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THE SITUATION IN FRANCE.

A correspondent has sent us a copy of a French newspaper, Autante, which contains an arraignment of French Catholics by Bishop Lacroix of Tarentaise, in Savoy. The prelate tells them that if they had followed the precepts of Leo XIII. in his Encyclical to them. the situation would be different from what it is now. The hatred and discord and powerlessness he places to their account. You, he says, have failed to understand the instructions of the late Pope, or if you did understand them, have done all in your power to prevent them from having effect. He accuses of the late Pope and of sacrificing their dearest interests to a childish allegiment of the past.

This is good talk, but we have heard it for some time, without, however, seeing any effect from it. But it is worthy of commendation, for strong words may pierce the armor of apathy and set brain and heart at work to redress the knowledge of how it can be used

But a brave speech here and there is as guerilla warfare against a regular army. It inspires a momentary enthusiasm, but it cannot change the condition of affairs. It can indeed harass enemies, but it is powerless to prevent them from marching forward. What is all those who are opposed to oppression in serried lines. Leaders, of course, there must be, but unless they can make that the present day situation of France

AN IDEAL ORGANIZATION.

To the Catholic young men of Leeds who are bestirring themselves to favor of a Catholic association, for the purpess of furthering as far as lies in them Rev. Dr. Gordon said recently that no shoulder as Catholics only.

Our readers will remember that we have tried to say something like this more than once in our columns. Our organizations, we take it, are for the advancement of Catholic interests. They are not mere camping grounds for the amusement seeker, but schools wherein we may learn devotion to the Church. In the first place practical Church. In the first place practical Catholicity is what they demand from a candidate seeking admission. And the reason is that, as no one can give what he does not possess, an organization that endeavors to influence those around about it must have that love and truth coursing in its every fibre. The organization whose members frequent the sacraments and who are known for their docility and loyalty always does good work. It cannot fail. The heroes of the Church have dominated whole generations, not by material force, but by a faithful imitation of the virtues of Him Who came on earth and taught in His school the lessons of humility and obedience. Without these success is but a failure. We grasp this fact. We, thereforebecause we are apostles in virtue of the mission entrusted to us-should lose no opportunity of proving our fidelity to its duties. And the opportunities are manifold. In every parish there is much that can be done, and splendidly, by laymen. Pastors who are engressed in the work of building and worried by affairs of finance would, we feel sure, welcome the co-operation of the business men of their flocks. Then there is the Sunday school. Men of goodwill-our graduates - can find work, self-sacrificing perhaps, but ennobling and fruitful in the establishment of night schools.

A ROON TO MANY PARISHES.

Think of the numbers of those who in this age are unable to read and to write! We have gone over the ground, and investigations warrant us in saying that a night school would be a boon to many parishes and would receive enthusiastic support. The poor lads who have been suffered to run wild would bless the projectors of some such school. They would be taught reading then for most of them life is no jokeit is an existence around docks and in tenements, those receptacles of awful smells and unsightly poverty. A little knowledge of them would tell us also of the temptations that follow on the them of faithlessness to the instructions train of poverty and would show what heroic lives are led by many of the poor. And the mighty forces of sympathy ance or preference for forms of govern- and love would help them into another world. It would save, by the way, many a girl from a fate worse than death. Nay, do not start-such things happen and we are too selfishly blind to see it.

needed is organization—the placing of These people need help and not talk. their followers keep step and move ac- doors? By a little self-sacrifice—a few cording to order and upon a definite hours per week-we can succeed in object, all their efforts will be in vain. rescuing many lads and young men from We have commented on this before, and the brutalizing influences of the street, we content ourselves with saying now | the allurements of the saloon and the socialist who is abroad in the land with

is instructive to Catholics everywhere. his ceaseless talk about brotherly love. A night school, we repeat, should effect a transformation in many lives. Here, then, is a glorious opportunity for our organizations. It is a work that can not but be of profit to State and Church. It is a work that should appeal strongly to every Catholic who knows that he is in some measure the custodian of Catholic interests generally, Right his brother. And it is a work that will prepare us for greater things.

take were we to forget those of our de-parted brethren who have borne with us the burden of the priesthood and have gone before us as zealous laborers in the vineyard of God. Deeply conscious of the bond of charity that unites th priests of the Church militant with those of the Church suffering the late Archbishop and his devoted priests have departed priests. ing this charitable society has ever since flowed on dispensing its manifold graces to all those who stood in need. In the same spirit of this noble society we are united again to-day and raise our hands and voices to heaven to call down God's graces and blessings on the priests of our diocese who have already gone to meet their Judge. But with this our benefits for them must not We feel that the Catholic laity cease. We feel that the Catholic laity should take part in this eminently char-itable work and thus we stand before you beggars for the gift of your prayers and as good works for our brother priests. If there be need of giving any reasons for your participation in a cause so truly human and Christian, I would confine myself to the consideration of these two : that our departed priests need your prayers and that they are highly

why should we pray for our deceased priests? Their lives have been spent at the very threshold of heaven. They have stood at the flood gates of divine grace, and the living waters flowing into the souls of the faithful have been dis tributed by them. The divine light of truth illuminating all mankind has first been gathered in the prism of the priest's soul and thence diffused. The fire of charity enkindled by the Son of Man to inflame the hearts of men has een accumulated and nourished in the hearts of his priests - all graces that God has designed to bestow upon mankind have been dispensed through the ministers of God's Church. Can it be that they should have treated holy without themselves having be come holy? Can it be that the near-ness to the Son of God in the Holy

Sacrifice of Mass, in the functions of their priestly life, has not called forth in their souls a likeness to the Master, a barred of sin and a love that consumeth all defects? Should not a priest by the very performance of his holy duties be brought to a state of sinless ness, so that death would be for him but a passing to the unclouded vision of God? Why then even think of a

purgatory for priests?

May it not be, my dear friends, that such thoughts have kept many from of-fering their prayers for departed priests? But is this view correct? school. They would be taught reading and writing, but, more, they would be brought into contact with Catholic manhood and encouraged to make earnest Catholics of themselves. Hard and cynical, you say, they are; but and cynical, you say, they are; but evident if we observe to what a degree of heroism these graces enable the of heroism these graces enable the priest to ascend. But let us not for-get that to whomsoever much has been get that to whomsoever much has been given, of him also much will be re quired. Let us ever bear in mind that the exalted dignity of the priesthood imposes such a multitude of obligations, even in little things that in view of human frailty we can hardly expect to exalted lich bettermings. Above ect to avoid all shortcomings. Above all, however, let us not under rate the exactness of God's avenging justice. For him the human heart has no secrets. Nor is it difficult for Him to distinguish dross from gold. His holiness cannot bear to see in the soul of man the least imperfection. Least of all, could He take to His eternal abode a soul whose beauty is impaired by the slightest touch of world-liness. And so, even if it be His chosen The majority, of course, will always have to face poverty, but patience and the knowledge of how it can be used for eternity are better able to make them bear its burden than the fierce discontent that gnaws at so many of their hearts.

A NOBLE WORK.

Above all, they are our brethren, and our duty is to do something for them. These people need help and not talk. We can give them this help. Are we willing to do it? Shall we let souls for whom Christ died perish at our very doors? By a little self-sacrifice—a few doors and the knowledge of how it can be used for the repose of my poor soul. Impaired by the sight asset whose sulf comes before Him tarnished by venial sin, He cannot receive him into eternal happiness before he has been chastened by the fires of purgatory. All priests know that full well, and it is they above all that, dying, ask the gift of your prayers for their souls. Go the wide world over, go to the hallowed resting places of pious and zealous priests of learned and devoted Bishops, almost invariably you will find on their tombstones the petition for the alms of your prayers. Place my body in the chapel of the orphanage, once said a great Bishop; but why? That the little children may pray daily at my grave for the repose of my poor soul. have to face poverty, but patience and the little children may pray daily at my grave for the repose of my poor soul. Thus it has ever been. No one has better understood than the priest himself that, departing this life, he is

sorely in need of your prayers.

And to this that the priest is also highly deserving of them. Holy Church with truly maternal solicitude often admonishes us to pray for the poor souls. She also directs with her custous. tomary exactness the order in which we should remember them. She advises us first of all to pray for our deceased us first of all to pray for our deceased relatives—especially father and mother; for it is just and appropriate that they from whom we have received the great blessing of life should be the first recipients of our kindness. But speaking of father and mother, what is more natural than to think of him whom all Rev. Dr. Gordon said recently that no determination on their part could be better. Such an association conducted on Catholic lines must be eventually productive of great good. But this association must be Catholic in the truest sense of the word and nonpolitical. The example of the catholics in Germany and Belgium must be the one to follow. Like ourselves they were divided in politics: but when Catholic interests were at stake, and their religious and educational liberties were in danger, like true Catholic men they sunk their political liberties were in danger, like true Catholic men they sunk their political liberties were in danger, like true Catholic men they sunk their political interests were and stood shoulder to shoulder as Catholics only.

**Catholic interests generally, Right between the final matural than to think on many many the words and stone the final matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with matural than to think on many many the word with many the word with matural than to think on many many the word with matural than to think on many many the word with matural than the time to the child all father and who in matural than to think the call father and who in matural than to think the call than the call father and who in matural than to think the call than the call father and who in matural than to think the call than the call than the call than the claim father the calholic priest. the world call father and who in matters spiritual father to any soul on earth it is the Catholic priest. And he having left the world should not be forgotten

THY WILL BE DONE.

In the third petition of the Lord's Prayer, "Thy will be done on earth, as it is in Heaven," we pray for the grace to do in all things God's Most Holy Will. This we learned in our earliest years was to love, serve and obey Him. To render love, service and obedience, then, to God is to do His Will. And how it is to be rendered in manifested in the closing words of the petition This is, we pray that God's Will may be done on as it is done by the saints and angels in

heaven. But man is proud and self-opinion He is saturated with selfishness. He is bent upon his own pleasures and wedded to his own will. These traits wedded to his own will. pervert his will and set it in contradic-tion to the Will of God. His pride of opinion it was that inaugurated all the schisms and heresies which have beset God's Church. His selfishness and parsimony of purse it is which prevents that Church from extending itself as it should. And because bent upon follow ing his perverse will we find him breaking God's commandment and setting

aside His law. Here, then, we clearly see the great need for a proper disposition in ad-dressing this petition to God. To give it that meaning and power which it should possess we must renounce our and seek above all things to ill of God. No matter what do the Will of God. the trials or the misfortunes, we must bear them with a Christian resignation. In so doing we are following the Will of God, the reward for which we find in St. John to be "He that doeth the will of God, abideth forever."-Church Pro

Look not mournfully into the past it comes not back again. W prove the present—it is thine. Wisely im-

NON-CATHOLIC MISSIONS.

The fall missionary season opens here with very bright prospects. During the past few weeks I have received in-vitations to revisit towns where I conducted exercises last spring. These invitations come from non-Catholies, and are always accompanied by urgent requests for Catholie literature. I want to bear public testimony here to the great help I have received from the Catholic Truth Society of Brooklyn. Whenever I have sent a request for literature to be sent to those who seemed to be specially interested during my erature to be sent to those who seemed to be specially interested during my visit, it has always been promptly and perseveringly complied with. This society is doing a great work, and it should receive the encouragement and help of every sincere and earnest Catholic in the United States.

How often one hears the remark: The Catholics claim to alone pos-

Catholics claim to alone possess the truth. How little ordinarily is done to make it known to others! Every Catholic born under the Stars and Stripes, or they whose lot has been cast here by Divine Providence and who have determined to make this and who have determined to make this great country their home, are for many reasons bound to take an interest and do whatever is in their power to make the great truths that the Church is the divinely constituted custodian and

the divinely constituted custodian and teacher of truth known to all.

The Missionary College at Washington will supply a long felt-want. May God preserve for many years that great missionary to preside over it!

Talking about the universal interest which should be displayed in a substantial way throughout the country to stantial way throughout the country to support this work, I noticed a comment support this work, I noticed a comment in a very prominent Southern paper the other day on the commission appointed to visit Rome and urge the Pope to appoint Polish bishops for the Poles in this country. The editor did not approve of the movement at all, and took occasion to remark that the Roman Catholic Church was making a great mistake if she fostered this nationalism. It would be the means of stirring up up factions in the Church, and would always be a source of and would always trouble. Without giving up love for fatherland, those who have adopted this country and are proud to call themselves citizens of it ought to thank God that the Church enjoys the great freedom she does here, and that her missionaries everywhere have a welcome and a kindly reception. Let the Catholics of America, regardless of nationality, of America, regardless of intollarity, pray and work, and, as far as their means will permit, support this great movement to convert America. America, great on account of the union of States, will be greater still when all Christians within her borders will be able to say, I believe in one only holy, Catholic, and Apostolic Church.--Rev. H. E. O'Grady in the Missionary.

