roman Em pire! The monks lifted up Europe out of the ruin into which the Barbarian invasion had plunged it; and to them it owes its present civilization, which it got with the faith. It lost one and now may be losing the other. In the sixteenth and seventeenth centuries kings and princes as well as the states men of Europe organized great missionary enterprises for Asia and America. To day the people are doing it.

A young girl inspired the establishment of the Society for the Propagation of the Faith, and it was inaugurated in Lyons only in 1822; yet by the help of the voluntary subscriptions of the faithful it is now able to dispense on an average every year, in the further-ance of apostolic effort, the amazing sum of 4 000 000 francs. Last year it rose to 6,814,270 francs, or \$1,362,845 For us it is gratifying to know that \$68 202 of this was sent from the United States, and that we are thus beginning to pay our debt to that magnificent society which has contributed to the propagation of the faith in our

country since the year 1822, when it was founded, no less than \$5,600,000 What this particular association is doing others emulated, and the Society of St. Francis Xavier was founded for the same purpose in Aix la Chapelle in 1832; the Leopoldsverein in Austriain 1839; the Ludwigsverein in Bavariain 1843; the Society of St. Boniface in Bavaria in 1843; the Society of St. Boniface in Paderborn in 1849, while the work of the Holy Childhood is appealing to the hearts of mothers all over the world for the rescue of the little children of China abandoned in the streets and roads by their cruel and unnatural

parents. Surely there was never in the history of the Church such a popular impuls felt, and never such a universal re sponse given, to the work of propaga-tion of the faith as in these days of ours. It should fill us with joy and

consolation.

But what has this to do with the Apostleship of Prayer? It has every-thing to do with it. It appeals first to the members of the League who are able to further this glorious work by their contributions, and it reminds them that with their alms, their earnest and asso ciated prayers, must be united. Protestants give fortunes to their missions but do not pray for them; and so the cold hand that gives chills the hear that receives Our alms help to sup-port the laborers in the work. That is essential, but our prayers go further and make their words touch the hearts of their hearers.

Besides, there are plenty among us so miserably poor that they can scarce ly give even the widow's mite for the cause. And, above all, there are vast numbers of religious men and women in convents and monasteries whose hearts are on fire with zeal for souls, and who are yet debarred by their very vows from almsgiving. Their contribution to this mighty work tha is going on can only be prayer. And it was precisely this kind of co-operation by prayer with the Society of the Propagation of the Faith which Father Gautrelet had in view when he was first sketching the Apostleship. Listen to the touching appeal with which he closes his little book on the Aposto

lend your ears to the distressing cries of so many unhappy souls who are hanging over the abyss and who im-

plore your help.
"O God! what eloquent voices are heard pleading the cause of these wretched people. It is the voice of those generous apostles whom a sublime devotion transports in our own days to the limits of the world. the midst of the tempest-tossed ccean, from the depths of the barbarous people whom they are striving to gain to Jesus Christ, from all parts of the universe they turn their gaze to you, and in the fierce struggle with error, while subject to every privation; from their battlefield, so often reddened with their blood, they cry out with St. Paul: O brethren, well beloved, pray for us. It is the voice of the Church which moans and weeps.

"She weeps for the little children who die before they are regenerated by grace-the victims of a cruelty that the tiger would not feel ; or who, worse consumed by corruption beyond their years perish like the tende flower that withers in the glare of the noonday sun.

"She weeps for the numberless slaves of sin who, dead to virtue, dead to the faith, and dead to every senti-ment of decency, bear already on their brow the fatal seal of reprobation.

"She weeps for those whom schism and heresy have dragged from her em brace, and who, like the branch torn from the trunk, have only a curse for their heritage and eternal fire for their

of the weeps for the still greater throng of idolators, who are the sport of monstrous errors and who, grovelling on their faces before infamous idols, prostitute to demons the homage that is due to God.

"It is the voice of Jesus Christ From the depth of His tabernacles where His love for us has imprisoned Him, a cry escapes from His heart : 'I came to cast fire on the earth and what will I but that it should be enkindled. Then showing us the generations of men that like the waves, driven by the storm, dash themselves against the rock, and hurry on, one after the other, to leap into the abyss, He says to us: 'O my children, I have given My life for these souls. Do not refuse them the help of your prayers.

There is the glorious work that is set for us during this month which we are

#### CARDINAL GIBBONS ON LITTLE THINGS.

In a recent sermon preached by Car-dinal Gibbons with the text "He had done all things well," the extreme importance and absolute necessity of little things in the struggle for existence and for salvation were especially dwelt upon. The Cardinal, as usual, was simple, clear, and his remarks

were to the point.
"He had done all things well," said Cardinal Gibbons in commencing his sermon. "The multitude came to our dear Saviour and they praised Him, not because of the great exploits He had accomplished as the conqueror of men, but because He did all things well for the glory of His Father and the welfare of humanity, small as well as

great.
"I propose to make a special plea in behalf of the small things of life. l hold that our sanctification here and our salvation hereafter do not depend upon the accomplishment of greater hievements, but rather upon the faithful, diligent performance commonplace daily duties of our lifeour public and domestic duty, the man avocations, the attitude we maintain in society, our conversation one to another, and the way in which we conduct ourselves during the recreation which we are enjoying here in this

beautiful world. "I hold it as an axiom that we can sanctify all this work. It matters not to God whether we are a king or a clown on the stage of life; the great object is to fill faithfully the post to which God has assigned us.

"How many a brave Briton and Boer sheds his blood and goes down to his grave in South Africa unwept, un honored and unsung! Yet it is the rapk and file that accomplish the victories for which generals receive the praise

"When the traveler has approached Mount Lebanon, in Syria, and beheld in admiration in the distance those tall majestic cedars that crowd that mount, he pays no attention at all to the grass that has grown around those trees. True, when he approaches the summit those grand trees afford, in deed, to him some shelter from the rays of the sun, but the little blades of grass perform a noble and more important duty, because they give food and re-freshment to the beast of burden. It is the little deed well done that adds much to the sum of human happiness. "Those little acts of Christian cour

tesy that we show to one another those little kindly acts of politenes that are inseparable from polite society -those do more to cement together the bonds of social and family life than the most brilliant achievement ever accomplished.

"We are too much given in this world to do honor to those who pride themselves on the great works they have performed, while we neglect and forget those who accomplish meritorious though comparitively small deeds But that was not the case with Christ, as was instanced with His words to Hi disciples concerning the widow who contributed her mite at the temple.

"People come to me and say, dinal, if I were a rich man or a rich woman I would give many presents

LEAGUE OF THE SACRED HEART. English stopped the reorganization of the English, Scotch, Irish, American world and the tunult of creatures, and and I would endow a university. I my name conspicuous by the great works I would accomplish

"These remarks do not do any good. They do not boil the kettle. They are a waste of words. And I notice that these people who make these hypothetical protestations do not, as the widow did, give the little they possess. They exempt themselves from contributing even a farthing according to their means.

The Cardinal told anecdotes of great men to illustrate the lesson he was endeavoring to inculcate. He spoke of the diligence, patience and persistence of Michael Angelo, of the attention to details paid by Isaac Newton and of the pains bestowed upon his work by Lord Tennyson.

The Cardinal closed his sermon with a few words of admonition.

"Let me admonish you to begin each day as a rational Christian man by consecrating that day to God, said: "Thus you will sanctify all the actions of the day.'

#### THOUGHTS ON THE SACRED HEART.

Who would not love that roya Heart, so paternally maternal towards us !—St. Francis de Sales.

Open Heart of my Redeemer! Blesse abode of souls smitten with heavenly love! O! do not refuse to receive my soul also !- St. Alphonsus Ligouri.

Recommend all your actions to the most sweet and most tender Heart of Jesus, that It may correct and perfect them. - Blosius. In Its ardent love the Heart of Jesus

may be compared with a censer filled with burning coals.—St. Bernardine of Sienna. With what sweetness is not that soul

replenished, which through the wounds of Jesus Christ, is united to His Heart -St. Bonaventure. Lord ! admit me into the sanctuary of Thy interior sufferings; plunge me

into that ocean of bitterness which Thy Heart encloses .- Bl. Verani. Two baptisms emanated from the wound in the Heart of Jesus Christ;

that of water by which we have been called, and that of blood by which we have been chosen. - Tertullian. The Heart of Jesus is a book of life, written in letters of love; let us study those characters of love, of compassion

and of fear which it contains. - St. Antoninus. Though the hearts of all men be closed against you, do not be dis-turbed, for the Heart of Jesus will be always faithful and always open to

you. - Lanspurge. Nothing is better founded upon rea son, nothing is more conformable to the doctrines of the faith, than the de votion to the Heart of our Lord Jesus

Christ. - Cardinal Pie. Thanks to the death of Jesus Christ, our death has ceased to be a cause of fear; the Heart of Jesus has made o it a passage from the miseries of this world to the ineffable delights ci Heaven. - St. Alphonsus Liguori.

Oh, how much did St. Aloysius Gonzaga love when upon earth! When he was in this mortal life he was continuously discharging arrows of love at the Heart of the Word; now that he is in Heaven these arrows return to his own heart, because the acts of love and charity which he made then, give him an extreme joy. -St. Magdalen of

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the medicine that will cure you. If y a bottle. It sells for 25 cents.

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Sores-" My health was poor and 1 had a sore on one of my limbs. My father thought I better try Hood's Sarsaparilla, and I did so and the sores are now all better. Whenever I do not feel well I take Hood's." Miss Nellie A. Law, Richmond, Quebec.



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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD The Editor of THE CATHOLIC RECORD London, Ont.:

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the 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,

Blessing you, and wishing you success, g you, and wishers,
eliève me, to remain,
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

London, Saturday, November 3, 1900.

HON. J. C. PATTERSON.

Col. McMillan, who had been the Reform M. P. P. for Centre Winnipeg, has been appointed Lieutenant Governor of Manitoba, in succession to Hon. J. C. Patterson, whose term of office has just expired. Mr. Patter son is as popular in the Prairie Province as he was in Ontario, and, before quitting office, received from Sir Wilfrid Laurier an autograph letter, thanking him for the assistance he had rendered the local Government by his ability and good advice.

#### A RARE MANUSCRIPT.

According to a recent issue of the Westminster Gazette, the Paris National Library has lately obtained a magnificent Greek manuscript of part of St. Matthew's Gospel written in gold uncial letters on purple parchment. There are forty-three large quarto leaves, and the manuscript contains about one third of the Gospel. It is said to be the earliest manuscript extant in gold letters, though there are some of very early date in letters of silver, among which are the book of Genesis at Vienna, and the Gospels at Rossano, Italy. Several leaves of this golden manuscript are decorated with pictures representing gospel scenes, among which are Herodias and St. John the Baptist, the mtracle of the multiplication of the loaves, the blind man of Jericho, and the barren fig-

Greek uncial writing is mostly in capital letters, though some medified small letters are also used in this style of writing. Uncial writing belongs to an early period, having been in use in the first century of the Christian era. It was used down to the seventh century, and the discovery will undoubtedly be of great use in biblical

THE EMPEROR'S MOUSTACHE.

Quite a sensation, amounting to absolute consternation, has been excited in court circles and among the officers of the army in Germany owing to the fact that the Kaiser has changed his style of moustache. It is no longer brushed up at the ends as heretefore, and as the thousands of officers in the army are bound by custom to follow the style of the Emperor, a complete revolution will be effected by the change. Moreover, there is a special clamp or bandage manufactured to be fixed on the face near the ends of the moustache to give the curve made necessary by the Kaiser's style, and these clamps were for sale everywhere. So seriously is the matter taken that a formal petition has been handed in to the Imperial Chamberlain asking that the change be not persisted in, as there are hundreds of thousands of marks invested in the manufacture and advertising of the Imperial clamps, all of which capital will be lost, and many persons thrown out of employment, if the change be adhered to. Matters are made all the worse by the fact that the alteration took place without any previous notice being given.

# WESTMINISTER CATHEDRAL.

The highly interesting fact is announced that when the grand new will be lent by the Archbishop of Sens so expressed ourselves, and the state- spirit of Methodism overcomes all diffi- the present trouble, for the recog-

one of the treasures of the Cathedral of Sens. Cardinal Vaughan has already the ring and croster of St. Thomas, so that he will be entirely vested in the pontificals of the martyred Archbishop, his predecessor in the Primacy of England.

St. Thomas a Becket was murdered at the altar of his Cathedral at Canterbury during the singing of Vespers, by four courtiers who were instigated by King Henry II., who afterwards did penance for the crime. This murder occurred on the 29th of December, 1170, on the anniversary of which date the feast of St. Thomas of Canterbury is kept.

#### DEAN KILROY.

We have much pleasure in announcing that His Lordship Bishop McEvay, on Sunday last, in the course of a very interesting lecture on the Holy Land, in St. Joseph's church, Stratford, informed his audience that he had appointed their beloved pastor, Rev. Dr. Kilroy, Dean of Stratford. Needless to say, this pleasing announcement was received by the good people of Stratford the whole province of Manitoba. with the utmost satisfaction-and in their earnest prayers and good wishes for health and happiness for the worthy Dean they will be joined by his very many friends throughout the land.

The publisher of the CATHOLIC RECORD also offers heartiest congratulations, and trusts many more years of useful ness in the holy ministry will be vouchsafed the Dean of Stratford.

#### GLADSTONE.

Mr. T. P. O'Connor, in a recent article on Mr. Gladstone, says that the model marriage of the present generation was unquestionably that of Mr. and Mrs. Wm. E. Gladstone. He quotes Dean Wickham's remarks on Gladstone in good words: "His (Mr. Gladstone's) life was one of the strictest order and method. So far as the energies of public life allowed, every five minutes was apportioned." As an instance of the value which he placed on time an incident is mentioned that he had selected one in particular of the several entrances to the House of Commons. When asked his reason for this he answered that he thereby saved 75 seconds of time! With Mrs. Gladstone impulse took the place of method. She detested red tape in every one but her husband, and of his health she took the greatest care, giving him all the comfort of home with none of its worries. She was very sensitive too, and sympathetic with the distresses of others, but in all cases she ever remembered to provide for the home conveniences of her beloved husband, so that in his press of business no obstacle should be thrown in the way of the fulfilment of his multifarious duties.

# THE MANITOBA SCHOOL QUES-

Our sprightly contemporary, the Northwest Review of Winnipeg, in its issue of Oct. 17, makesa strong protest against our remarks on the address delivered by His Excellency Mgr. Falconio, the Papal Delegate, in reply to the Catholics of that city. We must | tended. say, however, that we do not see wherein we showed the least intention to fail in our duty to abandon our Catholic brethren of Manitoba in their just de mands to obtain that full justice in regard to education to which they are entitled under the Constitutions of the Province and the Dominion.

We are quite in accord with our contemporary in standing by the prin ciples laid down by our Holy Father Pope XIII., and by previous Supreme Pontiffs, that there should be complete we will continue, as we have always done in the past, to maintain the cause of the Catholics of Manitoba in their efforts to obtain again their rights which they enjoyed before the unjust provincial legislation of 1890.

In our article of Oct. 13 we said nothing to indicate that we have given up the cause of our Manitoba brethren, yet we must remind our contemporary that if full justice is to be obtained, the Manitobans themselves should not fail to urge their own cause, and to stand in the front rank in the battle : "Who would be free, themselves must strike the blow,"

The Review finds fault with us for our remarks on Mgr. Falconio's address, and asks :

Catholic Cathedral at Westminister will we expressed our suspicion that his of unrest, he said, is a foreshadowing be opened, which will be in the near Excellency's words had not been cor- of the time when China will be cut from Imperial decree to be one of the recogfuture, Cardinal Vaughan will use the rectly reported in the account which end to end by the armies of the cross. nized religious of the Empire. This chasuble of St. Thomas a Becket, which was before us at the moment when we

for the occasion, the chasuble being ment of the case as thus expressed was culties and will spread their denomining ment of the case as thus expressed was was not reported correctly inasmuch as the official report of his Excellency's reply, as given in the Northwest Review, and as we have already published in our columns, runs as follows :

in our columns, runs as follows:

"There was nothing that could be dearer to him than to know that this painful question of the Catholic schools of Manitoba was settled throughout the province in such a manner as to give full satisfaction to the rights of Catholics. He was glad to learn, through the Archbishop, that already, with the exception, however, of Winnipeg, and some other mixed places, something had been done in order to reach this happy end, and that there was amelioration in the state of the question in country districts."

