Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, OCTOBER 19, 1901.

The Catholic Record. London, Saturday October 19, 1901.

RESPECT FOR AUTHORITY.

Just now there is a deal of talk among our brethren over the border anent the advisability of forbidding any contemptuous allusion to authority. The scheme we may say is advocated mainly by some sore-head journals and individuals who are dominated more by their feelings than by their judgment. There may be a few—those who deplore the unsightly cartoon and irreverent and meaningless gibe and insult too often seem in great dailies, but they, we are sure, are not so sanguine as to its feasi-

Force indeed may bridle the tongue, but not the heart. And that is the thing to be regulated and governed. thing to hear the unlovely words of Force may hamper for the moment but its source—the heart that recks sibility of such a dread catastrophe we to its vileness until when under pressure of temptation or external goad it ful of principles philosophical and literbetrays itself by the use of the pistol ary. and dagger. The respect for authority that is born of caprice or sentiment or public opinion is as unsubstantial as an idle dream. It is as unstable as a house built on the sand, and may even possess the being of an anarchist after a good dinner. But the respect for authority that means anything -namely, that based on eternal law, can be rooted only in the hearts of those who believe that authority is from God and who see, howsoever their ideas may conflict with those of the policy in vogue, the nimbusof divine majesty upon the brow of the rightful ruler. That doctrine is inculcated in our schools and colleges and we believe that the exigencies of the times will constrain our opponents to admit that the Catholic system of education that trains the whole man is the

A QUESTION.

surest guarantee of its stability.

But if such a scheme were adopted the Mail and Empire to extolus unduly. sympathy for the anarchist. Some ions in courteous diction; to beware of people do that kind of thing for the epithets that are not employed by poor, poor victims of the Spanish Ingentlemen, and above all to keep its quisition. As every one knows, those columns free from the reek of childish victims were conspirators against law bigotry. It seems to us that, despite and order and deadly traitors its "hifalutin" pretences, the extract to the State, and the authori- gives indubitable evidence of a very

withal of your scholarly tastes. But enough to admit that the intolerant were the Professor to hearken to you blasphemy can no longer be invested gardly in encouragement.

and leaves to the reader the task of discovering their underlying ideas. And this is a legitimate method of criticism. We don't quarrel with Mr. Birrell, for example, because his delightful chatter about books is not burdened with the principles so dear to the heart of the Globe reviewer. We do not judge him

| Month | Catholic merchants and readers should not drop his r's and talk intelligently about the latest French novel. The catholic young men for the growing weaker. And some things a true does this in a practical way resent the Mail's in a practical way

modern English critics. Take what he pend on ourselves and be guided by our gives you, and you may discern that in spiritual leaders. this instance Dr. O'Hagan's comments are really essays, and critical, too, after

It boots little to be hypercitical, and, furthermore, a reviewer with a penchant against things Catholic is not conducive to the circulation of a great daily. The critic is not manifestly hostile to Catholicity, but when her only comment in three essays is that they are a contribution to the glorification of the Church to which the author belongs we suspect she has something up her sleeve.

We trow not. It would be a fearsome bigotry from the gentle and cultured lawless utterance and deed, lady of the Globe, and to avert the pos-God — may add continually are willing to go to any lengths—nay even to the writing a few essays brim-

YELLOW JOURNALISM.

altered, nor is it likely to be for some time to come. The proposal caused a burst of indignant feeling throughout England, which surprised almost every-one, and caused one Roman Catholic paper to remark that 'perhaps it was unwise the question was mooted.' I attach little value to the Coronation Oath, per se, but the object of its opments is plain—to open the way to ssible Romanist succession. No cotestant oath can possibly satisfy folowers of the Church of Rome; so why attempt the avowedly impossible? The oath is a protest, and was a most important one, and one not likely to be abrogated at the kind of dictation re-

have seen somewhat like that before in well-spring of national vitality and the sheets that cater to the literary tastes of our Orange brethren, but we were astonished to find it in the columns of a newspaper that poses as an advocate of scrupulous journalism. We do not want and the absolute we for one should not grow maudlin in We merely desire it to state its opin- Mind is nothing. ties naturally deemed that the yellow streak in the composition of its best specimens of that kind of traitor editor, and indicates that his hostility should be dead ones. They believed to things Catholic is liable at any mothey were empowered to see that the ment to get the better of his commergovernment sustained no injury and if cial prudence. But there is much to be their efforts towards this laudable obto their religious tenets. And suppose an individual of the present day who prates about the right of free-talk were to begin a propaganda against the prevailing order of things political, and prevailing order of things political, and be given in consequence a dose of durance vile, if nothing worse; would our friends call it persecution, or merely a salutary and unavoidable mode or repression?

A WORD TO THE BOOK-REVIEW-RE FOR THE GLOBE.

Sometime ago the book-reviewer of the Toronto Globe had something to say of Dr. O'Hagan's Canadian Essays, The writer was evidently in wrathy

The writer was evidently in wrath say of Dr. O'Hagan's Canadian Essays.

The writer was evidently in wrathy mood when he pounced upon the little to ignore the most elementary rules of mood when he pounced upon the little book and made a valiant attempt to etiquette. To return the petitions living Mind that is thinking and demood when he pounced upon the little to ignore the most elementary rules of bludgeon it into obscurity. But the against the maintenance of the Royal estimate is so decidedly unfair and uncharacteristic of the writer that we voted to British institutions, and their should fain credit it to the desire to get only object in so doing was to remove even with the Professor at any cost, from the statute book a gross insult to rather than to make a dispassionate myriads of the King's loyal subjects. criticism of his work. The reviewer And the contention of Catholics assures us that no principle, philosophi- was supported by individuals of all cal or literary, appears to have guided creeds. The Dominion Parliament the pen of Dr. O'Hagan. Rather big joined in the chorus of protest; and words, my dear lady, and indicative journals that love us not, were liberal

he would be obliged to publish many with any appearance of useful life. books—and for that you are very nig-But the Mail and Empire thinks otherwise. It gloats over the 'It seems to us that sighting such big non-success of the petition, and says guns in this little gift to our national literature is merely an exhibition of vanity or at best a loss of time. Dr. O'Hagan's criticism of Canadian poets is of the surface. He gives

The Mail and Empire may preen itself on its fair mindedness, but it is well the manner of the Birrel-Arnold school. to view it with prudent suspicion. It may be genuine and then again it may be one of the ways that are dark that find favour with certain editors.

CHRISTIAN SCIENCE.

McCracken. " The use of the word Mind ' in Christian Science deserves special notice. Spelled with a capital M it is synonymous with Spirit. Thus God is spoken of as Mind or Spirit. Spelled with a small letter, mind is used to designate that human mind s in rebellion against the which rises in rebellion against the Divine Mind—that mortal mind which attempts to counterfeit the Immortal Mind. This mortal Mind is the 'carnal mind,' spoken of by Paul, and is the fruitful source of all sin and sickness. It is-not to put too fine a point upon it—the lying serpent, the devil, which tries to separate man from his Creator.'

Comment. This method of distinguishing the Divine Mind from the human mind, the uncreated from the "The Coronation Oath has not been overly if nothing else. The adjectives on the series of the series to qualify mind seem all-sufficient for ordinary minds in the interchange of thoughts concerning the Creator and the creature, the uncreated and the created mind. But as there is no disputing about tastes, we do not object to your new use of capitals so long as they afford a key to get at your mean-

you say of the human mind "that Mortal Mind which attempts to counterfeit the humantal Mind. This Mortal Mind How go is—not to put too fine a point upon it— the lying serpent, the devil."

an mind, alias Mortal Mind, signing; when he thinks he is sick it is the Divine Mind that is sick, for aside from it there is nothing, and nothing cannot be sick.

To this the Christian Scientist may reply that sickness is a mere delusion of the human mind. But a delusion is something, else why do they try to remove it? It is at least a mode for the e being of the deluded mind, and the Mind, deluded, or otherwise, is but an idea or mode of the Divine Mind. The delusion, therefore, exists in that Mind. detusion, therefore, exists in that Mind.
We do not see how the Christian Scientist can avoid these conclusions, after claiming that all there is, is Divine Mind.—N. Y. Freeman's Journal.

OUR YOUNG MEN AND WOMEN.

The writers who in the discussion of

by a standard at which he did not aim, coed and deceived by political pro- in the social scale; that they do not nor should you, dear critic, give rein to your ire because an author falls short of your exalted ideals and dictate him rules not heeded by some of the best modern English critics. Take what he ployments and in subordinate positions; that they frequent saloons and low theatres; that instead of having a bank account, however small, as the nucleus of a fund for a business of their own, for a home and for a competence in destiny closy and all that for a home and for a competence in destiny, glory and all that. their old age, they fritter away their surplus cash on idle amusements or ignoble gratifications, and never save cent; that they are poor Catholics, who have to be driven to their Easter duty, have to be driven to their Easter day;
who do not observe the fasts of Lent or
Ember Days, who have no seat rented
in church, who couldn't be paid to read
"The Faith of Our Fathers" or "The Internal Mission of the Holy Ghost, or Brownson's Essays, or Azarias 'Phases of Thought and Criticism. These are the charges against a large number of our young men, and not that "unless they acquire a fair share of the vanities of this world, they are not fit to marry the convent-bred Catho

That more of our girls are highly educated than of our boys, is patent from the fact that we have 700 academies for the former to 100 colleges for the latter, and that the proportion is even worse than seven to one, for every year in the graduating classes there are three young women for every one

devout is proved by the membership of the sodalities, and the Communion rail.
What can be done for our boys and
our young men to lift them up morally, mentally and socially above the plan -Catholic Standard and Times.

GUARDIAN ANGELS.

How sweet the thought that we are You have told us in your first paragraph that man is an expression of the One Spirit or Mind. You have not explained what you mean by the word "expression;" but as you use it where the Christian world would use the word "creation," you leave us to infer that you purposely avoided the use of abrogated at the kind of dictation recently attempted."

Word "creation," you leave us to inter that you purposely avoided the use of the latter term, and that you mean that man is not a being separate and that man is not a being separate and distinct from God—as the word creation distinct from God—as the word creation to Mail and Empire of Sept. 28th. We distinct from God—as the word creation implies—but an expression or a mode of the Divine Mind. This inference from your use of "expression" is confirmed by another Christian Science writer, who says: "Christian Science teaches the eternal reality of One Divine Mind and the absolute nothingness of everything else," and Mrs. Eddy somewhere says that all is Mind, and what is not Mind is nothing.

and bring us back safe to our home with God in Heaven. "He has given his Angels charge over thee" westage of a kind Providence to every child of man. This same guardianship extends to families, to cities, to churches, and to nations. How the Angel of Ephesus has care of that city and threatens its ruin if goodness does not prevail! What a beautiful thought in exception. And is nothing.

In your fifth paragraph, above quoted,

In your fifth paragraph, above quoted, gers who worship at the great White

How good God is to His creatures! Ever at our side, our Guardian Angel prays for us, inspires us to goodness, warns us from evil, consoles us in afflic the lying serpent, the devil.

Now, putting your two statements toNow, putting your two statements together, the logical conclusion is, that
gether, the logical conclusion is, that for us : in our virtues he rejoices : in alias the lying spirit, alias the devil, is an expression or mode of the Divine Mind. It cannot be anything separate and distinct from the Divine Mind, since according to the writer above quoted, whatever is not that Mind or a mode of it is absolute nothingness. A further groundspirm is that sine side. a mode of it is absolute nothingness.

A further conclusion is, that sin, sickness, the spirit of rebellion and country that the spirit of rebellion and country that the spirit of rebellion and country that the spirit of repetitions that single spirit of the spirit of repetitions and country that the spirit of the spirit o

DRESS.

Bishop Spalding is the most trenchant and direct of our essayists. His phrases have the illumination of Emer-son's and a solidity that makes the New son's and a solidity that makes the New England seer seem rather vague and unreal. Bishop Spalding is eagerly listened to. He carries a message that has a meaning for all. He understands modern conditions of life. He has fed deeply and profitably upon the great thinkers of the past. But his expressions of the past. thinkers of the past. But his expression is of the present. It is arranged for modern ears. In his most recent ad-dress to laboring men he touches the questions of the day in no uncertain or

After mentioning certain great and widespread evils, such as political corruption, diminished sense of the sacredness of property and the loosening of the marriage tie, he said: The ability to react against abuses is grow-ing weaker. The social organism is so ast and complex that it seems hopeless to interfere, and so we permit things to take their course.

Multitudes get their political and economic ideas not from the learned and the wise, but from the superficial, the passionate, and the designing.

The proof of this is to be seen in our political instability and the readiness of

With all our boasting of popular edu-eation this instability, this propensity to accept unwise leadership is more prevalent than it was forty years ago, and the prospect of effective reaction against evils, social and political, is at present by no means encouraging.

Bishop Spalding indicated one of the ill effects of ignorant and unwise leadership upon great numbers of people when he said: The notion that those who work with the hands are the sole producers of wealth is a fallacy which should deceive no one. The vast increase of wealth in the modern world is the result to a far greater degree of ability than of labor.

But this fallacy which should deceive one does in fact decive multitudes. It deceives great numbers who permit themselves to be taught by leaders who are incapable of appreciating economic propositions and of seeing things per-taining to the social organism in their

Because this fallacy is so widely received the joint product of ability and labor is lost or squandered to the value of millions of dollars every year. The tendency of the contests which arise out of the spread of this fallacy is not only to greatly impair the efficiency of the contests which arise out of the spread of this fallacy is not only to greatly impair the efficiency of the product of the spread of this fallacy is not only to greatly impair the efficiency of the spread of the sp Because this fallacy is so widely reflame passions and embiters relations which ought to be cordial.

are carried to much greater extremes. Hickey took first el

THE PERSEVERANCE OF THE on English literature ARCHBISHOP.

From the Catholic Universe, London.

The quality of perseverance is amply John O'Rielly, now Archbishop of South Australia. For the following details we are indebted to an Australian "My dear friend, the Right Rev. John

O'Rielly, Archbishop of South Austra-lia two (we are both of the same age, and were almost boys together), was a simple priest in Freemantle for the first twelve years of my sojourn in the colony, and we were most intimate. He was promoted to be a rear admiral in April, 1894. Since his retirement he has lived in Washington. He is sixty-six years of age and in religion is a Catholic. During the war with Spain his services were utilized by the Navy Department in many important expecition although ous worker, and became perfect in every-hing he undertook. Naturally I may ay, Dr. O'Rielly was not a brilliant coning the good not gross the details genius; he could not grasp the details of a subject at a glance, as it were, and elaborate it then and there—as, for instance, some provide contracts. and elaborate it then and there—as, for instance, some people can, on hearing a certain air in music, sit down to a piano and play it off by ear, without understanding a note of music. Now this illustration is most appropriate in explaining the secret of Dr. O'Rielly's in explaining the secret of Dr. O'Rielly's success, for while he was quite incapable of playing by ear on any musical instrument, he was the most wonderful reader of music I ever knew. He could sing off any piece in any key you gave him at sight, just as any one else would be able to read ordinary writing. Moreover, he was a past master in harmony, over, he was a past master in harmony, for the truths that Catholicity alone and could detect any error in the score.

I remember his telling me that the first piece of music he learned to read took piece of music he learned to read took merely mock their divine appetite; and too often scepticism is the result.

is wonderful.

I must mention one more of Dr. O'Rielly's accomplishments. He is a splendid business man and accountant. His Lordship's first appointment was to the See of Port Augusta, South Australia. It was then heavily in debt, and ordinary individuals could not possibly see how the diocese was to be cleared of this incubus. In Dr. O'Rielly they got a man of untiring energy and ability—in few short years the debt was swept away. Of Archbishop O'Rielly as a theologian, of course, I am not competent to make any remarks. As a zealous, pious priest he is most exemplary, charitable and kind. His aged mother is still living in Ireland, and I understand that all Australian priests who pay a visit to Ireland from South who pay a visit to Ireland from South stand that all Australian priests who pay a visit to Ireland from South Australia the Archbishop delights in sending to see his dear old mother."

bequeathed \$15,000 to the New Paulist Into the world—home into the hearts of into the world—home into the hearts of

A Floating Church.

NO. 1,200.

The Catholics of Holme, in Huntingdonshire, England, live in a scattered parish extending over a wide area. To enable them to attend divine worship a floating church is towed along the extensive canal system of the district, stopping at a different station, each Sunday. It is flat bottomed lighter, the interior being 30 feet long and the height only 7 feet, owing to the lowness of the canal bridges.

Another Convert.

The ranks of the Church of England elergy in Sheffield have furnished an-other convert in the person of the Rev. Hugh Nanney Smith of Walkley. Mr. Smith has been received into the Church at St. Gregory's Lengten, Staffordshire.
Mr. Smith held his first curacy at Mr. Smith held his first curacy at Caverswall, near Longton, where he was stationed from 1892 to 1894. Ho then went to Walkley as curate to his father, the late Rev. Thomas Smith,

To the great number of converts to the Catholic Church from the ranks of literary men and women of Great Brit-ain and Ireland must be added that of an Irish poet, in the person of Miss Emily Hickey. Miss Hickey, who has been a prominent figure in literary circles in London for a number of years,

out of the spread of this land only to greatly impair the efficiency of both ability and labor, but also to inflame passions and embiters relations "Michael Villiers, Idealist, and Other" The results may be most deplorable if these conflicts between brawn and brain design of the second to be seco

Admiral Ramsa

Rear Admiral Fran y has been selected

Admiral Ramsay is one of the best known and most highly esteemed officers in the naval service. He is a native of the District of Columbia, although he was appointed to the naval academy from Pennsylvania. He was promoted in many important capacities, although these were advisory and not active. He is a man of flue intellectual attain-ments, with with a character proverbial for integrity, and the news of his appointment was received with general

The Missionary.