LEAGUE OF THE SACRED HEART.

meditate. They study the actual conditions, find out whether they are good or bad, contrive means to ameliorate or amend them, reproach themselves with errors in the past and take resolutions to work in the future with

greater prudence and greater zeal.

We find it easy to do all that when
there is question of some material advantage and are never weary of thinking out a scheme or undertaking any labor to bring it to a successful issue. The prudent man, who sees that there are some other things to be attended to in this world besides business and politics, and war, and money-none of which are worth half the trouble expended on them-endeavors to apply the same methods to thinking about what is higher. He endeavors to ris ward the unseen world, which, after all, is the only real world, for all else asses away, and which is much more mportant for him to know about than anything else.

And so he strives from time to time to fix his thoughts upon it. He swill take hold of his memory, for example, and get it to summon up from its mysterious storehouse, let us say, all that he has ever heard about the Birth of Our He will take a book where he will find a description of the place, or in which there will be a detailed account of the events that occured there, or a record of the words that were said, ad then there will be formed in his imagination a picture, vivid and clear and bright; more vivid in some minds than in others; something like what there is for instance, in a painter's fancy before he transfers his vision to the canvas. It is to help us to form such mind-pictures that the Church puts before the splendid paintings with which she covers her walls. That is the reason, for example, that she elaborates all the various scenes of the Way of the Cross, sometimes even placing before us lifelike figures so as to make the impresion sink deep in our imaginations

That work with the imagination is the econd thing in meditation; memory being the first, and although it is not meditation proper, it already has pro-

cured for us many spiritual advantages. is necessary as a condition for salva-for that giddy faculty of ours is often tion, but the child learns nothing of For that giddy faculty of ours is often filled with pictures that should not be there—pictures which are sometimes to the fill learns nothing of them in the public schools.

It is now in order to determine sometimes more dangerous than the reality and sometimes more dangerous than the reality. If we get into the habit of forming these holy seems in any large of the same of the parochial school educates fully and properly. Listen a moment and decide for vonreality that the parochial school educates forming these holy seems in any large of the parochial school educates for the paro there-pictures which are sometimes almost more vivid than the reality and forming these holy scenes in our mind; if we commune in thought with holy ersons and watch their actions and persons and watch their actions and listen to their words, we shall be direct-ing our imagination in the right way and make it serve the purpose for which it was intended; just as we have forced our memory to do its part.

And that alone is great spiritual progress. For if we did nothing more than that we should be already medit. than that we should be already meditating to a certain extent, even if we formed no explicit resolutions. Thus we are really meditating when, in saying our beads, the different scenes of Our Lord's life are passing before our minds; and much more so when we are making the Stations of the Cross, for the prayer books that we use nearly for the prayer books that we use nearly always suggest contrition and love and faith and resolution of amendment. Now what we do when performing those beautiful devotions we can do at any other time by summoning up those or any other of the scenes of Christ's life, or for the matter of that, the life of any of the saints, and endeavoring to put ourselves, as it were, in the very midst of the events that are taking place and close to the persons who are concerned in them.—Church Progress.

THE PAROCHIAL SCHOOL.

REASONS WHY CATHOLICS SHOULD SEND THEIR CHILDREN TO IT.

By Rev. John F. Noll. It would take up too much space to enlarge on all the reasons why Cath-olics are asked to make such sacrifices for the education of their children. I shall make only a few reflections, but to the man or woman who is able and willing to think, these reflections will be irrefragable arguments. I shall first state what education is; then ascertain state whiteducation is; then ascertain whether the public schools really educate; whereupon it will be proper to decide whether the parochial school does. What is education?

All Christians will admit that every child is born to live two lives—a short one in society here and an eternal one.

child is born to live two lives—a short one in society here and an eternal one with God hereafter. They will admit, moreover, that the child comes into the world under the greatest disadvantages as to both. Therefore it must be fitted for both; it must be so reared that it will become a good, useful citizen on earth and a saint in heaven. This is the child's destiny; fitting it for this is education. The child must be instructed in secular knowledge that it may not be at a disadvantage here below, and it must be taught about God, about its duties toward God, about God, about its duties toward God, about the eternal truths, before it can appre-ciate its heavenly calling. Is not this

But even now, the child is only part-ly educated. Instruct the child in every branch of secular knowledge and

Now do the public schools do all this? You know better. They leave the moral side of the child entirely untouched, and do not fit the child even for this life. Their failure in this respect is becoming so plain that even prejudiced eyes are noticing it. Public school champions are to-day re-luctantly making the humiliating concession that their method is a failure, that something must be done. Protestant ministers who have been to accuse the Catholic Church of being to accuse the Cathonic are "taking opposed to education are "taking opposed to education are "taking opposed to education are "taking and saying, right way.'

Reading, writing, spelling, arithmetic, and the rest, without religion, are making sharp men, clever men, men who know how to get at the green side of you, such men as our penitentiaries are full of. But reading, writing, spelling, arithmetic, etc., etc., are no going to make men honest, pure, law-respecting and God-fearing; they will not make a man a faithful husband, nor a woman a good wife; in other words, will not fit the person, even fo

this life. admit, stands in need
The world, I admit, stands in need
but far more in of intellectual men, but far more in need of honest men, pure men, faith-fal men, and the public schools do not even pretend to turn out such. thing is therefore plain, namely, that the public schools do not impart all that education implies; that they only educate one faculty of the soul-the

We are still granting them too much for they do not even educate the child's mind in what is most important, or rather in what is absolutely neces sary for the child to know. the object of the mind. The truths of faith are the highest truths, the most important truths, but the child is not taught them. Not one word is taught about God, though He is the beginning and end of all knowledge. Not a word is taught the child about its origin, its duties here, its destiny. A knowledge of God's laws, of the child's duties to God, is necessary as a condition for their observance and their observance

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whether the parcental school educates fully and properly. Listen a moment and decide for yourself. Education, in its full sense, as we have seen, means to fit the child for this life and for the country of the parking schools. to fit the child for this life and for the life hereafter. The public schools make no pretention to do more than to fit the child for the business part of this life. This is not enough for one who understands the relative importance of things—so we Catholics turn to the Public schools and say: "That child is not half educated even for this life and you have taken no account whatwelfare of society depends much more on that child's character than on its intellectual training?" The Public school answers: We know it, but we can only give the one side of education. Then the Catholic Church turns to her company away. Parents, it is important own and says: Parents, it is important that your child becomes a learned cit-izen, but it is more important that it becomes a good citizen, a pure, an honest citizen, and it is absolutely necessary that it be taught about its Maker, its duties to Him, for only thus can it be fitted for eternity; and becan it be fitted for eternity; and be-cause the public school does not teach it the eternal truths and does not even aim to make it a good citizen, "suffer your little children to come unto Me." I shall educate their minds fully, and shall also educate their hearts and consciences. I shall in-struct them in the things of this life, and in the things of the life to come. I shall impart all the secular knowledge that in the things of the life to come. I shall impart all the secular knowledge that they can get elsewhere, and I shall besides teach them their duties to God, their duties to you, and their duties to their fellowmen. I shall also train their hearts to love God, to love and respect you and all others. I shall impress them with a sense of right and wrong, train their consciences to fear God, to respect the rights of others and nursue good. I shall place over them pursue good. I shall place over them as teachers men or women whose very dress will remind them that there are higher things to live for than the material; men or women, inspired by holy motives, who at the altar of God have dedicated their lives to "instruct others unto justice." Even with the child's secular studies I shall intermingle an element of devotion and re-ligion. And after I have had your child under such salutary influence, if it does not turn out a good man or good woman, if it does not become a good woman, if it does not become a good citizen of society and a faithful member of God's Church, it is either because it has poor example at home, or because it is acted upon by evil influences of the world, or because it abuses God's graces.

graces.

Does not the Catholic way of educating appeal to you as immeasurably bet-ter and more complete than any other

ter and more complete than any other way? Dealing with every side of the child's nature, the parochial school educates properly and fully.

Many Catholics have a wrong notion of the real purpose of the parochial school. They supposed that we build and maintain our own schools merely that we might teach the children catechism every day. No; their purpose is rather to lay a solid religious foundation to the faith of our future fath-

being spent in the very shadow of the Church, with teachers whose example and exhortations spur them on to good, the child can hardly fail to get wholesome impressions which will last. Moreover, they learn to be reverent in church, how to assist at Mass, how to pray devoutly, their faults are correct

pray devoutly, their lands are confected and they get a better preparation for their first holy Communion. Years ago the parochial school was not so much of a necessity. There were not so many attractions and evil influences for the child, and parents were for the most part more strict with their children. Today, with the cheap novels, newspapers and free libraries, people read more and read so much against God and the Church children must needs have a clear know-ledge of and be deeply impressed by the truths of faith, or they will be lead astray. If we expect good Catholics of fathers and mothers of to-morrow, we must lay solid faith in the boys and girls of to-day.
"This is eternal life that they may

know Thee and whom Thou hast sent, Jesus Christ." The knowledge of God, Jesus Christ.' says Christ, is eternal life, yet this true knowledge cannot be obtained in any but the parochial school. And listen to what the Holy Ghost says: "Cursing, lying, infidelity, and adultery abound, cause there is no knowledge of God

Yes, the parochial school aims to fit for this life and for the next life, and in doing so it educates in the fullest sense of the word.—"Kind Words From Your

Hugh Benson, of London, son of the late Anglican Archbishop of London, who recently embraced Catholicity, is a young man of various and graceful talents, a persuasive preacher and the author of a thrilling book on the superauthor of a thrilling book on the super-natural called "The Light Beyond." The Pope has reorganized the admin-

stration of the PeterPence fund, placing it under a director of known financial ability, who ha Bank of Italy. who has had experience in the

ne Holy Father is an ffective process, which will be an ornament to E, LONDON, ONT.

ESTION D BYK.D.C. anch No. 4, London.
And 4th Thursday of every
k, at their hall, on Aphion
treet. T. J. O'Meara, Pres
Secretary.

PALMS

ANNA HANSON DORSEY,

AUTHOR OF "COAINA," "FLEMMINGS,
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER XVI.-CONTINUED.

TARES AND WHEAT AND FINE GOLD. "I will turn back and introduce her to thee, for she is shy of strangers. to thee, for she is say of strangers.
Thy thought of her is most kind," he replied, remembering that the Pontif had promised that this lady would instruct Claudia in the rudiments of Christian doctrine.

Carristian doctrine.

Camilla was not critically beautiful, but the intelligence, brightness, and frank expression of her face, imparted to it a winning charm which was irre-sistible. She had been the gayest weman in Rome, full of audacious courage to overstep conventional customs if they interfered with her pleasures witty, outspoken, and carrying off everything she did with such cheerful grace that, instead of blame, she won admiration, and had, notwithstanding her escapades, a reputation that was without a flaw. By her s doings, she kept her large her sayings or circle triends well provided with amusemen while her entertainments, quite out of the beaten track of such things, were made delightful more by their novelty than their splendor and profusion. But suddenly, so her friends said, she had taken a caprice, and adopted a more quiet mode of life; she excused herself by declaring, in a laughing way, that she was only learning how to grow old with a good grace, and how at last to assume the dignity of a Roman matron, which she had been accused of lacking.

But the fact was—sub rosa—that Camilla's husband, Tertullus, whom she idolized, had become a Christian, through having heard the testimony and witnessed the martyrdom of a friend he loved, and she, by the grace of God, followed his example. Since then many daring things had been done in Rome for the persecuted Christians—many an edict had been brushed over with lime or pitch; many a martyr's body, destined for the cloace, mysteriously disappeared; but neither the instigators nor perpetrators of these outrages could traced. But had she chosen to speak, Camilla could have given the key to it all; for her own daring spirit now exercised otherwise than for the amusement of her triends, and it was she who incited many of these ex

She and her husband had many laugh together in secret when she reby ingenious devices, she had set magis tes and prison officials by the ears. thereby delaying, by a confusion of orders, the torture and execution of those who at a given time were sen-tenced to die for their steadfast faith in Christ; and how, once on a dark, stormy night, she had caused to be suspended from the neck of one of the narble deities, a rude portrait of Valerian Imperator, head downward. She had alert hands and willing agile feet to do her bidding, and gold in plenty to bribe sordid jailers and executioners for certain purposes, not unlike that which inspired Joseph of Arimathea and Nicodemus to go secretly, after the Crucifixion, with fine linen and spices, to give sacred sepulture to the dead Christ. It was she who planned everything, and sometimes, moved by her adventurous spirit, took an individual and personal share in the attendant

This was, however, but one side of Camilla's present life; the reverse showed a sweet, womanly tenderness in her ministrations to the suffering and afflicted, an unsparing hand in relieving

to the carols of her old friends, the finches and thrushes, hidden among the leafy coverts overhead. She hears her father call her, drops the violets and roses she has gathered, and, emerging from a tangled screen of white jasmine she runs with swift, graceful steps towards him. Taking her hand, he intro-duces her to the strange lady, who had watched her approach with moistened eyes and a sweet, friendly smile. After one quick, penetrating glance into her face, which the child seems to read inlady's soft clasp, and in few simple

words gives her welcome.