Amelioration is not full satisfaction.

Amelioration is not full satisfaction, and our article to which the Review takes exception declares in no ambiguous language that by the peaceful constitutional methods recommended by His Excellency the Apostolic Delegate we will continue to demand that full justice be done to the Catholics of

Our contemporary denies that the Public School Trustees of Winnipeg are disposed to grant such terms to the Catholics of that city as will make it possible to have Catholic education under the Public School laws. He is probably better informed than ourelves as to the dispositions of his immediate neighbors, but we certainly had our information of the dispositions of the trustees from a source which we had good reason to believe was thoroughly well informed on the mattter. We can do no more on this point than regret that the injustice

nay continue for some time yet. The state of things revealed by our contemporary as existing still in the country districts is abominable. He states that

"In order to obtain the Legislative and Municipal grants, all our Catholic teachers must make a solemn declaration that there have been neither religious exercises nor re-ligious teaching during school hours after

In reply to our contemporary's ques tion whether we consider such a condition of affairs satisfactorily, we say that we certainly do not, and we shall always give our humble assistance to the Catholics of Manitoba, as far as in us lies, towards enabling them to obtain in full the rights guaranteed by the Constitution, and this we stated very clearly in the article to which he makes objection.

We say nothing to the objection made by the Review to our use of the word concession to express what little the Manitoba Legislature has granted. The first meaning of this word as given by Webster is

"The act of granting or yielding; usually implying a demand, claim, or request from the party to whom it is made, and thus distinguished from giving, which is voluntary or spontaneous."

It still appears to us that the word suitably describes what Manitoba has done, and it is merely an abortive attempt at hairsplitting to insinuate that by our use of the word we implied that Catholics were asking for favors and not demanding their rights. Nothing of the kind was either implied or in-

THE CAUSE OF THE TROUBLE.

In view of the persistency with which ome of the Protestant religious papers, backed by certain missionaries who hate made good their escape from China, have asserted that the Chinese persecution of Christians and the outrages committed against foreigners were precipitated or caused by the aggressiveness or arrogance of the Catholic Church and its missionaries, it is interesting to note what was said on Catholic education in the schools, and this subject a few weeks ago at Louisville, Ky., by Bishop Henry C. Morrison of the Mothodist Church South. The occasion was the laying of the corner stone of a Methodist church in that city, and he took the opportunity of stating in no unintelligible language, his opinion that the Methodists are, at

the statement that the settlement is such as to secure a complete Catholic children of the Province generated by the the Province gene The Review overlooks the fact that the trouble there. The present state

made with the condition that the first ation to the ends of the earth; and the that China might settle with the report of the words was correct, as it only reason why the North Pole has Bishops and priests themselves any disappeared in the Toronto Globe. We not been reached is because no Method- putes in regard to the treatment of laid down the condition: "Assuming ist missionary has yet been ordered Christians, instead of being compelled that his Excellency has been reported by the authorities of the Church to pro- to submit to the arrogance of foreign correctly." It since appears that he ceed to that region to evangelize the officials. people living there !

To confirm Bishop Morrison's view of the case we have the action of two important State meetings of Methodist and to priests that of prefects, that difit is the duty of the President and tween men whose authority could not ministers which have pronounced that Government of the United States to send a sufficient military force to China to open up the country to foreigners, and to give free access to missionaries to enter into it—a suggestion, by the way, on which President McKinley and his advisers do not seem to be in the humor to act.

We do not by any means agree with those politicians who have over and over again asserted that the Chinese should be left in their Pagan ignorance and superstition, and that missionaries of the Church of Christ should not enter a country where they are not wanted.

If this principle were to be acted upon, all heathen lands would be left in the darkness of the region of the shadow of death. The devoted missionaries who are now evangelizing Asia and Africa and Oceanica would return to their homes, and leave the wild vines of the forest to grow with. out any cultivation. Bat this would not be in accordance with the command of Christ to His Apostles to preach His gospel to every creature, to bring the knowledge of Him to the uttermost ends of the earth.

Nevertheless it does not appear to us that the methods of these missionaries, with Bishop Morrison as general, are those which Christ meant His Apostles should adopt ; for He said to His seventy-two disciples when He sent them forth: "Go! Behold I send you as lambs among wolves. . . . Into whatsoever house you enter, first say: Peace be to this house." The American Methodist missionaries, with their demand to be backed by gunboats, resemble more the bearded Bashaws who propagated the teachings of their Prophet with the sword in one hand and their Karon in the other, than the lambs whom Christ commissioned to go forth to the wolves of the thickets.

Self defense when we are unjustly attacked is permissable according to the laws of God and man, and we therefore read with pleasure and sympathy that in several instances the Catholic missionaries have encouraged their flocks to resist for months continuously the efforts of the Boxers to exterminate them. But the missionary is nowhere authorized to go forth to preach the gospel with the threat to destroy by fire and sword those who will not accept their teaching. Catholic mission ries have propagated the gospel for nearly nineteen and have faced death while those to whom they made known the true and saving faith of Christ have thought that they were doing a service to their gods by putting them to death by the most cruel methods, after inflicting on them the most excruciating tortures, but never have they brought the gos pel to the heathen with threats of destruction in case these did not at once see the light. This mode of propagat ing the Gospel was never dreamed of till it was advocated by such modern missionaries as Bishop Morrison and

his co-laborers. The accusation which some of these gunboat-missionaries have brought against the Catholic religious orders in China are simply the result of jealousy at the success of the Catholic missions while the sectaries, propagating beliefs contradictory to each other, angering their heathen audiences by their aggressiveness, and their threats of physical force against these who would not receive them, could not generally muster more than a few nominal converts whom they

The Chinese authorities to effect their purpose, spontaneously gave to Bishops the rank of Governors of Provinces, ficulties might be settled amicably bebe disputed. It was because the Catholic Church in China is an institution of importance that this arrangement was made. Protestantism has not made the like advance, and could not expect any similar recognition : Hinc illæ lacrimæ - hence those tears.

The Chinese trouble was chiefly brought about or precipitated by the angry feelings aroused in the breasts of the Chinese by foreign aggression to the relations between the elect in and the occupation of Chinese territory heaven. I send you an answer which by foreign powers. Lord Salisbury has told the world that missionary aggressiveness was also to blame, and he certainly did not mean that of Catholic missionaries, for he spoke of the missionaries sent from English-speaking countries, very few of whom are Catholics. Bishop Morrison has acknowledged where the hammer struck the nail right on the head.

The Bishop boasts also of the pushing character of Methodism. We have not forgotten that General Superintendent Carman publicly acknowledged recently after his return from Palestine, that Methodism has not pushed its way into that country, the cradle of Christianity. This is not indicative of any great amount of push. But Protestantism itself did not show much missionary zeal until within the present half century, though it has now exist ed nearly four hundred years. Its present energy has come out, perhaps, more through shame that the Catholic Church had taken so decisive a lead in missionary enterprise, than through real missionary zeal. Bat when we reflect that Protestantism is at this very momont disintegrating into Rationalism, we can with difficulty believe that its paesent spasm of zeal will be lasting. There is already a strong feeling manifesting itself among Protestants to the effect that they have been too zealous. Is this a sign that their new born zeal will soon relax? We shall see, and that, probably, before many years pass by.

#### THE INTERNATIONAL CATHOLIC TRUTH SOCIETY.

This society was organized a little over This society was organized a little over a year ago in St. Francis Xavier's Church Brocklyn, N. Y. The Right Rev. Bishop McDonnell is its honorary President. The founder and acting President (very active) is the Rev. Dr. William F. McGinnis of that Church. The first direct object of the International Catholic Truth Society is the refutation of all calumnies against our holy religion, and the correcting many statements regarding its doctrines and Catholic Cat against our holy religion, and the correcting mis statements regarding its doortinus and practices. Another object is the furnishing, free, to Catholics in the sparsely-setting sections of the country good reading in the way of Catholic magazines and papers, and another object is to stimulate a taste for standard Catholic literature and to secure the introduction of such works into various public libraries, largely patronized by Catholic literatures are considered in the control of the elect. How does it allow them to be occupied with the religious than the Divine Being? Would the elect wish to withdraw from the sight of God and turn their attention, their thought, their heart to creating the control of the country of the section of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the elect. How does it allow them to be occupied with the religious condition of the ele

the introduction of such works and various public libraries, largely patronized by Catholics.

The success of its efforts on all these lines has been so gratifying to the management, and its scope has so broadened in kindred lines of work as to require more room for its clerical force, as well as a central location for the convenience of its many patrons. These reasons also necessitated a change of name—the original one being the Metropolitan Catholic Truth Society. It has been incorporated under the laws of New York State. Dr. McGinniss says in his first report published last June: "When one considers the originality of the methods and the vast scope which the society proposes to itself, its progress during the first year of its existence has been marvellous. We say this not so much from a sense of extraordinary results accomplished, but rather from the earnest welcome and co-operation in has received in the United States, and in Canada latters are continually pouring in to us from various sections of the country declaring the pressing need of such an organization and prophesying its success.

ing the pressing need of such an organization and prophesying its success.

Naturally the first twelve months have
been devoted not so much to actual tilling of
the soil as of the gathering together of an
able body of workers. There is manifestly a
promise of continued interest in the work,
in the fact that no attempt has been made
to develop a vast heterogeneous membership. If we may rely upon the opinions
which have been expressed, we believe there
will be no difficulty experienced in counting upon one thousand cultured, able Catholics
in the United States and in Canada who will
be pleased to pay the annual dues and to
further the aims of the International Catholic Truth Society by every means in their
power."

his opinion that the Methodists are, at least in a great measure, if not altogether responsible for the Chinese trouble. He said:

"I thank God that Allen and Lambeth over there, (two Southern Mathodist missionaries to China,) and the Methodists in this country, are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the unrest in China today. I thank God that in some small way I am to blame for the unrest in China today. I thank God that in some small way I am to blame for the unrest in China today. I thank God that in some small way I am to blame for the unrest in China today. I thank God that in some small way I am to blame for the unrest in China today. I thank God that in some small way I am to blame for the unrest in China today. I thank God that in some small way I am to blame for the unrest in China today. I thank God that it was the present the continued in this strain for some time, asserting that it was the pregressive and pushing spirit of the Methodist in China that caused all the trouble there. The present state of unrest, he said, is a foreshadowing of the time when China will be cut from end to end by the armies of the cross. He declared that the far reaching spirit of Methodism overcomes all difficults. The same and the present chinal that caused all the trouble there. The present state of unrest, he said, is a foreshadowing of the time when China will be cut from end to end by the armies of the cross. He declared that the far reaching spirit of Methodism overcomes all difficults. The same and the matter what form that might be, from Unitarianism to Episcopalitanism, provided it did not clearly contradict itself. The same and vice might be a contrave the filipinos, they should agree to teach some one form of the country. The same and the catholic papers of this country are supplied not only with reliable Catholic papers of this country are supplied not only with reliable Catholic and the matter what form that might be, from Unitaria

Zens.

The society has also adopted a new line of

work in connection with furnishing Catholic newspapers free to poor Catholics in the remoter regions of the country. This is known as the Book Exchange, which adds to the newspapers and magazines a supply of books these are secured from Catholic tamilies in the Eastern cities and are forwarded to small communities where good Catholic reading is at high premium.

The society sends for these books when notified, and charges itself with their proper distribution. This will doubtless develop as fertile and extended a field as any of the society's other lines of work, and will enlist the co-operation of Catholics who have books to spare for the society's needs.

The society's effices are Nos. 107 and 108, Sixth floor, Arbuckle Building, Brooklyn, N.Y.

N. Y.
Verily the signs of the times all make for renewed hope and faith and love, and "God fulfils Himself in many ways." IONA.

#### OUR FRIENDS IN HEAVEN.

Shall We See Them and Know Them There?

New York Sun.

To M. X.-Sir: Interested in the destiny of man after his departure from this world, you have put to me a ques-tion of great importance with regard eems to me fitted to bring into perfect harmony the demands of your reason, desirous for sound proof, with the aspirations and hopes of your heart, anxious to know whether it will find again in our eternal home those whom it loved in this world of exile.

THE QUESTION CLEARLY STATED. In the first place let us put the question clearly on its right basis and let us eliminate all subsidiary questions, which by calling away indirectly the attention of reason might prevent it from regarding the question in its true aspect and from comprehending the

value of the demonstration. This is the statement of the question : In heaven the elect see God face to face with a direct gaze; seeing Him, they possess Him; possessing Him, they enjoy His love with no fear of losing it. Direct vision, possession, enjoy ment of God, such are the aim and the cause of eternal happiness to men who by faith, hope and charity have served with constant fidelity or redeeming repentance Our Lord Jesus Christ and His true Church.

THE OBJECTIONS. You accept this truth, which is evident to whosoever knows the gospel. But here come your fears and the obsection which is the consequence and expression of them. The sight of God, the infinite Being, the possession of God, the sovereign and universal good, the enjoyment of the boundless love (Deus Charitas est. St. John) fill, saturate and overflow the capacity of a finite, limited creature such as man is. Therefore it is not to be feared that the intelligence, the heart, the memory, the activity of the elect must be taken up and absorbed absolutely and exclusively to the point of making them of necessity strangers and indif-ferent to all that is not God Himself. Would the contemplation of the evernew splendors of the perfections of the Divine Being, the love that consumes and ever rejuvenates the elect, the intensity of the happiness which ravishes them and lifts them in unutterable ecstasy, leave to

Christ, becomes the normal and continous condition of the elect. How tures even though these were the most perfect of angels or the persons best peloved in this lower world, father and mother, son or daughter, a friend or a benefactor? And even though the elect should wish it, does it seem possible that they could gratify their desire? Is it not the sight, the posses sion, the enjoyment of God the true happiness? and happiness has been defined as "the entire and inexhaustible gratification of our faculties in and through the possession of the Supreme Good." That is God and

Thus the sight and the love of God seem to you to be for the elect an insuperable obstacle to any other knowledge and any other affection, and you fear that, engrossed and absorbed, they will be strangers, indifferent, unknown to each other. Such are your apprehensions, and I think I have stated the question with all clearness and the objection with full force.

Be reassured. Your alarm springs from an incomplete apprehension of the aim and cause of heavenly happiness. from forgetfulness of the the gospel and of inspired authors and of the belief of the Catholic Church. Two conditions, in point of fact, are requisite and are sufficient to establish among the elect relations of intelligence, of memory, of heart and of activity - (a) beatitude in heaven neither destroys nor changes the personality of man, and (b) not only does it not suspend the activity of his faculies, but it elevates, extends and greatly increases their intensity. Thus it is false, and it would be absurd to picture to ourselves the blessed, fixed in a purely passive immobility, or hypnotized, as it were, in a contemplation and enjoyment of God which should absorb their activity and annihilate in a manner their personality. No, they belong to themselves and remain masters of themselves in a liberty that never induces toward evil.