The Topics of the Missionary, a paper read by Rev. Waiter Elliot at a recent meeting of non-Catholic missionaries, is printed in the October number of the

zine.

BISHOP SPALDING'S RECENT AD

Is wonderful.

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is wonderful.

is won tiles.',

Spiritual Activity.

A great mistake is frequently made by well-meaning persons who fail to see that the true Christian is a soldier—a member of the Church militant—though humility also is the inevitable handhumility also be maid of piety, command the piety, command the piety of the right to a proper and the right to a proper of the right to a proper of the prop God, but he finds no rest in the light for virtue. He proclaims his faith and portrays its beauty. He lives to show by his words and his acts—his life— the truth, the beauty and the benefi-The late Patrick O'Mullin, the well-The late Patrick O'Mullin, the well-known Halifax bank president who died a few days ago, left a worthy example for wealthy Catholics to follow. He begins that \$15,000 to the New Parket.

ept.

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AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER XVI.-CONTINUED. " MY DEAR TERRY,

"Your news of my Charge was stale—several days stale—and your implied reproach ill-timed and unfitting. As to her going to church without attendance and in the aspect of an outcest, mitter event can lessen the morality she may have beened there—nor can the still more unpacked. That she got no farther than the she chose. That she got no farther than the threshold may have been detrimental to her hearing; I doubt if it has hurt her otherwise. As to my responsibility about Rachel section, it is neither more not less than I chose to assume, and in that, as in everythint per taking to this Charge you have thrust upon me under penalty of a threat, I shall promit to no dictation, nur be answerable transport in the physical and religious libert of the past you shulde to, as you ensoriously remind me, is a girl, violates every precedent of the past you shulde to, as well as the precedent of my present independence, that is solely and entirely my business. to this remind me, is a girl, violate well as the pre-of the past you allude to, as well as the pre-dents of my present independence, that is so dents of my present independence, that is so dents of my present independence, that is so yours as usual, "Yours as usual,"
BEDILLA."

an was told to go immediately Hardman was told to go immediately with the letter to the post-office. Pettard, the postmaster was not without his curiosity concerning Miss Burram, but then he had also a certain sense of honor which prevented him from talking as his predecessor had done; the latter had not hesitated to tell in a confidential way the addresses on the let-ters that Miss Burram sent to the post-office; thus, Herrick knew that among office; thus, Herrick knew that so one the lady's correspondents was one "Terry" who had a post-office box in the city, but, since Pettard came into office, Herrick learned nothing; and now as Pettard took the letter from Hardman he threw it into the mail bag without even glancing at the direction, but he could not resist remarking:

"It's a mighty good thing letters at allowed to lie around for some ple to look at them.' Hardman stared.

Hardman stared.

'By 'some people' I mean Herrick,''
nt on little Pettard, "he's got an

wful sight of curiosity."

But Hardman only laughed; it was not his way to gossip with any of the Rentonville folk.

The very next day found Mrs. Gedher way to Miss Burram's; she had little or no misgiving about the visit; and if Miss Burram should not choose to accept the advances of the whole Gedding family presented by Mrs. Gedding, that would be Miss Burram's loss—certainly, no disadvantage to Mrs. Gedding. And armed equally by the resignation with which she was prepared to receive Miss Burram's re-fusal, and by the delightful sense of satisfaction which she felt in her new, sausiaction which she left in her new, and ample sealskin sacque—a recent Christmas present from her husband— she pulled Miss Burram's bell.

Mrs. Gedding!" exclaimed Sarah in involuntary amazement.
"Yes, Sarah, it is I; take my card to
Miss Burram, and tell her I should like

Sarah threw open the parlor door, Sarah threw open the parlor door, and the lady rustled in; she was so short that, having seated herself with her customary desire for comfort in one of the deep easy-chairs, her feet hung some distance from the floor, and Sarah said to herself as she ascended with the cond.

There ain't much danger of her looking at curtains and things; she won't get out of that chair as easy as

Sarah's further astonishment, Miss Burram instantly, and without a word, went to the parlor. Sarah's pre-diction as to Mrs. Gedding's difficulty in getting out of the chair was fully verified; that lady made two ineffectual efforts, and then resigned herself, ng with her soft voice that had not

"I was sent with a message," the soft, monotonous voice went on, "a message of charity from my daughter."

Miss Burram drew herself up; the word charity acted upon her with exceeding offensiveness, but the visitor, quite at her ease, and disposed to propage has present, configured.

The signorant as Herrick himself, for Miss we shall unravelour mysteries the unravelment to ourselves."

Without waiting for refreshment, or without waiting for the continued.

Herrick said to himself when he heard the case, and disposed to propage has present, configured that the continued of quite at her ease, and disposed to prolong her present comfort continued, utterly regardless of the cold, severe face turned upon her: "My daughter Rose; she thought, you know, Miss Superbound of the cold, severe his visit—deep business. Shouldn't his visit—deep business. Shouldn't we'll tell you everything if you'll call with her how something to do we'll tell you everything if you'll call Rose; she thought, you know, Miss Burram, that it was a pity you should live so much alone, and that, as your of Christian thing for neighbors to 185 neighborly, and "—feeling with her increased sense of comfort that it was just as well to be entirely frank—"as Mr. Burleigh, your friend does business in my husband's oflice, and he has often spoken of you, it seemed to be more natural that your family and ours should be real neighborly. We are very plain people, Miss Burram, but we are good people, Miss Burram, but we are good Christians, and you'll be very welcome sit us, you and your Charge, and I'll get my husband to invite Mr. Burmy husband to investigate my husband to investigate, Mr. and and your other friends, Mr. and your other friends, We always leigh and your other friends, Mr. and Mrs. Toussel, to our house. We always have an 'at home' on Sunday even-

Miss Burram's aspect had become

Miss Burram's aspect had become more and more severe, but she made no attempt to reply till assured by the pause that followed, that her visitor had said all she come to say.

Then she burst upon that visitor with actounding vehemence and displeasure.

"Say to your daughter that her charity is misplaced; that I advise her to reserve her pity for the good Christians who intrude themselves where they are who intrude themselves where they are not wanted; that the fact that my Charge attends her school is no reason why other people who attend that school should not mind their own business; that I regret Mr. Burleigh has so far forgotten the minding of his business as to say anything about me.
"And, as a concluding advice to you,

Madam, I would say, let your 'at homes on Sunday evenings be tempered by the

Christianity which teaches to let alone the neighbors who prefer not to know Mrs. Gedding and her Christian family. Good afternoon," and ringing for Sarah she said briefly, when Sarah appeared, which she did with surprising prompt-

ness: "Show Mrs. Gedding out." Mrs. Gedding was for the first time i perhaps the whole of her surprisingly uneventful, placid life sensibly shocked; so much shocked that she act-

ually roused herself with such an effort from the comfortable depths of her chair that she was on her feet when Sarah entered the room. But how to reply to she stood looking up in a kind of help-less way at Miss Burram, who stood looking down at Mrs. Gedding with a fierce contempt that made Sarah make to herself her usual ejaculation. Nor could the little woman recover sufficiently to say even one word before that sarcastic speech she knew no

sufficiently to say even one word before she found herself under Sarah's pilotage, at the hall door; and at the last she saw as the door clo last she saw as the door closed upon her was Sarah's solemn eyes looking at her with a sort of absurd commiseration. How she got out of Miss Burram's grounds and to her own house she hardly knew, her feelings were in such a dazed and indescribable condition, and when she remed into her denotion's when she poured into her daughter's ear the full account of her visit, Rose

"Oh, mother," she said, "you have just ruined everything! What in t world did you want to bring in Chr tianity, or to say anything about Mr. Burleigh? Now, of course, Miss Burram has taken alarm lest her affairs are ing told by her man of business, and if father should hear that you have been talking this way, there will be no end

of unpleasant feeling."
"All through you," said her mother,
roused into unprecedented emotion by her recent experience, "and the next time you want your charitable proposicarried out, carry them out your-

But, mother," expostulated Rose "who thought you were going to say anything so nonsensical and ridicul

"Then, why didn't you tell me what to say, or go yourself?" and Mrs. Gedding for the first time in her daughter's

memory began to cry. That was too much for the really warm-hearted girl. "You dear, gentle, little mother; it was just because I was so sure of your eness winning what nothing ould win, that I begged you to But, forgive me, and we shall settle it all by saying no word of it to father, Will, nor anybody, except Hattie nor Will, nor anybody, except flattle; we shall not say one word of your visit to any one else. If father or Will should want to know if you called on Miss Burram, and how you succeeded, you can just tease them by saying that is your business," to all of which at length, Mrs. Gedding agreed, and all of which helped to pacify and restore her to her wonted placidity.

CHAPTER XVII.

The Misses Gedding and Fairfax had not been the only ones in Rentonville whose curiosity had caused them to be in the railroad depot at the very time of the arrival of the train that brought Miss Burram's weekly visitors. Herthings; she rick, on more than one occasion, had ras easy as made it his business to be there also, so that he knew by sight pretty well, though he had never hear their names, Mr. Burleigh and Mr. and Mrs. Toussel. When, therefore, on the afternoon of the second day succeeding Mrs. Gedding's call upon Miss Burram, Herrick recognized Burleigh just in advance him on the road leading from the dep he lost no time in overtaking him, presuming upon his destination, offered, a ripple of modulation:
"You see, Miss Burram, that I am presuming upon his destination, offered, as he was in his buggy, to drive him

"You see, Miss Burram, that I am compelled to be a prisoner in your delightful easy-chair. I am really sorry for my seeming want of manners, but I can't help it," and the little lady kughed softly.

Miss Burram said nothing, being for the moment speechless for two reasons—one, her doubt as to what or whom the ball in sealskin—Mrs. Gedding suggested nothing else—could be, and the softer, her amazement at the self-possessed assurance of the ball in question.

"I was sent with a message," the soft, monotonous voice went on, "a signorant as Herrick himself, for Miss Burram's weekly visitor out of the acastic monotonic production.

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"I was sent with a message," the soft, monotonous voice went on, "a signorant as Herrick himself, for Miss Burram's notice, or, can't a man call upon anybody outside of his own religion without sending you girls into a paroxysm of inquisitiveness?"

"You're a bear," said Rose half angry, and yet forced to laugh at the ludicrous face her brother kept through the whole of his speech.

"You deserve to be punished," said surram's weekly visitor out of the acastic model time. But Sarah proved to be as ignorant as Herrick himself, for Miss Burram's model to bring to Father Hammond's motice, or, can't a man call upon anybody outside of his own religion without sending you girls into a paroxysm of inquisitiveness?"

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"You're

mind to allow herself to feel, as her daughter's look implied, that she was the cause of Mr. Burleigh's withdrawal from her husband's office. And Rose's only comfort was in talking She said mefully over with Hattie. She said mefully:
"By insisting that mother should
call upon Miss Burram I have destroyed all chance of propidating Miss Burram herself. If I had only stopped to think, I might have known that mother would put her foot in it—she really hasn't the first idea of tact, or diplomacy; you see, I counted on her gent

and her imperviousness to s and ner imperviousness to sig. A grace has a way, you know, of not taking the slight, of looking and acting as if she were utterly unconscious that it could have been meant for her, and I counted on that, and on Miss Burram's possibly being won, because I did not think she was at all the terrible woman they make

"Spirit," repeated her friend, "a strange kind of spirit that makes her, when you smile at her, give you the coldest look imaginable." "I can't blame her for that; she

doesn't know me. "Not know you, when every time you have seen her Sarah has been with her, and of course Sarah has told her all about you, and how kindly you feel to her, Sarah having learned that from with your Margaret to whom I myself heard

say how much you would like to w Miss Burram's Charge." But my mother's unfortunate visit may have given occasion to Miss Burram to warn her Charge against me and if the child only knew how kindly feel to her and how sorry I am she hasn't the pleasant life other children have, and she shows that she hasn't, there is a sad, wistful look in her that haunts me and, just think of it, the little thing, having no other company, spends all her spare time, Sarah says, with Miss Burram's coachman."

"Miss Burram's coachman," echoed Miss Fairfax, "is a good man, if he is an ignorant one, and a servant. Uncle Baldwin's spoken of him a good many times-what a careful, honest fellow he is, and devoted to his mistress's interests; so I do think his company is going ests; so I do think his company is going to hurt her Charge very much. And Miss Burram's Charge, according to Margaret, who, as your brother says, got it from Sarah, who got it from the evidence of her own eyes, is not left enevidence of her own eyes, is not left en-tirely to the coachman, nor even to herself. Christmas night she was in the parlor with Miss Burram's com-pany, and also on the Sunday night after, and, as Sarah said, things looked as if she wrs a-going to spend every Sunday evening in Miss Burram's parlor with Miss Burram's company.

Now, do have common sense, Rose, and don't distress yourself any more

and don't distress yourself any more about Miss Burram's Charge."

But the advice was not heeded, for Rose continued, as if she had hardly heard the last speech, "If she were only old enough to be in our class."

"Or, if you were only young enough to be in her class," interrupted Miss Fairfax, mimicking Rose's tone, "but, as you expect to graduate next June, and Rachel Minturn is six classes below you, there is not much chance of low you, there is not much chance one, or the other; and now, do, for mercy's sake, Rose, talk of something beside Miss Burram's Charge--there is Mr. Notner," as that gentle-man turned the corner of a street just in advance of them,—" now, I am a good deal more interested in Mr. Not ner," she went on, "and particularly, since I heard he was seen in the choir of Father Hammond's church Christmas morning—just seen there—that was all; he wasn't introduced by anybody, he didn't speak to anybody, only he was seen there listening to the music,—and he isn't a Catholic, you know."

Well, what is there in that ?" asked Rose, impatiently; "he is probably a over of good music, and the Catholic church has the best choir and the finest organ in Rentonville."
"Look! where he is going," said

Harriet, suddenly seizing her friend's arm; "as I live, if he isn't going into

arm; "as I live, if he isn't going into Father Hammond's house."

Notner was turning into the little path that led up to the pastoral resid-ence, and Rose became both interested and curious, but when she and Harriet and curious, but when she and Harriet spoke of the incident that evening young Gedding made a wry face. "Isn't that feminine?" he said, half in appeal to his father, "to be so curi-

ous because a man is seen going into a clergyman's house in New Utterton, in daylight. It wouldn't excite a ghost of a remark from me. Perhaps Notner had some poor people that he wanted to bring to Father Hammond's

"Then I may consider myself re-leased from the obligation of taking you two to any reception of the Onotor

Don't you remember, Rose, how re-joiced he was when your father told about Mr. Burleigh? He regarded that information as a pointer for you to floor Mr. Herrick with the next time

you met him."
"By the way, mother," put in Will "By the way, mother," put in Will to divert the charges from himself, "we have never heard about that visit you were to make Miss Burram. What came of it 3—did you go?"

Mrs. Gedding had entrely recovered from the effect of that visit; she could even look back upon it with perfect counting the and she forget all about

and she forgot all daughter's instructions as to what the was to reply to just such a ques-tion as the present; she answered

imply:
"Yes, I went the very next day."

"Yes, I went the very lext day."
"Mother," admonished Rose.
"What is it daughter?" asked her mother, turning to her in such blank innocence that Miss Fairfax burst out was at all the terrible woman they make her out to be."

"Well, after the way she treated your mother," said Miss Fairfax indignantly, "I believe everything they say about her; and I never want to have anything to do with her."

"Oh, don't say that," said Rose, "for the sake of her Charge; I feel was aroused; he sprang to his feet.

more drawn to that little icreature than "Oh, ho," he said, "here is something they are trying to keep from us, father, and as it relates to something that was planned and promulgated in our presence, it is our duty to know. Out

"Mother," again admonished Rose angrily. But her mother, now that she had gone through the ordeal a back upon it with such absolute was quite disposed to encomplacency, was quite disposed to en-lighten her husband and son, and en-lighten them she did, from the appearance of Miss Burram, to the last look of Sarah's solemn eyes as she shut the

Great Cæsar!" ejaculated Will, d Mr. Gedding straightened up in Martha, what in the world did yo mention Mr. Burleigh's name for?

had nothing to do with your visit to Miss Burram But Mrs. Gedding was not going to but Mrs. Schuler; she answered with exasperating calmness. "Why didn't you all instruct me before I went? How you all instruct me before I went?

was I to know that absolute frankness would be out of order in such a visit?" Absolute frankness be-Gedding checked himself in time, and he sank back in his chair with a sort of helpless feeling that nothing could be said or done in the face of such absolute composure as his wife maintained. But

his son said: No wonder, father, Mr. Burleigh found your office too far down town. He didn't take an affecting adieu. I sup-pose; didn't allude to the fraternal relations existing between himself and the prudent member of the firm with whom

The sarcastic emphasis he laid on prudent made Rose shiver. "I tell you," he went on, "Miss Burram's Charge has made a stir in this househe had been doing business?

His father had risen, and with a brief Good night, all," he left the parlor. That was his way when he was an oyed, and that he was annoyed in this instance no one could dispute who heard him as he went through the hall inveighing against all women as gossips and mischief-makers.

CHAPTER XVIII.

Sarah's prediction regarding Miss Burram's Charge spending every Sun-day evening with Miss Burram's com pany proved correct, and though the Charge frequently got tired before it was signified to her that she could reon the whole she rather enjoyed

The brilliant illumination of dining room and parlor was a pleasure in itself to the child, and she found much amusement in young Toussel's inane remarks, especially about salads. She tried to them in order to tell Hardman, and she succeeded sufficiently to cause him many a hearty laugh; indeed, in repeating what she heard, Rachel, by her facial mimicry, as well as by her imitation of Toussel's tones, showed unusual histrionic taient, and Hardman looked at and listened to her with an admiration that he did not attempt to conceal. That which tried her was Burleigh's talk. He had always so much to say on what he called the great problems of the day, and he said it in such a very learned way, that Rachel neither understood nor remembered very much of it. What she did remember she told the coachman, and by degrees, because of his own reading which, though meager as it was, took in some of those very topics, and because of his habit of reflection, he was enabled to make her understand something of it too.