Then Nemesius, well satisfied, left them together; he had not a moment to spare; he must be at his camp by a certain time; his business there would onsume at least an hour and at noon he was due at the old walled villa out mear the Via Latina. Camina attracted and won Claudia, the old walled villa out

Nemesius had mounted and ridden away, she proposed that they should go and find a seat in some shaded, sequestered spot in the gardens, saying, with a bright smile:
"I have things to tell thee, my child,

meant only for thine own ear. The birds and the fountains babble only of their own affairs. I want to talk to thee of yesterday, and thy visit to my villa beyond Rome. Ah! now thou Come.'

"Dost thou know Him Who opened the child, her countenance radiant with

Aye, and in truth do I, my little one; and it is to speak to thee of Him that the holy Bishop Stephen has sent me here to day," answered Camilla, as hand in hand, they wandered through the fragrant shaded alleys to the Grotto of Silenus, where they found comfortwhile seats on the moss-grown mounds

While the fountain tossed its spray

that surrounded it.

describable beauty of the scene, Camilla, in simple, touching language, related to the child the wonderful story of God's infinite love and mercy, which had moved Him to give His only Son to die for the redemption of His creatures, whose sins made them worthy only of con-demnation; and how His Virgin Mother -Advocata nostra-had suffered will ingly with her divine Son, holding othing back, crucifying nature, and eccepting her desolation and sorrow, so that nothing should be wanting to complete the sacrifice. Tears filled Cam lla's eyes; her strong face grew sof and tender as she spoke to the little neophyte, who listened with rapt atten-

"Oh!" she exclaimed, clasping her hands, "if I had been there I would have asked the cruel ones to take my life, and spare His. How could the Holy Mother bear such grief? us she stood by His Cross, silent and weeping?

Cross, silent and weeping?"

"It was all for us, dear child, that both suffered — through love whose depths can never be sounded, whose heights the human mind can never reach; He in His sacred flesh, she in her sacred, maternal heart," said Camilla, who in her fervor almost forgot that she was speaking to a child.

"I cannot understand it all yet, but can love! I can love! His name, Jesus Christus, is in my heart, and l will ask Him to let me too be the child of His Holy Virgin Mother, to live at her feet and learn. He opened my blind eyes but yesterday, and then I knew Him—not until then; and now my father and old Symphronius and I gods, but Him only, longer worship the said Claudia, her face aglow with earn est desire.
"Love like thine, dear child, is most

precious to Him—more precious than knowledge; for it was love that stood by Him at the Cross when all had abandoned Him—love that had no thought of self, and was exalted to the highest courses. The love we abild in sec. courage. Thy love, my child, is precious in His sight, and His grace will be sufficient unto thee. I heard with great joy what had happend at my villa yesterday; and my husband, who is a brave officer of the Prætorian Guard and a Christian, could scarcely con-tain his delight when the holy Bishop, after the divine function, at which we were both present, told us the glad tidings; for thy father is a noble con-quest, over whom the persecuted Church rejoices. I am coming to see thee often, dear one, to teach the rudiments of the Christian faith, and lead thee to a knowledge of its divine sacraments, which will unfold new joys, mysteries of love, that will bring thee in nearer communion with the dear Jesus Christ every hour, every

"O lady! how much I think of thee!" exclaimed Claudia, kissing Camilla's hand, which held hers; "I think He will help me to understand,

for I am only a child."
"He will help thee, little one, never fear." answered Camilla, with one of her radiant smiles, as her eyes rested lovingly on the angelic face uplifted to hers. "Dost thou know the Sign of the Cross, and how to bless thyself in the Name of the Most Holy Trinity?" "I know the sign, but not the words,"

was the simple answer. Camilla taught her, the little girl re peating the holy names after her distinctly and reverently.
"Do this often, sweet child; it is the

Christian's ægis in all dangers. Now I must be gone, but here is something I have brought thee to wear next to thy heart—a little picture of Advocata nostra," said Camilla, giving Claudia a nostra," said Camilla, giving Claudia a crpstal medallion, on the inside of which was painted the lovely face of the Virgin Mother.

Crystal medallions of this description, which open like lockets of the present day, have occasionally been found, with the hedge of the workers in the Care

their necessities; she had words of day, have occasionally been found, with strong fervor and consolation for the the bodies of the martyrs in the Cataweak and faint-hearted, and courage combs, some with sacred images painted herself to die, whenever called, for the within, others plain. It is supposed that in times of persecution the Christians, in view of the perils to which and, assisted by Nemesius, Camilia alights from her chariot. Claudia is straying among the flowers and life.

cum in extremity. by treasure," continued And this is the noble lady, drawing a gem from her bosom, on which was cut in intaglio a head of Christ copied from a famous one of the reign of Tiberius Casar; the face that of a "man of sorrows and Micted with grief," Who had "never been seen to smile, but often to weep, -a face on which the griefs of the world were stamped. The child's eyes grew sad as she gazed upon it; he heart was so full, she whispered, scarcely breathing, His Name: "O Jesu then pressing the sacred Christe!" image to her lips, she gave it back to

Camilla. "And this," she said presently, as she held the crystal medallion close to her heart, "I will keep right here, that the thought of her and of her Divine Son may dwell there together. Thou been very good to me, dear lady, and I wish I knew how to thank thee but perhaps the next time thou art so kind as to come, and after I have thought it all over, I shall have found

the words I want."
"Love me, sweet one," said the Roman lady, with a bright smile; wish no other thanks. Now we must part, but not for long, and may the dear Christus keep thee! Farewell! Then she bent down, and, kissing her, stepped into her chariot; the spirited animals dashed off, and a few moments

later passed out of signt.
Giving one more look at the tender, gracious face on her medallion, Claudia went in to find Zilla-pale, sad Zilla. She wanted a chain for the crystal ornament; she would not rest until it was suspected on her neck, and lying

Never so happy as when serving her, especially now that she was no longer blind and dependent on her at every turn, Zilla looked over the ornaments and trinkets of her dead mistress, which had been confided to her care, and

on her part as to what it was or whence it came, she passed it over the child's shining head, lifting the bright, silken curls to give it place; saw her press the pictured image to her lips, and drop it under the folds of her tunic into her bosom. Then, full of the old childlove, throwing her arms around Zilla, she kissed her.

"Some Christian sorcery, doubtless, pointerly thought the poor, faithful neart; "and perhaps more deadly than the amulet that Laodice gave her. O hona Dea! hast thou no power to save this child from destruction?" But she returned the little one's caress, and began to talk with her as nothing had appened.

Nemesius, having reached his camp in good time, arranged the temporary transfer of his command to the officer second in rank, and reached the villa of Turtullus some minutes in advance of the hour which had been named by the Pontiff Stephen. The holy man r ceived him with paternal kindness, bestowing his blessing, which he knelt to receive, after which the Pontiff proeeded to instruct him on the necessity and importance of Baptism as a condi-tion to salvation. To the receptive and upright mind of Nemesius no difficulties presented themselves; for, already enlightened by divine grace, he questioned nothing, knowing that God was the Eternal Truth, and that, through His Son, He had revealed to His Church all things necessary to salvation.

When the subject was explained and made clear to his understanding, and the Pontiff told him that he was then ready to administer the sacred rite, esius hesitated, and said:

There is a question I would ask one not implying doubt, but ignorance, on which I would be enlightened."

"Thou wilt not ask amiss, for the Church is a divine guide. What wouldst thou know?" was the gentle response.
"This. God being supreme, omniscient, and infinite in all His attributes, could He not have saved man, whom He created, without sending His Divine Son to suffer the torments, ignominy and cruel death He endured for man's

That is a question which naturally presents itself to some minds on the threshold of Faith, but a few words will throw light upon it," answered the saintly Stephen. "Man, as thou hast saintly Stephen. "Man, as thou has learned, was created by God in order to fill the place of the angels who had fallen. But when man fell into sin, it became needful for God to punish him, or God would have manifested an indifference to sin, and would have ceased to be a righteous moral governor. I that man's sin should be punished, but had the punishment been inflicted on man, it must have been unending, and man would never have ful-filled the object and end of his creation. Thus would God's honor have suffered.

'How was the sin of man to be punished as God's honor required, and man likewise restored to God's favor, and the place of the angels supplied, as God's honor also demanded? No created being could make the atone ment, for no created being could offer to God anything beyond which he was already bound as a creature to It remained, then, that the task must be undertaken by the God-Man, who alone could so atone for sin that should be restored to favor. God did not inflict the punishment of sin on Christ, Who voluntarily offered Himsel Victim and Propitiation, and assumed human flesh in the womb o undefiled Virgin Mary, and became the who through His Redeemer of man, who through His sufferings and death alone could be restored to the favor of the Eternal (Dialogue "Cur Deus Ho Father. What St. Anselm here expresses had always from its foundation, been the belief of the Church.)

The countenance of Nemesius, which

had been somewhat overshadowed at first by the gravity of his thoughts, grew clearer as the Pontiff, speaking impressively and distinctly, unfolded each link of his argument, which was not only grand and simple, but so divinely logical, that he threw himself I beseech thee, sir, that I may not be another moment separated from Him Who made a sacrifice so great and perfect for me. Henceforth I am His even unto death!"

The Pontiff granted the prayer Nemesius, and without delay adminis-tered the holy rite, whose regenerating waters are of that "River of Life" that St. John saw proceeding from the throne of God and the Lamb. From that mystical moment the Holy Ghost entered into the cleansed tabernacle of the man's soul, kindling therein the fire of charity, which consumed the dross of his nature, and by a miracle of grace made him indeed a new creature

n Jesus Christ. As the days passed by, the neophyte being in frequent intercourse with the Pontiff, quickly learned the needs of the persecuted Church, and how to relieve her suffering members, and console where he could not save. Self was forgotten; daily among the dwellers in the Catacombs, visiting in secret the poor abodes of the miserable in the byways and corners of the proud city of the Cæsars, and cut in the dilapidated huts on the beautiful Agro Romano, he distributed his substance to the hungry. the naked, the sick, and did not fail to visit the prisons, as directed by the Emperor, but in a far different spirit

from the command.

As his name was still a power, Nemesius had an opportunity to check, in a degree, much of the brutality to which the Christian captives were subjected, to comfort them by charging himself with the support of their helpless families, among whom were little children and those whose age made them dependent - all destitute by the imprisonment of their natural protectors-and, by means of gold, he succeeded, through a trusted agent, to secure the mutilated remains of many of the martyrs secret burial, or when possible had them conveyed into the Catacombs for inter-While the fountain tossed its spray towards the sun, with a sound like fartoff silver bells—while the birds sang, and the blue Roman sky looked down its viewless depths over the in-

heavenly banquet of the Most Holy Eucharist, which filled his soul with divine sweetness, renewed his strength, and fanned his charity to a higher flame.

Nemesius was ready to avow his faith, his old instincts as a soldier made him wish to do so; but the suffering Church needed his services; for, not yet sus pected, and having free access to the prisons, he had, as already shown, countless opportunities to comfort and id those condemned to suffer for the When admission was denied to faith. all else, it was he who, with adoring ove, bore upon his breast, wrapped in richest cloth of gold, the consecrated Hosts, to the condemned Christians— the Heavenly Bread that would "refresh them by the torrent,"—their Holy Vaticum (Nemesius was not alone in the practice of the good works deothers beside scribed; there were others besides himself and the wife of Tertullus, who were not suspected of being Christians, likewise engaged) in the sharp, bitter conflict they were to pass through to the embrace of Him for Whose glory they were to suffer, and from Whose nail pierced hands they would receive eter al crowns and palms of rejoicing.