Two sayings of the Apostle St. John bring out in full light the character and the conditions of the life of the blessed in heaven: "We shall see God as He is." "We shall be like Him." Incapable through his i powers to contemplate God face to lift himself up to the direct a mediate vision, to deserve it must receive from God a transce al power which shall raise him level. In this world and duri life of trials that power is cal divine grace; in heaven it l the glory of the divine ligh light of the glory of God er penetrates and saturates with it the soul of the elect, and it is through this medium that th with a direct and immediate ga the essence of God. WHAT THE ELECT SEE. Now, thanks to the light of the elect look upon God with fallible gaze, and God is the fire

the cause of causes; God is knowledge, God is absolute per God is the universal and im good, God is limitless love, Go Almighty, God is the necessary Well, the eye of the elect, enli by the light of the divine essen with a sure and infallible effects in the first cause, the ic designs of the infinite knowle finite and fragmentary perfect the absolute perfection, the dual and secondary goods universal good, the lawfu tion in the perfect and contingent beings accessory being, solutions and tions in the infallible justice and creatures in the Almi Thus the divine essence is the infinite mirror in which the elect sees God first and in th without shadow and without that as an inevitable consec sees all the beings, fruits of effects of the first cause, creat almightiness, governed by the less love and infallible justice eye of the elect sees not only ity of creatures, angels, men and inanimite things, but the their genera, varieties, their uals, their mutual relatio blessed, says the most illustr authoritative of theologians, divine essence the creatures, t ies their genera and the reas order that rules the entire Thus no being, material or inferior or superior, could clearness and penetration of ligence of the elect enlighter light of the essence of God. When it reaches the zen of day casts its conquering our planet. Our eyes see th

through and in its light all which make up the earth be ceptible to their power of vi me, does the sight of the sun and absorb your eye, so bind that it is incapable of perce object save the solar disk? you will admit. Now it is its light that you see object you yourself are an object by your kind. Thus it i on of God in heaven. of His essence the elect s quick, sure, infallible look tion, the work of the infin gence and love, in its ma and its wonderful details. are part of the divine creati stitute, as it were, its m They see each other, know recognize each other and other. It is the realization of tic prayer of our Lord on th "That they may b

as we are one; that they m perfect in one. The conclusion to be these promises is that in God and by the light of G see each other, know each each other in a light an comparably superior to ear edge and affection, for they knowledge and the love of

First-The gospel show

SOCIETY IN HEAV

First - The gospe. light the reality of the pe the inspired writers of the ment characterize the stat tions of the blessed life i expressions and symbols us to forecast the invisible realities. Heaven is the l supernatural Jerusalem, elect become the etern heaven is the kingdom o subjects are governed by the or charity; it is the banqu Christ presides, who distr his servants but to his fri brothers, the bread of e and the generous wine Heaven is the house of th heavenly Father, in whi are extended and multip Patris mei multæ sunt City, kingdom, banqu house, all comparisons (at others) from which ther clearly the idea of an meeting, a society, a members must necessari love each other, and mus one another by bonds as as heaven itself. These force upon us with crush the necessity of relations the memor among the members for manent city of God, the gun by Christ here bel pleted in heaven, the gr vine table, the sons of G heirs of Jesus, the children the Father and the citize

"OUR HEAVENLY Secondly-"Our hea reveals to us one of the realities of the gospel; i at by human reason. N to a dignity and priv Divine Filiation. Yet t putable. The apostle St that man by the grace only deserves the title

nal home.

Him." Incapable through his natural powers to contemplate God face to face, to lift himself up to the direct and immediate vision, to deserve it, man must receive from God a transcendental power which shall raise him to His In this world and during the life of trials that power is called the divine grace; in heaven it becomes the glory of the divine light. The light of the glory of God envelops, penetrates and saturates with its ray the soul of the elect, and it is in and through this medium that they look with a direct and immediate gaze upon the essence of God.

WHAT THE ELECT SEE. Now, thanks to the light of glory, the elect look upon God with an in-fallible gaze, and God is the first cause, the cause of causes; God is infinite knowledge, God is absolute perfection, God is the universal and immediate good, God is limitless love, God is the Almighty, God is the necessary being. Well, the eye of the elect, enlightened by the light of the divine essence, sees with a sure and infallible look the effects in the first cause, the ideas and designs of the infinite knowledge, the finite and fragmentary perfections, in the absolute perfection, the individual and secondary goods in the universal good, the lawful affec-tion in the perfect and living contingent beings in the accessory being, solutions and applications in the infallible justice, works and creatures in the Almightiness. Thus the divine essence is the immense. infinite mirror in which the eye of the elect sees God first and in the mirror, without shadow and without spot, and sees all the beings, fruits of the love, effects of the first cause, created by the almightiness, governed by the boundless love and infallible justice; and the eye of the elect sees not only the total ity of creatures, angels, men, animate and inanimite things, but their species, their genera, varieties, their individ-uals, their mutual relations. The blessed, says the most illustrious and authoritative of theologians, see in the divine essence the creatures, their species their genera and the reasons for the order that rules the entire universe. Thus no being, material or spiritual, inferior or superior, could escape the clearness and penetration of the intelligence of the elect enlightened by the of the essence of God.

When it reaches the zenith the orb of day casts its conquering rays upon our planet. Our eyes see the sun, but through and in its light all the objects which make up the earth become perceptible to their power of vision. Tell does the sight of the sun so enthrall and absorb your eye, so bind its power that it is incapable of perceiving any object save the solar disk? It does not, you will admit. Now it is thanks to its light that you see objects and that you yourself are an object perceived by your kind. Thus it is with the on of God in heaven. In the light of His essence the elect see, with a quick, sure, infallible look, the creation, the work of the infinite intelligence and love, in its majestic whole and its wonderful details. The elect are part of the divine creation and constitute, as it were, its masterpiece. They see each other, know each other, recognize each other and love each other. It is the realization of the prophe tic prayer of our Lord on the eve of His "That they may be one, even as we are one; that they may be made

perfect in one. The conclusion to be drawn from God and by the light of God, the elect see each other, know each other, love each other in a light and a love incomparably superior to earthly knowlledge and affection, for they share in the knowledge and the love of God Himself.

SOCIETY IN HEAVEN. First-The gospel shows in a clear light the reality of the personal rela-tions between the elect. Our Lord and the inspired writers of the New Testament characterize the state and conditions of the blessed life in heaven by expressions and symbols that permit us to forecast the invisible and future realities. Heaven is the holy city, the supernatural Jerusalem, of which the become the eternal citizens; heaven is the kingdom of God, whose subjects are governed by the law of love or charity; it is the banquet over which Christ presides, who distributes, not to his servants but to his friends and his brothers, the bread of eternal truth and the generous wine of charity. Heaven is the house of the Father, the heavenly Father, in which the rooms are extended and multiplied, indemo Patris mei multæ sunt mansiones City, kingdom, banquet, Father's house, all comparisons (and I pass over others) from which there stands out clearly the idea of an assembly, a meeting, a society, a family, whose members must necessarily see, know, love each other, and must be linked to one another by bonds as indestructible These comparisons as heaven itself. force upon us with crushing certainty the necessity of relations of the mind, the heart, the memory, of action, among the members forming the permanent city of God, the kingdom begun by Christ here below and completed in heaven, the guests at the di vine table, the sons of God and the coheirs of Jesus, the children, in fine, of the Father and the citizens of the eter nal home.

'OUR HEAVENLY HOME." Secondly-"Our heavenly home reveals to us one of the most consoling realities of the gospel; it is not guessed at by human reason. Never could this have conceived of the elevation of man Divine Filiation. Yet the fact is indisputable. The apostle St. John declares that man by the grace of Christ not only deserves the title of "Child of "Chil

God," but really possesses that quality with its rights and privileges. Ut filia Dei nominemur et simus And according to the testimony of St. Paul, man regenerated by Jesus Christ possesses His spirit which makes him utter the cry of filial piety, Abba Pater. God my Father."

THE HEAVENLY FAMILY.

Thirdly—Will you, moreover, turn your attention to the first words at the beginning of the prayer above all prayers, brought down from heaven to earth, on the divine lips of our Lord? "Our Father who art in heaven." Yes, do not these words reveal to you the origin and destination of man?
Does not Jesus Christ forbid the giving of the name father, in the absolute sense, to any man? for He says, "Ye have all but one Father, which is The laven, and ye are all brothers."

Does He not lav stress on the necessity of julfilling the will of the Heavenly Father, and to try to accomplish in us the infinite perfection of which He is the eternal and living ideal? If, therefore, Jesus Christ spends time in convincing minds, in persuading hearts of that marvellous 'divine application," it is because that doctrine was to renew the world bowed down for ages under the slavery of sin and the tyranny of the devil. Redeemer and Saviour, He intended to found between God and man the religion of love, which is nothing more than filial plety. To love, to serve God as the best and the true Father, such is the work of the Catholic religion.
Therefore did he take on a body and a soul like unto ours in order to embrace humanity in His person and to that as an inevitable consequence it raise each one of us to the dignity and enjoyment of the rights gained by merits for the adoptive but real childen of God.

Now heaven is the home where God gathers all who remain faithful to the grace of the divine affiliation; it is the house, in the word of the gospel, where children dwell around the Father. How, then, can we suppose that God constitutes a family whose members remain strangers or indifferent to each other? If a father delights in the num erous gatherings of his children about his fireside, how can we conceive the heavenly fireside without friendly and harmonious relations? To suppose and assert this is to misunderstand the gospel and insult the God, who, accord ing to the magnificent phrase of St. Thomas Aquinas, infinite love, has given himself to man by a manifestation and in a manner similar to His

Clinging to the old order of demon stration, let us ask for a proof for the nature and the object of the greatest virtues, charity.

THOU SHALT LOVE THY NEIGHBOR. Fourthly-Through charity we love God by preference above everything, above all men, above ourselves. It is the first and greatest of the divine commandments. The second, says our Lord, is like the first, "Thou shalt love thy neighbor as thyself." Now, at the gate of heaven all virtues are effaced by, or, better, are swallowed up in charity. Heaven, as a woman of infinite wit has said, is the eternal blossoming of charity, whose perfume is incessantly renewed and that biossoming is its reward. Now, is it not normal and logical that charity to one's neighbor should receive an adequate recompense? What God adequate recompense? What God compels you imperatively to love Him, and to love for His sake, a father, a mother, a wife, your children, your friends and even those whose symthese promises is that in heaven, in pathy are not brought close to your these promises is that in heaven, in pathy are not brought close to your mitted that He prevents you from seeing and loving in heaven those whom the ties of blood, of gratitude, of sympathy, of benefits have bound close upon this earth? What! Jesus has loved you as Himself and the sign by which His united disciptes can tell one another is brotherly charity, and yet at the gate of heaven He would efface and destroy that divine sign? What, again! You set up a God,

infinite love, that is a jealous of paternal, conjugal, filtal love; of friend-ship, of gratitude capable of suppressing all relation of mind and heart be tween children and parents, married people, benefactors and obliged, the canquerors of souls, and those they have conquered? What! A Paul, an Ambrose, a Chrysostom, an Augus tine, a Vincent de Paul, the modest and heroic Sisters of Charity, the Little Sisters of the Poor, the the apostles of devotion, should be derived or seeing and loving the countless souls to whom they have opened the heavenly home! The mother of the Moccabees, Felicitas, Perpetua, millions of Christian mothers have conse-crated their children to God, and that God would separate them, through isolation or ineifference or ignoraace, from those whom they have borne for heaven in prayer and sacrifice and tears? And you suppose that God, who in creating man placed first of all in his bowels kindness, would be cap-able of such harshness! How could God, the living and infinite love, Deus charitas est. belittle Himself and lose His nature? That is impossible, and you must believe the words that fell from the heart of Our Lord when He came back to life: "I ascend to My Father and to your Father and to My God and to your God." Heaven, the house of my God and the home of my Father, is the place where the elect see themselves in God, their Father, are united in Him, to love each other for ever and never to part. With the Apostle Peter I repeat: "I believe, for to whom should we turn if not to You, Who have the word and life ever-

only sprung up in the heart of humanity when bedewed with the blood of His own Son."

NIVERSAL TEACHING OF THE CHURCH, This truth has been believed in by the Catholic Church ever since it was founded by Jesus Christ. Open the epistles of the doctor of the nations, the Apostle St. Paul, especially those of the Galatians, to the Colossians, to the brethren in Thessalonica, and you will find them full of allusions to the relations of intelligence and of heart among the elect and between these and their brethren on their way to their celestial abode. The belief was so deeply rooted and so vivid among the Christians of the first centuries that the martyrs on their way to torture formulated it in their farewells to their brethren. In the third century the great Bishop of Carthage, just before his martyrdom, wrote these memorable "Our home is paradise, and our ancestors, the patriarchs, have preceded us thither. Let us hasten homeward to salute our forefathers Let us hasten We are awaited by a multitude of persons dear to us, we are desired by many parents and brothers and chilwho, assured of their own imdren. mortal happiness, are kept anxious for our salvation" (De Mortalitate).

Pope St. Gregory the Great, whom England was gained to Catholicism, wrote these memorable words This mutual recognition gives the crown to the recompense that every man must receive. It makes the good rejoice still more to see those rejoicing with them whom they loved here below. Happy ones, there is some thing still more wonderful; besides recognizing those that they have known in this world, they will know those whom they never knew on earth. what can the elect in heaven be ignorant of, since all see there in full light the God who knoweth all things!" (Dialogues,

TESTIMONY OF FATHERS OF THE CHURCH

AND OF MODERN WRITERS
The Fathersof the Church — Ambrose, Paulinas of Mola, John Chrysostom, Gregory of Nyssa and his brother Nazianzenas, Augustine, Jerome, St. Bernard have carved into the imperishable brass of tradition the faith of the Catholic Church in the mutual recognitlon of the elect. These great men have let their reason and their hearts speak in sublime pages, in which the vigor of the demonstration is heighened by the splendor of eloquence and

the energy of conviction, Among modern writers, Bossuet, that extraordinary genius, of such exact, sure and austere doctrine demonstrates this truth in the following terms: "If we enter as we should into the spirit of faith, we shall take the matters of this world as if passing through, and when those who are dear to us go to God before us we shall not be inconsolable as if we had lost them, but we shall endeavor to make our selves worthy of joining them in the place where they await us. not allow ourselves to be dejected by a helpless grief as though we no longer Thus it is allowable had any hope. for the tenderness of the faithful to show sadness at the death of their friends though the emotion of a pass-Permit the feelings of huing grief. Permit the feelings of hu-manity to let them shed tears of conso lation soon dried by the joys of faith which persuades us that 'Christians who die draw away from us a little in order to pass to a better life." (Bossuet. "Sentiments Touchant la Vie et la Mort ")

GRAPHIC STATEMENT OF THOMAS AQUINAS.

I end this letter, a ready so long, the rapid and succinct statement of the doctrine on this subject by most authoritative of the doctors of the Catholic Church. St. Thomas Aquinas, the Angel of the Schools.

"God," says he in substance, "is the cause, the means and the measure of our affections in heaven. We shall love God more than anything and any person, and we shall love His creatures. angels and men, in the measure corre ponding to their resemblance and their union to God, for it will always be God who is loved in His creatures which re flect in themselves His perfections. The more the divine perfections shine in a reasoning creature the stronger and the more intense will be our love for it. In other words, the order of the love with which an elect loves his God will be the measure of our affection for

that elect. Nevertheless, each elect will preserve a special friendshipf or those who were united to Him on this earth by the ties of relationship, of sympathy, of esteem, of gratitude. "In heaven," of esteem, of gratitude. the great Doctor shows, causes for an honest, pure, legitimate attachment persist, but elevated and transformed by the glory of God, grace does not destroy nature, but rests on it as on a necessary support. And after a process of purification and of transformation man remains in heaven amid glory and eternal bliss with his natural perfections and his supernatural perfections."

CHRISTIAN'S GOD GIVEN DESIRE. THE The Christian feels the ardent, intense, ineradicable desire to find again, to see, to love in his heavenly home, those whom he has loved here This desire, it is God himself who inspires it, keeps it alive and re kindles it in the depths of our souls. How could God, the infallible wisdom, the boundless goodness, the living justice, the eternal love, deceive our legitimate hopes and break His promises? So I conclude with St. Thomas Aquinas, "impossible es naturale desiderium esse inane." "impossible est It is impossible that the Creator should

ible assurance of the reatity of the relations of intelligence, of heart, of love among the elect in the heavenly home.

-Rev. Father Tripler of the Freres Precheurs, New York.

#### CERTAIN PIOUS ADVERTISE-MENTS.

The Daily Chronicle, of London, prints the following paragraph: "An advance step in ecclesiastical decorum has just been made. Certain advertisements, appealing for money for pious purposes, and promising a re-turn of spiritual favors, such as prayers at certain shrines, have appeared from time to time in Roman Catholic papers, to the annoyance of a large section of the advertisers' co re-ligionists. A priest in the Nottingham diocese, who had become identi fied with this class of request for alms, believed that Rome would sanction what Cardinal Vaughan at Westminster was known to abhor. An appeal was made, and the reply, just arrived, is wholly unfavorable to the publication of advertisements which pander to what may be called the spiritual cupidity of the credulous."

#### FIAT VOLUNTAS TUA.

Do with me, Lord, as seemest best to Thee!

Twas long before I said
Those words to Thee!
Ay! many a weary day,
Along life's thorny way,
My torn feet bled;
And many a sad hour passed,
And saw my eyes downcast,
Ere, Lord, on Thee at last,
They turned instead!

They turned instead:
ith me, Lord, as seemest best to Thee I
For Thou didst once endure
On Calvary's tree
The weight of all our grief,
Nor didst desire relief
From anguish sore;
But rather Thou didst design
To bear Thy untold pain,
Our souls to free from stain,
For heaven's shore.