Burleigh was telling with unusual excitement about an article in one of the recent magazines, Rachel understood much more about it than any of the common dround about it that you know, makes trouble for your teacher, and you are too kind-hearted not to be sorry for that."

"Yes, I am sorry for that," said Rachel at once, "and I shall tell her Thus, on one Sunday evening, when company dreamed she did, and it was so. only when Miss Burram, happening to look at her, found her actually leaning forward in the intensity of her interest forward in the intensity of her interest and with sparkling intelligence in her face, that lady felt perhaps her Charge was unwisely comprehending what was said. She hastened to say to Rachel:

"You can retire."
Rachel had heard enough to tell Hardman, which she did the very next after-

Somebody put it in a book," she said in her quaint way, "how a man hasn't any right when he's dying to say that his land shan't be built on for dreds and hundreds of years—and Mr. Burleigh was awful mad about it."

Hardman looked grave. Seems to me that's about right," he said slowly. "Supposing in the beginning of the world the folks as owned it left it in their wills that there wasn't no buildings to be put up on the land they owned, where would the rest of the world be?"

Oh, but Columbus discovered this new world since the old world was made," answered Rachel,, whose studies had begun to embrace a little geography and history, and forgetting, in her eager ness to remind Hardman of Columbus discovery, that the new world had been made at the same time as the olds.

But that don't alter things,' plied. "The same conditions are in the new world. Take the people that came here first; if they got all the land there is, and made wills when they was dying that there wasn't any of it to be built on or sold, only as they'd said, where

"I don't know," said Rachel, not quite comprehending this last speech.
"No," he went on, as if he were talking to himself, "it's just this—the land ain't theirs; that is, it ain't theirs to keep other people off it. It isn't any-body's—it's God's—God made it and they didn't. They made the houseswell, the houses are theirs."

Rachel had been trying to follow his partial soliloquy very closely and she "All this land and this beach that Miss Burram owns-it's all hers, isn't

Yes, it is all hers, but not to the extent of keeping people off, if it was necessary for their life for them to go there. It's all hers, but not just like her house is hers and her other property, because, you see Miss Burram didn't make the land nor the beach, but she

did, or somebody else did, make her house and she paid for it."

Rachel thought she understood, and she found herself, when looking out at the bay from her window that night, wondering if the people could claim the water as they did the land, and so prevent everybody from sailing mean it unvent everybody from sailing upon it uness each one paid for the privilege as houses were paid for.

A week after, when something about this same subject came up in a reading lesson, and the teacher undertook to explain it to the class and to enforce a moral lesson thereby about the rights of property, Rachel, to the amazement of the class and the horrified astonishments of the staid, conservative teacher, sprang up in her seat, and said impuls-

"It isn't right for anybody to hold the land forever and ever, when nobody made the land; God made it and He

nade it for everybody."

The silence that followed her speech was appalling. Then the little Herrick girls laughed, and most of the class, following suit, laughed also. The teacher recovering a little said severely:

"Rachel Minturn, you do not know
what you are talking about; take your

"Ido know what I am talking about," seat. answered Rachel, not dreaming of being impertinent, but with a stoutness of asseveration that the teacher deemed absolute impudence, and she ordered one of the class to go for the Principal.

She did not feel able to put down this She did not feel able to put down this little rebel.

And everybody looked with a new him sort of horror at their daring classmate, and awaited the coming of the Princi-pal with a kind of bated breath. For pai with a kind of batted breath. For Rachel, now that her spirit was aroused, the coming of the Principal had no terror; she had only said what she thought was the truth, and to tell the and to stand up for the truth, was what Tom had taught her to do.

what Tom had taught her to do. She would please him in the face of a dozen Principals and teachers and all the school in the bargain.

"Come to the front of the room, Rachel Minturn," said the teacher, when Miss Ashton entered the classroom, and Rachel obeyed the order, walking through the rows of girls who walking through the rows of girls who were looking at her with various expressions of wonder and horror, to the almost total exclusion of any sympathy, with her head thrown proudly her little figure stiffly erect. And thus she stood before the Principal while the teacher told of her dreadful conduct.

Miss Ashton, wiser than her subor-dinate, saw that it was a case for explanation and reasoning, more than chiding or punishment; and she said gently, when the teacher had finished: "I shall take Rachel with me."

And she took her little girl to her private room and had a talk with her, but how much the child was convinced by that talk, or whether she were convinced at all, Miss Ashten could vinced at all, Miss Ashten could be to determine. Nor had she been able to determine. Nor had she been able to get from the child where, or from whom get from the child where, or from whom get from the child where, or room was she had imbibed such advanced ideas; not certainly from Miss Burram, the lady thought, judging from what she had heard of that lady, and Rachel was mention. far too careful and loyal to mention Hardman's name in an atmosphere that was so evidently against all Hardman's

"Well," said Miss Ashton at length, "tell your teacher that you are sorry

"tell your teacher that you are sorry for having spoken so."
"I can't," blurted out Rachel, "it wouldn't be the truth. I'm not sorry."
"At least," said the Principal still more gently, and admiring in her heart this little apostle of truth. "you are her? this little apostle of truth, "you are sorry for having disturbed the class that, you know, makes trouble for your

the class-room, and waited while with winning frankness and promptness.
Rachel made her apology to the teacher
for having disturbed the class. Then
gard for Miss Burr Miss Ashton called her subordinate out into the hall, and made a frank confession of her own admiration for the sterling qualities of the little girl de-spite her strange bias towards dangerous theories, and advised gentle tolerance in all future dealings with her.

The subordinate did not agree with

her superior, but she prudently re-frained from saying so, and while she outwardly acquiesced, she inwardly protested against any such tolerance and determined to show it only when she could not help herself. ould not help herself.

Rachel's classmates told everybody
hey knew what Rachel had said that

day in school. Herrick hearing it from his daughters laughed a little, and rubbed his hands together; but he did

rubbed his hands together; but he the not tell them what he thought. Rose and Harriet hearing of it, it ex-cited the former to greater interest in Miss Burram's Charge, and at the same time to regret that she could not speak before her father-she felt s how as if to say anything about Miss Burram's Charge would be a kind of cruel reminder of what that Charge

had already cost him.

Of course Rachel told her faithful confidant, Hardman, and he approved of her standing up for the truth the way she did, but he didn't know as it helped matters any to speak out in class that "But, when somebody's saying some-

thing you know isn't true," she said almost passionately, "Tom said it was like being a great big coward not to tell them them they were saying what wasn't Yes, that's right enough," said

Hardman, "but when it comes to having a whole class, and the teacher too, a-thinking the one way, it seems to me it's kind of cruel to expect you to fight them all;" and he looked so rueful Rachel laughed.

Despite Miss Gedding's silence on the law ground the laughed.

the last gossip about Miss Burram's Charge, her brother heard it, and to the surprise of his sister he spoke of it at

such a large landholder, should actually have in her own household, and so near to herself, some one who is growing up with ideas exactly opposite.

"Where did the child get such notions?" asked Mr. Gedding.

"Brought them with her from wher-ever she came," answered his son. Rose, seeing that both her father and

brother were interested, ventured "Don't you think, Will, that she is spirited?

"Who?" he asked mischievously,
"Miss Burram? Yes, I think she has spirit enough for everybody in Re You know who I mean," soid his

sister pettishly, "and I defy you to deny now, that Miss Burram's Charge deny now, that Miss Burram's Charge is intensely interesting."

"Yes," he answered speaking with mock gravity, "I think she is, and I think, further, that is if she keeps on

being so interesting, Rentonville people will not die of ennui for want of so thing to talk about." Herrick had made up his mind to call npon Miss Burram; she had not visited his store for three weeks; she had not

even sent Hardman with an order, nor had Sarah given him any information indeed that eccentric and superstitions woman was in too perturbed a state of hind herself to give her wonted heed to storing up information for Herrick. Hardman had not yet given word or sign that he had ever read her letter. and as Sarah said to Mrs. McElvain, while every day made her more anxious every day made her more loath to ask

"If he'd even look at me," she said, the way he done when he had me out ailin', but there's times, Mrs. McElvain, when he doesn't seem to see me and I right in frant of him. I might and I right in trant of him. I might hint at it in a sorst of bias way to be sure, if he'd toss his cup, but he won't have anything to do with teacups since the night I told about Miss Burram out of his own tea-leaves.

Mrs. McElvain's only comfort was, Well, Sarah, have patience; don't orce him, for no man wants to be forced by a woman, and by and by he'll come round.'

Yes, he'll come round," muttered " after a body's spent waiting Sarah.

The day of the week that Herrick chose for his visit to Miss Burram was Saturday, possibly with a hope of seeing her Charge; and the hour he selected was the early one of 9 in the morning; that hour being better suited to his own And just as he turned convenience. from the foot-path into the broad space before the door, he came upon Miss Burram's Charge stepping

the carriage in waiting, with Hardman holding the door open for her. Herrick hastened to lift his hat and to bow very low, but Rachel either did not or would not see him, and the coachman, to Herrick's bland good morning, answered civilly but shortly, and closing the carriage door sprang upon the box. In another moment the horses had dashed by him, leaving him

Miss Burram's steps and ring the bell, with very mixed feelings. He asked of Sarah wheashe had given vent to her astonishment at be-

holding the visitor:
"Miss Burram's Charge has just driven off in the carriage. Sarah nodded.

Where is she going?"
arah laughed. "Nobody knows but Sarah laughed. he three of them; herself, and Miss Burram and seem."
"Why didn't Miss Burram go with

Sarah shook her head again ; then she opened the parlor door for him, and went to tell her mistress.

Of course, Herrick made it clear to Miss Burram, that it was only at the last moment when gossip was again un-

pleasantly rife about her Charge, and when he feared she might be ignorant of the same, that he called. plored the necessity for his but his high and, in fact, gard for Miss Burram compelled him to do his duty; all this he said as a preface to his tale.

His tale was an ample one, having in

addition to what he told as coming from his grieved and shocked little daughhis grieved and shocked little daska ters, that which he had also learned from the teacher upon whom he had called as in duty bound being a school officer; before he had called upon the teacher at her residence, he had gone to the school and interviewed the Principal, but that kind-hearted woman's tolerant account, not being at all to the liking of Herrick, he said no more about it than to use it as corroborative evidence of the unparalleled conduct of

Miss Burram's Charge.

Miss Burram listened, her color slightly rising as Herrick described accepted a conveybody's her Charge was in everybody's

"And you say, Mr. Herrick," she asked quietly when at length he paused, that you yourself have talked to the Principal about this thing, and also to the class teacher?"
"I did so in your interest; to get the class teacher?"

exact truth, for it did not seem possible that any one of your household could even hear such wrong ideas, much less utter them, and I did it in the interest of my duty as a school officer."
"Then, Mr. Herrick, in my interest, for the future please let everything per-taining to my Charge severely alone; and in the interest of your duty as school officer confine your attention to school matters; not to those which do

concern you."

Herrick was speechless, and for a moment he did not know but that he was paraly zed as well, his limbs seemed so

"I don't understand," he stammered at length. "I came here with the kindest intentions."

"I have no doubt of it-kind, according to your notions of kindness, but it will be the kindness most appreciated by me to let my Charge alone. are free to entertain yourself with senseless gossip that goes on beyond my gates, but for the future you need not bring it to me.

Herrick rose; he felt his last card had been played with Miss Burram; she had after all, be thought, resented his

appointment as school officer, and his relations with her never would be again

what they were.
"Good morning!" he said with a bitterness in his tones that was a kind of revelation to the lady.
"Good morning!" she answered in her usual voice, and he strode out

her usual voices, and he strone out thinking, as he opened the hall door for thinking, as he opened the hard door for himself and went down the steps, "It's Hardman's doings—he has prejudiced her; but things even themselves some-

In his wounded pride he felt as if Miss Burram had done him a gross wrong, and his resentment and his desire to be revenged were deep and equally strong. TO BE CONTINUED.

A THREAD OF PURE GOLD. Uncle Richard is sitting near the window, with the wintry sunlight streaming over his white hair, illuminstreaming over his white hair, illumining the kind old face bent over the children, who, clustering around his knee, are begging for a story. The voices get so tangled up with the thoughts I am striving to write out, that, in despair, I lay down my pen and ecome an attentive listener to the con

versation.

"I Let it be a story of the war
Uncle," cries my boy-soldier, brand
ishing an imaginary sword. But Juli Tell us a ghost story, Uncle she petitions, in an awed little

"What does Mary want?" asl Uncle Richard, lifting my five-year-o baby to his knee.
"P'ease tell me a 'tory 'bout the Blessed Virgin," she answers, raising him eyes not unlike those of the pi

tured Madonna hanging on the wa Uncle Richard did not expect t Religious stories are not I catch a covet glance in direction of my desk, whereupon I direction of my desk, whereupon 1 come suddenly busy with my scatter papers. But I see his eyes trathrough the window over the wide panse of landscape with its light p dering of snow, looking all the drea dering of snow, looking all the dreat under the uncertain wintry sunlight who am so well acquainted with his is know his thoughts are traversing a part was a dream, and in that root. I sale as dreary, and in that past, I ask self, can he find the story for which ocent babe is pleading. After while his eyes come back, and, fol his arms around Mary, he says : stories of

his arms around Mary, he says:
"I am always telling stories of
and ghosts to you and Will, Julia;
Mary's time to-day.
"Oh! we don't mind, Uncle,"
in Julia, politely. "We like to
any story." They draw nearer t any story." They draw hearer

hands on his knees gaze with we ing, trustful eyes, on his time-furn 'Once upon a time," he b

"there was a big brick school where two boys, Dick and Harry,

"Didn't any other boys go Uncle?" questions Will.

"Didn't any other boys
Uncle?" questions Will.
"Why, yes, any number of the
you are going to hear about the
only. They were taught by a S
Nazareth. Those Sisters wear
caps with pretty frills, and undtheir faces look like angels. Die
old man now, but I have often
him say that the face of Sister
(that was his teacher's name) is
in his memory as it was when I
boy and that many a time when boy; and that many a time when boy; and that many a time when done wrong her brown eyes have repreachfully into his, while he to hear her low sad voice of v Dick was not what you would good boy. I think he tried oft what was right, yet it appear was when he did the worst. B were times when he didn't e He was very perverse. Many if can not help, they are defect they are defect can not help, nature ; but perversity can lay no such excuse. To be perversed determined to do what is writhat was Dick's state of mind Agnita strove by every means in er to have him overcome this g There was good in the boy's not the getting to that good was cult part; for, you see, surre was that hard, strong wall of p She tried every means. She t and promised, punished an Sometimes she forced a way Sometimes she forced a way never destroyed that opposit It took a stronger arm that children, the arm of the g Himself; and when He thre-beneath its ruins were burie was most dear to His heart. member the Gospel Father of last Sunday of the king who last Sunday of the king who vineyard and let it out to h , in return, killed the ser sent to collect the tribute other servants, then, his o all shared the same fate.

> one redeeming quality—le Blessed Virgin. He has g without ever seeing the church, but he has never or litany. Often who if alone I have hear himself alone 'Mystical Rose based alone in the first epithet plant in the first epithet plant is soothed his restless natt beauty of the last admiration. I have neverthing representations of the last admiration in the last admiration in the last admiration. aumiration. I have never thing more touching that the Blessed Virgin. It try, as a Protestant mighove, purely, simply hun had never known his moth devotion that would have devotion that would have gave to Mary. What n pathetic was the keen it him of the pain his evil v holy Heart. Often, att wrong, I have seen the his eyes if he chanced to the picture of Our Lace have above Sister Agni What m hang above Sister Agni

> king himself came and de

husbandmen. So, children, with Dick. He resisted all

sengers, but neither man no resist the Almighty hand of "Yet, with all his faul

Now, Harry's chara different from Dick's. was there in common that they rarely, if eve other, and never entere

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thoughts I am striving to write out, that, in despair, I lay down my pen and become an attentive listener to the conversation.

"Let it be a story of the war, Uncle," cries my boy-soldier, brandishing an imaginary sword. But Julia objects.

"Tell us a ghost story, Uncle, please," she petitions, in an awed little voice.

"What does Mary want?" asks Uncle Richard, lifting my five-year-old baby to his knee.

"Pease tell me a 'tory' bout the Blessed Virgin," she answers, raising to him eyes not unlike those of the pictured Madonna hanging on the wall. Uncle Richard did not expect this reply. Religious stories are not his forte. I catch a covet glance in the direction of my desk, whereupon I become suddenly busy with my scattered papers. But I see his eyes travel papers. But I see his eyes travel papers, But I see his eyes travel papers, But I see his eyes travel papers, and in that past, I ask my-self, can he find the story for which my self, and the find the story for

hands on his knees gaze with wonder-ing, trustful eyes, on his time-furrowed

Once upon a time," he begins, "there was a big brick schoolhouse where two boys, Dick and Harry, went

"Didn't any other boys go there,
Uncle?" questions Will.