The gloom of the prisons was of great assistance to him in his ministrations of mercy, even had the guards kept close watch on his movements, which they his ministrations of watch on his movements, which they did not; for what was there to fear from the great commander of the Im perial Legion, who bore the Emperor's seal, and was doubtless come on ecret errand? The Pontiff Stephen wished to ordain

him priest, but from this high honor his humility shrunk, and he was deacon. Can we realize that this is in-deed Nemesius, the proud commander, the laurel-crowned soldier, no longer in glittering armor, no more leading his legionaries under the Roman eagles to fresh conquests, no longer listening to an applauding Senate, and standing on the right of the curule chair, the ored favorite of an Emperor — this Christian in the garments of peace, whose chosen haunts are the Catacombs and the prisons, and whose sole occupa-tion is that of a servant of the needy and afflicted.

Yes! this is the noble patrician, the heroic military leader, the reserved, haughty pagan gentlenan, whom we knew as Nemesius; but how changed! For in those days of tribulation when one embraced Christianity he came out in deed and in truth from among the wicked and the ungodly; the lines were drawn in blood, and they were as much divided and apart as they will be on that dread day when Christ comes to

adge the world.

In the two weeks since his conversion, now much had been crowded into the life of Nemesius can be imagined from the brief outline given—so much and so real in its essence, that his past see xed like a dream, and it was only now that he truly began to live. Every day or two he went to his villa on the Aventine to embrace his child, and, when having ascertained that all was well with her, to confer with Symphronius, who was faithfully executing the tasks

ssigned him.

All the idolatrous images had been moved from their niches, shrines, and pedestals, to the vaults under the villa, where they were destroyed, and after wards east into the limekiln. Some of them were of ancient Greek workmanship, and, as ideals of art, were unsur passed and of priceless worth; but Nemesius knew that they were the conceptions and symbols of a false religion. perfection was inspired by the belief that the deity represented a master-hand in marble would in habit the statue, if it were found worthy of the honor, and be worshipped through the ages. (St. Augustine speaks of this in his "City of God.") Thus we see that the greatest and

nost deathless works of pagan as well as those of Christian art were inspired supernaturally—the first by an idolatrous, the latter by a holy and divine

Admetus proved himself a doughty inconoclast in the work of destruction To lop off a nose, shave off an ear, time the arms and at his feet, exclaiming: "Make me a legs of these gods of stone, who had re-Christian by the holy rite of Baptism, ceived divine honors, and still smelt of seived divine honors, and still smelt of the spices and Eastern gums that had smoked before them, and then, with a swinging blow of his axe and a hearty "Bravo!" knock the exquisite torso to splinters, afforded him the most intense satisfaction. "So perish," he would say, as each one was demolished, "so perish the demons, and all other enemies of the dear Christus !"

Frequent and sweet had been the

onferences between the noble matron Camilla and the fair young daughter of Nemesius, whose mind, illumined by the love of Him Whose Holy Name her bosom enshrined, received the instructions with docile, unquestioning faith.
To her simplicity and innocence her swift progress in the supernatural life was incomprehensible, even had she dwelt upon the mystery; for the restful joy it brought her, and the love it deepened, sufficed without knowledge concerning the operations of grace which maturer minds seek to under stand. Was it not of such as she that Christ spake in these words "Unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven?"

Whenever Camilla paid her accustomed visit, Zilla did not wait to wit ness the loving welcome she received from Claudia; it was more than her from Claudia; sensitive, jealous affection could bear but, leaving them together, she stole away silently, to brood over the evil days that had fallen upon her, and the fateful hour which she knew boded danger and death to the child of her

Presently strange visitors presented themselves at the villa gates, such as had never found admission beyond the stately entrance before—visitors without "scandal or shoon," whose vest ments were soiled and tattered-mer and women broken down with toil and poverty, some of them decrepit, and almost as helpless as the little children beside them; all wearing a look of

fed. Who were they? They were the gleanings of Nemesius in the bloody gleanings of Nemesius in the bloody harvest fields of the Lord; the destitute ones, left, by the martyrdom and perse eution of their natural protectors the compassionate care of the faith-

Old Symphronius was in the secret, also Admetus, who guided them to the villa, and to a certain extent Claudia, who was told that they were the suffering children of the Christus, Who loved them, and would receive all that was done for their relief as done unto Him-self. This was enough to send her like an angel among them, with sweet, pity-ing words, and such little ministrations of kindness as their sorrowful plight suggested. She bathed the faces and pleeding feet of the little children, and fed them out of her own hands, winning them to smiles by her pretty then made Zilla turn things upside do in her own chests and closets in search of raiment to cover them, and what was lacking in fitness she at once ordered to be purchased.

Zilla was nearly frantic with disgust and anger; she was sure that Claudia would get some deadly fever or other disease by contact with such a miserable set, and besought her to forbid their coming, or at least not let them ome near the villa to contaminate the air, but be fed at a distance by the That was the pagan way; but the child, even when she held a cup of cold water to the pale, trembling, parched lips of an aged person who was too far spent to lift it himself, did it for the love and sake of the dear Christus, and found therein too much happiness to answer Zilla's stern insistence more seriously than to throw her arms around her neck, and with her own sweet laugh say: "Do not scold, beautiful mother! Do I not feed my doves, and sometimes Grillo, just for fun? I not feed these hungry ones, who have none to care for them? They are the children of One I love: how, then, can turn them away empty?"

Finding remonstrance useless, Zilla went to Symphronius, and gave him a very emphathic piece of her mind for his laxity of discipline, as guardian of the estate, in permitting beggars, who doubtless brought infection with them, to enter the gates, especially when he saw how Claudia was bewitched by them, so that she could not keep away while they remained. have we fallen upon strange days! To be blind was happiand evil days! ness compared with what has followed

"I have orders to let our little lady have her will," answered the old steward, looking up a moment from some long rows of figures he was workhave ing out.
"I will speak to Nemesius himself.

Men do not consider the harm that comes of over-indulgence to the immature. It is something new, indeed, for a patrician child to be allowed to mix with such a rabble," she said, with

flashing eyes.
"He will be here this evening," was all that Symphronius said; and she

withdrew.
True to her word, Zilla sought an opportunity to explain her grievance to Nemesius. He heard her patiently, knowing what good reason she had, from her standpoint, for all she urged, and understanding well that love for his child inspired it; so, with a great pity art, and a silent prayer for he conversion, he answered, briefly but

It is my wish and her happiness that these unfortunates should continue

unless the sigh that forced itself from her heart might be called one,—and, folding her pale hands on her bosom, her old gesture of submission, she left her presence.

TO BE CONTINUED.

DAILY LIFE OF POPE PIUS X.

Pius X. rises very early, writes "Innominato" from Rome to the New York Sun. When his valet, young Sili, enters the Pope's bedroom a little after o'clock the Pope is almost always up and reciting his breviary. At 6 o'clock he celebrates Mass in the little oratory arranged immediately after his eleva-tion to the Papal throne. The oratory is quickly described. Opposite the window is a wooden altar, and above it, fastened to the wall, is an ivory crucifix. Six bronze candlesticks are placed either side of a modest tabernacle of carved wood, gilded. The altar rests on a rug which covers half the room. In this there are also a prie-dieu and a gilded armchair; a wardrobe for the utensils is on the right. From the middle of the oratory hangs a chandelier of the exquisite Murano glass. The furniture of the oratory is quiet but tasteful.

Since the day of his coronation Pius X. has never failed to say Mass. On the day after his elevation, as the oratory was not ready, it was thought that the Pope would abstain from the cele-bration; but with the modesty that characterizes him he declared that the Pope could surely celebrate Mass as the Cardinal did, and going into the picture gallery he said Mass at one of the altars that had been erected for the use of the Conclave.

When Pius X. says Mass it is usually

served by his private Secretary and lasts half an hour. Then, having removed his vestments, the Pope kneels on his priedieu and listens devoutly to to the Mass of thanksgiving. Next the Pope breaks his fast, with a cup of coffee merely.

The morning passes quickly. If the

heat is not too great Pius X. goes down into the gardens, where he likes to walk, stopping to enjoy the coolness of the shady paths or to look at the magnificent flower beds or the count-less variety of plants. Meanwhile he enats with the Secret Chamberlain on duty and with the officer of the Guardia Nobile. The Holy Father never fails to go and pray at the grotto of Our Lady of Lourdes; he has taken special

tuary that France has dedicated to the

Virgin. HIS AFFABILITY WINS ALL HEARTS. In the verdure of this splendid Vati-an gardens Pius X. finds a pleasant distraction from his cares, and he does

distraction from his cares, and not hide the fact; but serious occupa tions call him back to his private apartments, so that his walk cannot last more than an hour. In his study he finds the analysis of the day and to which he gives up some tim Then he receives the reports of the various congregations and gives an enlightened judgment on all important, complicated or doubtful questions. Pius cannot bear carelessness, lack of

order, of regularity or of exactness. Extremely conscientious, he does not despise the smallest details. Next comes Mgr. Merry del Val, pro-

Secretary of State, and His Holiness studies with him the delicate and difficult relations with foreign govern-ments. After that the official receptions, whether private or for business, begin. According to the day of the week or of the month stated audie are granted to the Monsignor major domo, to the Cardinals, to the various congregations, to the secretaries and to the high officials, but it is audiences that tire the Pope most, though he grants them rather freely— it is the stream of visits from Bishops, prelates, Ambassadors, representatives, Italian or foreign persons of note. With one it means merely an interview. with another a matter of business to be settled or a question to be decided; he encourages, comforts, blesses all.

His affability has already hearts to Pius X. Those who come in contact with him speak of him as of father. It suffices to stand for a few minutes in an anteroom and watch those who come from an audience, especially if it be the first one they have obtained, to see what affection the Pope inspires at once. of all beam with joy, many even ween

with emotion.

The other day an old prelate from north Italy, coming from an audience, stopped, as is the custom, in the hall called the Equerries Hall, in order to lay aside the violet cloak, in accordance with etiquette. While the servant was helping him the prelate was so corked up that he could not hold back The servant, rather alarmed, his tears. asked him the cause of his emotion The prelate's answer was overhead:
"If you could have the happiness of speaking to Pius X. you would be as much moved as I am. That man is a

saint !' Toward noon the Pope dines; after that very frugal meal he takes a short nap in his bedroom, a rest that does not last more than an hour. begins to recite his breviary again and takes up his other occupatio in the evening, accompanied by Don Pescini, the intelligent and sympathetic young priest who for the takes the place of Mgr. Bressani as the Pope's private Secretary; by Mgr. Bisleti, the Chamberlain, and by Sili, he takes a walk in the third loggia, where some unknown artist painted the geographical charts of his time and where Mantovan, Galli and Consonidecorated the ceiling and painted some Galli and Consoni episodes of Pius IX.'s Pontificate.

Usually when the Pope comes out on the loggia he finds there some twenty persons, men and women, mostly strangers come to Rome in order to kiss the Pope's foot. He talks for a few minutes with all, astonishing all present not only by his marvelous knowledge of facts, even of little importance, and paternal amiability with which he

receives the visitors.

When the audiences are over, the Pope remains alone with his secretary, the door opening on the loggia are closed, or, in case for the sake of air they are not closed, a guard is placed at every entrance to keep people out. Then the Pope is wholly free and walks up and down talking with the secretary. Often he recalls his own V looks at the paintings and decorations, and above all never fails to cast a glance over Rome and the surrounding hills Viewed from that height, the hills stretch out in a tangled lighted by the sun setting on the horizon under a great canopy of clouds of gold and of fire

The walk does not last much longer, and the Pope withdraws into modest provisional apartment, taking up again his interrupted labors till about 9; then Pius X takes second meal of the day. After half an hour he finishes reciting his breviary, and if he has a little time he may read a newspaper, but never later than halfpast II, when he goes to rest-and he needs it.

Money and Education.

With most persons education is merely a means to get money; in so far as it helps to this end, it is considered good; in so far as it does not further money-getting it is considered worthless.

If the end of education is to get rich, they reason well; but if the end of education be not only this, but besides something better, nobler, grander, then, indeed, is their reasoning faulty, their

standards false.

The Catholic idea of education has always been the development of the whole man, not only a sound mind in a healthy body, not only the imparting of the knowledge which will enable one to make a living, but it aims also to cultivate the spiritual side of his nature, to teach him to know God and to serve Him; to love virtue, to hate vice; to develop a strong, manly character, self-respecting, sincere, scorning to do anything low or unworthy of a Christian gentleman.

What is a man with money, but without a character? Money lost may be regained. Character lost, is lost forever. And what does it profit a man to gain the whole world and then lose his

soul?