My comfort be! That Heart of pity blest, Which fain would draw to rest, This Heart of mine:

This Heart of mine;
And bend with tend'rest skill
This wayward, restless will,
Till it lie calm and still,
Sweet Lord, in Thine!

Sweet Lord, in Thine!

Do with me, Lord, as seemest best to Thee!
Though veiled by mist of tears
Mine eyes may be!
When I my cross have kissed,
As in the Eucharist,
Thou calm'st my fears.
Impart to me Thy grace,
Until I see Thy face,
And rest in Thy embrace,
Beyond the years.

-Messenger of the Sacred Heart. MARRIAGE.

McSLOY-DUFFY.

McSloy-Duffy.

On Tuesday morning at 10 o'clock Mr. Jas. McSloy, the most popular young man in La Salette, was united in marriage with Miss Atdatide Duffy, daughter of Jas. Duffy, Esq., of North Norwien. The ceremony was performed at the Norwich church by Rev. Father Conk, assisted by Rev. Geo. R. Northgraves.

The bride locked charming in a traveling suit of grey broadcloth and was attended by her sister. Miss Clara Duffy, while Mr. T. J. Murray of Paris acted as best man.

After the ceremony about forty guests assembled at the home of the bride's father and partook of a sunptrous wedding breakfast.

The beautiful and costly gifts were a fitting compliment to the popularity of both bride and groom. The gift of the groom to the bride was a magnificent solid gold chain, and his gift to the bridesmaid was a beautiful lace pin with an opal setting. A handsome chair was presented the bride by the members of the Norwich congregation by which she will be greatly missed as she has taken an active part in sincing for the past two years as leader of the choir.

Mr. and Mrs. McSloy left on the 4.17 train en

toir, Mr. and Mrs. McSloy left on the 4.17 train en ute for Buffalo. Niagara, Toronto and Moneal, amid showers of rice and the good wishes their many friends.

O'LEARY DE MORAINVILLE, A quiet wedding ceremony was celebrated in the St. Loui's Onapel of the Busilica at 10.30 o clock this morning. The contracting parties were Mr. W. D. O Leary, merchant, of Wallaceburg, Ont., and Miss Mand Briand de Morainville, efd-si daughter of Mrs. J. Briand de Morainville, ef St. Anne de Beaupe. The couple were married by the Key J. Striand de Morainville, ef St. Anne de Beaupe. The couple were married by the Key Letter of Ont. The sister of the bride ward, rector of St. Peter's Cathedra as bridesmaid, while Mr. J. R. Clandedten of Montreal, was best man. After the 2,15 train for New York and other America dities on their honeymoon the Mr. and Mrs. W. D. Clasary were very numerous and beauthul. Among the visitors in the city to attend the wedding is Miss Clancy of Beaupre,—Quebe Daily Telegraph, Oct. 24.

We offer our heartiest congratulations to the

We offer our heartiest congratulations to the bride and groom, with best wishes for a long and happy life.—Ed. Catholic Record.

Brussels Catholic church was crowded with an interested throng on Monday, the 22nd, to witness the marriage of Mr. Joseph Ryan and Miss Lizzie Baker, youngest daughter of Mr. Jand Mrs. Adam Baker of Cranbrook. The bride looked charming in a tailor made suit of light brown beaver cloth, trimmed with chiffon and velvet, with hat to match. The bridesmald was Miss Hannah Ryan, sister of the groom, who was becomingly attired in a tailor made suit of real lady's cloth trimmed with chiffon and velvet, with hat to match. The bridesmald was Miss Hannah Ryan, sister of the groom, who was becomingly attired in a tailor made suit of red lady's cloth trimmed with black silk and white satin yoke and rhinestone buckles—also hat to match. The groomsman was Mr. Frank Baker of Walkerton. The bridal party entered the church to the strains of the wedding march played by Miss Ellie Ryan, sister of the groom and organist of Brussels church. After the commodious home of the bride's parents where a sumptuous wedding breakfast awaited them. Rev. Father McCabe graced the occasion with his presence. In the evening a reception was held at her parents' residence, among the large number of invited guests being many from a distance.

Mrs. Ryan is one of Cranbrook's most nighly esteemed and accomplished young ladies, and will be very much missed in the social entertainments. The happy couple left for their new home near Walton, to which they carry with them the best wishes of the community. The many beautiful and costly presents bestowed are only a slight token of the esteem in which the bride and groom are held. RYAN-BAKER.

# A POPULAR PROMOTION.

Sergeant McGinnis is no longer an ordinary Sergeant, he is now entitled to the honer and emolutions of Inspector of the N. W. M. P. He is well worthy of the promotion for he served for about nincteen years faithfully and well, a terror to evil doors, a praise from them that do well. His promotion from the ranks was gradual, a Cornoral from 1882 to 1881, a Sergeant from 1881 to 1887 and a Staff-Sergeant from 1881 to 1887 and a Staff-Sergeant from 1881 to 1887 and a Staff-Sergeant from 1881 to the present. His last promotion to an Inspectorship has been a little slow in coming, but Inspector he is and we heartily congratualte him on his promotion. Inspector McGinnis has the respect and community. He is known to be a thoroughy competent officer and is punctiously on time in all his duties. As an officer of public law wrong doing as all offender a signist the peace in this neighborhood well know. During his residence in Mossomin he has won galand throughness in dealing with crimo one kinds. His record has created a whomometered, among those inclined to lawlessness, of his power and ability in tracing wrong doors. Mossomin (N. W. T.) Territory, October 18.

#### IN CHINA.

pressions of opinion have been announced in netter.

Prince Ching declares that Prince Tuan was not the leader of the Boxers, and had no sympathy with them in the outrages committed, but was swent away by an irresistible current. He stated, further, that Tung Fu-Hsiang, who commanded the trans, was the prine mover in all the attacks to an the legations. This appears to be a very lame attempt to cover Tuan's complicity.

The Emperor K warg Su seems also anxious on his part to snied Tuan, as he has issued a decree ordering Ching and Li-Hung Chang to fix the penalties upon those for whom the Europeans demand punishment. The decree also states that some princes have been aiready punished, but there is an evident desire to let Tuan escape, if the foreigners can be deluded in regard to him. The Emperor's decree does not give satisfaction to the legations;

It is stated the rebels in the Southern provinces, whose object is to overthrow the Manchu dare welcomed by the inhabitants everywher ating in different parts under difficult bands opting and the overthrow of the dynasty at present appears to be the very possible ending of the Tuan escape the very possible ending of the

#### THE TRANSVAAL WAR.

From the Transvaal there is little further

From the Transvaal there is little further news than that the Beers, notwithstanding their disorganized state, have shown remarkable activity during the past week over a much wider area than can readily be imagined. Forty two British cavality men were captured by burghers on the 23th of October, near Philippolis, and the railway near Norval's Pont in Cape Colony, has been blows up.

Fresident: Steyn however, the seen within the late frange Free State and has established his capita, at Fouriesburg. The railway station at Waschbank between Dundee and Ladysmith has been blown up, and a small detachment of Highlanders has been eaptured, after a light, at Greytingstad. At Jacobsad also, near Kimberly, while the British garrison were asieep, a party of 250 Boers attacked them, and Hi British were kieled and 13 wounded. Notwithstanding all this, the formal proclamation annexing the Transvaal to the British Empire was read at Pretoria on the 25th inst. with impressive ceremonies. Six thousand two hundred British and Colonial troops marched past and saluted the Royal Standard, which was hoisted in the main square of the clipting in other quarters during the week, but the most important encounters appears to have een at Hooptad where a considerable force was fighting in other quarters during the week, but the most important encounters appears to have een at Hooptad where a considerable force been a Boers attacked the column commanded by General Settle, but were driven off with loss. On this eccasion a single shrapnel shell killed eight Boers.

There was another engagement at Hooptad on the 25td, which the Boers attacked a convoy guarded by the Cape Mounted Police who lost two gauloping Maxim guns. They were, however, able to destroy the machiniery of the guns before helps from the said to have outnumbered he police ten to one. Generals Barton and Methen, and Lieut, Chapman have also had bounters, in all of which, except the last, the British were successful. In the Northof Cape Colony the Boers have had several minor sec

In the Northof Cape Colony the Boers have had several minor successes, which, however, have resulted in making the British lines of communication in the South of the Orange River colony very uncertain.

Ex President Kruger is now on his way to Holland, via Belgium, but neither Holland nor Belgium will allow public demonstrations in his honor, though he will be treated as a gentleman of distinction who is worthy of consideration from the high position he recently occupied.

occupied.

The Mail and Empire has a special report to the effect that Transvaal refugees in Capetown have decided to petition the Queen to grant them leave to return to their homes, now that the war is virtually ended.

# OBITUARY.

Mr. ALEX, C. McDonald, Glen Nevis, It is with feelings of sorror than MRS. PETER O'CALLAGHAN, CLANDEBOYE.

me peace.

MRS. Peter O'Callaghan, Clandedoye.

"O Grave, where is thy victory;
O Death, where is thy yeitory;
O Death, where is thy yeitory;
The home of Mrs. McIlhargey, Clandeboye, was overshadowed by a cloud of sorrow, on Saturday October 6th, when the merciless hand of death removed therefrom her only sister—Mrs. Peter O'Callaghan (nee Lizzie Logan.)
Deceased bore up her crosses in this life with undying patience from the cradle to the grave, and a word of complaint was never heard from her even in her last long and painful illness.
Nothing that medical skill could suggest was left untried—nothing that love could devise was left undone. But her hope was in God, her strength in the sacraments, her heart in a better world beyond the grave.

When quite young deceased taught must in a better world beyond the grave.

When quite young deceased taught must in Granton, Lucan, Clandeboys and surrounding country. She also taught around Kerwood and later in Strathroy where she held position of organist in the Catholic Church. There she was married to the late Peter O'Callaghan, son of John O'Callaghan, of Ingersoil. Her husband died about lifteen years ago and since that time she has made her home entirely with her sister who has been fondly and deeply attached to her through life and is almost heart-broken at her loss. Her nephews and nieces almost idolized her and feel the blank in heir home most keenly, as their deceased aunt was ever devoted and kind to their weifare.

Mass de Requiem was offered for her eternal repose in the parish church, Biddulph, Rev. Father Noonan being celebrant. The interment took place in the cemetery adicining the church, the remains being placed beside those of her dear parents and loving husband who preceded her to the grave. May her soul rest in peace!

# SAINT JOSEPH'S HOME

Where evening shadows throw their sombre

known de with silence in that hall aint Peter's quiet churchyard grants to all. Then will the Sisters, Saint Joseph calls his own own
Receive the aged wrecks whom time has
thrown
Upon the shore of peace to wait His call,
And the reward for them what shall it be
When these brief years are gathered to the

past.
The vision of the Master's face they see
In each poor soul they shelter from the blast.
With joy they follow in the path He trod—
Those gentle souls who gave their best to God. -Brother Remigius, C. S C.

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don, Ont.

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Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual

form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted check on a chartered bank made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent, (10 p. c.) of the amount of the tender, which will be fortested if the party decline to enter into a contract when called up to do so, or if he fail to complete the work contracted for. If the tender be not accepted the check will be returned.

for. If the tender be not accepted the check will be returned.

The Department does not bind itself to ac-cept the lowest or any tender.

By order, Jos. R. Roy,

Jos. R. Roy,
Acting Secretary.
Department of Public Works,
Ottawa, Ost. 20th, 1900.
Newspapers inserting this advertisement
without authority from the Department will
not be paid for it.
1149 2.



CEALED TENDERS ADDRESSED TO THE D undersigned and endorsed "Tender for Le smington Wharf," will be received at this office until Friday, 16th day of November, 1990, Le unington Wharf," will be received at this office until Friday. Ifth day of Novembar, 1920, for the construction of a wharf at Leamington, County of Essex, Ontario, according to a plan and specification to be seen at the office of H. A. Gray, Eagineer in charge of Harbour Works, Ontario, Confederation Life Building, Toronto, on application to W. C. Coulson, Town Clerk, Leamington, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted bank cheaue, payable to the order of the Honorable the Minister of Public Works, for three thousand dollars (\$3.09.00), must accompany each tender. The cheque will be forfeited if the parity decline the contractor fail to complete the work contracted for, and will be returned in case of non-acceptance of tender

The Department does not bind itself to accept the lowest or any tender.

By order.

By order, JOS. R. ROY. Acting Secretary.

Newspapers inserting this advertisem without authority from the Department value paid for it.

EXTENSION OF TIME.



The time for receiving tenders for the erection on Drill Hall at London, Ont., is hereby extended to Monday, 19 h November next.

By order, JOS. R. ROY,

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

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1150 2.

# pall O'er hopes once bright that have forever flown. When every friend that youthful prime has known. FIVE CENTS.

FIVE CENTS.

With a frontispiece "First Steps"—The Infant Jesus, surrounded by ministering angels—with the Cross and the instruments of His coming sorrow in the distance—the Little Folks' Annual for 1901 comes to us in even a more attractive and pleasing form than its predecessors. Besides numerous pretty illustrations, it also contains many interesting stories and a number of games, tricks and puzzles.

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We have still a number of these Annuals for 1900, which are well worth the price, 5 cents.

# TEACHERS WANTED.

WANTED, FOR S. S. NO. 8, ADJALA, A male teacher holding second class professional certificate, Duties to begin dan, 3rd, 1990. Applications, stating salary and references, will be received up to Nov. 15th, 1990, by Jas. Hanrahan, Treasurer, Connor P. O., Ont.

TEACHER WANTED FOR SCHOOL SEC-tion, No. 4. Westmeath. Female teacher, holding a third-class certificate. One that can teach both French and English, Duties to commence Ist Jan., 1991 Apply, stating salary, to B. F. Wright, Sec. Treas, Gower Point, P. O., Ont.

Secred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

CIX.

This man Hill represents me as an "ill bird, that fouls its own nest. Hill has yet to learn that only ex treme ignorance, incapable of refuting, and even of criticizing, will think to discharge itself of responsibility and a nasty proverb, imprudent-

ly applied. It is true, I have shown, and could have shown more fully had decency allowed, the infinite repulsiveness of Luther's teachings concerning the re-lations of the sexes. It is true, we have here a nest fearfully defied, but it is not I that have defiled it. It is Friar Martin himself. Nor is it my nest. I have been used to cleaner company. Mr. Hill may, if he likes, lie down and wallow in this mass of un speakable filthiness, but I shall not join him. He may, if he will, venerate it as the nest of his spiritual nativity, but I say of such teachings and such teachers: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." The only spiritual birthplace which I acknowledge is the blessed company of all believing people, a company that are known as such by their constant endeavor to wash their robes and make them white in the blood of the Lamb.

As I have said, Hill, by enclosing "theologian" within contemptuous quotation marks, designates me as not a genuine theologian, but a pretender. I doubt whether he himself knows the ace, but the world does. For considerably more than a generation I have been known in America, and then beyond it, not as a great theologian, for that I am not, but as a true one He can find my name honorably men-tioned in Adolf Harnack's Theologis che Litteratur Zeitung, in the Unitar ian organ of London, and in the Revue Catholique des Revues of Paris, as also in the theological publications of the brothers Clark of Edinburgh. Such authorities may be presumed to know the difference between a pretender and

a theologian. The trouble with such hasty ignoramuses as this Hill is that wh strike out so spitefully with an implication of incompetency against some in-dividual whose name is not, and never will be, prominent in the theologica world, they may easily entangle them-selves in charges of incompetency against wide circles of much more em inent personages and bodies. In insinuating that I am only a theologian of Theological Wisdo in my own esteem, (I certainly am that), Hill signifies against three great not know the difference between real ity and pretence. I should say that he will have a heavy account to settle with these, but, with all his presump tion, no doubt he has an inner sense of his own insignificance, and knows that he is safe enough. They will never trouble him.