"Why, yes, any number of them; but
you are going to hear about these two
only. They were taught by a Sister of
Nazareth. These Sisters wear white
caps with pretty frills, and under them
their faces look like angels. Dick is an
old man now, but I have often heard
him say that the face of Sister Agnita
(that was his teacher's name) is as fresh
in his memory as it was when he was a
boy; and that many a time when he has
done wrong her brown eyes have looked to school."
"Didn't any other boys go there, done wrong her brown eyes have looked reproachfully into his, while he seemed to hear her low sad voice of warning. Dick was not what you would call a good boy. I think he tried often to do what was right, yet it appeared that Dick was not what you would call a good boy. I think he tried often to do what was right, yet it appeared that was when he didn't even try. He was very perverse. But there were times when he didn't even try. He was very perverse. Many faults we can not help, they are defects of our nature; but perversity can lay claim to no such excuse. To be perverse is to be determined to do what is wrong; and that was Dick's state of mind. Sister 'Agnita strove by every means in her power to have him overcome this great fault. There was good in the boy's nature, but the getting to that good was the difficult part; for, you see, surrounding it was that hard, strong wall of perversity. She tried every means. She threatened and promised, punished and prayed. Sometimes she forced a way, but she never destroyed that opposing barrier. It took a stronger arm that hers, my

church, but he has never lorgotten to say her litany. Often when he thought himself alone I have heard him singing softly. Mystical Rose, Tower of David, Tower of Ivory.' The musical turn in the first epithet pleased his ear; the strength employed in the second soothed his restless nature, while the beauty of the last awoke his admiration. I have never known anything more touching than his love for the Blessed Virgin. It was not idolative, as a Protestant might call it, but love, purely, simply human love. He had never known his mother, and all the try, as a Protestant might call it, but love, purely, simply human love. He had never known his mother, and all the devotion that would have been hers he gave to Mary. What made his love so pathetic was the keen intuition it gave him of the pain his evil ways caused her holy Heart. Often, after having done pathetic was the toen intuition it gave him of the pain his evil ways caused her

appointment as school officer, and his relations with her never would be again what they were.

"Good morning!" he said with a bitterness in his tones that was a kind of revelation to the lady.

"Good morning!" she answered in her usual voice, and he strode out thinking, as he opened the hall door for himself and went down the steps, "It's himself, and went down the steps," it's himself and went down the steps, "It's himself and went down the steps," it's hardman's doings—he has prejudiced her; but things even themself and went down the steps, "It's lister Agnita's clear eyes saw deeper times."

THE CATHOLIC RECORD

THE CATHOLIC RECORD

And as they gazed at 'the serene face, their sobs were checked, and they said to one another in hushed tones, "Our practical Catholic, but the sight of the priest's cassoel awakened memory. He priest's cassoel awakene Sister Agnita's clear eyes saw deeper than did the others, as I remember her care of him, which used to seem to us direct partiality. Harry was not a re

direct partiality. Harry was not a religious boy because he did not stop long enough to think on any subject. He went through prayers as he went through the regular routine of the day. It was a duty he had to perform but he performed it scrupulously to the letter. A step further than that, however, he did not go. The litany that touched Dick's heart like the peal of a golden hell, was to Harry as so of a golden bell, was to Harry as so many words he must repeat every morning with his class; but his attention in repeating them was ample compensation for his lack of appreciation of their

beauty. "Several large trees stood in the

obedient, wheeled around in search of a mark for one last shot. Sighting the

white edge of the picture, he cried. "" Watch me, boys, hit the top of the picture!" As he spoke, the winged arrow was sent and stuck in the picture. Like a shot tiger, Dick bounded forward. His face was like ashes, his eyes like a flame, and every nerve quivered like a flame, and every nerve quivered with passion. He snatched the bow from Harry, and in another instant it lay on the ground broken in pieces. lay on the ground broken in pieces. then turning on his surprised companion, he hurled at him such a torrent of epithets, that for once Harry cowered before another. Harry stood as if turned to stone until the second bell rang, when from mere force of habit he fell into rank and marched into the school. Shooting at the picture had been nothing to him, but under Dick's scorching words it appeared a heirous crime.

Sometimes she forced a way, but she never destroyed that opposing barrier. It took a stronger arm that hers, my children, the arm of the great God Himself; and when He threw it down, beneath its ruins were buried all that was most dear to His heart. Do you remember the Gospel Father Austin read last Sunday of the king who planted a last Sunday of the king who planted a last Sunday and let it out to husbandmen, who, in return, killed the servant he had vineyard and let it out to husbandmen, who, in return, killed the servant he had sent to collect the tribute? He sent to to cliect the tribute? He sent to ther servants, then, his own son; but all shared the same fate. At last the husbandmen. So, children, it has been with Dick. He resisted all God's messengers, but neither man nor angels can resist the Almighty hand of God.

"Yet, with all his faults, Dick had one redeeming quality—love for the Blessed Virgin. He has gone for years without ever seeing the inside of a church, but he has never forgotten to one to save him from himself. When it is to be the redeming the servants and the property of the property. The property of the property. She who loved Dick very dearly. The property dearly. The property dearly she who loved Dick very dearly. The property dearly she who loved Dick very dearly. The property dearly she property dearly she property dearly she proper his eyes if he chanced to raise them to the pictare of Our Lady that used to hang above Sister Agnita's desk.

"Now, Harry's character was widely different from Dick's. In fact, so little was there in common between them, that they rarely, if ever, spoke to each other, and never entered into the same other, and never entered into the same of the chanced to raise them to the dreaded him, and carried him to the dreaded him. At last she stood up, her vice rose tidelis."

At last she stood up, her vice rose them to standstill within started and came to a standstill within started and came to a standstill within the "Adeste Fidelis."

The congregation listened breath.

At last she stood up, her vice voered their faces with their carried him to the dreaded him. As the sound of it t

men.
"'You, Harry?" cried Dick.
"'Yes, Dick, it is I,' he answered.
After a while when Dick asked Harry
how it happened that he had thought

After a while when Dick asked Harry how it happened that he had thought of becoming a priest, he replied:

"You first gave me the thought," and he took from his breviary bit he little picture of Our Lady, into which years ago, he had shot the arrow, "Your love for the Blessed Virgin," Harry continued, 'which was so great and loyal as to make you destroy your highly prized bow because it had desert crated her image, was a revelation to me. From that day, I strove to imitate it, and promised with her help to be one a priest. So you see, Dick, what if you have done for me?"

"Dick looked at the noble, saintly face of his old schoolmate for a long time then he turned away his eyes sorting lives! One so holy, so beneficial to his seless. It did not take Harry long to discover the state of Dick's soul, and he set about applying the remedy. Seless. It did not take Harry long to discover the state of Dick's soul, and he but, like the wicked husbandmen, he but, like the wicked husbandmen, he had refused to obey them. Then God had refused to obey them. Then Go It lay within as anguished, as broken, as help!ess, as its pure human cage; then God, Whose mercy is as great as His wrath is powerful, sent His healing balm by the hands of His minister, one who owed his first good impulse to the openly professed love that poor crushed heart had ever held for God's own Mother.

"Dead! When—why—of what did he die? she stammered.
"A broken heart, it is said."
She staggered back, white to the lips, her hands upraised as though to ward off a blow.
The priest's expression changed into one of divine compassion, and as she turned away he murmured pityingly.

Mother.

"Many years have passed since then.

"Many years have passed since then.

usually gay companion; and presently they steal away from his knee and leave. The Metropolitan Opera House was in

they steal away from his knee and leave the room.

Poor Uncle Richard, I, who know his past so well, readily recognized him in Dick, but I did not know how through the soiled, ill-woven warp and woof of his life had run the precious, golden thread of love for Mary. Poor Uncle Richard, poor misspent life! Yet, dare, we say it is misspent, remembering that its example gave a great, strong earnest soul to God's service; remembering that she, the Mother of the Sinless One, holds it under her protecting mantle; remembering that he, for wasting it, is holds it under her protecting mantle; remembering that he, for wasting it, is remembering that he, for wasting it, is now making bitterest atonement! With this thought I leave him sitting by the window, the sleeping baby against his breast, his sad eyes fixed on the distant, snow-sprinkled hills, behind which is spread the winter unset's glory.—Anna C. Minogue in New World.

MADONNA PENSEROSO.

stayed him with an imperious gesture, and the next instant the strains of the "Adeste Fidelis" rang through the obuse. As the silvery notes soared aloft, men trembled and women sobbed. The unearthly sweetness of her voice made their hearts vibrate.

When she left the stage, none moved or spoke. The vast audience seemed spellbound.

In the wings the director accosted her, and wrathfully demanded why she

He preached with all the fervor and fiery earnestness of his Italian nature. His sonorous voice was the only sound that disturbed the stillness in that flower-scented, incense-laden atmosphere. There was not even the faintest rustle amongst the listeners; their eyes were riveted upon him, their ears strained to catch his every intonation. Outside all was bustle and excitement. A continuous stream of carriages passed

covered her evening gown, she shivered

covered her evening gown, she are in the keen air.

The great white Cathedral loomed up before her. Moved by an irresistible impulse she mounted the steps and entered. When she saw the preacher, her dark eyes dilated and a strange gleam crept into them.

Father Silvio Petroni spoke on, ungenerally of her intent gaze. His

ediction.

A moment later the choir began the "Adeste Fidelis." The woman who had just entered rose and joined in the hymn. Her voice rang high above the others. It was clear as a bell, sweet as the lark's greeting to Dawn or the nightingale's serenade to Evening.

The congregation listened breathlessly to that liquid melody.

At the sound of it the Dominican treatment of the property of the pro

tempted her away, and when Rafael Petroni heard that she had blossomed into the famous diva known as Livia Capello, he realized that she was lost to

one of divine compassion, and as she turned away he murmured pityingly.

"Peace be with you!"

She hurried into the church and prostrated herself before the altar. Old memories throughed in upon her—memories. "Many years have passed since then. Sister Agnita is long since dead, Harry is laboring among the Indians in the West; Dick still lives, a helpless cripple like your uncle."

The sad voice ceases. Golden-haired Mary is lying against her uncle's shoulder fast asleep. Julia's and Will's little faces wear an awed expression, but Uncle Richard does not see them; the is looking over their heads at the distant hills. The most of the story has been beyond them, but they understand with that fine intuition of childhood that something has deeply affected their usually gay companion; and presently

came, but they loved her, and as she moved amongst them like an uncrowned queen, blessings and prayers followed in

er wake. Livia Capello, the brilliant, erratic

Outside all was bustle and excitement.
A continuous stream of carriagos passed up and down Fitth Avenue. Pedestrians jostled each other on the sidewalks and at the crossings.

A brougham, drawn by a magnificent pair of bays, whirled by. One of the horses slipped and fell heavily on the asphalt. A policeman left his post and hurriedly wrenched open the door of the vehicle. Its occupant, a beautiful woman, sprang out. The night was cold and despite the fact that a fur cloak covered her evening gown, she shivered was no longer heard save when whispering words of hope and comfort to the dying. The hands that had sparkled with jewels, and over which princes had bent low, now wiped the death-dew from the brows of the Milanese peasants. The beautiful, gifted woman for whose spiles kings had sued and before when

The beautiful, gifted woman for whose smiles kings had sued, and before whom palace doors had opened wide, moved amongst the sick, the poor, and the diseased, bringing aid and consolation to

There are some shallow young men who delight in appearing as "free-thinkers." Some even of Catholic ancestry are among these; and while they would, perhaps, declare themselves to be Catholics, they show very plainly they are not possessed of the true Catholic spirit by the manner in which they declaim against Catholic customs and observances and even against tenets which involve faith in Christianity. They would be insulted against tenets which involve faith in Christianity. They would be insulted if called heathens, but their denomination as infidels they would probably regard as a compliment to their mental ability based upon their advanced views in the matter of religion. They remind one of the story of a certain French priest who asked a member of his flock why he did not come to Mass. "Oh, Father," was the reply, "I am a free thinker."

I am a free thinker." "Have you ever read the Bible?"
sked the abbe. "No," was the re-Chateaubriand's Genius of Chris-

"The writings of St. Augustine or of

Bossuet?"
"Well, do you know the contents of the little catechism?"
"I think not."
"My dear man," said the priest, "you are not a free thinker. You are only a ignoranus."
So it is with numbers to-day who stoom themselves free-thinkers or

esteem themselves free-thinkers or rationalists, when if the truth be known, their mental equipment incapacitates them from almost any exercise of

thinking.

There are men who occasionally go to Church and are esteemed Christians of one denomination or another; some times they are reputed Catholics, and their professions are of just this order. Whatever the state of their conscience, whatever of faith and reverence they may inwardly possesses, they are ashamed to manifest in their conversation much respect for piety and religion, tion much respect tor piety and religion, while they evince indeed a certain sense of pride in their liberalism, their agnosticism and free-thinking, which are indeed but their ignorance.

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a Sick Stomach is always relieved, and its unpleasant consequences averted by taking thirty drops of Polson's Nerviline in a little sweetened water. It instantly relieves the cause, and by its soothing and stimulating powers, calms the stomach and enables it to complete the process of digestion. Nerviline has been proved more than a million times the best remedy for stomach and bowel troubles. Nerviline will cure you. 25c.

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Blood.

We live by our blood, and on it. We thrive or starve, as our blood is rich or poor.

There is nothing else to live

on or by. When strength is full and spirits high, we are being refreshed, bone muscle and brain, in body and mind, with con-

tinual flow of rich blood. This is health.

When weak, in low spirits, no cheer, no spring, when rest is not rest and sleep is not sleep, we are starved; our blood is poor; there is little nutriment in it.

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Keeton, Woodstock, Ala, were greatly troubled with boils; Mrs. Delia Lord, mar, 87 Miller St., Fall River, Mass., Was afficted with eczema so severely that his-hands became a "mass of sores." These sufferers, like others, have volun-tarily testified to their complete cure by

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The Catholic Siecuro. Printished Weekly at 464 and 466 Eich street, London. Ontario. Price of subscription—58.00 per annum. SEV. SECROE R. NORTHSRAVES, Author of "Mistakes of Modern Infidels.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD

London, Ont.:

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

It 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.

of taithful, and wishing you success, ing you, and wishing you success, Believe me, to remain,
Yours faith-ully in Jesus Christ,
+D, FALCONIO, Arch. of Lavisss,
Apost. Deleg.

London, Saturday, October 19, 1901

AGAINST ANARCHISTS.

The United States has been the first to take decisive action against the Anarchists, and though the measures adopted are not very severe as yet, they will tend very much toward pre- ed, and sentenced to death. venting the circulation of Anarchistic literature. Abraham Isaac, the ex-Jew and one of the anarchistic leaders of the country, and editor of the "Free grave." Society," has been for the present denied the use of the United States mails for the circulation of his paper. He new application to the Postmaster Gen- and chairman of the committee appointofficial sanction must be obtained before his paper will be allowed to circulate through this medium. It is highly probable that this sanction will not be given, as it is due in a great measure to this paper that the assassin Czolgosz imbibed anachical notions.

THE GREGORIAN CHANT.

J. C. of Chatham, N. B., enquires: 1. Can the Gregorian chant be sung in chorus in four parts?

2. What books can be procured to teach the Gregorian chant?

Ans. 1. Yes. We are not certain whether there is an English version of a book treating of Gregorian harmonized chant, but French works on "Countrepoint Gregorian" or "Gregorian Counterpoint" can be procured from any of our large Catholic bookselling

2. There are several treatises on "Gregorian chant" published both in English and French which give the required instructions. In addition to these the "Gradual," "Vesperal," and implete study of the subject. These books may all be procured from the Catholic booksellers.

P. J., of Toronto, will likewise find his enquiries answered here.

THE NATIONALITY OF PASTORS.

met recently at Springfield, Mass., discussed very earnestly and with great animation the question of being furnished with French - Canadian pastors, and finally declared by resolution that ber 2nd, was the last day when applicaone half of the French people of New England and New York are ministered to by priests and missionaries who speak the French language imperfectly, and are not familiar with the customs, habits, and traditions of the French people, and they ask, therefore, that in all places where French-Canadians are numerous enough to constitute French parishes, and wherever they form a majority in mixed parishes, rectors of their nationality should be appointed. It is undoubtedly desirable that as far as is possible and in accordance with the to national sentiment and aspirations, had to suit all the demands of a congrekind can be laid down, and this matter and for this reason they are hated by should be left to their prudence and dis- the enemies of religion. cretion. We may remark that we have them, on the ground that he was not of them feared, and of course hated, and of the exclusive spirit of nationality in pulsion. the administration of Church matters as the Catholic Church is for all nation-

alities alike. We believe the troubles of the French-Canadians in the States are greatly exaggerated in the resolutions of the Conference. Nearly all the Irish priests of the United States and Canada speak French, and many of them do so with great fluency; but in any case, congregations should not be exacting in regard to the nationality of their pastors, thus throwing difficulties in the way of the Bishops who always endeavor to do the best possible for the welfare of all.

THE McKINLEY FAMILY.

On the occasion of the tragic death of President McKinley the newspapers of ertain class undertook to give the family history—the pedigree—of the lamented victim of Anarchism. To beieve these veracious writers Mr. Mc-Kinley was of a mixed English, Scotch, Dutch-almost everything but Irishancestry. The Irish correspondent of the Montreal Star-who, by the way, is not given to a waste of ink in anything that may seem flattering to the Irish people—gives the following true count of the McKinley family in the ssue of that paper of the 5th inst.: "Dervock House, County Antrim,

America is still standing. It is a good substantial stone farmhouse. On an old stone slab by the hall door, the initials of the McKinley of a century and a half ago are thus inscribed: "W. McK., 1765." In the insurrection of 1798 arms and ammunition were found by the military in Dervock House, and a William McKinley, a namesake and grand-uncle of the late President, was arrested, brought to Coleraine, where was tried by court-martial, convictshot in the market place of Coleraine, and was buried in the churchyard of Dervock, where there is a head-stone

the ancient home of the McKinley family in Ireland before their emigration to

CREED REVISION.

in good preservation-over his

Dr. Minton, the present Moderator has been informed that he must make a of the Presbyterian General Assembly eral for use of the mails, and that this ed to present to the Assembly at its next meeting the formulas of creed revision which it is desirable should be made, gave out a few months ago a forecast of what is to be done in regard to the revision. He says there will be no new constitutional confessional formula." The new revision will be "an official pronunciamento to which no one, however, is to declare allegiance in ordination vows. It is to be popularly didactic. If any one wants to know what the Presbyterian Church believes, this statement will answer his inquiry.