The absurdity of education being but a means to money, even leaving aside the supernatural, is forcibly brought

celebrate as C us to be unmi so affectionate parted. The mother in those who he evening we a two great an Church. It question upp such an oc and our relat mon from the supposed to answer to the mind and hea better this mon that th on the occas est and the remains of a final resting it were last farewel be hidden u can rememb to console can remem we passed crowded st solemn in when we presence of tions of th came to ou the myster

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when they are dead. Yes, they may be gone from her sight, and all the world may forget they ever lived. But she is a mother; and she never can forget. Why do we call the Catholic Church a mother.

mother? There are many reasons for

to her dead. The general name for the

er died. From the moment when the priest beside the font of Baptism places

and prayers. There may be Christians who forget their dead. But the dead are not forgotten in the prayers

and sacred offices, in the sacrifices and oblations of the Church that became

the mother of the child in Baptism. And there is the doctrine that so many of those outside the Church do not want.

They have not enough intelligence and

But the metaphor is perfect, and the title justified, especially when we consider the devotion of the Church

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Merry del Val, pro-and His Holiness e delicate and diffiforeign governthe official recepate or for business. to the day of the h stated audiences of Monsignor major mals, to the various e secretaries and to ut it is the special e the Pope most, hem rather freely— visits from Bishops, ors, representatives, persons of note nerely an interview er of business to be n to be decided; he

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and Education.

sons education is merely money; in so far as it l, it is considered good; oes not further money-sidered worthless. education is to get rich, ; but if the end of edu-

ne development of the only a sound mind in a not only the imparting ge which will enable one ng, but it aims also to spiritual side of his na-him to know God and to ove virtue, to hate vice; trong, manly character,

? Money lost may be racter lost, is lost for-at does it profit a man to world and then lose his

on we find men with little on, but very rich, who their wealth for an edu-

THE FAITHFUL DEPARTED.

"I am the resurrection and the life." (John 11: 25.) Every sermon preached from the Catholic pulpit is supposed to be the official answer of the Church to the questionings of the human mind and

questionings of the numan mind and heart. On the feast of all the saints from every consecrated altar in the Church throughout the world the Church throughout the world the smoke of sacrifice ascends to God in praise for those whose lives were spent in doing His holy will. But while we celebrate as Catholics the Feast of all the Saints the Church does not permit us to be unmindful of those whom she so affectionately calls her faithful departed. The Church is, indeed, a parted. The church doing? The disciples were thing to say. What in the world did He intend doing? The disciples were the greatest consternation. Here was Lazarus already dead and buried.

And the Master was going to bring them back among the Jews again, and such an occasion concern the dead and our relations to them. If the sermon from the Catholic pulpit is always supposed to be the Church's official answer to the questionings of the human mind and heart, we cannot do anything mind and h mind and heart, we cannot do anything better this evening than take the sercan remember the efforts that we made can remember the efforts that we made to console ourselves and friends. We can remember the silent thomats, as we passed uninterested through the crowded streets. The "Dies hae" never sounded more pathetic, and the "De Profundus" never sounded more above in its awful grandeur, than solemn in its awful grandeur, than when we knelt before the altar in the presence of our dead. How many ques-

tions of the most mysterious character came to our minds? They speak about the mystery of life. But death itself is a hundred times more mysterious. And on that occasion, when a thousand questions came to us about our dead, what tions came to us about our dead, what answer was given us by the Church? While the remains of the departed rested before the altar where their owner once had worshipped the Church called one of her sacred ministers be fore the very tabernacle of the living God Himself and she placed the Book God Himself and she placed the Book of the Gospels in his hands. She told him to stand within the sanctuary and to turn to those who were in grief and sorrow and to read for them the story from the gospel of St. John about the raising of the dead to life. With nine-ten handred years' agreeines her teen hundred years' experience be-side the silent forms of her children the Catholic Church has never learned of any better comfort for the sorrowing and for those bereft. And so this even and for those bereft. And so this evening, I am not going to preach a sermon to you. I am simply going to recall that incident to your minds. Then, see if it does not an swer every question concerning your december loved ones. In thinking departed loved ones. In thinking about our departed, the virtues that we need most are resignation and the most absolute trust in God. And there is no incident in the gospel that teaches these lessons so effectively as teaches these lessons so effectively as the one we are going to consider this

wept. And the message been in the very words in which the sorrowing sisters had expressed it; "Lord, behold, he whom Thou lovest, is sick." It was no mistake to say that on privine Redeemer had a great regard for Lazarus and his two sisters. Not once, but many times, He had been a guest in their household. And the Gosses is not unto death. But for God may be glorited in it." It was a very strange thing to say. The file words that told their grief so well, lissickness is not unto death. But for God may be glorited in it. It was a very strange thing to say that the loved the contion of the patient had become every oment worse. In fact at the contion of the patient had become every oment worse. In fact at the contion of the patient had become every oment worse. In fact at the contion of the patient had become every oment worse. In fact at the contion of the patient had become every oment worse. In fact at the contion of the patient had become every oment worse. In fact at the contion of the patient had become every one of the pa departure of the messenger, the condition of the patient had become every moment worse. In fact at the very time when the message was being de-livered, and while He was saying: livered, and while He was saying;
"This sickness is not unto death,"
Lazarus was already dead. We can
imagine the state of mind in which the
sisters were, thinking that perhaps the sisters were, thinking that perhaps the messenger had gone astray, for they knew that Jesus loved their brother, and they felt that if He had only known it in time, that brother might have been restored to health. But now they were broken hearted in their affletion, and the Friend who loved and the Friend who loved their brother, knew it not. It must have been poor comfort when the traveler from Perea returned, and with both eyes fixed upon the face of the both eyes fixed upon the face of the dead, gave them this strange message from the Wonder-Worker: "This sickness is not unto death." And there was the dead body before him, wrapped in spices and in linen, waiting to be carried to the grave. The only explanation was that there must have been a mistake.

been a mistake. In the meantime our Divine Re-In the meantime our Divine Redeemer remained two days more with
His Disciples in the land of Perea.
They must have been under the impression that by this time Lazarus was
already on the high-road to recovery.
Little did they think that he was dead
and busied notwithstanding what the and buried, notwithstanding what the Saviour had said. They never dreamt of such a thing as going to Bethania. of such a thing as going to Bethania. In fact they were surprised when our Divine Redeemer expressed His intention of returning into Judea. They reminded Him of the fact that it was only a few days before that the people tried to stone Him there. But He set their fears aside by saying; "There their fears aside by saying; "There their fears aside by saying; "There tare twelve hours in the day. And if a man walk in that day-tight there is no reason for him to fear." They must have known that

He spoke figuratively. Then He went on, and said to them:
"Lazarus, our friend, sleepeth. But i go that I may awake him out of sleep."
And thinking this meant that the patient was almost well again, they replied: "Lord if he sleep, he shall do go the High-priest it was decretion of the High-priest it was depatient was almost well again, they replied: "Lord, if he sleep, he shall do well." But Jesus was only using the ordinary metaphorical expression for death. And He knew indeed that Lazarus was already dead, although no messenger had brought that news to power of Remo. They knew that nother than the surgestion of the High-priest it was degestion of the

messenger had brought that news to Him. Then, therefore, Jesus said presence of danger, to show how little
He feared it. He was going to bring
them into the presence of death, to
show that He was the master of both
life and death. He had already raised
life and death. He had already raised
and yet she has six children. She is a
life and yet she has six children. She is a better this evening than take the sermon that the Church herself preaches on the occasion of a funeral. The longest and the saddest day in your life and in mine was when we followed the remains of a departed loved one to their final resting-place beneath the consecrated earth. We can remember, as it is were only vesterday, taking the secrated earth. We can remember, as if it were only yesterday, taking the last farewell look at the face so soon to be hidden until the resurrection. We be hidden until the resurrection. We we self. And He was going to do leto the ade everlasting glory of the everlasting We God, and to show His sympathy for an afflicted family, and at the same time His regard for the man who was already dead. It did not make any difference to Him whether the Sanhedrin should hold a special council of condemnation or not. It did not make any difference to Him whether the spies and cut-throats of the Scribes and Pharisees were in the crowd or not. It did not make any difference whether this case was to be a test for His destruction or

The word was already spoken, not. The word was arready spoken, and He would not repent. It might be a rock of scandal and a stumbling block for those who wished to have it so. But our Divine Redeemer was determined that the world should have one more evidence of His divinity, second only to the wonderful resurrection of Himself, so soon to be the most indisputable fact in all the history of the world. Jesus therefore came and found that Lazarus had been already four days in the grave. The broken-hearted Martha the grave. The broad-near the trade to Him: "Lord, if Thou hadst been here, my brother had not died." Jesus said to her: "Thy brother shall rise again." Martha said to Him: "I know that he shall rise again in the results of the shall rise again in the results of the lost day." Jesus surrection on the last day." Jesus said to her: "I am the Resurrection and the Life : he that believeth in Me and the Life: he that believeth in Me although he be dead shall live: and every, one that liveth and believeth in Me shall not see death forever." Then He turned to Martha, and He said to her in particular: "Do you believe this?" And Martha with the most sublime faith in Him, although He had not restored her brother when he was sick unto death, replied: "Yea, Lord, I have believed that Thou art the Christ.

They have not enough intelligence and delicacy of thought to appreciate it. They do not want the doctrine of the middle state, because their systems are the systems of to-day. We Catholics want the doctrine, because our Church is the Church of all eternity. We are just as much concerned with the future and the past as with the present. We are just as have believed that Thou art the Christ, the Son of the Living God." Then Martha went to call her sister, Mary,

When He had salt trees the stone had been rolled away from before the entrance to the tomb; and He was face to face with the dead. And he cried out with a loud voice: "Lazarus, come forth!" What wonder that the come forth!" crowd stood back! What wonder that even the two sisters could not dare to even the two sisters could not dare to keep their eyes upon Him! What wonder that the very earth on which they stood was trembling! What won-der that the very angels came from Heaven to stand before the Saviour in that supreme moment! There was that immens; throng of people, frie ds and enemies. There were the disciples lost. enemies. There were the disciples lost in wonder and amazement at the boldness of the expression. There were the

he finally prevailed upon her to go two sisters weeping in each others arms. There was the Galilean Wonderworker standing in the presence of the dead, and in the face of His enemies, dead, and in the face of His enemies, not more than a few hundred yards from the gates of the Holy City. It was no longer the helpless Infant, Whom they had seen some thirty years before in Bethlehem. It was not the little Child Who had spent two years an exile in the shedow of the Pyramids. It was in the shadow of the Pyramids. It was not the dark-eyed Boy of Nazareth,

playing with His associates. It was not the friend of fishermen, or the wornout Traveler resting by the wayside. It was not the broken-hearted Man of Sor. rows. It was not the Child of Mary. It was the Christ, the Son of the Living ond, who stood there in the sunshine, in the presence of the dead, and with all the majesty and all the power and all the confidence of the everlasting God, spoke the words: "Lazarus, come forth!" And the second God, Who stood there in the sunshine, And the man who was four

transformed and its pastor came to Ars to thank the servant of God. forth!" And the man who was four days dead stepped from the tomb. And the amazement of the multitude was beyond expression. Then Jesus turned to some of those who stood beside Him, and He said: "Why do you not set him loose from winding bands, and let him lose from wind

WHAT THE INFLUENCE OF TWELVE FRE-

QUENT COMMUNICANTS DID.

following instance of it: A lady of a

neighboring parish went to confession

to Father Vianney. He persuaded her, not without difficulty, to go to Holy Communion every fortnight: later on

she consented to go every Sunday, and

One day she complained that she was

will, and at the end of some weeks she brought two lady friends to the Cure, who encouraged them, inflamed their zeal, and gave them six months to bring each two or three companions to come with them. "Impossible!" they are regist rejectly.

asserted, but who can resist priestly

several times a week.

What a multitude of people are watching out for "To morrow." "To-morrow I shall be better," murmurs the invalid. "To-morrow I shall have bet-ter luck, shall do better work, shall be shaper in my bargains, shall beware (f former mistakes," thus say the unfor-tunate, the careless, the speculative, the remorseful. Yet, commonly, to-morrow, to-morrow becomes to day only power of Rome. They knew that nothing but the Roman Empire could begin to find the invalid dead, the unfortunate ately disappointed, the sinner deeper

that they were, they were afraid of Rome. Little did they think that in a in his crimes.

We are too much inclined "to reckon without our host," in regard to the illusive "to-morrow," and we dispose of it, in advance, as though it were our to the control of th own, whereas there is naught on earth so uncertain as that mysterious day that lies so near us in the future.