In presenting me as an incompetent -for he can make nothing else out of his inverted commas—this man pre-sents as an incompetent and distinguished editor of Lange's Bible work, a publication circulated wherever Eng. lish is spoken. He will there find assigned to me, not some minor book, for translation merely, but the gospel of Luke, for translation and annotation, and that in continuance of the minent editor's own beginning, who remarked in a letter that my work was ne entirely to his satisfaction. Now either this divine, whom kings have delighted to honor for his world-wide fame, did not know a the he found him, or this man Hill does not. Which shall it be? The answer is not

The five editors of the Andover Re view are usually esteemed as among our leading divines, both as to knowledge and discernment. But Mr. Hill knows better. He can tell the work that for at least one hundred and fif teen out of the one hundred and twenty numbers of the Review they were blindly using an incompetent to write articles, book reviews, mostly theological, and off and on editorials. How sad to think of the fate that must befall President Smyth, President Tucker, President Harris, Professor Hincks (Professor Churchill has gone home) if they should present the n selves on one side in defence of their own theological discernment and my theological standing, and Hill should appear on the other to challenge both! e did not overthrow the four Golfaths with David's pebble, he has at his constant command an implement to which also Scripture attributes great If it could accomplish so much when dead and dry, what may it not achieve in its living resonance I should expect a whole army of the wisest men to flee before it, if only from the force of congenital antipathy

Mr. Hill ought to give up his news paper and go about as a touchstone o the true theologian. Had he done it a little earlier, he might have saved the editors of the Atlantic Monthly from the sad mistake of soliciting a theological article from me. It is true I did not write it, for the particular topic was out of my range, and I know my own limitations, but had they consulted this Cambridge mentor earlier, they might have escaped the mortifica-tion of thinking, with the world at large, that I know something about these matters. I do not know the gentleman's age, but if he were only old enough how serviceable he might have been, a generation back, in warning against my incompetency the ansus-picious innocence of the Presbyterian

Review, and later down that of the Bibliotheca Sacra under Dr. Park, and of the New Englander and the Thinker, and the Reformed Quarterly, and the Independent under Dr. Ward, and later still of the Methodist Review, and of the New World, under Mr. Gilman. These are all eminent gentle men, but it is plain they will never know the difference between reality and sham until they are coached by

Mr. Hill. The Presbyterians are a scholarly body, but when I presented to the Southern Presbyterians a paper vary ing considerably from their theologica traditions, they accepted it and published it simply because it came from me. Ah, why had not Mr. Hill the gift of prophecy, to have kept them straight betimes!

Thirty five years ago Dr. William A. Muhlenberg and Dr. Alexander H. Vinton, although I was then a Congregational clergyman, strongly recom-mended me to Bishop Alonso Potter for the chair of Church History in the new Episcopal Divinity School at Philadelphia. The Bishop received the application favorably. It was warmly supported by Dr. Schaff, whose illustrious name it is enough to mention, and by Dr. Harry B Smith, undoubtedly then the greatest divine of the New School Presbyterians. Another gentleman, of much greater note, was proposed to Dr. Vinton, but he spoke decidedly for me. However, I did not then see my way clear to be episcopally ordained, and the proposal came to nothing My

ompetitor also, for the same reason, refused to compete, and neither of us retained anything except a lasting good will towards the new school, which has shown itself abundantly worthy of it. Now certainly I do not know less Church History than I did thirty-five years ago, but incomparably more. It is true, I am not so serviceable now as then for a particular Church, but I conceive that I am more detached for the service of truth and justice, and as St. Anselm says, he that suffers at the hands of the ungodly for justice

suffers for Christ. I may be asked what of my subsequent violent breach with Dr. Muhlen Certainly this did not come erg. about over the question of my compet

ency. There was a lady, whom he thought worthy of translation, and whom I signified to him that I thought nearer worthy of transportation. yond doubt one of the two was blindly infatuated, and let us charitably presume that it was I. Be that as it : this woman was neither Faith Hope nor Charity, and assuredly she was not the Blessed Batrice, the embodiment

of Theological Wisdom.
"I am become a fool in glorying;
ye have compelled me." This is my
only answer to the ignoble sneers of that), Hill signifies against three great seminaries, Andover, Union and Opersoninaries, Andover, Union and Opersoninarie treated otherwise. I do not deal so with Dean Hodges, because he is both a gentlemen, a Christian and a scholar. Even when he is shallow and superficial, as he seems largely to be in the little way that I have gone with him, yet he has the temper of the historical scholar; as will appear more conspicuously before long. Moreover, even where he appears objectively untruthful or unjust, he never in purpose betrays the cause of truth and justice, and would always much rather praise than dispraise. His lectures may do something to redress the un worthiness of his editor.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

The Examples of the Holy Fathers.

Look upon the lively examples of the holy fathers, in whom true perfection and religion were most shining, see how little and almost nothing that is which we do.

The Saints and friends of Christ erved the Lord in hunger and thirst, in cold and nakedness, in labor and weariness, in watchings and fastings, in prayers and holy meditations, in

ersecutions and many reproaches.

Ah, how many and how grievous ribulations have the Apostles. Martyrs. Confessors, Virgins and all the rest gone through, who have been willing to follow Christ's footsteps! For they nated their lives in this world, that they might possess them for eternity. Oh, how strict and mortified a life

did the boly fathers lead in the desert What long and grievous temptations did they endure! How often were they molested by the enemy! What fre quent and fervent prayers did they offer to God! What rigorous abstin-ence did they go through! What great zeal and fervor had they for their spiritual progress! How strong a war did they wage for overcoming vice How pure and upright was their in

tention towards God They labored all the day, and in the night they gave themselves to long ough, even whilst they were at work, they ceased not from mental

They spent all their time profitably every hour seemed short, which they spent with God: and through the great sweetness of divine contemplation they forgot even the necessity of their bodily

They renounced all riches, dignities, honors, friends and kindred; they desired to have nothing of this world : thew scarcely allowed themselves the necessaries of life; the serving of the body, even in necessity, was irksome

They were poor therefore as to earthly things, but very rich in grace and virtues.

Outwardly they wanted, but in-

they daily advanced in spirit, and obtained great favor with God.

They were given as an example for all religious, and ought more to excite us to make good progress than the munber of the lukewarm to grow slack. Oh, how great was the fervor of all religious in the beginning of their

hely institution : Oh, how great was their devotion in prayer! How great their zeal for vir-

What great discipline was in force amongst them ! What great reverence and obedience in all flourished under he rule of a superior !

The footsteps remaining still bear witness that they were truly perfect and holy men, who, waging war so stoutly, trod the world under their feet. Now he is thought great, who is not a transgressor and who can with patience endure what he hath undertak-

ence of our state, that we so quickly fall away from our former fervor, and are new even weary of living through sloth and tepidity !

Would to God that advancement in virtues was not wholly asleep in thee, who hast often seen many examples of the devout.

FIVE . MINUTES' SERMON. I wenty Second Sunday after Pentee

THE VALUE OF THE SOUL.

"Whose image and inscription is this. (Matt. 22, 20.) On every piece of coin we find an emblem of the country, and at the same time an inscription that designates its value. Our soul is, as it were, a coin, for it bears not only the image of the King of Heaven and earth, having been created according to His likeness, but it also has an impression which indicates its great value. "O soul, thou art worth as much as the Blood of Jetus Christ, the only Begotten Son of God." "Yes," I exclaim with the holy doctor of the Church, St. Augustine, "so great a price hast thou been, O soul, to God that He has purchased thee with His Precious Blood : for thee alone has He descended from Heaven into this val-ley of tears, for thee He has been laid as a child in the manger ; for thee has He suffered for three and thirty years all sorts of miseries and persecutions, and yet deemed it not sufficient No, He considered thee adequately valuable to offer His own life and to permit Himself to be put to death in a most cruel manner." Oh great and most cruel manner. On great and inestimable treasure! Can there be anything more precious and of greater value than this glorious soul coming from Heaven, destined for Heaven, which has cost the Eternal Son of God those tears, those drops of sweat, those sufferings, His Blood and His life?

And yet there are Christians who do not wish to know the price of their souls, who either live as if they had no soul or if the object of their lives was to barter to the devil. What care they for the Precious Blood of Christ? What does Heaven or hell concern They live only for the world and its vanities; they have eyes only for that which shines and glitters; hey labor only for money and the goods of this world, for honors and pleasures, for frivolities and sensual gratifications. They have but one soul, and this they utterly neglect, and by their wickedness bring upon it

eternal damnation. My dear Christians, imitate not these hich we do.

Alas, what is our life if compared to heirs!

The Saints and friends of Christ

The Saints and friends of Christ

Called, but few are chosen!" Ob, that these unhappy creatures would not by their utter forgetfulness of God bring upon themselves eternal perdition Since it is, alas! too often the case have compassion on them, pray for them, but do not walk in their foot steps. Daily say to yourselves : I have a soul, and but one soul, and this sou has been redeemed by the precious blood of Jesus Christ! it has been created to live eternally; hence death is not the end of all existence. The grave wherein my body will rest will not enclose my soul, for it will live as long as the all holy God lives, viz,

I have an immortal soul! How foolish and unpardonable then would I act, if I failed to hearken to the words of our Blessed Redeemer: "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. 16, 26.) What do all the pleasures in which King Solomon in-dulged, avail him now? What do all the riches and treasures which Croesus the king of Lydia, possessed, profit him

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world to Alexander the Great? Of what benefit are greatness and glory to those who possessed riches, and who indulged in all the pleasures the world could give, if by them they have lost their immortal souls, and are now compelled to endure the fearful fires of hell for all eternity? Can all the glory of this world compensate the world compensate the world compensate the glory of this world compensate the glory of the world compensate the glory of the glor of Heaven, of their eternal happiness, of their souls? "Or what exchange," says Jesus, "shall a man give for his

If now, I have all that my heart deif now, I have all that my heart de-sires, if I attain a prominent position, accumulate riches, abundantly provide for all under my care, but in the end lose my soul, lose Heaven, and hell be-comes my eternal habitation, what have all these things profited me? Ah! life is fleeting, youth fades, honors vanish, all earthly greatness stuks in the graye, this whole world will page the grave, this whole world will pass away with all its glory, vanities and pleasures. Even were it possible for me to gain the whole world, and to enjoy all its pleasures, it could never compensate me for the loss of Heaven, for "what exchange shall a man give for his coul ?"

If you meditate seriously on this subject, verily, you will also understand the rage of hell when a soul escapes its clutches. You will understand the strenuous endeavors of Satan and his assistants to murder our souls, to sep arate them from God and to entangle them in the meshes of sin. Even in the estimation of the devil, our souls are so precious that he attempts every-thing in order to get them into his possession to torture them forever. Is it possible that we should be indifferent regarding the salvation of this immor-tal soul? Should we not use our ut most endeavors to save them for God, for eternal happiness, and to preserve them from hell? Oh, yes, our souls must be saved, at whatever cost! This day we will begin that great work of salvation, and each succeeding day shall see us earnestly employed in this work. We will spurn the world with its pomp, splendor and vanities. Our hearts shall be dedicated to God in eternal fidelity and love. We will

ance make good the evil we have com mitted, and by a life of virtue and plety, make ourselves worthy of the promises of Christ. Amen. Every Movement Hurte When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness.

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NOVEMBER 3, 1900.

#### OUR BOYS AND GIRLS

Ruskin's First Lesson. Mr. Ruskin, who wrote so n famous books, said that the first le "One evening," he says, "was yet in my nurse's arms, I was to touch the tea urn, which was be merrily. It was an early tast bronzes, I suppose; but I was res about it. My mother bade me my fingers back; I insisted on pu them forward. My nurse would taken me away from the urn, bu mother said, 'Let him touch it, n "So I touched it, and that we

first lesson in the meaning of the liberty. It was the hist philiberty I got, and the last which some time I asked." — Youth's

A Little Heroine. A little Italian Catholic girl, Santello, aged eight, dragged from the rails to save the Chica press, on the Lehigh railroad, Bound Brock, N. J., on Sunday, Half a dozen men stood by,

the coming danger, but fearful

personal risk of averting it. child saved the train, but in l citement, as she hung herself through the trestle, grasped t instead of the ties. The train over the poor little hands, as child who saved so many live live out her own life with her hand and part of her left gone. May God take the little here her reward in heaven, and r martyr's palm in those baby She risked her life for strange it were sad if she were to surv grateful memory and much help that should follow her i

years, which humanly speaking be little worth living. Brief Hints For Bright Gi Some one has suggested things that every girl can le fore she is fifteen. Not every learn to play or sing or pai enough to give pleasure to her but the following accompli are within everybody's reach, far toward making the true la who casts brightness all around

Shut the door, and shut it so Keep your own room in tas Have an hour for rising, a Learn to make bread as cake. Never let a button stay off

four hours. Always know where you Never let a day pass without something to make somebody

Never come to breakfast collar.

Never go about with your buttoned. Speak clearly enough for e

to understand. Never fidget or hum, so turb others. Never fuss or fret or fide

Nothing Like Trying

When a task seems hard grow despondent about doin then that if you make up you do that act, that the great will come from its accomp Pick and muster up a littl and you'll be surprised at th sults in the end. Here is an "It is such a stony little tween here and Mrs. Harve cannot bear to go over it," se

"And Dick Harvey does any better when he comes o said Frank. "I heard him got ever so many stone brui path. He was grumbling yesterday.' Why don't you clear th

tween here and your neacked Mr. Morris. "You w better do that than to tal grumble about it." "Why, we could never stones out of that path," cri "Not all in one day, not all the stones at once," said "but if each of the boys

there would take a stone

way every time he goes, would be done. Try it." The boys did try it. The half dezen young lads wh path, and each one helped by doing a little every tim that way. By this means were cast out, and the path This is exactly the way easier and pleasanter for o world. Let each one make ness, as he goes through l some little hindrance out whenever he can. Little is be cured, and little temp caused unwary feet to stu be removed. Small u should be confessed and c amended. Trifling slight smoothed over and sh dropped in fits of ill temper

these things will make the smoother. It is well wo clear the way. Determined to Suc The following is one tions of a manufacturing gow, Scotland. Thirty y barefooted raged urchi himself before the desk cipal partner and asked for

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'There's a deal o'redune," said Mr. Blan affecting a broad Sc Your qualifications wu

The boy, with a grav peared. He lived by d

#### OUR BOYS AND GIRLS.

Ruskin's First Lesson. Mr. Ruskin, who wrote so many famous books, said that the first lesson

"One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.' "So I touched it, and that was my

first lesson in the meaning of the word It was the first piece o liberty I got, and the last which for some time I asked." — Youth's Companion.

A Little Heroine.

A little Italian Catholic girl, Maria Santello, aged eight, dragged a tie from the rails to save the Chicago ex-press, on the Lehigh railroad, near Bound Brock, N. J., on Sunday, Sept.

Half a dozen men stood by, seeing the coming danger, but fearful of the ersonal risk of averting it. The child saved the train, but in her excitement, as she hung herself down through the trestle, grasped the rail instead of the ties. The train passed over the poor little hands, and the child who saved so many lives will live out her own life with her right

hand and part of her left gone.

May God take the little heroine to her reward in heaven, and put the martyr's palm in those baby hands! She risked her life for strangers and it were sad if she were to survive th grateful memory and much needed help that should follow her into the years, which humanly speaking, will be little worth living.

Brief Hints For Bright Girls.

Some one has suggested twelve things that every girl can learn be-fore she is fifteen. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following accomplishments are within everybody's reach, and go far toward making the true lady - one who casts brightness all around her :

Shut the door, and shut it softly. Keep your own room in tasteful or

Have an hour for rising, and rise Learn to make bread as well as cake.

Never let a button stay off twentyfour hours. Always know where your things

are.

Never let a day pass without doing something to make somebody comfort-

Never come to breakfast without s collar. Never go about with your shoes un-

buttoned. Speak clearly enough for everybody

to understand.

Never fidget or hum, so as to dis-

turb others. Never fuss or fret or fidget.

Nothing Like Trying.

When a task seems hard and you grow despondent about doing it, it is then that if you make up your mind to do that act, that the greatest result will come from its accomplishment. Pick and muster up a little courage and you'll be surprised at the good re-

sults in the end. Here is an example "It is such a stony little path between here and Mrs. Harvey's that I cannot bear to go over it," said Jem.

And Dick Harvey doesn't like it any better when he comes over here," said Frank. "I heard him say he had got ever so many stone bruises in that He was grumbling about it

Why don't you clear the way between here and your neighbor's?" asked Mr. Morris. "You would much better do that than to take time to

grumble about it."
"Why, we could never get all the stones out of that path," cried Jem.
"Not all in one day, nor by taking all the stones at once," said the father, but if each of the boys who cross there would take a stone on the stone of the stone o grumble about it."

there would take a stone out of the

way every time he goes, the work would be done. Try it."