> The Agnostic Journal comments very severely on this statement as being practically a permission extended to believe the old or the new creed, or neither just as each individual thinks proper. The Journal adds:

"And it is hoped, no doubt, that the Presbyterian Church will be able, like the Jesuits, to meet successfully the attacks of those who, bringing history mon knowledge to their assist ance, attempt to expose the teachings and workings of these eccles-

As regards the Jesuits, the Journal does not bring forward any proof that "Processional" are necessary for a they act with the duplicity here attributed to them; and in fact the accusawords show that in regard to the Presbyterian proposal, the Journal's comments are fully justified by the facts of

A Paris dispatch announces that the final moment has arrived when the new French Law of Associations is to be put into operation. Wednesday, Octotion for authorization could be made, and most of the communities have made the necessary application, but the law was chiefly directed against Jesuits, Assumptionists, Carmelites, and Benedictines, and most of all against the first named two of these orders, and for this reason these four did not apply for authorization, which would not be granted them if asked for. In consequence of this these orders have now, for the most part, left France.

It is really because these orders have done their work well, and have sent principles of relig a, the rectors of forth thousands of students well parishes should be in unison with the equipped for the battle of life, and majority of their parishioners in regard ready to maintain their faith at every sacrifice, that all the force of the eneand especially in regard to language; mies of religion has been brought to bear but suitable rectors or priests do not for their expulsion. The Jesuits esgrow like mushrooms, and it may fre- pecially have splendid colleges in all quently happen that a priest cannot be the large centres of population and have turned out thousands of young gation. The Bishops supply priests to men who have gained eminence in every suit the needs of parishes as nearly as sphere of life, and who are at the same possible, but no cast iron rule of this time earnest and fervent Catholies,

> If these orders had failed in their work, they would have been merely

be still kept in operation by Jesuits living as secular priests, as the law only prohibits their living in community, but their work will be much hampered by the law and they will be subjected to much annoying interference by government officials. The enemies of the Jesuits, however, have not yet seen the last of the matter, and cannot be said to have scored a sure victory in suppressing the other col-

Cardinal Langenieux has taken the occasion of this practical expulsion of religious orders, and the confiscation of their property, to make a solemn appeal to his flock to " shake off the yoke of official impiety," and the next French elections will undoubtedly be contested on the well defined issue of Faith versus Impiety. The irreligious faction have achieved so invariable a success since the establishment of the Republic, that it is not safe to predict that it will now fail to secure a majority in the Chamber of Deputies; but we may well hope that the dry bones of irreligion will be greatly shaken up when the contest will take place on so definite an issue. The Cardinal of Rheims must have considerable confidence in the prospect of success in his appeal to the people, and as no one knows better than he the general feeling, we believe that notwithstanding the political popularity of Waldeck-Rousseau's government, it will be wrecked on account of its running foul of the religious feeling of the people of

SPIRIT ARTISTS AND SPIRIT PICTURES.

A strange story is published in the Toronto Daily News of Monday, Oct. 7th, to the effect that Dr. B. F. Austin of Toronto has procured through the mediumship of the Bangs sisters, wellknown spiritualistic characters of Chicago, a photograph of his little daughter who died some six years and a half

The only photograph the family had of the child, who was two and a half years old at the time of her death, was five cent one which had been enlarged, but which never satisfied the family. It was for the sake of obtaining a more satisfactory picture that the Bangs sisters were requested to furnish one through the aid of spirit artists who are under their command or control.

duced on canvas which had no marks upon it to serve as a basis for the painting or photographing of the picture, which was produced in his presence and while he was looking on. The picture, however, was to be not one of the child such as she was while living, but was to be a transcript of what she looks like now in the spirit land. The cost of the picture, paid to the

Bangs sisters, is said to have been \$30. We may presume that Dr. B. F. Austin has no intention to deceive the ublic in regard to this matter; yet we ust say that even his testimony is insufficient to establish the absolute truth of the strange story. There is a ceiver. The two cases are undoubtedly yer Marsh was more heavily mulcted

Dr. Austin asserts that there is a likeness to his child in the picture, especially about the eyes and in the color of the hair. Such a likeness is too vague to justify the conclusion that the infant would have grown up to be like the picture which the Bangs sisters have produced, especially as there is every good reason to believe that spirreat extent a fraud, and t may not be altogether

THE IRISH PEASANTRY.

is demoniacal.

Once in a while the Irish eorrespondent of the Montreal Star descends from objected to any priest ministering to despised, but their success has made his lofty perch whence he tells the readers of that paper of the doings of their nationality, when such a case therefore have the enemies of religion the Nobility, the titled owners of raceoccurred. Let us not have too much devoted all their energies for their ex- horses and hunters; military reviews; the goings on at Dublin Castle, never

the issue of that paper of the 5th inst. a more popular spirit seems to have entered into his mind, and he tells the following gruesome story anent the condition of the Connaught peasantry:

" Irish migratory labour is always an interesting subject, especially to those who annually see the big crowds of stalwart Connaught men passing through Dublin on their way to and from the English and Scotch harvest fields. returns, prepared by the carrying companies for the Government, show that his year 27,234 migratory labourers left Connaught for the English harvest work and according to the Government estinate of their average earnings in England at £7 11s per man, the total sum earned by them would be £205,616. This is a large sum for so poor a district, and it is important to trace what comes of it. Seventy-six per cent. of the migratory laborers this year came from Mayo. The valuation of Mayo gives an average per acre of 2s. 4d. The judicial rents fixed by the Land Courts average 6s 6d per acre. In the rich province of Ulster the rent is 33 per cent. below the valuation but in poverty-stricken Mayo, it is 50 per cent By this it can easily be seen that the hard-earned money goes nearly altogether to pay the rents of the wretched little farms.

'The number of migratory labourers (27,234) is considerably less than last year, when 29,247 crossed the channel. It is 632 less than in 1898, and 1,206 less It is 632 less than in 1898, and 1,200 less than in 1899. This falling off is due to the reduced wages and fewer opportun-ities of employment at the English har-vest. The Board of Trade returns for the past three years show that the use of self-binders has lessened the demand for casual labor during the harvest, and this year's returns show that in every district the supply of labor exceeded the demand. Last year, owing number of Euglishmen in South Africa, there was a considerable increase in the number of migrants from Ireland, but employment was disapthe amount of pointing, and a great many of the laborers returned home almost at once. The reports to hand show that the earnings of the Irish migratory laborers this year will be sadly diminished, and that the sum brought home to

Mayo will not be much more than half of that of last year. Mayo is the very poorest county in Ireland, and Swinford is the poorest union in that county, yet fre n this union this year no less than 13,642, or 2 persons out of every household in the district, crossed the channel to look for harvest work. The number of migrants from the whole County Mayo this is 20,795, or 76 per cent. of the whole number from Ireland. Depending, as these poor people do, on the money earned during their annual migration, it is a very serious matter to return with barely half the amount expected, and I fear it means hard times in the

West of Ireland this winter." The correspondent says: The valu-Dr. Austin states, indeed, that he ation (Griffith's Official) in Mayo is exwas present when the picture was pro- | ceeded by 50 per cent. while in rich Ulster it is 33 per cent. below it! Again he says, that the hard-earned money goes nearly all (in Mayo) to ' pay the rent." Aye! hard earned over in England and Scotland while the poor wife and children at home are trying to "cultivate" the acre or two principally for the benefit of the land-

But even this picture is not without its consoling side, and thereby hangs a The writer of these lines when in Liverpool some fifty years ago, en route for Canada, on the Sunday morning attended Mass in one of the Catholic chapels-that was the name given in those days to our churches. During the main as a prisoner in the Vatican, as it service a clergyman bearing a crucifix in tion is false. But Dr. Minton's own lhat the doctor, who a few years ago left his cineture come into the pulpit at least of the government, and of the the Methodist ministry in order to fol- and addressed the congregation; it police, he would not be permitted to low spiritualism, has a judgment could not be said he preached a sermon, warped by his conviction that the spirit- but rather he addressed them in a conualistic so-called revelations from the versational manner. His theme was the other world are truthful; and it is ex- conversion of England, and he asked all The French-Canadian Congress which THE FRENCH RELIGIOUS ORDERS. The French-Canadian Congress which THE FRENCH RELIGIOUS ORDERS. was produced by supernatural or pre- been a Protestant, a clergyman of the ternatural means, just as Lawyer Church of England; how thankful he Marsh of New York was gulled by was to Almighty God for giving him spiritualistic manifestations into divest- the grace to become a Catholic, and the ing himself of all his property for the still greater grace to become a priest of enrichment of a fair spiritualistic de- His Holy Church; and he added: but next to God, my dear Irish people, I very like each other, and though Law- thank you. I had seen the numbers of you who came over to England to reap than Dr. B. F. Austin, the latter gen- the harvest so that you might take home tleman paid dearly enough for the pie- a few pounds. I also saw the insults, ture he obtained. We have no doubt the contumely, that was heaped upon the \$30 were sufficient inducement to you and upon your religion; I witthe spiritualistic artists to draw on nessed also the resignation and the their imagination for a picture of what patience with which you bore it all, and a baby of two and a half years might I thought that the religion which enbecome when it should reach the age abled you to do so must be more than follows: human, must be Divine. The speaker was the celebrated Honorable and Rev. M. Spencer, uncle to the then Earl Spencer, but better known as Father Ignatius, the Passionist.

THE ROMAN QUESTION.

Mr. H. M. Vaughn, in a very thoughtful article which appears in the Westminster Review for August, gives a much fairer view of the intolerable situation of the Pope in Rome, than is usually taken by Protestant writers who are almost always favorable to the notion of a "United Italy."

At the same time Mr. Vaughn admits that those grievances are real which Pope Leo has declared to have produced " an intolerable situation."

spiritual nor the temporal power is will- was not even asked when the Italian Department of Marine and Fisheries, ing to retreat from the assertion of its Parliament passed the law of guaran- Ottawa, or they may be sent

tude to fight for ultimate supremacy. Now one of these two parties must retire for the other, and the question is, which ?"

Mr. Vaughn admits that in this case the weak has been robbed by the strong, and no one can deny that this is the exact position between the two powers, from the merely temporal point of view which is that from which Mr. Vaughn reasons. As a temporal prince, Pope Pius IX., being weak, was stripped of all his possessions by Victor Emmanuel II. who founded the Italian monarchy, and Mr. Vaughn expresses himself as not surprised that there should be deep resentment on the part of the Pope and his supporters on account of the condition of affairs arising out of such a high-handed robbery. He savs:

" Is such a sentiment (of resentment on the part of the weak who has been despoiled) to be utterly ignored in this case? Is it not rather a reason treating the aggrived party all the more delicately, carefully and gener-ously? But this is exactly what the Italian Government has refused to do in the case of the city of Rome. The the case of the city of Rome. The feelings of the Pope and the clerical party with regard to the city which has been theirs for so many hundreds of years, have been harrowed without stint, so much that we may clude it has been the special object and desire of the present regime to humiliate and annoy the Vatican in every possible way. Churches have been torn down on the flimsiest of excuses, papal'scutcheons, often of fine workman-ship and great historical interest, have been purposely destroyed or defaced: of Giordano Bruno has been statue erected in the Campo dei Fiori with an insulting inscription on its pedestal, for all the country folks from the Campagna and the hills to read; but of course in the eyes of Protestant Europe, all these are trifles, mere pin-pricks of the ruling powers in Rome to overthrown priesthood, and therefore quite fair and excusable."

Mr. Vaughn says the attitude of the Vatican is a result of the enormous loss to the Papal treasury owing to its deprivation of Rome and the old states of the Church.

While it is very true that the monetary loss entailed through the usurpation of the estates of which the Church has been despoiled is very great, this is not the worst injury which has been inflicted upon the Holy Father by the glaring robbery which was perpetrated by the usurpers. There are besides injuries which no amount of money can repay. It was a providential arrangement

that the Supreme Head of the Church the Holy See itself must be satisfied should have become the ruler of an independent State who could not be interfered with in the government of the Church by the ambitious monarchs of other states, without bringing upon them the indignation of other nations equally powerful. But with the jealousies of European nations of each other which have arisen in recent times, and the spread of anti-clerical and anti-religious notions, it has been possible for Italy to usurp the sovereign power over the states of the Church, and as a consequence even the administration of the Church has been interfered with, the mails of the Pope tampered with, and the Pope himself actually obliged to reis certain that under the tacit approval walk the streets of the city without being assaulted by rowdies, hounded on by the government press. The attack made upon the funeral procession of Pope Pius. IX is one of the evidences of this.

The seizure of the revenues of the Church and of the Papal states has also, as a matter of course, greatly crippled the administration of the Church, whose Head is now made to depend upon the voluntary offerings of Catholics throughout the world, to enable him to administer Church affairs.

But here the question arises:

"Why does the papacy refuse to take the offer of compensation from the rul-ing powers of Rome and Italy, since half a loaf is better than no breach none?

Mr. Vaughn gives a simple and

"The Vatican can never again agree to a convention with the Italian King and Parliament alone. It cannot trust itself to any agreement with one power that so frequently in the past has power that so requently in the past has shown itself capricious and untrust-worthy in its dealings. A mere whim of the personal ruler of Italy, or a tran-sient wave of anti-clerical feeling in the Chamber, may bring about the revoca-tion of this 'treaty' between the old power and the new at any moment, and propose in its stead a fresh arrangement between the helpless pontiff and the all-powerful military force by which his little island of territory in Trastevere fered and of continually protesting is wiser and more dignified than a policy of surrender, followed by a possible disavowal and a change of existing treat-

to the Pope, the understood condition of payment being that the Holy Father should at least tacitly accept the new order of things.

There must be two parties to a treaty but to the course followed by the Italian Government regarding this matter there was only one party, viz., the Italian Parliament and Government.

Mr. Vaughn puts the position in the following graphic form:

"' You cannot treat with a robbo who is still living in another man's house,' is the contemptuous answer of the clerical party to the question the papacy is so adverse to any attemp oncidiation, or even arrang with the present ruling house in Italy; and we can but admit that there is scintilla of reason and truth in the r

Mr. Vaughn makes a suggestion in response to the query: "What, indeed, does the Roman Church want?" He answers, " We do not know, and it is useless here to speculate as to what might or might not ultimately satisfy the Pope or the Curia." He presumes, however that an arrangement might be arrived at, not by any guarantees offered by the Italian Parliament and King alone, but by all the Governments which at present are represented by envoys at the Vatican, provided they would guarantee that the independence of the Pope shall always be respected. and that the Holy Father shall always be permitted to fulfil in peace his office of ruling the Church throughout the world, whatever may be the political changes which may occur in Italy or in Rome itself.

The Christian powers have undoubtedly a deep interest in the complete freedom of the head of the Church, and even the Protestant powers have always as much interest in the matter as the Catholic nations, for Catholics form a large percentage of the population of those countries which may be reckoned as Protestant. In Germany the Catholics are 35 per cent. of the population, in Holland nearly 40 per cent., in Switzerland about 41 per cent. With its new possessions, the United States has about twenty million Catholics. Great Britain has twelve million, and Russia ten million. All these countries have surely an interest in the independence of the Holy See equally with Austria, France, Spain, Portugal, and Italy itself, and it may well be expected that the time will come when they will all insist upon that independence; but when it does come,

with the arrangements to be made. We believe that the Roman question will come before long before the powers to be permanently settled, and we feel assured that such settlement will include that full independence of the Holy See which Pope Pius IX. and Leo XIII. have many times declared to be necessary for the well being of the Church.

That Italy itself will be greatly benefitted by such a settlement is evident from the growth of Anarchy in that country since its Government quarrelled with the Pope. Anarchy will continue to grow there until liberty be once more given to the Church, and Christian teaching be restored in the schools, as it existed before the Government of the country became anti-Christianized.

A WORTHY OBJECT.

The October number of "The Stella Maris" (Star of the Sea) a penny publication issued monthly from the office of the English Messenger of the Sacred Heart, contains an article advocating a very worthy object. It appears that Catholic sailors in the Navy are considerably handicapped in the observance of their religious duties, owing to the absence of Chaplains on board, as well as at the majority of foreign ports, where the vessels call occasionally. True, in the ports of Catholic countries there are numbers of priests, ready and willing to do all they can in favor of poor "Jack," when but they, in turn, are handicapped the choice lies between the half or through not being able to converse in English.

To obviate this state of things in the straightforward answer to this query, as future, as far as it can be done, the happy inspiration to educate young boys who show an avocation for the sacred Ministry has been entered upon. These boys are to be in all cases the sons of Petty and Warrant officers in the Navy. Being, as it were, born to the sea, it is considered they will take a more than ordinary interest in the welfare of the "blue jackets."

In a short prospectus accompanying the "Stella Maris," it is stated that there are at present being educated by the fund two boys, both sons of Petty Officers: a third, the son of a Warrant is surrounded. The papal policy of foregoing the uncertain advantages ofing admission to the St. Joseph's Apostolic College.

The CATHOLIC RECORD in submitting this praiseworthy scheme to its readers is at the same time authorized to say The fact is there is no treaty at all that subscriptions will be received and Mr. Vaughn remarks that neither the in the matter, as the Pope's consent forwarded by Mr. M. F. Walsh, of the

Chaplain, Spike Island, Queenstown, Co. Cork, Ireland, who is the originator of this commendable movement. The olic annual subscription is the modest sum | deed of 1s. sterling. (25c.) Then by a re- that mittance of \$1 several members of the he ex family will be aiding in this act of or O "Christian Generosity" which is the befit "Intention of the Apostleship of not a Prayer" prescribed by our Holy men, Father during the current month.