Charles Reade illustrates this admirably well, in his story of Noah Skinner, the fraudulent bank clerk, who falls, the fraudulent bank clerk, who falls, the author states, into a sleeper's languor, in the midst of his resolutions to make restitution "to-morrow." "By-and-by, waking up from a sort of heavy doze, Noah took a last look at the receipts and murmured, 'My head, how heavy it feels!" But, presently, he roused himself, full of his penitent resolution, and murmured again, brokenly, lution, and murmured again, brokenly,
"I'll—take it—to—Pembroke street mother, and she is counting even the dead. She suffered so much for them, to-morrow-to morrow-to-morrow. The and she loves them so dearly, that she -morrow found him, and so did the

detectives—dead."
Would you call that a happy death,
my dear Catholic reader? It was
frightfully desolate, was it not, to die in a dreary counting-room, the very scene of his frudulent transactions, at seene of his trudulent transactions, at the very desk where he had shouldered the sin of his life, with all its burdens of darkness, misery and dread? Deso-late? Ah, hideously so, to die alone, without a friend or comforter, without blessed candle, or the the light of to her dead. The general name for the doctrino is the Commanion of Saints. But there is no more beautiful feature of the devotion built upon that doctrine than the loyalty and fidelity of the Church to those whom she so affectionately calls her Faithful Departed. Yes, and even if the mother should forget the child of her own flesh and blood, yet will the Catholic Church never forget those for whom our Divine Redeemer died. From the moment when the sprinkling of holy water, without prayer or holy Viaticum. Yet, it it the just death of him who puts off till "to-morrow" the case of his soul, the arranging of his accounts, the making of restitu-

tion to God and man. How is with yourself, friend? Procrastinating, are you not? Next Sunday you will go to Mass; next month you will receive the Sacraments; next year you will send our children to the parochial school? To-morrow, to-morrow, to-morrow! Never now, this, this hour, this instant. hour, this instant.

priest beside the font of Baptism places the stole of the Church's protection upon the little, helpless form of the infant, down through all the trials and vicissitudes of life, through all its struggles and its disappointments, down to the last moment when the eyes are not yet closed after seeing the spirit pass away, yes and beyond the grave into the valley of the shadow of death, the Church follows with her liturgies and prayers. There may be Christians hour, this instant.

Oh, the presumption, the audacity, the barefased impudence of this unjustifiable claim on the morrow that lies in the palm of an All Powerful Hand which made close upon it, so far as you are concerned. Not all the wealth of the ladies can puschese for you that to the Indies can purchase for you that to-morrow, when once it has passed, or you have passed into eternity.

THE EDUCATION OF BOYS. In The Delineator for November Mrs. Theodore W. Birney has a suggestive paper on the Education of Boys as Future Fathers and Citizens. The gist of her argument is that boys sel-dom receive the sympathy to which they are entitled—not a maudlin, sentimental sympathy that is calculated to spoil the child, but an intelligent comprehension of his needs and an interest in his doings and belongings. Her conclusion is that if parents will only take a genuine interest in all things that interest their boys, they can hold

by the Divine law, for when God in-stituted the sacrament under the form of a secret trial, He by implication required the minister who holds His place The Venerable Cure of Ars may be considered the model of all priests in his efforts in behalf of devotion to the Blessed Eucharist, says Emmanuel. The present pastor of Ars relates the following instance of it: A lady of a quired the minister who holds fits place to do nothing which would frustrate the purpose of this secrecy; and these natural and divine obligations are en-

ratural and a dvine obligations of the Church.

The obligation is absolute, admitting of no exception whatever. The seal binds the priest and all other persons to whose knowledge the confession has come, such as interpreters, or if ever it should chance that any one overheard what was said; and it extends not only to sins, but also to whatever else has become known in a confession made in order to absolution, the revelation of

One day she complained that she was the only one at the Holy Table in her parish. "That is easily mended," says the venerable man: "promise me to induce some of your friends to go with you." She went to work with a will, and at the end of some weeks she become the two lady friends to the Core.

IN TIME OF TROUBLE. PEACE CAN COME ONLY FROM GOD.

Where should we go in our trouble to the God of all consolation? But asserted, but who can resist priestly zeal in God's cause? At the appointed time, twelve ladies were under Father Vianney's direction and soon went to Holy Communion every Sunday and often more frequently. The parish was transformed and its pastor came to Are if He does not show Himself to us as such, if the answer to prayer does not make haste to come, we lose heart, and leave off praying. We tire so soon. Yet peace is our Lord's word to us all. Peace amid the storm of persecution, the heart-sinking at failure, the monopolity of the monopolity of the storm of the monopolity of the storm of the storm of the monopolity of the storm o tony of well-doing, and watching and waiting for better things. Peace in the harder trials of life, the coldness of the nearest, the peril of the dearest. Peace in the struggle with self—sharp, daily, unrelenting. Only through Him can certain and lasting comfort, resignation, hope and happiness come to us.

AT DEATH'S DOOR.

The Story of the Recovery of Miss Falford of St. Elie.

SHE SAYS "I AM CONFIDENT THAT DR. WILLIAMS PINK PILLS SAVED MY LIFE"-HOPE FOR ALL WEAK, SICK-LY GIRLS. To be well, to be strong, to possess

To be well, to be strong, to possess a clear complexion, bright eyes and an elastic step, the blood must be pure and filled with life-giving energy. When you see pale, sallow, sickly girls, easily tired, subject to headaches, backaches, and violent palpitation of the heart, it is the blood that is at fault, and unless the trouble is speedily corrected the patient passes into that condition known as "decline". that condition known as "decline' and death follows. The one sure, posi and death follows. The one sure, positive way to obtain rich, red healthgiving blood is to take Dr. Williams' Pink Pills. This medicine has saved thousands of young girls from a premature grave. Strong proof of this is offered in the cure of Miss Zenaide Falford, of St. Elie, Quebec. Miss Falford tells the story of her sickness and recovery as follows: "Like many other Canadian girls, I went to the United States and found employment in a factory at Woonsocket. The close, indoor work proved too much for me and nearly ended in my death. At first I was taken with headaches, would tire very easily, had no appetite, and first I was taken with headaches, would tire very easily, had no appetite, and no energy. I tried to continue the work, but grew worse and worse, and finally was compelled to return to my home. I was so much changed and so emaciated that my friends hardly emaciated that my irreturn home me. Two weeks after my return home I was forced to take my bed. I had a bad cough, was distressed by terrible dreams, and sometimes passed whole nights without sleep. Two doctors nights without sleep. Two doctors treated me, without avail, as I was steadily growing weaker; in fact I could not hold my hand above my head for more than three or four sec-onds, and had to be turned in bed. No one expected I would get better, and I thought myself I was about to die. At this time my brother came from Montreal to see me, and strongfrom Montreal to see me, and strongly urged me to try Dr. Williams' Pink Pills. A supply of pills was procured, and I now bless the day I began taking them. It is enough to say that before, three boxes were say that before, three boxes were used I began to feel better, and from that on I grew stronger every day. By the time I had taken nine or ten boxes I was once more enjoying the blessing of perfect health. No symptons of the old trouble remain, and I am confident Dr. Williams' Pink Pills saved my life."

Pills saved my life.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. litor of The Catholic Record

she Editor of THE CATHOLIC London, Ont.: Ar Sir: For some time past I have read restimable paper, THE CATHOLIC RECORD, congratulate you upon the manner in

Dear Sir: For some time provided RECORD, your estimable paper, The CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success.

Believe me, to remain,

Yours faithfully in Jesus Christ,

+ D. FALCONIO, Arch, of Larissa,

Apost. Deleg.

LONDON, SATURDAY, Nov. 7, 1903.

THE GLORIES OF THE CHURCH.

In celebrating at the beginning of this month the feast of All Saints the Church wishes us to forget all things earthly and to show our veneration not only for the Saints with whose names we are familiar, but for those also unknown to us who kept the faith and merited thereby the reward of the vision of God. She celebrated in that day the triumph of all those holy men and women who had the same human nature as ourselves, who were assailed by the same temptations and confronted by the same difficulties and who are now enjoying the happiness that the eye hath not seen, nor hath it entered into the heart of man to conceive. Hence she asked us to transport ourselves in spirit to the abode of the Blessed and to see the glorious band that sought first God's Kingdom and His Justice-to behold the Apostles who gave their lives for the Church, the confessors who preached the doctrines of the Master, the martyrs who died with a smile on their lips rather than renounce their God, the virgins who kept mind and body from defilement. These are the glories of the Church, and as the world honors the men who have made its history, so the Church also venerates those who have been associated with her origin and triumph and exhorts us to admire and to imitate them. They understood the important truth that one thing is necessary - the salvation of the soul. This is the lesson the Church wishes to teach us, and to impress it the more vividly upon our minds she would have us look beyond to another world whose inhabitants cry out: "Have pity upon me, at least you, my friends, for the hand of the Lord

THE CHURCH SUFFERING.

This thought will strengthen us in the service of God and it will move us to heed the cry wrung from the anguished lips of the sufferers in Purgatory. Yes, the hand of the Lord has touched them sorely. They have died free from deadly sin, but because of some imperfection, or of temporal punishment due to sin, that has been repented of, they are suffering so keen a torture that some theologians declare that it differs from that of hell only in this, that it is not eternal.

You may ask: How do we know there is a place called Purgatory? Well, the Catechism answers that the eye of faith can see it as plainly as the eye of the body beholds the city in which we live. We profess that there is a Purgatory and the souls there detained are helped by the suffrages of the faithful, but chiefly by the Acceptable Sacrifice of the altar. These two points contain the whole of the defined doctrine of the Church upon this subject. And the Council of Florence tells us that the more difficult and subtle questions which tend not to edification—those things which tend to tion, or which savor of filthy lucrestumbling-blocks of the faithful.

This dogma of Purgatory, which is in hell, for mortal sin alone is punished by

therefore, be some middle state, where sin is expiated and punishment undergone for the debt which may remain after sin has been forgiven.

This truth appears so convincingly to human reason that it is passing strange that many reject it as a mere myth and superstitious fable. If it is true, as St. John says, that nothing unclean shall enter into the presence of God, who may dare to expect to appear before Him robed in the vesture of perfect innocence? If it is true that he just man falls seven times a day, who may cherish the hope that death will find him with a soul free from the slightest fault?

A REASONABLE DOCTRINE.

And yet shall we say that the soul hose beauty is tarnished by a venial transgression only, or which has gone orth with the debt to sin unpaid, must be awarded the same fate as the soul which appears laden with every species of crime before its God? Is there to oe no diversity of punishment? Must the father who did his duty and trod during the years the pathway of honor and rectitude receive the same sentence as the father who proved recreant to his marriage vow and violated every law that God has enacted for the sanctity and preservation of the family? Must the woman who was prudent and pure be consigned to the same place as the woman who lived only to sin and to tempt others? And the young man whose mind was the custodian of noble and elevating thoughts, and who kept his manhood from aught that could debase or degrade it, must be share the same abode as he who gave free rein to his passions and revelled in every species of sinful pleasure?

Shall we say that these two classes of persons are to stand on equal footing before the Judgment Seat? No - emphatically No. God will render to every man according to his works. And still the soul that bears the slightest stain cannot enter into heaven. Must it, therefore, be condemned to hell? Human reason revolts against such a conclusion, and the Church tells us that for such there is a place of temporary punishment.

ARE WE FAITHFUL?

There they await the moment when the Eternal Gates should be lifted up for them. The night in which no man can work has come upon them. We can by our prayers and good works and the Adorable Sacrifice bring them nearer the day. They, members of the Church, throv themselves upon the charity of their brethren. We can speak to them while Purgatory retouches the image of Christ that has been disfigured by sin. And many of our readers, doubtless, have promised to never forget their departed. But have we kept that promise? Or have the distractions of the world closed our ears to the ery that comes from beyond the grave? During this month it is well to consider if we have been faithful to our dead.

"I now wish, brethren," says St. Ephraim in his Testament, "to forewarn and exhort you that after my departure you make a commemoration of me, ac cording to custom, in your prayers. Do not, I beseech you, bury me with perfumes. Give them not to me, but to God; but me, that was conceived in sorrows, bury with lamentations, and instead of a sweet odor and perfumes, assist me, I entreat you, with your prayers, always remembering me in

THE CHURCH CATHOLIC.

The Pan-American Conference of Bishops of the Protestant Episcopal Church of the United States and the Anglican Church of Canada and the West Indies met last week in Washington, D. C., and we are informed by telegraphic despatches that the attitude which the Anglican Churches should hold in regard to the Catholic Church was discussed at some length.

A committee was appointed to consider a set of resolutions which were proposed defining the policy to be pursued by Anglicans in America toward the Catholic Church, or, as the Conference expressed it. "toward the Church subject to the Roman obedience."