The boys did try it. There were a half dezen young lads who used the path, and each one helped to clear it by doing a little every time he went that way. By this means the stones were cast out, and the path was cleared This is exactly the way to make it

easier and pleasanter for others in the world. Let each one make it his business, as he goes through life to take some little hindrance out of the way whenever he can. Little faults should be cured, and little temptations that caused unwary feet to stumble should Small unkindnesse removed. should be confessed and careless way amended. Trifling slights should smoothed over and sharp words dropped in fits of ill-temper should be taken back, as far as may be. these things will make the path of life It is well worth while to smoother. clear the way.

# Determined to Succeed,

The following is one of the tradi tions of a manufacturing firm in Glasgow, Scotiand. Thirty years ago, a barefooted raged urchin presented himself before the desk of the principal partner and asked for work as an

errand boy.

"There's a deal o' running to be dune," said Mr. Blank. jestingly broad Scotch accent. affecting a broad Scotch accent. "Your qualifications wud be a pair o

in the market, and slept under one of the stalls. Two months passed before he had saved enough money to buy the shoes. Then he presented himself before Mr. Blank one morning and held out a package.

"I have the shoon, sir," he said,

quietly.
"Oh!" Mr. Blank with difficulty recalled the circumstances. want a place. Not in those rage, my lad. You would disgrace this house."

The boy hasitated a moment and then went out without a word. Six months passed before he returned, de-cently clothed in coarse but new gar-Blank's interest aroused. For the first time he looked at the boy attentively. His thin bloodless face showed that he had stinted himself of food for months in order to buy those clothes. The manu-facturer now questioned the boy carefully, and found to his regret that he

could neither read nor write.

'It is necessary that you should do both before we could employ you in carrying home packages," he said.

We have do place for you." The lad's face grew paler, but, without a word of complaint, he disap He now went fifteen miles into the country and found work in stables near to a night school. At the end of the year he again presented himself before Mr. Blank. "I can read and write," he said,

"I gave him the place," the em ployer said, years afterward, "with the conviction that, in process of time he would take mine, if he made up his mind to do it. Men rise slowly in Scotch business houses, but he is our

chief foreman."-Western Record. The Handy Boy.

Not every "handy "boy makes heady use of his hands, as did the lad whose story is told by his grown up self in the Cleveland Plain-Dealer. "When I was fourteen years old,"

he says, "it became necessary for me to go out in the world and earn my share in the family expenses. I looked about with small success for a week or two, and then I saw a card hanging in a store window, 'Boy Wanted. "I pulled down my hair, brushed

the front of my jacket and walked in.
"'Do you want a boy?' I asked of the clerk.

" 'Back office,' he sa'd. "I walked back to the little den with a high partition around it, and pushing open a door, which I noticed

was slightly ajar, cap in hand, I stepped in. It was a chilly day in November, and before I spoke to the proprietor who was bending over a desk, I turned as I pushed it shut, and then I found that it wouldn't latch. It had shrunk so that the socket which should have caught the latch was a trifle too high I was a boy of some mechanical genius, and I noticed what the trouble wa

immediately. "Where did you learn to close doors?' said the man at the desk.

" I turned round quickly.

" 'At home, sir ! " ' Well, what do you want?

" 'I came to see about the 'boy wanted,' I answered. " 'Oh !' said the man, with a grunt

He seemed rather gruff, but somehow his crisp speech didn't discourage me. he added : 'I'm busy. " I looked at the door. "'If you don't mind,' said I, 'and if

that door while I'm waiting "Eh?' he said, quickly.

"I had been sharpening my skate that morning, and the short file I used was still in my pocket. In a few min-utes I had filed down the brass socket so that the latch fitted nicely. I closed the door two or three time see that it was right. When I put my file back in my pocket and turned round, the man at the desk was star-

ing at me. Any parents?' he asked.

"'Mother,' I answered.
"'Have her come with you at 2 o'olock,' he said, and turned back to his writing.

" At twenty-five I was a partner in the house, and at thirty five I had a half interest. I always attributed the foundation of my good fortune to the only recommendation I then had in my ossession—the file."

He knew how and when to use his

tools. That kind of a boy opens doors for himself everywhere.

# Generous and Helpful.

People that have suffered from ingratitude and other meannesses are ap to think that the whole world is selfishly mean. A correspondent of the New York luminary that "shines for all" does not agree with these pessimists. Says he: "I have seen too much of human life not to believe that ineffable meanness is exceptional, and that the natural disposition of man is to be generous and helpful to those overtaken by misfortune, great or small. How else are we to interpret the uprising of our real selves in the face of such crises as that of the Chicage fire, the famine

in India and the Galveston cyclone? One does not need to go to the animal kingdom to show that fraternity, goodwill and kindness are normal and that meanness is degeneracy. I will give a few instances of what I believe to be characteristic of the typical New

Yorker. Once I saw a policeman make a rush for a line of sidewalk venders. One unfortunate foreigner with a tray of plated collar bottons, in his haste to escape. stumbled and fell, cutting a painful gash in his knee and scatter. The boy, with a grave nod, disapwide area in the street. The poor fellow, despite the pain of his wound, party, if a lady with her escort stops to man. There is no royal road to successful acknowledgment. When he is with a merchant, or banker, or professional party, if a lady with her escort stops to man. There is no royal road to successful ing his entire stock of bottons over a

seemed to realize the imminence of a greater misfortune in the loss of his entire stock in trade, and began frantically to grope for them, declaring in his distress that he had paid out \$10 for his goods. Immediately a score of passersby were aiding in the search. passing teams swerved from their course to avoid smashing the tiny derelicts, and, although I watched narrowly, I do not think a button was purloined; office boys, American Dis-trict Telegraph messengers and citizens of voting age all brought their

consoled That is what a long residence among New Yorkers has taught me to be their normal attitude toward their fellows in

finds to the emptied tray, and the

bleeding street merchant limped away

distress. On another occasion, absorbed in a brown study, I laid down a five-dollar note at the ticket window of the City Hall elevated station and walked with my ticket without waiting for change. After riding to Harlem I change came to the end of my journeyings through the columns of the Sun and realized the omission. Taking the return train to City Hall I began to state my case to the ticket seller, but before I had half finished, out came a small manila envelope marked \$4 95, with the hour and minute when it had been left. This is typical of New York's integrity of character and business methods, and is typical of the

great city, because typical of its people as units of the whole. Now as to its kindness of heart. One morning when the snow was so deep that the early traveler hurried along in the car tracks and the cold so severe that the sparrows perished by thousands, a citizen picked up a be-numbed sparrow fluttering on the icy rail and carried it to the Tremont elevated station. Before entering his train he asked one of the uniformed employes if he would warm it up and, later in the day, when it could fly, let it go? "Sure," said he, in a hearty, whole souled way; and the last glimpse of the citizen was the sight of the warm-hearted railroader breathing on the bird in his closed hands, and then stowing it away in his bosom to warm it back to life and strength.

#### CHATS WITH YOUNG MEN.

The Duty of Keeping Up. What provision have you made for old age?" asked Carlyle of the man who couldn't play whist—a question in truth worthy of general consideration. If, when we are young and recep tive, we don't cultivate the resources and the amusability latent within us, when we are too old or disabled to take up new interests, we'll have many a dreary quarter of an hour on our

hands In favorable seasons let us lay in good stock of tastes and accomplishments against the rainy days that we can't. Our "minds to us should king doms be"-rich, far reaching king doms, fertile enough for every whole some human interest. Let us be indifferent or supercilious toward nothing that is legitimate or serves good ends. Let us keep our enthusiasm green and our faculties in good working order, calling a halt at the first advance of ennui or blaseness, nor be over critical of the exploits of ourselves or of others.

The power of being interested in things dies without exercise. Happi-ness is much a matter of habit. Hold on to your salad days' fervor for host racing and encourage your

tiniest instinct for horticulture If one is ever infirm or invalid, the capacity for self-entertainment relieves se about him of a world of responsibility. A propensity for solitaire has often a value beyond rubies. There's diplomacy in being equal to backgammon or cribbage, and the solution of a whole evening's problem in euchre.

Cling close to your love of sweet sounds, nor outgrow your own little plunkings, because you are not the genius you deemed yourself in your youth. Scribble, sing, hoe, walk, paint, bicycle, collect and keep up with

the zeal of the moment. And let us turn our minds to it all in the days of youth, lest the evil days come when we shall say we have no

#### pleasure in them. The Young Man's Manners.

Society asks little of a young man except to behave well. If he be manly in looks, if he has a good manner, is civil to his elders, if he has any little gift of entertaining—any "parlor tricks"—if he sends a few flowers occasionally, looks pleasant and is polite, his way will be smooth to success ways providing that he is really

He never joins her on a thoroughfare unless the friendshship be an established one and only with her permission-nor will he stand and con-

verse with her.
It is provincial to walk "sandwiched between two women, to stare, or look

after any one who has passed. In public conveyances a man does not pay a woman's fare unless he is her escort, except in an emergency, when he must ask if he may.

Introductions are rarely made in public places or conveyances.

A man precedes a woman when en tering a theatre or public place. He

may precede her up a public staircase, but in a private house in ascending and descending he follows. and descending he follows.

In picture galleries, elevators in public buildings, hotel and theatre corridors, they being thoroughfares, a man retains his hat. In a hotel he re-

moves it if women are present. If a lady bows to a man in a restaurant he rises slightly from his seat in

speak to his friends he rises and remains standing until she passes on. He also rises if a man is introduced to

him when with a stag party.

If a bachelor show some little hospitality it advances him much in favor. If he has attractive rooms, or has any thing to show, he may give an after noon tea or a chafing-dish supper Simplicity is in order. A bachelor's entertainment is usually regarded in the light of a frolic and his efforts in

dulgently considered.

A bacheor may live where he likes without loss of social position if he be longs to one good club, which he may only use for the address on his cards and note - paper.—Ladies' Home Journal.

Laughing at Yourself.

Men in plenty are to be found who forgive wrong, insult and even personal violence, but few who ever for give ridicule, says a writer in the the Boston Herald. To be made a laughing-stock to others, somehow, cuts deeper to the quick than to be convicted of lying and stealing, just as picking a pocket or robbing a hen roost seems to set one in a more con temptible light than robbing a bank Men are mightily given to taking themselves seriously, and want to have others take them so. They pride themselves on their dignity, and, if convicted at all, prefer to be convicted on the evidence of blood stains, instead of chicken feathers, on their coat

sleeves. Thence it is that the way a man stands ridicule is so searching a test of character. Not without reason has it been said: "Ridicule is the final test of truth," for the truth that has gone through the fire of this martyrdom and come out so triumphant as to turn the laugh on the laughers themselves as he real fools ts thenceforth impregnable. Therefore, one of the first sons a sensible parent will inelst on with his children will be that of cour age to laugh at themselves and to join merrily with the laughter of others at

Nothing so takes the nonsense out of a child as timely ridicule; nothing makes him so brave and sensible a seeing the justice of it and joining in with the laugh against himself. that sweareth to his own hurt and changes not "may be a very heroic character, but the boy who has made a fool of himself and, without concei or silly vanity, can see the fool's cap put on his own head and laugh at him self in the mirror of his own bureau is yet a greater hero. Legion is the number of children who have gone to the bad through the fear of being laughed at for doing right.

Persistence.

The quality which counts for more than intelligence or talent in the accomplishment of a purpose is persist ence. The aims of young men are various, but whatever their aim may be it may be described in the one word, Success, and success cannot be chieved except by persistent labor.

It is perhaps for this reason that people who are accounted dull sometimes outstrip those who are credited with high intelligence or talent. It is the old story of the tortoise and the been made bright, active and strong hare applied to humanity. The persistent plodder reaches the end of his have been brought back almost from journey before his arrival who is fleeter the grave by the use of this medicine of foot but inconstant. The dullard is is Miss M. C. Marceaux, of St. Lambert not necessarily persistent; but the de Levis, Que. Miss Marceaux says: bright, intelligent man is almost al. "It gives me the greatest pleasure to ways of a highly nervous temperament, speak of the benefit I have experienced impatient and inconstant. lard has a hard time mastering his Pills. For some years I resided in he has learned, and in the course of voted my time studying English and boy picks up knowledge without an effort and parts with it as readily. In the course of his school days he may stand high in his class without obtaining that useful training of the mental faculties which enables one to make sustained efforts. Thus it is that in the real world which lies beyond the schoolhouse the bright student frequent ly fails to realize the expectations of his teachers, while some unnoticed pupil carries off the honors in the struggle

The winner, whether talented or dull, always possesses the needed qual ity, Persistence. Whatever his aim be he keeps it constantly before his mind, permitting no diversions. man may require ten years to reach a point which his talented comrade could attain in two, but if the latter should abandon his purpose at the end of six months or a year and so continue vacillating, now with this purpose, now with another, the dullard arrive first

at his destination.

Whether it is wise to confine one's self to a specialty, to become the slave to a single purpose, may be questioned but there can be no doubt that this is the surest way of winning success volatile man of talent can scarcely realize the volume of work that may be accomplished by daily and persistent labor in the course of a few years nor has he any conception of the educational or training value of such per sistent application. In the days of ap prentices long years of service pre pared boys to do their tasks mechanicolly, almost without thought. The skilled mechanic does not need to look at his tools while he is working. Per sistent practice has made him an auto maton. He hits his chisel squarely on the head or flies flat and true while He hits his chisel squarely or turning to converse with a friend. N amount of talent will enable him to do To acquire such skill he must

practice persistently for years. The same principle holds good in callings that are not mechanical. is persistent study and practice rather than talent that makes the successful (LONDON)

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cess in any calling. Talent, quick intelligence, the ability to learn new lessons without study, are qualities much to be desired, but they cannot altogether take the place of persistence, which in the long run serves as a useful substitute for abilities generally reckened to be of higher order.

GROWING GIRLS

Should Be Bright, Cheerful, Active and Strong.

A GREAT RESPONSIBILITY RESTS UPON MOTHERS AT THIS PERIOD AS IT IN-VOLVES THEIR DAUGHTER'S FUTURE HAPPINESS (R MISERY - SOME USEFUL HINTS.

Rosy cheeks, bright eyes, an elastic step, and a good appetite, are the birthright of every girl. These are the conditions that bespeak perfect health. But unfortunately this is not the condition of thousands of growing girls. On every side may be seen girls with pale or sallow complexion. languid, stoop shouldered, and listless. Doctors will tell them that they are anaemic, or in other words that their blood is poor, thin and watery. If further questioned they will tell them that this condition leads to decline, consumption and the grave. What is needed is a medicine that will make new, rich blood, strengthen the nerves and thus restore the vigor, brightness and hopefulness of youth. For this purpose no other discovery in the annals of medicine can equal Dr. Williams' Pink Pills for Pale People, and thousands of once hopeless girls have The dul- from the use of Dr. ons, but he holds on to that which Wisconsin with a relative, where I de ime may become learned. The bright music, intending to make the teaching of the latter my profession. I was never very strong, and my studies fatigued me much. When about fourfatigued me much. teen I became very pale, suffered from severe headaches, and weakness. consulted a doctor, and acting on his advice, returned to Canada. The fatigue of the journey, however, made me worse, and finally I got so weak to Canada that I could not walk without help. I was extremely pale, my eye-lids were swollen, I had continuous headaches,

and was so nervous that the least noise would set my heart beating violently. I almost loathed food and my weight was reduced to ninety-five pounds. Neither doctor's medicine nor anything else that I had taken up to that time seemed of the slightest benefit. I was confined to bed for nearly a year and I thought that nothing but death could end my sufferings. Happily an acend my sufferings. Happil quaintance of my father's brought me a box of Dr. Williams Pills, and urged me to try them. I did so, and I thought they helped me ome, and my father got more. I had used a few boxes all my friends could see they were helping me, and by the time I had taken nine boxes was enjoying better health than I had ever had in my life before, and had gained fifteen pounds in weight. tell you this out of gratitude other young girls who may be weak and sickly may know the way to regain their health."

Girls who are just entering woman hood are at the most critical period of their lives. Upon the care they receive depends their future happiness Neglect may mean either an early grave or a life of misery. If mothers would insist that their growing daughters use Dr. Williams' Pink Pills occasionally, rich blood, strong nerves, and good health would follow. If your od health would follow. dealer does not keep these pills in stock they will be sent post paid at 50 cents a box or six boxes for \$2 50 by ad-dressing the Dr. Williams' Medicine Co., Brockville, Ont.