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AN ANTI-CATHOLIC ORGAN.

sple We have often drawn the attention of the management of the Toronto Mail and Empire to the offensive productions of one of its staff. Week in and week out every thing Irish and every thing Catholic is sneered at in a manner betokening the gross bigot. He may or may not get a curtain lecture once in a while-we do not know. It is quite evident, however, if he does get such lectures that they have no effect, for he never allows an occasion to pass without airing his Orange proclivities. At this time of day when there is an effort made by the best people of the country, of all classes and creeds, to promote a feeling of friendliness between Canadians in every section of the country-at this time, too, when our future King and Queen have paid us a visit and have done their share to foster a harmonious feeling between every class, creed and color in the Dominion, it is most unfortunate that a couple of Toronto papers, notably the Mail and Empire, should lend itself to the task of perpetuating old hatreds, thus pandering to the lowest instincts of the rabble, or prompted there unto by the office seeker, who has no qualifications for a place in the Councils of the nation save membership in a society -we mean the Orange Associationwhich has not a little to retard the progress of our country.

A GREAT CATHOLIC KING.

The celebration of the millenary anniversary of King Alfred's death, took place in Winchester, England, during the three days ending on Friday, September 2. There were present a large number of British and American educators who joined in paying honors to the memory of the great Catholic King, statesman, scholar, legislator and patron of learning who one thousand years ago died after having laid the foundation of England's future greatness, during his very eventful reign over part of the people of England; for though Alfred was the ancestor of King Edward VII. and is justly reckoned as the predecessor of the modern line of British monarchs, the kingdom over which he ruled was very greatly circumscribed in comparison with the

British Empire of to-day. Lord Roseberry was the principal crator on the occasion of the unveiling of the magnificent memorial status which has been erected in Wincheste to the memory of the great King, tha city having been the capital of Alfred'

kingdom of Wessex.

The kingdom of Wessex comprise the Southern counties of England, an had an area of about two-thirds the size of that portion of Ontario which lie South of the Ottawa river, the Geor ian Bay and Lake Huron. Beside th kingdom, England was divided Alfred's time into the kingdoms Northumbria and Mercia. Northu bria was a long and narrow strip of

tending along the Eastern coast fr York to Edinburgh, while Mercia v the central kingdom. The statue of Alfred, which has be

erected, is of bronze and is 18 feet hi It represents the King as standing of somewhat uneven ground which car the left foot to be slightly elevaand the left leg to be bent in co quence, making the attitude sugg the firmness of the warrior and r of men. This idea is further car out by the shield which he holds by left hand, the lower side of which r upon the ground. His right hand raised aloft holding upright a ponde sword, the hilt of which, shaped cross, is intended to express that thoroughly and first of all thin Christian, and that Christianity be maintained in his kingdom.

Lord Roseberry's speech on th casion of the unveiling is describ have been happily phrased, and livered with graceful gestures and tinctness of utterance. He desc King Alfred as the pioneer of E greatness, and the embodiment of ization. In wisdom we may no that he equalled Solomon

he appreciated and count that quality subjects, their absolute devotedn

In fact, King Alfred had a grea burning in his heart, and he air bring his people up to that p both by freeing them from the d tion of rough barbarian invader were the foes of religion and c tion, and by establishing among system of education which shoul them up to his ideal.

Co. Cork, Ireland, who is the originator Father during the current month.

AN ANTI-CATHOLIC ORGAN.

We have often drawn the attention of the management of the Toronto Mail and Empire to the offensive productions of one of its staff. Week in and week out every thing Irish and every thing Catholic is sneered at in a manner betokening the gross bigot. He may or may not get a curtain lecture once in a while-we do not know. It is quite evident, however, if he does get such lectures that they have no effect, for he never allows an occasion to pass without airing his Orange proclivities. At this time of day when there is an effort made by the best people of the country, of all classes and creeds, to promote a feeling of friendliness between Canadians in every section of the country-at this time, too, when our future King and Queen have paid us a visit and have done their share to foster a harmonious feeling between every class, creed and color in the Dominion, it is most unfortunate that a couple of Toronto papers, notably the Mail and Empire, should lend itself to the task of perpetuating old hatreds, thus pandering to the lowest instincts of the rabble, or prompted there unto by the office seeker, who has no qualithe nation save membership in a society -we mean the Orange Associationwhich has not a little to retard the progress of our country.

A GREAT CATHOLIC KING.

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Chaplain, Spike Island, Queenstown, Lord Roseberry does not appear to Oxford for the training of ecclesiastics have touched upon the thoroughly Cath- and of students who desired to follow of this commendable movement. The olic character of the great king. In the learned professions. He also enof this commendation is the modest sum deed it has been even said of him truly deavored to bring it about by means of annual subscription is the second state of the of 1s. Stering.

of 1s. several members of the he excelled Charlemagne, Charles VI., the monasteries, that every English mittance of \$1 sections in this act of or Otho I.; while in the wisdom which child should have at least a good Eng-"Christian Generosity" which is the befits a monarch, even though we can lish education. "Intention of the Apostleship of not assert that he excelled the wisest of For the use of the clergy he trans-Prayer" prescribed by our Holy men, he is said to have been at least lated into the English of the period splendid warlike achievements.

shire in 849. England was then overrun by the Danes and in 851, when Alfred was two years old, one hundred and fifty Danish ships ascended the Thames, pillaging Canterbury and London.

Before this battle, Ethelwolf, Alfred's father, made a public offering of his army and people to God and subordinately to St. Peter, as a testimony to his zeal for the unity of the Church of God. He also promised that if he gained the victory over these pirates, he would make a pilgrimage of thanksgiving to

make a pilgrimage of thanksgiving to Rome, in honor of those of the Apostles whose relies and tombs are there kept.

The victory was gained and in 855, when Alfred was six years old, the Danes being now thoroughly subdued, Ethelwolf fulfilled his vow, taking the child Alfred with him, together with a military escort so large that the chroniclers say that it was a veritable army, on the passage of this eaveladed through France, Charles the Bald welcomed him most heartily and accorded to Ethelwolf all the honors due to royalty. During this visit to Rome, the little Prince Alfred was crowned by the Pope as future King of Wessex, and Ethelwolf promised on behalf of his kingdom, a yearly gift of 300 marks to be paid to the Pope, 100 for St. Paul's, and 100 for such charitable purposes as the Pope might deem worthy objects. We thus see that at this very early period the Church in England was one with the Church in Engl fleations for a place in the Councils of little Prince Alfred was crowned by the niversary of King Alfred's death, took place in Winchester, England, during place in Winchester, England, during length of the Church in place in Winchester, England, during length of the Church in place in Winchester, England, during length of the Church in light." He declared afterwards that

superior to St. Henry or St. Louis; and (Anglo-Saxon) Gregory's Pastoral Care, his religious, civil and literary deeds and sent copies thereof to every diowere even more brilliant than his cese in his Kingdom. He translated also the New Testament, and Bede's Alfred was born at Wantage in Derby- Church History of England and those of Orosins' works, which gave the geographical description of the world as it was known in his time. Thus it is seen that Alfred was particularly anxious that his subjects should be well instructed in geography and the Church history of their country. Besides the books already mentioned, Alfred wrote or translated several other books, some of which are extant, but others have pr perished.

NEWMAN'S CONVERSION TOOK

PLACE, OCT. 9, 1845. On October 9, last it was fifty-six

ST. MARY'S ACADEMY, WINDSOR.

Rulalie Durocher, Miss Nelodie Dufresne and Miss Henriette Core. Father Telmont, Oblate of Mary Immaculate, organized the little community. Father Honorat O M I., became the first Superior and Father Allard, O M.I., first chaplain and novice master.

The first convert was a quaint old stone, one story, building. The high pointed gable, long eloping roof organized was a quaint old stone, one story, building. The high pointed gable, long eloping roof organized was a quaint old stone, one story, building. The high pointed gable, long eloping roof organized was decend story to the edifice. The foundation of the house rested on the remains of building the was once the ancient fort of Longueuil, when Canada was a wilderness and brave men like the seigneur of Longueuil had to build forts to resist the incursions of the Iroquois Indians, but with the passing of one hundred mad fifty five years the school nouse replaced the bastion of Lemograe and probably was built with the stones from the original warlike edifice.

On February, 28th, 18th, after due time in probation as postiulants, our three young religious made simple vows, assumed the religious made simple vows, assumed in union frems; Sister Mary Magnes, Miss Durocher; Sister Mary Agnes, Miss Durocher; Sister Mary Agnes, Miss Durocher; Sister Mary Agnes, Miss Durocher; Sister Mary Magnes, Mis

Mary's academy in 1864 The silver jubilee of the house was celebrated with great joy by the community and happy reunion of old pupils on 12th of November, 1889.

During the past decade of years the universal depression in business circles was felt in St. Mary's Academy as well as in other institutions depending on the ebb and flow of trade. The Sisters did not venture during this period of stagnation in capital and upon any extraordinary outlay, erecting new buildings, or enlarging the boarding school.

The present year opened with an encouragement forecast. In the school room at New Year's the public school curriculum was adopted. A class of eight—four religieuses and four pupils—wro'e for Part II Junior Leaving school extraction of the examination, six of whom carried off honors.

In September the academy opened with fifty seven band in music fifty-five pupils. Sister Superior of the communication of the foundation of a chapel for the academy. This editice when completed will cost about \$80,000.

The erremony of closing the triduum on \$20,000.

The ceremony of closing the triduum on Rosary Sunday, 6th of October, linked with the

Storogo The completed will cost about \$80,000.

The ceremony of closing the triduum on Rosary Sunday, 6th of October, linked with the Papal approval of the constitution, the commemoration of the death of Mother Rose the foundress, of the community. She was born on Oct. 6, 1811 and died on October 6th, 1893.

Rosary Sunday was also the feast day of the Congregation of the Holy Names. Mother Rosary during the month of October will commence her official tour as Mother General, visiting every home of her committy. She will be in Windsor about the 15th of the month and will be At Home to former friends and old pupils who wish to renew accuration of the month and will be At Home to former friends and old pupils who wish to renew accuration with the month and will be At Home to former friends and old pupils who wish to renew accuration of the Mother Rose of the Mother Rose of the Part of our Canadian Sisters which has won recognition by the United States Government and which will be recorded the States Government and which will be recorded the United States the Sisters of the outbreak of hostilities between Sisters and their convent and two schoolhouses become hospitals at Key West for the sick and wounded soldiers from Santiago de Cuba.

A Protestand insister thus comments on the course pursued by the Sisters:

"Their deach of the sisters of the course pursued by the Sisters."

"Their deach of the sisters will in its unself-ishness, faciot only did they who oftered the use of her convent or for their services as nurses, the only risplication being that the convent should be returned to them at the end of the war in as god condition as when it was accepted by the Sisters with the convent should be returned to them at the end of the war in as god condition as when it was accepted by the Sisters and many the services as nurses, the only stipulation being that the convent should be returned to them at the end of the war in as god content negation. Father Chidwick the hero of the Maine, was a patient with the Sisters and

thoroughly discouraged, one evening be abtempted suicide in one of the hotels of the town. Being discovered in time, he was removed to the county gool. During two days' incarceration he raged like a maniac, but at last friends managed to quiet him and he was released. Christian influences were immediately thrown aroued him and he was induced to take the cure. For nine months he has not tasted a drop of liquer—all desire for it has gone (so he says)—and now he has become a hopeful and energetic man of business.

This work of reaching the inebriates of our town and cities is a class of missionary work which I feel should deeply interest our churches. It is practical. It is most gratifying. It is often a means honored by God not only in the salvation of the body, but of the soul. One of the official members of my church here was four years ago a miserable victim to drink, but was persuaded to take a cure. Conversion followed the cure, and to day there is no more earnest or more active worker in that service of the Master.

wersion followed the cure, and to day there is no more earnest or more active worker in the service of the Master.

The remedy to which I have already referred is one which has these distinct advantages. It is cheap, the fee being only \$25.90. It is a purely vegetable compound having no bad after effect. It does not take a man away from his business duties, for he can be tracked at home. But Dr. McTaggart's treatment does not depend upon my humble endorsation. It has already been brought to the notice of such elebrities as Sir W. R. Meredith, Hon. Geo. W. Ross, Dr. Potts, Dr. Caven, Father Ryan, and Bishop Sweatman.

Ross, Dr. Potts, Dr. Caven, Father Ryah, and I would suggest that the ministers of our church write Dr. McTaggart, whose address is Room 17, Janes Bailding, corner King and Yonge Streets, Toronto, and procure from him a number of pamphleis that deal with his work, and see that the pamphlets reach the hands of some of these sufferers or their friends. North Bay, Sept. 26, 1991. E. I. HART.

HONOR ROLL

FOR R C. SEPARATE SCHOOL, BARRY'S BAY. FOR R. C. SEPARAE SCHOOL, BARKES BALL Class V.—Charles Murray. Class IV.—Ist, Incz Letang, Ind. Eva Smith and Ebbie Letang equal; Srd, John Kitts and Dan Murray equal; Class III—Ist, Gertie McGahey and Mary Retza equal; 2nd, Mollie Bohan; 3rd, Mary Retza equal; 2nd, Mollie Bohan; 3rd, Mary Kitts. Class II—1st, Leona Dolan; 2nd, Maggie Smith; 3rd Katie Dohan and Annie Bohan equal.
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Potter; 3rd, Hillary George.
Delan; 2nd, Bar-Class Part II—1st, Mary Posco.
Potter; 3rd, Hillary George.
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Class Part I Jr.—1st, Jas. Smith; 2nd, Ethel Mrhon, 3rd, Alice Bohan.
NELLIE KITTS, teacher.

C. M. B. A.

ADDRESS AND PRESENTATION TO BRO. DEWAN. The following address and presentation was given William J. Dewan, Pres. Branch 124, C. M. B. A., Biddulph, on the event of his marriage—to which Bro. Dewan gave a fitting re-

M. B. A.. Biddulph, on the event of his marriage—to which Bro. Dowan gave a fitting reply.

Dear Bro. Dowan.—On the eventful occasion of your marriage, we your brother members gladly embrace this favorable opportunity to extend to you our most heartful congratulations. Indeed, it gives us genuine pleasure to be enabled to express our profound gratitude for your untiring zeal and energy in furthering C M. B. A interests in this parish.

Since your occupancy of the Presidental chair a steady and healthy growth of membership has been much in evidence. The C. M. B. A, being admittedly the best of all Catholic societies, should be officered by the best and most sterliag members of the Church available. May it long continue to flourish under your wise counsel and fostering care!

Now, dear Bro. Pres., our few words of good will on this happy occasion are substantiated by the presentation of this handsome clock. Being always on time at our meetings, we are sure it will prove a suitable wedding present. Wishing yourself and spouse all the blessings attendant on a good Christian marriage, health, happiness and length of days.

Signed, P. J. Quigley, Treas,; Wm. Toohey, Rec. Sec.

Dated Oct, 7th, 1901.

ored Heart Review. THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

The editors of the Review assure m that the passage which Professor Frank Foster quotes as from the Unam Sanc tum is spurious. It may be so. I have not the Bull at command, and have never read any parts of it except the definition and those passages of the in-troduction which concern the relations between Church and State. scholar who is supposed to have verified his references quotes a passage as from Boniface which does not seem to say anything but what has been said in substance by other Popes, Bishops, and divines, we may perhaps as well continue to treat it as if it came from the Pontiff to whom Foster attributes it, whether it is his or not. I see no reason to doubt that Boniface would have accepted the statement, under-stood in the sense which it would bear in the whole body of Catholic theology, and for the purpose of the Unam

After all, what does this supposed or real passage from the Unam Sanetam say, except: Extra Ecclesiam nulla salus, ("Out of the Church there is no salvation.") Would any Catholic bishop or divine think of denying this? Certainly not. But this would not impede tainly not. But this would not impede him from assuming that there may be those belonging to the soul of the plicitly set forth in equivalent terms at least as early as St. Augustine (two hundred years earlier indeed, and much more explicitly, but with less weight of authority, in Clement of Alexandria), we have no right to suppose that Boniface would have denied the other side of the doctrine merely because the of the doctrine merely because the sterner aspect of it alone suited the purpose of the Unam Sanetam.

Protestant z in general, and often even Protestant scholars, seem to find it hard to understand that the formulas of Catholic theology have a practical end and application, and are not mere abstract propositions, like those of geometry. Anyone who uses them out of their place and purpose makes them ridiculous, and himself much more so.

Take an instance, disciplinary, in-deed, but like all disciplinary terms founded on theology. The Pope says (I give the substance of the Bull, having carefully read the whole of it):
"We hereby forbid all the Bishops and we hereby forbid all the Bishops and priests of the separated Church of Utrecht to avail themselves of the orders derived from the consecration given by the schismatical Bishop, Varlet, and if they disobey, we hereby declare all and singular their acts of order null and

Now what Protestant, unless specially instructed, would not say: "Plainly the Pope here divests of all sacramental force and validity every sacerdotal and episcopal act of the Dutch Old Catholies, absolutely annuls, not, indeed, their baptisms, since these do not depend on order, but all their Masses, absolutions, extreme unctions, marriages, confirmations, ordinations and consecrations instructed Catholic And yet every instructed Catholic knows that the Pope does not mean this. His Holiness means substantialthis. His Honness had a like this we hereby declare null every act ly: "We hereby declare null every act ly: "We hereby declare full every act of order of these schismatics so far as it depends on jurisdiction (except absolution to the truly penitent in extremis), and other acts of order, which are valid been previously void, i. e., empty of grace, but theneeforward, without sacramental renewal, as a channel of grace. ramental renewal, as a channel of grace.