One Bishop, we are told, declared that "a large body of Roman Catholics | it is coupled with the mistaken notion in America are not in sympathy with a certain kind of curiosity or supersti- the Italianizing of the Roman Church forth, that the pre-reformation Church in this country." If by this the Bishop should be prohibited as scandals and referred to (who is not named) meant to indicate than any large and respectable section of Catholics desire to create a assert that it was always so, excepting harmony with the rest of Christian schism by leaving the Catholic Church at times when the Roman See succeeded teaching, appeals most strongly to in order to form a schismatical body in usurping some authority over the who have been divorced by the courts, A person cannot, under the guise of human reason. St. John tells us that similiar to the Church of England nothing unclean shall enter into under the name of a National or Ameriheaven. From this it follows that a can Catholic Church, he is very much human being stained with the slightest mistaken. There is no such movement converted by missionaries sent from Churches will have any practical effect defilement is prevented thereby from in the Catholic Church of America. It enjoying the Beatific Vision. He can- is well understood by all Catholics that by Pope Celestine and Fulgentius and cate so strongly. not on account of it be condemned to there must be one Church for the whole world, and therefore one head of the

without whom there can be no Church of Christ, but schismatical bodies which do not derive life from the true vine Who is Jesus Christ Himself.

It is no justification of that Bishop's words that a few discontented Poles have formed a schism by raising a National cry for a Polish Church sub- part in acknowledging the primacy of lect to a Polish Bishop. This is merely the cry of discontent with true | character of the early Church of Engauthority for which there is no place in the true Church of Christ. The indeed, a difference between St. Anglican Church must be badly off for allies if it looks to such a quarter for quasi alliances. No nominal merging of schismatical bodies into one can make up for the lack of the central authority of the Church of Christ.

The description of the Catholic Church as an "Italianized communion" is a poor excuse for the absence of authority in the Anglican Church. The head of the Church must reside somewhere, and we have no proof that Christ located him in either London, Canterbury, Washington, Berlin, or St. Petersburg. We know that St. Peter fixed his See in Rome, and the fact that the Pope is his successor makes him the one Head of the Church wherever may be his residence for the time being. If Christ had made Matthew Parker, the first Protestant Archhishon of Canterbury Head of the Church, we should naturally look to his successor as the lawful head of the Church at the present time. But he did not do so, nor did He make Washington the Central See from which His Church is to be ruled. We may be excused, therefore, from regarding any of the pseudo-Bishops of these modern sees as the head of the Christian Church by divine appointment.

There can be but one head of the Universal Church, and that head can be no other than Pius X., who is undeniably St. Peter's successor. The Catholic or Universal Church of Christ can be subject to no other. It is absurd to raise a hue and cry against his primacy on any plea of nationality, for Christ established a Universal and not a national Church. His Church was to be the Church of all nations.

To all this we may add some lucid reflections given by the Protestant Episcopal Churchman on this very sub- Peter's successor. ject. We quote from a September issue of that journal some passages in reference to the Primacy of the See of Rome and the causes which led to the fixing of the See of Rome as the primatial See of the Church of Christ. The Churchman said

"The world itself was Roman."

This refers, of course, to the time when Christ instituted the Church, and for many centuries after during which the Roman power extended to the far East and West over almost the whole known world, or at least over that part of it where there was any pretence of civilization.

The Churchman continues:

"Rome had as much to give the Church in the way of organization and practical efficiency as Greece had to give of philosophic self-interpretation ression. A first step toward a c impartiality is to divest ourand expression. selves of all which has become attached to the name Roman that is pure ignorance and prejudics."

The unnamed Bishop who speaks of the Italianizing of the Church may well ponder on these words, and consider whether his language is not founded upon these sources of misunderstanding, "pure ignorance and prejudice."

The article goes on to say:

"That at least so long as the world was Roman, the Church also was Roman, is to be set down as one of the most fortunate circumstances in the history of Christianity. That the Church of England soon enough in her history ceased to be Irish, or Scotch, or British, and became more Catholic by communion with Rome, was a fortunate event in her history. Among the great achievements and triumphs of the Church of Christ were those due to the fact of her being Roman. We must remember that it was never the Church as Roman, nor even the Papacy, as such, against which the Church of England protested. If we are to maintain a Catholic case against Rome we must narrow down our contention to matters of pure principle, without one vestige left in it of mere prejudice or passion."

This is something more honest than we have been accustomed to from Anglican journals in general. It is an admission that the Church of England was really Roman for centuries-though which Anglican divines frequently se in England was formerly non-Roman. or was independent of the Pope. Some of these divines even go so far as to

Church in England. that both Ireland and England were Rome. St. Patrick was sent to Ireland Damien, were sent by Pope Eleutherius in 183: and afterwards, when the Britons

the island, the Saxons were also brought to Christ by St. Augustine, who was sent by a Pope-Gregory the Great.

At the Councils of Arles and Sardica, held in the beginning of the fourth century, British Bishops took the Holy See, so that the non-Roman land is a mere myth. There was, Augustine and the British Bis hops, arising from the fact that the Britons would not co-operate in bringing the faith to the Saxons, who were their enemies. But this difference was political and not having regard to faith, the only question on which the dispute between them had any religious aspect being concerning the date when Easter should be kept. The Britons, owing to continuous warfare with the Saxons, had fallen into an error on this point, which could not be rectified owing to their forced isolation from Rome for a long time. But it was not long before the British Church coalesced with that of the Saxons and the gospel may say in regard to the informed one Church with it, subject, like dissolubility of marriage, in order to the Christian Church everywhere, to follow the way their own fancies and

the authority of the Pope. It is clear from all this that the universal Church from the beginning acknowledged the Pope's authority, another they will have no objection to and there is no foundation for any opinion that the universal Church ever made any pretence to withdraw from the Pope that universal authority which was originally admitted to be vested in him. In fact Catholies deny that individual Churches, or even the whole Church, would have authority to make any such change in the Church's constitution. The Supremacy was given by Christ to St. Peter and with St. Peter's successor it must remain.

From the beginning Christ intended that His Church should be one, and He always refers to it as one flock, and one judicial body, and the Apostles do the same. It never could have remained one Church without the Primacy of the See of Peter, and this consideration alone is sufficient to vindicate the necessity of the supreme authority of St.

DIVORCE AND THE PROTESTANT SYNODS AND COUNCILS.

At the meeting of the General Council of the Lutheran Church held recently at Norristown, Pa., the question of divorce was carefully considered, with the result that resolutions were passed declaring the dissolution of the marriage contract which is so prevalent throughout the country with the sanction of the decrees of the law courts, is 'a crime against God which cannot be mitigated or apologized for by any defects, or any lowering of the standards prescribed in God's word on the part of the community around them, or those who may be regarded as leaders of public opinion.'

The resolutions add that " License issued by the State cannot be a guide to the conscience of either pastor or applicants. Every movement to promote a general uniformity in legislation by State governments is worthy of without lawful excuse to perform a Balzac, who died in 1858, a Catholic?" of sound morality, so that ultimately nish food, clothing, shelter, or medical his infancy was educated as a Catholic; the prescriptions concerning marriage attendance to a minor under his charge but, like many other French novelists, and divorce may be the same in all the | . . or neglects, refuses, or omits | he practically laid aside his religious States and territories of the United States.

There have been similar pronouncements by ministers individually and collectively, including the Presbyterclared that divorces should not be is laid down in Scripture as the sole case in which the marriage tie may be dissolved.

The question has also been debated in the Pan-American Council of Anglicans which met recently at Washington, and the general opinion which prevailed among the Bishops there assembled was that divorces should not be allowed. This Council, however, ity, composed as it was of the Protest-Canada and the West Indies, which are all independent organizations having no control over each other, even when thus assembled in a kind of general Council.

We cannot but approve of any movement which may tend to lessen the gigantic evil of divorce, which in the fectious disease over the whole Protestant community, but as clergymen of all its laws. Full and free enjoyment to wear the stole. The manner in which they wear it indicates the order to which they belong. The deacon, who has been also these denominations are always to be of religious profession is guaranteed, yet no power to consecrate or absolve found who are ready to marry persons but acts which are not worship are not.

A person cannot, under the guice of crosses the extremities under the right it does not appear very probable that In reply to this we may point out any decrees sent forth by the synods, conferences, or councils of these in stopping the evil which they depre-

Anything else than what is happen-

we reflect that both Lutheranism and Anglicanism have been committed from their beginnings to the practices of polygamy and divorce respectively. Luther, Melancthon, Beza, and the other leaders of Protestantism in Germany sanctioned over their signatures the second marriage of Philip Langrave of Hesse while his first wife was living, and actually permitted him to have two wives at once, with the proviso that the fact should be kept secret. The object in view in granting such a permission was to obtain Philip's adhesion to their cause in the German diet, and this purpose was attained. Anglicanism also was founded on the fact that Henry VIII. desired a divorce from his wife Catherine of Arragon that he might marry Ann Boleyn. This he could not do while he remained a Catholic, and so he founded the Church of England, which was always thereafter ready to accommodate him in anything he wished for. It is not much to be wondered at, therefore, that in practice the clergy of these Churches should be ready for a fee to ignore what personal interests dictate to them. In fact these clergymen in one parish will stand on the gospel principle, while in marry divorced persons. And in other Churches every one will follow the dictates of his own fancy, or, as he will call it, his conscience, because it is the characteristic of Protestantism to do this. In the Catholic Church there is uniformity of action. No priest anywhere will marry divorced persons under any pretext, for the Catholic Church has the same teaching and practice everywhere and at all times where the law of God is concerned.

A LEGAL DECISION ON FAITH-CURE.

A recent decision of the New York Court of Appeals will be a severe blow to the practice of Eddyism, Dowieism and similar fads of the so-called Faith-Curists in that State. By the decision of the Court, the guilt of J. Luther Pierson, who was fined three years ago for criminal neglect in not furnishing medical attendance for his infant daughter of sixteen months old when she was seriously ill of pneumonia, has been established.

Pierson is a Dowieite, and in accord ance with the Dowieite practice, would not employ physicians or medicines for his child.

It is regarded as a remarkable coincidence that this decision was pronounced on the day before Dowie and his followers began their New York crusade for the conversion of that city. The District Attorney of Westchester County, Mr. J. Addison Brown, states that it is the first time in the history of the United States that the law defining the duty of parents to furnish medical attendance to their children has been made certain by a decision of the higher courts.

The conviction is based upon provisions of the State penal code which enact that "a person who wilfully omits duty by law imposed upon him to furto comply with any provisions of this convictions in his writings to gain favor section . . is guilty of a misde-meanor." as an author with those who delight in prurient reading. Most of his works

Pierson was convicted by a jury in are not fit to be read in decent society, the local court in 1901, and fined \$500, or by decent people, owing to his panan General Assembly, which has de- or condemned in default to five hundering to the morbid passions of his dred days in jail; but the Apellate readers. Many of his books were allowed in any case outside that which Division of the Supreme Court reversed written in his poverty merely to be the decision. The original verdict is sold, and to this end he labored strennow confirmed by the State Court of Appeals.

The defence was that the law does not order the use of medicine, that travagance was one of the causes which doctors have lost the confidence of many people, that they disagree among themselves in regard to the manner in by the authority of the Pope. which diseases should be treated, and has, admittedly, no legislative author- that the prosecution should prove that, in this particular instance, medical ant Episcopal Church of the United attendance would have saved the child's States, and the Anglican Churches of life. It was also contended that the parents of the child are guaranteed religious liberty by the Constitution, whereas they believed conscientiously and although I approach unworthily and although I approach that the services of a physician would be useless, or even hurtful.

said: "The peace and safety of the State involves the protection of the United States is spreading like an in- lives and health of its chilreligious belief, practice polygamy, and still be protected from our statutes constituting the crime of bigamy. He cannot, under the helief or profession of lets the two sides hang down. not, under the belief or profession of belief that he should be relieved from the care of children, be excused from the care of children to care of children punishment for slaying those who have ing at present in regard to divorced been born to him. Children, when born heaven and on earth.— Catholic Columan eternity of misery. There must, Church, the successor of St. Peter, were driven into the western part of couples can scarcely be expected when into the world, are utterly helpless, hav- bian.

ing neither the power to care for, protect, nor maintain themselves. They are exposed to all the ills to which flesh is heir, and require careful nursing, and at times, when danger is present, the help of an experienced physician."

The various religious opinions held by people are stated in regard to the best manner in which diseases are to be treated so far as the Providence of God is concerned, and the decision continues:

"But sitting as a court of law, for the purpose of construing and determining the meaning of statutes, we have nothing to do with these variances in religis beliefs, and have no power to de termine which is correct. merely declare the law as given us by Legislature. We have considered the legal proposition raised by the record, and have found no error on the part of the trial court that calls for a reversal.