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#### ARCHDIOCESE OF OTTAWA.

On Sunday afternoon of last week the ladies and gentlemen who conducted the late euchre party in aid of the Monastery of the Precious Blood, Elmbank, waited on the Reverend Mother Superior and presented her with a beautiful crimson purse lined with white sik and also with three huadred and ten dollars in gold, the let p oceacs off he entertainment Needless to say the good lady and her Sisters were grateful to them and to all who had contributed to the success of their efforts on behalf of this most worthy institution. In return she promised the earnest prayers of her community for all. Each member of the executive was presented with a souvenir of the occasion, the handiwork of the Sisters, a specially prepared one being presented to Mrs. Walter Armstrong, (nee Costigan,) whose untiring efforts as President had helped so much. All then, adjourned to the beautiful chapel, where a Thanksgiving Benediction of the Blessed Sacrament was bestowed by the Reverend Chaplain, assisted by Deacon and Sub Decoon. The devoted Sisters, having no fixed iucome in fact, nothing beyond the charity of their friends and the proceeds of their work in paine in gand embroidery, etc., the action of the ladies and gentlemen in carrying the late entertain ment to so successful an issue was exceedingly well timed.

The dramatic and literary entertainment

ment to so successful an issue.

The dramatic and literary entertainment given by the pupils of the Rideau street convent, as mentioned lately in this column, was repeated on Thursday evening of last week to the benefit of L'Orphelinat St. Joseph, and was a success in aid of that deserving institution.

#### ARCHDIOCESE OF TOKONTO. Presentation to Rev. Francis Ryan.

Rev. Father Ryan of St. Michael's Cathedral was recently the recipient of a handsome presentation. It is well known how successfully Rev. Father Ryan has won the appreciation and good wishes of all classes and creeds. But by no section of the community is he so favorably known and so heartily cherished as by the youth of Toronto. This is especially the case with the young men of St. Michael's parish. It is, then, not to be wondered at that, despite the expressed wish of the Rev. Father that his Silver Jubilee be allowed to pass without any public display, the sanctuary boys, with whom he is a very special favorite and who have long desired an occasion on which to testify to their esteem and affection, presumed on an exception being made in their behalf.

The presentation took place in the spacious parlors of St. Michael's Falace, some sixty members of the society being present. The address—an exquisite work of art, original in design and beautifully executed—was accompanied by the presentation of Eliza Allen Starr's famous "Three Keys to the Camera Della Sigmature of the Vatican," printed on hand-made Dekle edge paper, and beautifully bound in azure cloth. It was read by Mr. Wm. Crowe and was as follows:

Rev. Francis Ryan, Reeter of St. Michael's Cathedral, Toronto:

Rev. Francis Ryan, Rector of St. Michael's Cathedral, Toronto:

Crowe and was as follows:

Rev. Francis Ryan, Reeter of St. Michael's Cathedral, Toronto:

Reverend and dear Father—With a modesty only equalled by the noble qualities of mind and heart which characterize you and which have elicited the admiration and won the affection of your ever-widening circle of friends, you have withheld from your people of the Cathedral arish and from the citizens of Toronto the fact, of the twenty-fifth anniversary of your ordination to the sacred priesthood. In this you have deprived your host of friends of an opportunity long desired of giving expression to their devotedness to you.

But. Rev. Father, we have presumed upon an exception to the order dictated by your modesty. Your tender affection for youth and your intimate acquaintrance with boy nature being too well known to us to make us fear being represended for thus breaking in upon the silence with which you have wished to surround the celebration of your Silver Jubilee. We, therefore, beg to be permitted to offer you come best wishes of many and prosperous years in the service of Almighty God.

Gladly do we testify to the affection and devotion with which each and every one of us is animated in your regard. Nor, is curs an idle sentiment. To you, lev. Father, the Catholic young men and boys of this city owe a debt of gratitude. If there be one solicitude dearer to your heart than all others of your priestly care, we pride ourselves with the thought that it is the welfare of Catholic youth. Since your coming anomest us your name has ever been associated with every movement for our welfare, and right happy are we to day in enjoying an opportunity so auspicious as that of your Silver Jubiles, our make public acknowledgment to the note of the course of the program of

Toronto, Oct. 19, 1900.

Rev. Father Ryan was deeply touched by the gratitude of the boys, and responded in his own happy manner. He thanked them for their kind expressions, and promised to do in the future as he had done in the past—stand by the boys on every occasion. His cheering words and fatherly affection went to the hearts of the boys, who felt more than ever the fact of this solicitude for their welfare, and the sincerity of his devotion to their interest.

Anony, these present were: Rey, Fathers Anony, those present were: Rey, Fathers Among those present were: Rev. Fathers Rohleder, Tracey, Bench, Messrs. Eugene O'Keefe, M. J. Phelan and others.

# Confirmation Service at St. Mary's Church on Saturday Morning.

Confirmation Service at St. Mary's
Church on Saturday Morning.

His Grace Archbishop O'Connor paid his
first visit to Brampton on Saturday morning
last for the purpose of administering the apostolic rite of confirmation in the Roman Catholic church. There were nine catechumens,
four boys and five xirls. The class was catechized closely by His Grace and commended
for the correctness of their answers. After the
confirmation service the boys were asked to
stand and take the pledge of total abstinence
from drink. All present, we are sure, were
deeply affected, as the yeung lads, in the
sacredness of the sanctuary in the presence of
their parents and friends, repuly lads, in the
sacredness of the sanctuary in the presence of
their parents and friends, repuly after the Archbishop the words,
"In young myself to abstait from young young
liquors until the presence of the Anglican His hops, in connection with similar
service might weil be adopted by the
Anglican His Grace then addressed the class
and congregation, urging strongly the neces
sity for regular and constant worship. The
younger people were admonished to study
their catechism and to attend to their devotions prescribed for them. Older people
were advised to continue in prayer—secret
prayer, family prayer—and to attend
regularly the services of the church or
Sundays and holy days. When there is no
service in the church, it was the duty of
parents to assemble about the regular time of
service and together repeat the public prayers
of the church, together with their children.
Family worship brings blessings untold to
parents and children that they might not otherwise obtain. Parenthically he remarked he
was always grieved when he entered a town
and heard the curfew bell. It was an intimation to him that family worship was neglected.
Where the family unite in prayer every night
there is no need of police or the curfew to keep
the children off the street.

In addition to Rev. Father Minnehan, parish
priest, Father Kiernan, of Toronto Gore, and

which was read by Mr. J. Walsh, was as follows:

To His Grace Most Reverend Denis O'Connor,
D. D., Lord Archbishop of Foronto:

Your Grace,—On behalf our fellow Catholics of this parish of Brampton, we beg respectully to approach Your Grace and extend to you our most earnest and cordial welcome counted with our devotedness, loyally and obedience on this the occasion of your pastoral visitation here since your elevation to the dignity of an Archbishop of our Catholic Church, and to strive to convey to Your Grace some idea, imperfect though it may be, of the great joy that filled our hearts when we learned on reliable authority that the august Father of the faithful throughout the Catholic world had yourbased to heartse when the selection of Your Grace for the Metropolitan Sec of Toronto on being presented to His Holiness, Pope Leo XIII., happily reigning over the Uriversal Courch, thereby making Your Grace is third Archbishop. But whilst halling with extreme gladness Your Grace's promotion to this sublime dignity in our Canadian Hierarchy, may we be permitted to express our house convictions that this great distinction could not have descended upon a more worthy Prelate of our holy Church.

We feel we would be wanting in our duty to

ations and ourselves here in Brampton. God grant to Your Grace long years of happy en Jornent of your archiepiscopal office in the Archdiocess of Toronto! Such is our simple and heartfelt prayer. In conclusion we ask Your Grace's blessings on ourselves. Your Grace's blessings on ourselves. Signed on behalf of the congregation of St. Mary's church. E. J. Walsh, H. McDevitt, Wm. Hannivan, D. O'Hara and Jos. McGurk, Brampton, Oct. 13. 1999.

His Grace's reply was in touch with a spirit of brotherly love to all and was listened to with marked attention. — Brampton Conservator, Oct. 16.

#### DIOCESE OF HAMILTON.

SERMON BY REV. FATHER RYAN IN ST. MARY'S CATHEDRAL.

Rev. Father Ryan, of Toronto, occupied the pulpit in St. Mary's cathedral last evening, the occasion being the annual sermon and collection on behalf of St. Vincent de Paul society. The eloquent priest took for his tex. "Blessed is he who understandeth conserring the needy and the poor,"—I Before commencing his address, ather Ryan said he desired to express the dimiration at the beautiful decorations the cathedral. He preached in it several years ago, and scarcely recognized it active The good Bishop, the priests and all in the congregation who had assisted beautifying God's house were to be the control of the con

—they have taken Him away and know not where to find Him. To follow the true model was to find Got in the creature and Christ in Christian.

Finally, respecting the success of Christian charity, the preacher thought the world at large had lost the idea of the supernatural, the immortal, the soul. The good proposed was the citizens in the mass. In the Reverend Father's view, the Vincent de Paul societies have the right motive, the proper means and a divine model. Their members visited the poor and assisted them, not blazoning their deeds in the press. What sustained the members of the society and the Sisters of Charity in their wonderful work? It was the model; He who was for all. The Sr. Paul societies encircled the world and their work was not to talk and write about philanthrony and the brotherhood of man, but to work for God's holy poor.

Rev Father Ryan, during his address, made a sympathetic reference to the recent loss of the House of Providence, Dundas, and trusted it would soon rise from its ashes.

Est's Mrsical Vespers were sung by the choir, under the direction of J. M. Bayes, with J. L. Cherrier at the organ. Wiegand's "Tantum Ergo" was also sung. The soloists were Mrs. J. F. Egan, Miss Crowther, Miss Bastien, Miss Hanley, Thomas Sweeney C. Marks and Messrs. Williams and Wilmot. Miss Nolan, of Brantford, sang Dudley Buck's "Salva Regina."

During the collection, which was in aid of the funds of St. Vincent de Paul society, Mr. Cherrier played a voluntary.—Spectator, Oct. 22.

2.	1;
FIRE VICTIMS' CONCERT.	1
The concert given last evening in the Armory n aid of the are victims of the House of Provilence was attended by a large audience. The concert was under the direction of Rev. Father 3rady, and was much enjoyed.  The programme was as follows: March, "The Battleship Oregon"Fulton Thitteenth Band.	1
Song-"Sail Ho"Petrie	1

bonded debt amounted to \$2,000. In a mattriction was a most deserving one, and His Lordship hoped that the subscriptions to it would be generous.

Father Brady took the platform and announced that the fund had been increased by \$100 each of the political candidates having contributed \$25. He then called on the politicians present to address the audience briefly.

Mayor Teetsel expressed regret at the unfortunate calamity that had befallen the House of Providence. He was sure the people would respond liberally to the call for help, although their generosity had been largely drawn upon during the last twelve months. He commended the institution as one of the best in the land. His colleague, Mr. Wood, he said, was unable to be present, but he sent his practical sympathy.

A. E. Colquinoun, M. L. A., spoke briefly, extelling the management of the institution and appealing for a generous support.

Samuel Barker said the House of Providence was a credit to the Sisters of St. Joseph, who at all times were self-sacrificing. He made a kindly reference to Vicar General Heenan, which was warmly applauded. The house, said Mr. Barker, was deserving above all other institutions of the generous gifts of every man Frank C. Bruce thanked the Bishop for the honor he had done him, and said he wished he could preach a charity serion that would reach all hearts. He heartily sympathized with the Sisters in their heavy loss, and pressed on his hearers the advisability of assisting as much as possible in restoring the valuable institution.

H Carscallen, Q C., M. L. A., spoke

gladness Your Grace's promotion to this sub-lime dignity in our Canadian Hierarchy, may we be permitted to express our honest convic-tions that this great distinction could not have descended upon a more worthy Prelate of our holy Church.

We feel we would be wanting in our duty to our fellow citizens if we let this occasion pass without giving vent to our feelings and con-vey to Your Grace the goodwill and harmony hat expertences the prope of all denomin

#### DIOCESE OF LONDON.

Rt. Rev. Bishop McEvay in Stratford The lecture by our worthy Bishop at St. Joseph's Church, Stratford, 'on The Holy Land,' last Sunday night attracted a very large audicence and netted for the Saint Vincent de Paul Society over \$100.

His Lordship announced that he had the pleasure of appointing Rev. Doctor Kilroy as Dean of Stratford.
Fathers O'Neil, Downey and Gnam assisted at Solemn Vespers.

THE DELEGATE IN THE NORTH-

WEST. Monsignor Falconio at Calgary

Monsignor Falconio at Calgary.

The priesthood and parishioners of St. Mary's church have been highly honored this week by a visit from the Apostic Delegate of Pope Leo XIII. Monsignor Falconio arrived on Wednesday, accompanied by Rev. Father Fisher, and has been visiting the different institutions of the Church in the city.

On Wednesday His Excellency was tendered a sumptuous repast by the ladies of the church which was presided over by Rev. Father Le Marchand, P. P. Many members of the congregation attended, and an address was presented to His Excellency as follows:

To His Excellency, the Most Reverend Diomede Falconio, Archbishop of Larissa, Apostolis Delegate.

May it Please Your Excellency:

In behalf of the parishioners of Calgary we respectfully bid you a thousand welcomes to the North West Territories of Canada, and beg to express to you our filial gratitude for honoring the parish with your presence.

In your person we venerate the official representative of our beloved Pontiff. Leo XIII., now reigning gloriously over the entire Catholic Church, and no words of ours can convey the Joy and honor we feel in having Your Excellency amongst us to day at the foot of the Rocky Mountains.

We pray that Your Excellency will sexpress

olic Church, and no words of ourse an convey the joy and honor we feel in having Your Excellency amongst us to day at the foot of the Rocky Mountains.

We pray that Your Excellency will express to His Holiness the professions of very profound veneration and esteem which we Catholies in this great far West have and hold for his sacred person, and we solemtly roomise to remain forever his submissive flock, and wishing you God speed in your sacred mission, and hoping that your visit to the city of Calvary may afford you a great deal of pleasure and be attended with good results for the greater honor and glory of God.

Sizned on behalf of the parishioners of St. Mary's church,

E. H. ROULEAU,
P. COLLINS,
In replying His Excellency addressed the assemblage in good English, and said that he felt honored by the reception he had received in Calgary. He dwelt upon the importance of unity and unselfshiness amongst the members of the Church, and trusted that under the direction of their Bishops and priests they would endeavor to keep up the principles of their Church and the Christian education of their Eichidren.

At THE MISSION.

when the Chartella convertation was been been been proportioned in the control of the Chartella control of the Chartella

Then "A Song of the Pope" followed, and was succeeded by two recitations, one in English the other in French.

The principal features of the entertainment were the "Cantata of Welcome" and the "Conversation on the Church, "which last in particular seemed to please His Excellency, to reathing as it did sentiments of the highest loyalty and attachment to the Holy See as well as love and veneration for its August. Head and his saintly representative.

Finally came the addresses to His Excellency in English and French, Both expressed the feelings of love burning in all hearts for this the worthy Representative of the Vicar of Christ, the beloved Prisoner of the Vatican, Both told him how he was looked up to as a guiding star by those who are interested in Catholic education throughout the length and breadth of Canada. In conclusion His Excellency was asked that, when a favorable opportunity would present itself, he would lay the expressions of loyal and devoted attachment of the pupils of the Faithful Companion of Jesus at the feet of the Sovereiga Pontiif and both his blessing on them.

In his reply, His Excellency thaked the Reverend Sisters and the children for the manifestation of joy and welcome with which he had been received. He said be was surprised to find such a fine establishment out here in the North-West, and that it was a great

consolation to him to attest the faith and loyalty to the Holy See, which were evidently part of the training of the pupils. He spoke at some length on the love of our Divine Master for the little ones, and how they should return love for love to the good Sisters, who had left home, family, friends and all the comforts of life in order to devote themselves to the task of their education.

In conclusion, His Excellency gave them a holiday and bestowed on all the Papal Benediction.—North West Review, Oct. 17.

His Excellency Welcomed in British Columbia. Great interest is being taken especially by resident members and adherents of the Roman Catholic Church. In the visit of Mgr. Falconio, the Apostolic Delegate to Canada, and His Excellency is evincing the keenest interest in everything pertaining to the diocese of British Columbia and of the cathedral city of New Westminster.