It is not accounted void in character but in saving efficacy. Yet what Protestant proper (I do not speak of High-Church Anglicans) would ever conjec-ture such a sense, merely from his experience of the meaning of Protestant Church terms? We see then how unreasonable it is to

undertake to explain Catholic theology without knowing the meaning of its language. We might, for instance, distort e Scriptural promise: "Whatsoever shall bind on earth shall be bound in heaven, and whatsoever ye shall loo on earth shall be loosed in heaven," cover every ecclesiastical act done in due form, although precipitate, passionate, or even corrupt. Yet as the Redeemer can not be conceived as meaning any such thing, so the Church abhors such an interpretation, and has shown her abhorrence in various ways, by canons, by reversals of sentence, declarations of nullity, and so forth. Yet if you took the mere letter of the Divine grant, without any regard to its spirit, and to the interpretation of it in spirit, and to the metallecture, you athousand acts of the Church, you might easily justify that horrid slander of the Lutherans of 1580, or thereabouts, when in a public play they made the Pope boast: "I can easily keep out of heaven the holiest man, keep out of heaven the holiest man, though God Himself should plead for though God Himsen shows the him, if only I choose to excommunicate him. him in articulo mortis." However, even Professor Nippold's unfailing anieven Protessor Nippout s mosity would not now avail itself of miffeat is mostly would not now avail itself of the work weapon. He would leave it to

could contradict a doctrine of the Church and remain Pope) that under no circumstance can any one die out of visible communion with Rome and be saved. As we have seen, he overlooks in a manner reflects its glory. She is

the case of the baptized children of non-Catholics, who are certainly out of visible connection with Rome, but who, dying in infancy, are acknowledged on all hands to be received into Paradise. all hands to be received into Faradise.
So, too, a man under anathema is certainly out of visible connection with Rome, yet if he dies suddenly, unconfessed, but perfectly contrite, the Church does not doubt that he will come to God's mercy, and Catholic theology (see Lehmkuhl) allows that a priest who has special evidence of his having died in a state of grace may lawfully celebrate private funeral Masses for him. Foster thus breaks down at every turn, and can only establish what no one disputes, that the Church does find herself free to sanction any public Masses for the souls of those who have not died in Catholic unity. It is hard for us Americans to under-

stand the feelings of the Protestant English over the refusal of Cardinal Vaughan and his fellow Bishops to celebrate public Masses for Queen Victoria, although I have seen it stated in Catholie papers that the Pope himself of brated a private Mass in memory of Her Majesty. I think it never occurs to us Majesty. in this country to complain because the Roman Catholic Bishops do not sanction public Masses for even the most illustrious and beloved President, though stricken down under peculiarly affecting circumstances. The English, however, seem to be so deeply rooted in frastianism, and in obsequiousness to royalty, that they are overcome with horror that any Church, however ancient and vast, should dare to mainancient and vast, should dare to main-tain its immemorial discipline where a Church who were not on earth of her body. Then as this is a commonplace of Catholic theology, rooted in the very nature of Christianity, and found explicitly set forth in equivalent terms at all doctrine and discipline, and especially of a Church in which she had tion. Beloved she was, and deservedly so, but surely no human being is above

deed English ways about monarchy are very nearly inexplicable to Americans. This fashion of regarding the sovereign as a deity who has an in-defeasible right to be received into heaven seems to have come down from Henry, and to have been finally and hopelessly confirmed in "the spacious times of great Elizabeth," whose effigy, indeed, in the churches, is said to have ometimes taken the place of the Virgin Mary. I doubt not of Cardinal Vaugh good hopes for his late sovereign, an's good hopes for his late sovereigh, but I think we can assure him that Am-ericans at least do not expect him to turn doctrine and discipline upside down for the sake of any child of Adam.

It will be worth while to go consecutively through Professor Foster's third chapter, for we shall get a good many interesting side-lights in doing so. CHARLES C. STARBUCK.

Andover, Mass.

IMICATION OF CHRIST.

Gratitude for the Graces of God. Why seekest thou rest, since thou art

born to labor? Dispose thyself to patience rather than consolation, and to bear the cross

rather than to rejoice.

For who is there amongst worthy people who would not willingly receive omfort and spiritual joy, if he could al-

ways have it?
For spiritual consolations exceed all the delights of the world and pleasures

For all worldly delights are either vain or filthy; but spiritual delights alone are pleasant and honest, springing from virtue and infused by God into

without the consent of the Church, we declare null for the purposes of grace."

Rome does not reordain the priests of Utrecht, but if they come over to her, she treats their priesthood as having here previously void, i. e. empty of

And therefore the gifts of grace canflow in us, because we are ful to the Giver, and do not return all

to the fountain-head. Tor grace will always be given to him who duly returneth thanks; and what is wont to be given to the humble will

be taken away from the proud.

I would not have any such consolation as would rob me of compunction; nor do I wish to have such contempla-

tions as leads to pride. For all that is high is not holy, nor all that is pleasant good, nor every de-sire pure, nor is everything that is dear

to us pleasing to God. I willingly accept of that grace which always makes me more humble and fearby ful, and more ready to forsake myself.

QUEEN OF THE ROSARY.

The month of the Rosary—the month of the Help of Christians! Human allegiance, like a pendulum, may swing from one extreme of error to another; from the gross degradation of sensuality and materialism which denies all spirituality and all divinity, to the baseless assumption that all is idealism and everything is God, but the Church still interprets divine wisdom. The Mag-nificat is still a record and a prophecy. it to The world bears perennial homage to the such a weapon. He would loave it to our amiable Boston friend, Dr. Addison P. Foster, who said some years ago in the Advance: "Judge Fallon, no doubt, is a good American, but nevertheless he must believe that Leo XIII.

can shut him out of heaven." No charge of the dying Saviour to the believe that Leo XIII. can shut him out of heaven." No doubt, if he deserves it, but if a man dies in contrition and charity, Leo XIII. no more claims the power to shut him out of heaven than to shut out the archangel Gabriel. As the great Innocent III. says of such a case: "Let the sentence of the Church conform itself to the sontence of God."

Frank Foster, we remember, maintains it to be the only authentic Roman doctrine, although allowing that Pius IX. officially contradicts it (as if a Pope could contradict a doctrine of the

only a creature, but there is no other creature of angels or men like unto her. We honor her—there is no place for her but the court of honor. We are glad to praise her for her surpassing excellence, but chiefly for her Son's sake. For, after all, no word of praise was ever spoken of her that did not doubly praise her Son. But she is our Mother also and we love her. Children love mothers that have no title to their love, but our Mother is the Immaculate — "full of Mother is the Immaculate — "full of grace." There is no mother so good as she, none so pure, none so loving. We cannot help loving her. She is ever the pattern of every excellence—an inspiration to perfection. She guards the treasures of wisdom for the learned. She is the star of hope for the downcast, health for the sick, the refuge of sin-

These considerations make the recitation of the Rosary attractive to those who love Mary, because it furnishes them with another means of doing her honor and expressing their own devo-tion. Its litany of praise will accom-pany the Eucharistic offering at the pany the Eucharistic offering at the morning Mass during this privileged month, and in the evening the church doors will open to invite those who are willing to give her that which they have a little of the time left from a day of toil. All who honor and love the Mother of God will lay at her feet the flowers of true devotion. Those who do

Those who do flowers of true devotion. Those not possess it should ask for it. can we love the Son if we do not love His Mother? The love of one is consequent upon the love of the other. The Rosary is the way of showing it this month. All should say the Rosary month. All should say the Rosary—
the young to fortify themselves against
the dangers of youth; the old to
strengthen them for the burdens of old
age. Visit the church for the morning
Mass. Go to the public evening devotions. If impossible to do either, turn
your home into a sanctuary. Fathers

tions. If impossible to the your home into a sanctuary. Fathers your home into a sanctuary. Fathers should gather their chiland mothers should gather dren about them and offer their prayers together. This practice will spread the devotion of the Rosary and multiply the clients of the Mother of God—our Mother .- Catholic Universe.

FIVE-MINUTES' SERMON.

Twenty first Sunday After Pentecost

HOW TO BECOME A SAINT.

"And take unto you the helmet of salva-(Eph. vi. 17.)

Brethren: God is continually bringing home to our minds by visible signs His love and care for all His creatures, and especially for man. God is every where and in everything, by His power, by His essence, by His love. by His essence, by His love.
Everything about us, everything that happens to us by the providence of God, is a manifestation of his loving care, and all the events of life are intended as so many aids for our sanctification.

Sanctification.

None of us would dare question the statement of St. Paul that we are all called to be saints, to holiness of life; but how few of us fancy it possible or realize how easy it is to attain sanctity!

realize how easy it is to attain sanctity!
"To be a saint! God forgive me!"
you say, "I never practically thought
of such a thing as possible for one like
me. I know, and so do my neighbors,
that such a state, such high perfection
is farthest from my thoughts. Saints!
Why, those are people we read about
not every-day Christians, who have a not every-day Christians, who have a thousand daily cares to annoy and dis-

Brethren, if you do not talk this way I know that in your inmost soul you often think these thoughts. Sanctity is to your minds something away off; it is to your minds something away on, the top of the highest mountain, at whose base you stand; you look up, wish you were there, shake your heads sadly, and say: No, I cannot reach the top; some few chosen souls may

that sanctity simply consists in fidelity to the order of God in our daily lives, and this fidelity is possible and within the reach of all. And what is the order of God to which we are bound to be faithful? In the first place, we must be faithful to the duties imposed upon us by the commandments of God and His

accept all that God sends us each moment of our lives.

Now, in this is there anything beyond our strength? To enable us to keep His commandments God gives us those seven great channels of grace and mercy—the Sacraments of the Church; and to fulfill the duties of our special and to fulfill the duties of our special calling He sends us attractions and aids to facilitate their practice. "All this to facilitate their practice. "All this have I done from my youth," you may say with the young man in the Gospel.
"The commandments I succeed in keeping fairly well, but my difficulty is to know how to fulfil the order of God

in the duties of the present moment."

Brethren, the duty of the present upon you. Every care, every trial, sickness and health, poverty and wealth, sorrow and joys, all that comes upon you, are so many means by which the providence of God works towards our sanctification.

Our lives consist in a great number of



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unimportant actions. Yet it is through fidelity in performing these common-place actions that we are going to sanctify ourselves, accepting with love and patience what we too frequently endure with weariness and irritation. This great treasure, this constant and ever-present means of grace, this sacrament of the present moment, is yours, brethren, present everywhere and at all times, and in making use of it lies a sure road to sanctity, your helmet of salvation.

GROWING GIRLS Occasionally Require a Tonic Medi-

IT WILL KEEP THE BLOOD RICH, RED AND PURE, STRENGTHEN THE NERVES AND PREVENT DECLINE.

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God doth well in giving the grace of consolation, but no man doth ill in not returning it all to God with thanksgiving.

I am, satisfied to remain the first great height.

Oh! what foolishness of heart, what to give the consolation, but no man doth ill in not returning it all to God with thanksgiving.

I am, satisfied to remain the first great height.

Oh! what foolishness of heart, what to give the confidence in God! Does He not most earnestly desire our sanctification. In foot most earnestly desire our sanctification. In the first great height.

Oh! what foolishness of heart, what to give the consolation, but no man doth ill in not returning it all to God with thanksgiving. saints? And if so, has He made the road to sanctity so difficult, so distribute the road to sanctity so difficult, so distribute the road to sanctity so. heartening that most of us must give up the struggle through want of courage? If the work of our salvation, brethren seems so beset with obstacles apparently insurmountable, it is assuredly because we have no just idea of what holiness of life is. For be convinced of this that sanctity simply consists in fidelity vertised medicines, but they did not benefit her. Then she was placed under the care of a doctor, who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her any, and then arting on the advice of a neighbor. then acting on the advice of a neighbor, I began to give her Dr. Williams' by the commandments of God and His Church, as well as to those belonging to the particular state of life we have chosen. And, again, we must willingly accept all that God sends us each moment of our lives.

Now, in this is there anything beyond our strength? To enable us to yond our strength? To enable us to keen His commandments God gives us been a cheerful, light-hearted girl, the been a cheerful, light-hearted girl, the very picture of health. I will always recommend Dr. Williams' Pink Pills to

other sufferers, feeling sure they will prove quite as efficacious as they did in my daughter's case. in my daughter's case.

Mothers with growing daughters will make no mistake if they insist upon the occasional use of Dr. Williams' Pink Pills; they will help them to develop properly; will make their blood rich and pure, and thus ward off disease and and pure, and thus ward off disease and decline. The genuine pills are sold moment is for you the sacrament of the present moment, the outward sign by means of which God bestows His graces on the wrapper around each box. None earing the full name, Dr. williams' Pink Pills for Pale People," on the wrapper around each box. None other is genuine, no matter what some self-interested dealer may say. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed post raid at 50 cents. pills will be mailed post paid at 50 cents box, or six boxes for \$2.50.

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SMALLER SIZE BIBLE AND A YEAR'S aubscription, \$4.

A Great Picture of the Pope.

The magnificent paioting of His Holiness, Pope Leo XIII., is the work of one of New York's most celebrated artists, J. A. Mehlie, who, in painting this picture, has had the advantage of the constant criticisms and advice of the highest dignitized by the Catholic Church in america, who have devoted unusual time in roing over the datalis of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. Those who have been favored by His Holiness with an audience exclaim over the remarkable likeness in this painting. "It is, indeed, a portrait absolutely true to life."

The work has been gotten out at a expanse of over \$5,000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner.

So fathful a likeness and so magnificent a work of art as the present picture is, therefore, of incalculable value to everyone.

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OCTOBER 19, 1901.

OUR BOYS AND GIRLS. Low in His Class.

When the great Catholic chemist Pasteur was a school boy in the high school of Dijon he stood fourteenth in a list of 22 boys, and was marked "weak" in chemistry.

Points for Growing Girls.

Some one has suggested fifteen things Some one has suggested fifteen things that every girl can learn before she is fifteen years of age. Not every one can learn to play or sing or paint well enough to give pleasure to her friends, but the following accomplishments are with completely reach: with everybody's reach:
Shut the door and shut it softly.

Shut the door and shut it soldy. Keep your own room in tasteful order. Never let a button stay off twenty-

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

Never go about with your shoes un Speak clearly enough for everybod

to understand .. Never fidget or hum, so as to di Never fuss or fret or fidget.—Pitt turb others.

An Education in Doing the Chores Those terrible chores! Most beg especially country boys, dread to chores. They look upon them as a nu ance which interferes with their fur as disagreeable tasks to be gotten rid as quickly as possible.

as quickly as possible.

As a matter of fact, however, near everything which a country boy called upon to do is preparing him for healthy and wholesome success in future. The variety of his work, wh future. The variety of his work, which is nearly always out of doors, developed the different faculties, teaches reglabits, and tends to build up a red constitution. In after life, the man find that the stamina and force, w nable him to undertake and accomp and great things, are largely resul the discipline of doing chores whe was a boy.—October "Success,"

Mother.

Young people, look in those listen to the dear voice and notic feeling of even a touch that is best upon you by that gentle hand, much of it while you have the precious of all gifts, a loving me Read the unfathomat le love in those the kind anxiety of that tone and the kind anxiety of that tone and however slight your pain. In afte you may have friends, fond, dear, friends; but never will you have the inexpressible love which none mother bestows. Often do I sigh struggles with the hard, uncaring for the door sweet, security I felt for the deep sweet security I felt for the deep sweet security I tell on an evening resting on her b listened to some quiet tale, suit my age, read in her tender, u voice. Never can I forget her glances cast upon me when I at asleep; never her kiss of peace at Years have passed away since in the by my father in the old church yet still her voice whispers fr grave and her eyes watch over visit spots long since hallowed memory.—Lord Macauley.

Advice to Little Ones. Always be just as polite to and sisters when no one is by there is company. If you are to be rude and impolite before c are you not ashamed to be are you not asnamed to be God? Remember He sees yo time, and knows all your thou actions. You ought to behav time as though the best kind

pany was watching you.

When you pass directly in when you pass directly in any one or accidentally annoy "Excuse me," and never fai "Thank you," for the small On no account say "Thanks." Avoid temptation through that you will not be able to it. Earn your money before it. Earn your money before it. Owe no man anything. row if you can possibly avo

just before you are generous live a Christian life. Alw good for evil. Fear God an mmandments. Fight hard against a has Anger will come, but resist A spark may set a house on

of passion may give you cau all the days of your life.

Simple Satutline
"I was playing with S
and he told the water not to
like playing with him." Th
prattled thus had strayed
water-course and was bemoried away by a sudden floback uninjured and full of
its gracious playfellow. its gracious playfellow.

The incident was charact votion to St. Anthony ofter like-some might call it like—some might call it there is heavenliness in At times it does resemble the saint, while he of things not to hurt or incoearthly friends. No wone like it, as the happy water-course play; for, the coming, there is little day wonder-Worker is at han

coming, there is little da Wonder-Worker is at han His small temporal is common, but they ger higher things. They a "cords of Adam" to dra-ness; and it is very e saint cares more about they about our corporal than about our corporal

Fer Beye to Grov

An atl degives this Who want a develop the My first restruction would be strong are tightly together, take and, while inhaling as n one breath as his lungs move the elbows upwar on a line with the shou Next raise the arms

head bringing them d While going through body is kept under a sion with every mus movement brings all t chest into play.

When the great Catholic chemist Pasteur was a school boy in the high school of Dijon he stood fourteenth in a list of 22 boys, and was marked "weak" in chemistry.

to understand.

Never fidget or hum, so as to disturb others.
Never fuss or fret or fidget.—Pitts-burg Press.