Westminster.
Yesterday, special service at St. Peter's cathedral was largely attended. The interior of the sacred edifice was tastefully decorated for the occasion, and, appropriately enough, white and yellow, the colors of His Holiness the Bona was constituent. His Excellent. white and yellow, the colors of His Holiness, the Pope, were conspicuous. His Excellency assisted Bishop Dontenwill in the celebration of High Mass and an eloquent sermon was preached by Father Falion, of Ottawa.

After the evening service in St. Peter's cathedral, a reception was held in St. Patrick's hall when an address was presented to His Excellency by a committee representing the congregation of St. Peter's. The address was lost of the Arman of St. Peter's a work of art, prepared by Mr. P. Okamura. In addition to the handsome illuminated engrossing there were the coats of arms of the Papal Delegate, the Roman Catholic Bishop of New Wesminster and the Province of British of white and gold plush, with silk ribbon bands of the same colors. Following is the full text of THE ADDRESS.

THE ADDRESS.

To His Excellency the Most Reverend Diomede Falconic, D. D., Apostolic Delegate to Canada:

May it please Your Excellency—The congregation of St. Peter's, the cathedral church of this diocese, beg to approach Your Excellency with the expression of our heartfelt joy on having among us, for the first time in the history of our province, the immediac representative of our filiustrious Holy Father, Leo XIII. We beg to extend to Your Excellency acroidal welcome, and to express the hope that your visit may be pieasant and agreeable to yourself and fruitful of divine blessings to this cengregation, to this diocese and to this province.

In approaching Your Excellency on this happy and important occasion, we desire to give expression to our deep and fervent sense of gratifued to our venerable Pontiff, whose zeal for our spiritual welfare has led him to consider our requirements by sending among us, for our spiritual advancement, a person so wise and so distinguished as Your Excellency. We rejoice that our Heavenly Father has blessed our aged Pontiff with ienathey years far beyond the usual span of life. and has rewarded his labors by giving to the Church a measure of peace and happiness which enables her the batter to discharge the duties of her high mission. We rejoice that our venerable Pontiff is pre-eminently a man of paace, that during his long pontificate his voice has been beard in the case of the heard in the consider of the heard we had the work of the heard we had the heard we had the work of the heard we had the work of the heard we had the work of the heard we had the

14th day of October, 1990, by D. D. Bourke, P. Feeny, A. L. Lavery, C. McDonough, E. Fitzgeraid, M. A. Hayes.

His Excellency replied in a suitable manner, warmly thanking the people for the address and the sentiments expressed therein. In the course of his remarks he made allusion to his work in Canada and the special love which the Pope has for Canadians. He slaso paid a tribute to the Oblate Fathers, the pioneer misionaries of the Church, to the Indians and whitesof this Province. He expressed great pleasure at witnessing the good feeling which existed here among the people of all creeds. He should like to see that spirit prevail, for the prosperity of the country depended upon the people dwelling together in unity.

At the conclusion of the ecremony the pupils of St. Louis college sang a hymo, after which a reception was held, when all parishioners present passed before the Papal Delegate and kissed his ring.

To-day His Excellency, accompanied by his private secretary, was escorted by Bishop Donten will and Father Superior Bunoz, to inspect the Penitentiary, Asylum, and the Cleeve Cannery and Cold Storage plant. In this latter, particularly the salmon cannery, the distinguished visitor took great interest.

At 9:30 o'dock His Excellency was presented with an address by the faculty and students, at St. Louis college, and he was similarly homored on visiting, later in the day, S., Am's convent. St. Mary's Hospital and Nazareth Seminary. His Excellency will leave for Victoria, returning here next Saturday, Next Sunday he will spend in Vancouver, where, among other ceremonies, he will bless the belis of the chimes which will be installed in the new church.—Daily Columbian, Oct. 15

# CAMPBELLFORD.

The new church, to replace the old one destroyed by fire on Christmas morning last, is rapidly approaching completion, and the dedication is fixed for 4th November next. The church is a substantial stone structure, and reflects credit on all concerned. Full details will be given in a future issue.

The dedication ceremony will be performed by His Lordship the Right Rev. Dr. O'Conner, Bishop of Peterborough, assisted by a number of clergy. The sermon on the occasion will be preached by His Lordship Right Rev. Dr. McEvay, Bishop of London.

C. M. B A.

THE MONTH OF THE HOLY SOULS.

Let us pray
For the father and the mother,
For the sister and the brother,
And the friend.
Let us pray!

For the souls forgotten longing— Mid those mournful phantoms thronging-For a Friend.— Let us pray!

When again the leaves are falling, We, too may be sadly calling For a friend. Let us pray!

While the bleak winds of November Wail around us, oh, remember Every friend!— Let us pray! -Ave Maria.

WHOM DO THEY CRUCIFY? BY A NON CATHOLIC.

Who is it hangs on yonder tree,
While ruffla rabble throng around?
Whom do they mock? "Come down, go free,
We'll homage bring,
We'll hall the King,
We'll hall the King,

Who is it hangs on yonder tree,
While hellish legions round him wheel?
Whose the marr'd visage that I see,
With lips apart,
And breaking heart,
In silent heliess agon??
Why checks He not their fiendish zsal,
But heavenward looks in mute appeal?

Who is it hangs on sender tree.
While beaven with darkness veils its face

Who is it hangs on yonder tree.

While earth's foundations rock and rend?
See how the abole turn and flee;
Hark's to the cry
Which rends the sky,
"My God! My God! why leavest me?'
"Tis finished! Lo! the Son of Man,
"Tis Christ! God's Son, the great I Am, Ottawa, Good Friday, 1888.

#### WEDDING ANNIVERSARY.

WEDDING ANNIVERSARY.

Monday, Oct. 22nd, was the sixteenth an niversary of the marriage of Mr. and Mrs. T.

J. Cronin, St. John, N. B. In the evening they were considerably surprised when about twenty couples invaded their hospitable home on King street east and outeily took possession of the house. After a round of congratulations, there were songs, recitations, music and dancing. In the course of the evening Mr. and Mrs. Cronin were the recipients of a handseme onyx table and jardiner from their young friends. The presentation was made by Mr. T. OBrien, editor of The Monitor, in a felicitious speech, and Mr. Cronin happily replied. Later on an excellent supper was provided. Having spent a most enjoyable evening, the merry crowd took their departures shortly after midnight, wishing the genial host and hostess many happy returns of the annity ersary.

Mrs. Cronin is a sister of Mrs. M. E. Blake,

Mrs. Cronin is a sister of Mrs. M. E. Blake,

Mrs. Cronin is a sister of Mrs. M. E. Blake,

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Mrs. Cronin is a sister of Mrs. M. E. Blake,

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

Dairy Produce—Rgge, fresh laid, per dozen, I7 to 18e; eggs, basket lots, 16 to 17e; butter, best rolls, 22 to 24e; butter, best crocks, 20 to 25e; butter, best crocks, 20 to 25e; cheese, pound, wholesale, 10 to 11e; cheese, pound, retail, 12 to 14e; honey, per pound, 12; to 16e; lard, per pound, wholesale, 91 op; lard, per pound, retail, 10 to 11e, Poultry—Ducks, dressed per pair, 60e to 80e; spring chickens, dressed per pair, 60e to 80e; spring chickens, dressed per 1b, 5 to 6e; threkeys, per 1b, 9 to 10e

Meat—Pork, per cwt., \$7.00 to \$7.50; beef, \$4.50 to \$5.50; veal, by the carcase, \$7 to \$8; mutton, by the carcase, \$5 to \$8; mutton, by the carcase, \$8 to \$6; lamb, by the quarter, \$100.

mutton, by the carcass, \$5 to \$6; lamb, by the carcass, \$1 to \$6;c.; lamb, by the quarter, \$1 to 10c. (TORONTO.)

Toronto, Nov. 1. — The demand for flour is moderate: 90 per cent. patents, in barrels, quoted at \$2.80 to \$2.90, and in buyers bags at \$2.60 to \$2.50 west; choice brands are worth 15c. to 20c more: Manitoba patents, \$4.05. and strong bakers, \$4 40 in bags. Bran unchanged, with car lots quoted at \$11.51 to \$12 west, and shorts, at \$13.50 to \$14. Wheat is dull, with demand restricted; white and red are quoted at 635c to 646; north and west; spring wheat, 65c east, and goose 63c, west; No. 1 Manitoba hard 90 to 91c, Toronto and west, at 92c. g. i. t.; at 87c. Midland and Gwen Sound, and at 835c. Fort William. Oats are steady, with No. 1 white selling at 21c west, and at 25c. east; No. 2 oats, sold at 23c west, Peas are quiet, with sales at 57c. to 575c. west, and at 25c. east; No. 2 oats, sold at 23c west, Peas are quiet, with sales at 57c. to 575c. west, American yellow 48 to 485c. Toronto. Barley quiet; with prices unchanged; No. 1, quoted at 41c to 45c, west; No. 2 at 38c. to 40c and No. 3, extra at 57 to 35c. west. Buckwheat steady, at 45c. west and at 45c. west. Montreal.

MONTREAL

Montreal, Nov. 1. Grain — Manitoba wheat
No. 1 hard Sec.; spring wheat, 76c.; red wheat,
76c.; oats, No. 2, 27; to 28c.; peas, No. 2, 67c.;
barley, No. 2, 46c.; rye, 55c.; buckwheat,
5cc. Flour — Manitoba patents, \$1.70; strong
bakers', \$140 to \$150; straight rollers, \$1.65 to
\$1.75 in bags; and \$3, 40 to \$3.50 in bbis; winter
wheat patents, \$4 to \$425; Manitoba bran,
\$15 to \$15,75, in bulk; Ontario bran, \$15 to
to \$16,75, in bulk; Ontario bran, \$15 to
to \$16,17, per ton.
Dressed hogs are quoted to-day at \$8,55; some
country dressed hogs have been marked at
\$7.50; lard, \$9 to 10c.; bacon 12; to 14c.;
hams, \$11 to 12c.; Canada short cut mess
pork, \$18 to \$19 per bbl. Butter is quoted
at 20|c. to 21c; seconds from 19\frac{1}{2} to 20. Cheese
—Westerns, at Itc. to 11\frac{1}{2}c.; easterns, 10\frac{1}{2} to
11c.; Quebecs, 10\frac{1}{2} to 10c.; easterns, 10\frac{1}{2} to
11c.; Quebecs, 10\frac{1}{2} to 10c.; casterns, 10\frac{1}{2} to
15c.; Carahan short tree in the
5ts 6d for colored cheese. Eggs are firm;
selected, 17\frac{1}{2} to 18c.; cuils, 10 to 11c. Honey
—White combs are scarce and are quoted at
13 to 15c.; dark combs, 9 to 10c.; white extracted 9 to 10c.; dark is moving slowly at 8 to 5c.

## ARKET REPORTS.

| London, Nov. 1.—Grain, per cental—Wheat \$1.05; oats, 72 to 750; peas, so to 95; barley, 700 to 80; corn. 75 to 89c.; rye, 70c. to \$1.00.
| Farm Produce — Hay, new, \$8.00 to \$8.25; straw, per load, \$3.00 to \$3.00; heavy stage, \$2.00 to \$2.25.

| London, Nov. 1.—Grain, per cental—Wheat \$1.05; oats, 72 to 750; peas, so to 95; barley, 70c. to \$1.00.
| Farm Produce — Hay, new, \$8.00 to \$8.25; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.00 to \$3.50; straw, per load, \$3.50 to \$3.50; straw, per load,

# DR. SPROULE ILLUSTRATES The Progress of Catarrh

If the people of Canada understood the nature of Catarrh, they would dread it more than smallpox or cholera. It has rightly been called the Gateway of Consumption. Only a slight cold in the head is needed to admit the Catarrh. A sure sign of its presence is that the cold lasts longer than usual. Its victims constantly take fresh colds until they are perpetually sniffling and of useless remedies is continued. The patient becomes reduced to a mere skeleton. The lungs, eaten with ulcustrative constant the constant that the constant the constant that the cold lasts longer than usual. Its victims constantly take fresh colds great White Plague. In the last five until they are perpetually sniffling and until they are perpetually sniffling and years. Consumption has increased in sneezing. "Only Catarrh," says the family physician, and prescribes for cent. It has increased because Catarrh



ATCHING COLD IN THE HEAD. IN THE CLUTCH OF

it. Not being a specialist he cannot 



THE FAMILY DOCTOR SAYS:

heesy lumps, perhaps streaked with Besolution of Condolence.

At a regular meeting of Branch 285, C. M. B.
A. Hurtley, resolutions of sympathy was unadimously adopted to Brothers James Dinis and Michael Flynnon the death of their mother John H. KENKEUY, Pres.
P. CARTER, SEC.

Biood. Consumption is there! Yet, even at this stage, the proper treatment all about yourself. He will diagnose your case free. Address Dr. SPROULE, them out of the system. and, by strengthening it, give nature a chance in the proper treatment and power and power and this stage, the proper treatment and all about yourself. He will diagnose your case free. Address Dr. SPROULE, them out of the system. and, by strengthening it, give nature a chance in the proper treatment and power and power and power in this stage, the proper treatment and power and power in the stage, the proper treatment and power and power in the stage, the proper treatment and power and power in the stage, the proper treatment and power and power in the stage, the proper treatment and power blood. Consumption is there! Yet, even



CONSUMP-TION.



THE LONELY GRAVE.

VOLUME XXII.

The Catholic Mecord.

London, Saturday, Nov 10, 1900 GRATITUDE TO OUR BENE

FACTORS. We should remind our readers to re member in their prayers the pries who have departed this life. The beway to show our gratitude is to pra for the repose of their souls.

THE LAST SOLEMN HOUR.

"O, but they say, the tongues of dying me Enforce attention like deep harmony." If the thoughts of those about to pa

into eternity could be recorded wh an interesting volume it would make Here, with every energy enlisted the service of the world, and at t exclusion betimes of all that is best a highest, the hereafter troubles us t little; but when the heart is beati out into stillness, the shams and co ceits obscuring our mental vision fa away and we see things as they res are. We then understand why th heroic figures who long si peopled the deserts, walked hand hand with Mortification. Many them had erred. Many also could cl the goodly possession of unsullied so but all were intent in prepar themselves for the greatest act human life. The last hour was present to their minds, and whe came was hailed with joy. It was merely the decomposition of a worn machine-it was a change of life passing into the realms of light love. Death had for them a beau side, and many could say, with Ambrose, that they had so lived they had no sorrow for having l and that they did not fear d knowing that they were in the h of a good Master.

THE BURIAL OF THE DE

With regard to burial of the de practised in the Ages of Faith w some valuable information from admirable pages of Digby. Actin the advice of St. Augustine the bodies of the faithful are not to spised and cast out, since they the organs and vessels used b Holy Spirit, they took care to in a becoming reverence upon the

acter of their funeral ceremonie The primitive Christians kep dead exposed during three day watched over them in prayer of that time. Bearing them to th they carried lighted tapers an hymns expressive of their hope Resurrection. And the same pervaded those ages when me near to the supernatural, and w tormented by a desire of mater grandizement, had a true idea ing. Instead of pronouncing

gyrics over their dead "The Mass was sung and prayers and solemn Requem for the Dead And bells tolled out their mighty progressing the departed spirit's weal."

Despite the fact that the first tians made a wail for their des came the custom in a very e of the Church to suppress all lamentations. A synod in th

century orders

"That laies who observe fune should do it with fear and trem' reverence. No one there should r sing diabolic songs, or to dance, or jests which the Pagans learned t from the devil. For who does not that it is diabolic, not only alien Christian religion but even co human nature, there to sing, redrunk and be dissolved in laught aside all piety and affection. Their insane joy and pestiferous singin altogetner prohibited on the author But if any one desires to sing, let 'Kyrie Eleison,' otherwise let hin ence." century orders

OUR YOUNG MEA We hear it occasionally s young men have fewer opp to day for advancement than former generation. They h reasons, such as changed commercial conditions, to su contention, and come in the lieve that it is just as we things easy-the easier t The young man, however, life with that excuse for in not making the very best is a miserable coward. Th a place for the right man too, at the top, where th ways elbow room and fresh We except governments ments, which depend not so ork or ability as upon

know at least one [