An Education in Doing the Chores.

An Education in boing the Chores.

Those terrible chores! Most boys, especially country boys, dread to do chores. They look upon them as a nuisance which interferes with their fun—as disagreeable tasks to be gotten rid of as quickly as possible.

as quickly as possible.

as quickly as possible.

As a matter of fact, however, nearly As a matter of fact, however, nearly everything which a country boy is called upon to do is preparing him for a called upon to do is preparing him for a healthy and wholesome success in the future. The variety of his work, which future. The variety of his work, which is nearly always out of doors, develops the different faculties, teaches regular habits, and tends to build up a robust constitution. In after life, the man will east that the stamina and force, which find that the stamina and force, which enable him to undertake and accomplish and great things, are largely results of the discipline of doing chores when he was a boy.—October "Success."

Young people, look in those eyes, listen to the dear voice and notice the feeling of even a touch that is bestowed upon you by that gentle hand. Make much of it while you have the most precious of all gifts, a loving mother. Read the unfathemal leleve in these eyes. Read the unfathomatle love in those eyes; the kind anxiety of that tone and look, however slight your pain. In after life you may have friends, fond, dear, kind, you may have friends, tond, dear, kind, friends; but never will you have again the inexpressible love which none but a mother bestows. Often do I sigh in my struggles with the hard, uncaring world for the deep sweet security I felt when on an evening resting on her bosom. I on an evening resting on her boson, I listened to some quiet tale, suitable to my age, read in her tender, untiring voice. Never can I forget her sweet glances cast upon me when I appeared asleep; never her kiss of peace at night. Years have passed away since we laid her by my father in the old churchyard, yet still her voice whispers from her grave and her eyes watch over me as I visit spots long since hallowed by her memory.—Lord Macauley.

in their muscular roceologomean and perhapse here would be more suitable for them.

CHATS WITH YOUNG MEN.

I have often been asked to define the true secret of success. It is thrift in all its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving. A young find nonshall its phases, and, principally, thrift as applied to saving and the many of a bank on its work. Saving is the first great principal of all success. It creates indeed the principal of all success. It is the saving time the contentment. If the proper energed in fact, its state of the principal of all success. It is the saving time the contentment. If the proper energed in fact, its state of love to others. Though the close of the principal of all success. It is the many of a bank on its large of the principal of all success. It is the many of a bank on its large of the principal of all success. It is the many of a bank on its large of the principal of all success. It is the many of a bank on its large of the principal of all success. It is the saving time the principal of the p

MAs a rule, it is the employee who does something out of the ordinary, something which the others associated with him do not do, who is promoted quickly, sometimes even over the heads of those who have been in the business much longer than he has. He takes more pains with his work, does it more rapidly, shows more interest in his employer's affairs, evinces more intelligence and originality in his methods, or, in some other way, especially commends himself

all tho days of your line.

The polyment of the N. Anthony is the common between the program of the polyment o

also to God. The things of Christian love, which we are required to do for our neighbor, are primarily duties to God. We may have barned others by our unkindness or cruelty, but the sin is really against God, and to Him we must account for it.

In a wonderful passage in the twenty-fifth chapter of Matthew, Our Lord teaches that what we do to one of the least of His little ones we do to Him, and that when we neglect to show kindand that when we neglect to show kindand that when we neglect to show kindaness to any other it is the Son of God we have passed by. These are serious teachings. Every time we omit to do a duty of courtesy or kindness, even to the lowliest, we have treated Christ Himself discourteously or unkindly. All

OUR BOYS AND GIRLS.

Low in His class.

When the great Catholic chemistry

When the great Catholic chemistry

When the great Catholic chemistry

Points for Greening Girls.

Some one is suggested fifteen things that every jeff of age. Not every one is the many trees to the play or sing or paint well sense without sought to give pleasure to her friends, that every jeff of age. Not every one is many to give pleasure to her friends, and thought to give pleasure to her friends, and thought the sense without sought to give pleasure to her friends, and the swing jist and to swing jist as expected, but the swinging and the great of the play or sing or paint well sense with the swinging and the point of the great of the play or sing or paint well sense to the paint of the depth of the paint of the eading frivolous papers, especially the journals containing betting news. The Rev. Dr. Rosler, a German priest, in an article published by a German contemporary, deals with this same topic and your reasonable, it seems to us he his home as a youth. The school-teacher has a certain influence over school years, whereas the influence of the home training abides with him to the end. If then his mother sees that the papers he buys and reads in his earlier years are pure, wholesome, and invigor-ating, he will procure publications of ating, he will procure publications of that kind when he is more mature, and if, on the other hand, he is allowed in boyhood to seek enjoyment in racing and betting sheets, his taste will in this way be permanently affected. So that way be permanently affected. So that the character of what the masses read depends upon the habits formed in the home—a fact which mothers should not forget.—New World.

CRYING BABIES.

The Cry of an Infant is Nature's Signal

Babies never cry unless there is some very good reason for it. The cry of a baby is nature's warning signal that there is something wrong. Every mother ought to get to work immedi tely to find out what that something wrong may be. If the fretfulness and irritation are not caused by exterior sources, it is conclusive evidence that sources, it is conclusive evidence that the crying baby is ill. The only safe and judicious thing to do is to adminis-ter Baby's Own Tablets without the slightest delay. For indigestion, sleeplessness, the ignitation accompanying the certains of

For indigestion, sleeplessness, the irritation accompanying the cutting of teeth, diarrhoea, constipation, colic, and simple fevers, these marvellous little tablets have given relief in thousands of cases and saved many precious baby lives. Do not give a child socalled "soothing" medicines; such only stupify and produce unnatural sleep. Baby's Own Tablets are guaranteed to contain no opiate or other harmless drugs; they promote sound, healthy sleep because they go directly to the less drugs; they promote sound, healthy sleep because they go directly to the root of baby troubles. Dissolved in water these tablets can be given to the youngest infant. Mrs. Walter Brown, Milby, Que., says:—"I have never used any medicine for baby that did as much good as Baby's Own Tablets. I would not be without them."

Baby's Own Tablets are for sale at all drug stores, or will be sent direct on

drug stores, or will be sent direct on receipt of price (25 cents a box) by ad-dressing the Dr. Williams' Medicine Co., Brockville, Ont.

Stammerers No Longer.

From the Berlin (Ont.), News-Record.

Advice to Little One
Aboys be jet as politic of bother depends of the company of Messrs. Robert Petticrew, of Victoria, B. C.



Every house-wife takes as much interest in her

clothes closet as in her par-lor or dining-room.

It is only when its con-tents are dainty and white tents are damly and that she is satisfied.

She knows this snowness can only be secured by means of a pure soap.

She knows the greatest

SURPRISE SOAP.

She is always pleased to display her linen and muslin to her woman callers, because they will stand the most critical inspection.

Taking all in all, she is perfectly satisfied with the results of Surprise Soap. St. Croix Soap Mfg. Co.

ST. STEPHEN, N. B.

MURRAY & LANMAN'S Florida Water "THE UNIVERSAL PERFUME"

... REFUSE ALL SUBSTITUTES ! Marine and the second and the second

After Work or Exercise

Soothes tired muscles, removes soremess and stiffness and gives the body a feeling of comfort and strength.

preparations represented to be "the same as" Pond's Extract, which easily sour and generally contain "wood alcohol,"

MUTUAL LIFE OF CANADA

Formerly The Ontarto Mutual Life. Head Office, WATERIOO, ONT.

Assurance \$29,500,000

Reserve held on 4 and 31 per cent. Tables, Every desirable kind of policy issued. A Company of Policy-POLICY

By Policy holders, For Policy-holders. For Policy-holders.

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Manager.

W. H. RIDDELL,
Secretary.

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L. Leitch, Jas. Grant, D. Weismiller, Suph. Treas. Inspector Treas. Cover \$2,900,000 paid in losses. Edwest rates. Losses promptly settled.

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HOLY BIBLE areal Scriptures, the Council of in Vulgate: dib. Hebrew, Gresh, anguages. For a we should be a we should be or new) is the good boek, well about thriteen at thick, eleven its below the state of the sta id. ND A YEAR'S

f the Pope. of His Holiness, it of one of Mew sts. J. A. Meslie, ure, has had the teriticisms and so of the case o

eceipt of 50 cents. lowed to agents.

NG roughly matured is always fully aged sh to use the best

n to get it, as nearly anada sells Carlins NG ONDON.

H & SON. nd Embalmers Telephone.58%

Mr. Girvin; and that all the members of the society who can conveniently attend on that occasion be present thereat,—each calling to mind these consoling words, "It is sholy and wholesome thoughe to pray for the dead that they may be loosed form their sine." Copies of these resolutions shall be published in the Catholic Register and CATHOLIC RECORD. D. MURRAY, Pres.

E. BUCKELL, Sec. Treas.

Toronto, Oct. 8, 1991.

MARKET REPORTS.

London, Oct. 17. — Dairy Produce— Eggs, fresh laid, (retail) 15 to 17c; eggs. crates, per dozen, 14 to 15c; to butter, best roll, 18 to 19c; butter, best crock, 17 to 19c; butter, creamer; butter best crock, 17 to 19c; butter, creamer; 12 to 28c; lard, per pound, retail. 11 to 11;c, hone, strained, per lb. 9 to 19c; honey, in comb. 18 to 12;c.

Vegetables, New potatoes, per bag, 60 to 75c; onions, per bushel, 50c, to 60.

Poultry—Spring chickens (dressed) 45 to 69; ilve chickens, 40 to 50c; ducks, per pair, 60 to 80c; goess, each, 80c, to 70c.

Grain per consar — Wheat new, 31 (5 to 31;2; corn, 90c, to 31,0; barley, 55 to 95c; peas 55c to 31.00; rgo, 75c, to 31.00; buckwheat, 85 to 90c.

corn, 90c. to \$1.10; barley, \$5 to 95c; peas 65c to \$1.00; rye, 75c. to \$1.00; buckwheat, \$8 to 90c. \$1.00; rye, 75c. to \$1.00; buckwheat, \$8 to 90c. \$1.00; rye, 75c. to \$1.00; buckwheat, \$8 to 90c. \$1.00; rye, 75c. to \$1.00; by the carcase, \$7.00 to \$1.50; mutton, by the carcase, \$5.50 to \$6.50; spring lambs, pr lb, 9 to 10c. 14ve bogs, \$6.25 to \$6.35; pigs, pair, \$5.50 to \$7.00; export cattle, \$4.00 to \$4.50; pray, per load, \$2.20 to \$3; straw, per lon, \$5 to \$6.00; ryen, per load, \$2.20 to \$3; straw, per lon, \$5 to \$6.00; ryen, per load, \$2.20 to \$3; straw, per lon, \$5 to \$6.00; ryen, per load, \$2.20 to \$3; straw, per lon, \$5 to \$6.00; ryen, per lon, \$5 to \$6.00; ryen, per lond, \$2.20 to \$3; straw, per lon, \$5 to \$6.00; ryen, per lond, \$2.20 to \$3; straw, per lond, \$2.20 to \$3; straw, per lond, \$2.20 to \$4.00; ryen, per lond, \$4

TORONTO.

Toronto, Oct. 17.—Following is the range of notations at Western cattle market this quotations at Western cattle market the morning Cattle — Shippers, per cwt., \$4.25 to \$5.00; butcher choice, do., \$4.00 to \$4.50; butcher, ordinary to good, \$3.25 to \$3.75; butcher, inferior, \$2.75 to \$3.00; Sheep and lambs—Choice ewes, per cwt., \$3.00; butchers' sheep, each, \$2.00 to \$3.00; lambs, each \$2.50 to \$3.50; bucks, per cwt \$2.25, \$2.50.

tambs, each \$2.50 des, obtacs, but to \$2.50.

Milkers and Calves—Cows, each, \$30 to \$45; calves, each, \$2 to \$10.00,
Hogs — Choice hogs, per cwt. \$6.50; light hogs, per cwt. \$6.25; heavy hogs, per cwt. \$6.25; sows, per cwt. \$3.50 to \$4.00; stags, per cwt. \$2.00.

per cwt., \$6.25; sows, per cwt. \$3.50 to \$4.00; stage, per cwt., \$2.00.

East Buffalo, N. Y., Oct, 17.—Cattle—Receipts, 5 cars; mostly Texas and common; dull, unchanged; good fat considered firm; veals, \$5 to \$7.50; heavy, though fat calves slow, \$2.75 to \$3.50. Hogs—Offerings, \$2 cers; market lower for all but prime heavy; bulk mixed and medium, \$6.40 to \$6.50; one load choice, 200 peunds heavy, \$6.75; Yorkers \$6.10 to \$6.30; pigs, \$5.50 to \$5.60 grassers and Michigans, \$6 to \$6.25; roughs, \$5.50 to \$5.70; stage, \$4.50 to \$5.55. Sheep and lambs—Receipts, \$2 cars; market dull and lower for both kind; best lambs, \$4.65 to \$4.65; fair to good, \$3.75 to \$4.50; culls to fair \$3 to \$4.0; common to fair culls, \$2.25 to \$8.75; mixed sheep, tops, \$3 to \$3.50; culls to good \$1.25 to \$2.75; wethers and yearlings, \$3.25 to \$3.50; no export for heavy stock.

TEACHER WANTED.

A QUALIFIED TEACHER CAPABLE TO teach French and English wanted for R.C. S. S. 3, B Maiden and Col. North, for the year 1992, male or female, Apply to Daniel A. Ouellette, sec.-treas. Vereker, P. O., Ont., stating salary wanted.

ing salary wanted. 1974
TEACHER WANTED, HOLDING SECOND class certificate for the R. C. Separate school in Woodslee. Applications received to 30th November. Duties to commence on Jan. 2, 1902. State salary, send qualifications and testimonials to Bernard Conway, Secretary-Treasurer, Woodslee, Essex Co., Ont. 1100-3

WANTED, A MALE CATHOLIC TEACH-er capable of teaching in both the French and English languages—one holding second or third class certificate. Applications to be ad-dressed to Joseph Ran, Sec. R. C. S. S. Sc. No. 1, Hay and Stanley, Drysdale P. O. Ont. 1199-11.

ror s. s. no. 6, PILKINGTON TOWN-ship, male, holding first or second class certificate. Applications received to Nov. 1st. Duties commence Jan 1, 1902. Apply s'alting salary, George Haennel, Wiesenburg, P. O.

TEACHER WANTED, MALE, OR FEMALE, A holding a second or third class certificate, for the Roman Catholic Separate school No. 6. Proton. Duties to commence Jan. 2, 1992. State salary and send qualifications and testimonials to Thomas B gley. Secretary Treasurer, Egerton, P. O., Ont.

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

Father Finn's New Story.

"But Thy Love and Thy Grace" BY FATHER FINN.

With Illustrations by Charles Svendsen, Printed in Colors. Price, \$1.00, sent free by mail.



In his latest story "But Thy Love and Thy Grace," Father Fina has given us his first long the for adults. It is a new departure for this popular writer; but in it he displays the same characteristic features that distinguish his juvenile stories; human interest, attractive personalities. The heroine, Regina, her unselfish devotion to a dying sister and also to an unworthy lever, is a character so real that one questions where he is a creature of the imagination. She is a creature of the imagination. She "lives and moves and has her being" really in these pages, her delicate inborn loveliness of mind and body impressing itself more and more on the reader as the story progresses. Of how she wins and loses the dearest treasure of her heart, which is the principal thread of the tale, must be found out freading the book. If your "ta tale of real life, a tale full of human spirities, read this exquisite new Father Finn.

For sare by all

BENZIGER BEOTHERS, NEW YORK, CINCINNATI, CHICAGO, 36-38 Barclay St. 343 Main St. 211-213 Madison St. VOLUME XXIII.

The Catholic Record.

London, Saturday October 26, 1901

For s dignita

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ROMAN NEWS.

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

THAT PROTEST.

and Did we read that the Bishop of Callauda cutta denounced Kipling's Indian tales to C as libelous, or something of that nature? Pending further information, we may change say that if true, the prelate has gone dress far afield for a topic. We do not think insul Rudyard has any time for a rejoinder. whol His duties as political prophet and and national adviser absorb every moment, stille and besides any pronouncement of his spec at present might demonstrate to his man friends that he has lost, for the time of . being at least, the power and spirit of gibe the days of Mandalay.

SOUVENIR SPOONS.

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

The encyclical proceeds: "Mother requests that Christian Scientists shall not ask to be informed what this motto is: but each scientist

what this motto is: but each scientist shall purchase at least one spoon, and those who can afford it, one dozen spoons, that their families may read this motto at every meal and their guests be made partakers of its simple

Mrs. Eddy has certainly an eye on the wicked, material things of this dream world. And we cannot help thinking, for a child of light she has shown herself wise in her generation; and it looks as if she did not intend that the children of darkness shall have things all their own way.

MR. CAINE AND THE CRITICS.

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

And so in his latest work he proceed to limn the picture of the Pope as h imagines him to be, and contrives exhibit him as a very garrulous indiviual. Impressionable young peop may think otherwise, but we are n talking to them just now. They a compounds of talk and gush, and ha hardly a normal idea beyond that selecting a bonnet, and even then the go in for loud colors. But let it be s in their favor, they are pearls beyo price, the effervescing, giddy you things, to the people who dramat stories and to the makers of chocol bon-bons. We must say, however, t if the "Eternal City" is ever put the boards it will take about fift acts to do it justice. It may be bo down, and then the management have to supply the auditors with mi scopes to enable them to see any p in it. We humbly suggest that it talked into a phonograph and pate as a cure for insomnia.

The scenes of earth will soon be past, a shall then feel the true force of our words, "He that forsaketh not all that he can not be my diciple."—L. Silliman lyes