There is a remarkable unanimity of opinion of the press in approval of the finding of the Court, and the following from the New York Commercial Advertiser may be taken as a fair sample of what is said of the matter :

"Judge Haight, who wrote the opinion handed down by the Court of Appeals, goes directly to the heart of the whole matter, which is the exact interpretation of a specific statute. He does not allow himself to be lured into any discussion of the value of faith cure or absent treatment, or the clash between different schools of formal medicine.

Another paper, the Philadelphia Ledger, says:

"The statute is a wise, provident, and humane enactment, and it should be incorporated into the criminal codes of the States."

There is nothing in all this to condemn the prayer of faith for the sick ; but the neglect to make use of the ordinary care of the infirm is condemned, and justly so. We have even the declaration of Christ that they who are ill have need of a physician. We are also told that God Himself hath declared that He hath given "fruits for food, and the leaves thereof for medicine."

It is a mockery of religion when Eddyites (Christian Scientists) and Dowieites proclaim that they are the sole teachers of Christian truth while they deny these plain words of Holy Scripture.

If the law as defined by Judge Haight errs at all, it is on the side of too much leniency toward fanaticism, whereas it does not authorize the agents of the law to enter homes of faith-curers to save the lives of the little ones by obliging fanatical parents to furnish adequate medical attendance for their children: but it is well that it will insure the punishment at least that Mr. J. Luther Pierson has brought upon himself. It is like the punishment inflicted upon the ordinary murderer. No law can entirely prevent murders from being committed, but when they are perpetrated, it is well there should be a punishment inflicted as a terror to other evil-doers, to deter them from the commission of the same crime.

HONORE DE BALZAC.

W. G., of Ridgetown, Ont., enquires: "Was the French writer Honore de He was nominally a Catholic, and from uously, though with poor success, for he did not acquire wealth until in 1848 he married a rich Polish lady. His exmedicine is not an exact science, that stood in the way of his financial success. All Balzac's works are on the Index or list of prohibited books issued

The Priestly Stole.

The stole is the consecrated emblem of sacerdotal power. As he places it around his neck the priest repeats this "Return unto me, O Lord, the stole of immortality which I lost through that the services of a physician would be useless, or even hurtful.

The Court in rendering its decision said: "The peace and safety of the worn by him whenever he exercises solemn jurisdiction. Only those who are admitted to major orders are allowed to wear the stole. The manner in which the priesthood Christ, our high priest who said of Himself: "All power is given to Me in

NOVEMBI SOME PRACTIC ACULOU

In his sermon at the Cathedral some statements interest in Cat ferred to to "vis referred to the The Bishop's follows:
" Unless you

you will not beli "This ruler's perfect. He had and wonders p healing the sick blind, cleansing even the dead to that Christ pos storing to healt at the point of have invited Hi the strong and turion spoken Mathew. He be sonal presence power was nee turion exclaim worthy that T roof; say but shall be healed. buke while de

son was at that "Unless you s will not believe "The seeki and wonders is of faith and of Jews sought af Not St. Paul pres Cross, to the J scandal, and but to them wisdom of God "When add

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things you are were all emplo ences and in t new doctrine. his own, and dogmas, and l philosphers, in the simpl faith and of morals almos Catholic chile of faith in the they were wo Christian known God is earth and of and move and redemption v spring. He preache

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clearly from the doctrine that some die with the burden of venial sins on their

souls, or with the temporal punishment due to forgiven sin still unpaid. How

few souls are fit to be ushered into the

awful presence of God! Are there not many slight sins in our life time that

again, do you believe that a perfectly

"But those who are benefitted, at the same time that they suffer punishment

their benefit, however, both here and

fore, coming to realize how irrational and unchristian was the Reformation re-

tory) is the only doctrine that can bring

a belief in future rewards and punish-

ments into anything like accordance

Plus X. AND LEO XIII.

eiests completely dominates the scholar

the policy of his illustrious predecessor.

world-power, with a prestige such as

nation miserable, and return to Christ," is the key-note of the other, facing the

of honor in the ecclesiastical seminaries. He also denounces false science

or "the new science" as his successor calls it, which only masquerades as truth, and emphasizes the duty of re-

jecting all opinions, however, wide-spread, that are in opposition to the

Each of them, in his first utterance as its visible Head, is intent on show-ing the Church to the world as the

great soul-saving institution, the Teacher of the Nations' whose help is

them emphasizes the necessity of the

temporal rights of the Papacy for the

proper fulfilments of its spiritual mis

Leo XIII. would make a priest

personal delight in curious learning or

scientific research the primary and essential purpose of his state.

Leo XIII. dwells on the Christian

education of the laity; Pius X. on the lay apostolate—which must be that of

further the work of the Church to-day

and he has since recognized with his

special blessing the phase of that apos-tolate which is known as the American

example, the conquest of the Church's

enemies by the methods of peace and charity, concilation in all things law-

ful, as proposed to us by Pius X., were equally proposed and practised by his

great predecessor, whom he eulogizes and with whose plans and hopes he

Pilot.

was in absolute sympathy. — Boston

Trappists Arrive.

the French Associations law, seventeen Trappist monks, clad in the rough brown

habit, and barefooted, passed through New York en route to Gethsemane abbey

Gethsemane, Ky. They attracted muc

attention going down Broadway, fully five hundred people following them.

Exiled from their native clime by

For the rest, the apostolate of good

Federation of Catholic Societies,

ested men, if it would substantially

world's supreme need. Each of

teachings of the Church.

foolishness of these suggestions.

policy" of his adminstration?

Living?" ch. xii. p. 290.)

people of every creed.

just God would grant heaven immedi

we never even ask pardon for ?

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R 7, 1903.

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Catholic, and from ated as a Catholic; r French novelists, aside his religious itings togain favor ose who delight in Most of his works in decent society, o, owing to his panoid passions of his his books were

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Only those who r orders are allowed. The manner in which es the order to which deacon, who has as nsecrate or absolve, left shoulder and ties under the whose power is lim-crosses the stole on Bishop who has rethe priesthood

of the pries nang down. The right to wear the erywhere, because icegerent of Jesus est who said of Himis given to Me in .- Catholic ColumSOME PRACTICAL HINTS ON MIR-ACULOUS "VISIONS."

BY RIGHT REV. PATRICK A. LUDDEN, BISHOP OF SYRACUSE.

In his sermon last Sunday morning at the Cathedral Bishop Ludden made some statements that were of unwonted interest in Catholic circles. He re-ferred to to "visions" and incidentally referred to the recent miraculous "vision" at Oswego. The Bishop's sermon was in part as

"Unless you see signs and wonders

you will not believe.

"This ruler's faith was weak and imperfect. He had heard of the miracles and wonders performed by Christ in healing the sick, restoring sight to the blind, cleansing of the lepers and raising seem the dead to life. He was convinced even the dead to life. He was convinced that Christ possessed the power of re-storing to health his son, who was now at the point of death, else he would not have invited Him to do so. But he had not the strong and perfect faith of the Cen-turion spoken of in the Gospel of St. Mathew. He believed that Christ's per-Mathew. He believed that Christ's personal presence for the exercise of His power was necessary, while the Centurion exclaimed: 'Lord, I am not worthy that Thou shouldst enter my roof; say but the word and my son shall be healed.'

Christ here administered a mild rebuke while declaring that the ruler's son was at that hour restored to health.
"Unless you see signs and wonders you will not believe.'

will not believe.

EVIDENCE OF SUPERSTITION.

"The seeking after miracles, signs and wonders is an evidence of weakness of faith and often of superstition. The Jews sought after signs and the Gentiles wisdom. Not by signs and wonders did St. Paul preach the Gospel, but by Christ crucified and the following of the Cross, to the Jew a stumbling block and a scandal, and to the Gentiles a folly, but to them that are called, both the wisdom of God and the power of God. "When addressing Arecpagus on the

Hill of Mars He charged the Athenians with superstition. 'I see that in all things you are too superstitious. They were all employed in giving their experi-ences and in telling or in hearing some new doctrine. Each had a religion of his own, and all worshipped an un-known God. They had no creed and no dogmas, and He begins to instruct these philosphers, wise in the world's wisdom, but ignorant of creed and dogmas, in the simple rudiments of Christian faith and of Christian worship and morals almost after the manner that a Catholic child is taught the rudiments of faith in the child's catechism. He defines for them the unknown God Whom they were worshipping just as we teach the Christian Catholic child that the unknown God is the Creator of heaven and earth and of all things visible and in-visible ever present. 'In Him we live and move and have our being,' but by redemption we are His heirs and off-

He preached to them of penance and the remission of sins, the great last truths, death, resurrection, judgment and life everlasting.

"If modern fakirs, faddists, charle-tans and reformers and religious mounte-banks, who have no creed or dogmas but their own fads and superstitious pagan fancies, would study these plain catechetical instructions of St. Paul they would cease applauding their own ignorance and glorying in their own

AGE OF RELIGIOUS FAKES. "Fickleness and inconstancy are characteristic weaknesses of human nature. We are never really contented or satisfied either in things temporal or spiritual. What pleases us to-day may entirely unsatisfactory to morrow. When we are well off we are anxious to be better off. If we are rich we want to be richer, and are anxious lest we become poor; and if we are poor we are miserable and willing to sacrifice

everything in order to become rich. In their journeyings from the age of Egypt to the Promised Land the sraelities were fed with manna from heaven, yet they became disgusted and called it nauseating food. They murmured against God and against Moses and longed for the bondage and flesh-

pots of Egypt.
"Our age is peculiarly one of fads. And the Apostle enumerates among the sins that exclude from the Kingdom of God, heretics and sceptics, erring and driving into error ever seeking after wisdom and never attaining to the knowledge of the truth, with no guide to religious truth except the vagaries, fancies and passions of each individual.

"We have self-constituted prophets and priestesses, Christian Scientists, faith curers and mind curers, seeking igns and wonders, novelties and curi-'After the principles established by

the reformers of the sixteenth century the Bible is to them a veritable Pandora's box, which while a gift of the gods, contained, according to Greek legend, their blessings and also their curses if not carefully handled. In an evil and unguarded moment Pandora opened her box and out flew all the iseries that afflict human life.

Every self-opinionated doctrinaire and religious crank from Satan to Tom Paine and Voltaire and Ingersoll and Dowie, the second Elijah, every founder of a new religion and new sect finds in the Bible a meaning to suit his fads and

"The high critic finds in it legends, the poetic outpouring of Oriental fancies The high priestess of Christian Science and mind curers manipulate the Sacred Book to prove their theological systems, and modern preachers of the various sects have just discovered that in it there is neither creed no dogma Hence the confusion and scandals pro-

duced by heresies and schisms.
"Unless Christ be a deceiver and false prophet the Church which He established can never be the sport of such religious fads. He has made Himself responsible for her protection against such dangers. Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against her. I will pray to the Father and He will send you another comforter, and the Spirit of Truth, Who

will teach you all truth and bring to your minds all things whatsoever I have commanded you. And He will abide with you forever. I have prayed for thee, Peter, that thy faith fail not, and being converted, confirm thy ren. He that heareth you heareth brethren. Me, and he that despiseth you despiseth Me.

'Here are the credentials of the infallibility of Christ's Church. But infallibility is not impeccability, and does not apply beyond the truths of divine faith, doctrines and the sound princi-ples of morals. It is not an individual endowment, neither does it guard against curiosities and superstition in individual nor even in congregations

"Miracle seekers and curiosities even among the plous are not immune. The author of the 'Following of Christ,' that most remarkable product of wisdem, learning and philosophy, Thomasa-Kempis, says in the first chapter of fourth book: 'Many run to sundry places to visit the relics of saints moved oftentime with curiosity and novelty, and carry home but little fruit or amendment of life or real contrition.

"These very pious miracle seekers very rarely could spend five consecu-

tive minutes in silent, earnest prayer or meditation before God's altar, where Christ is really present in the Blessed Sacrament.
"I have had occasion recently to

reiticise actions of this nature in a neighboring city, where some pious people of powerful imagination were moved by visionary, and yet caused much excitements aroung the gradulous and curious.

I have nad occasion recently to means of torments; for the substitution is not possible to be freed from injustice in any other way." (Cary's translation, vol. i. p. 230, n. 171.)

Many non-Catholics to-day are, therefore, coming to realize how irrational and unchristian was the Reformation rement among the credulous and curious.
"A religious people is really more

prone toward superstition than a people irreligious and skeptic, simply because superstition is an excess, while infidel-ity is a blank absence of all religion. "But apart from the defined truths of faith and doctrine, the widest latitude is given to the individual conscience in works of piety. 'The Spirit breatheth where He will and thou knowest not only, but a partial harmonizing of the only, but a partial harmonizing of the constant only, but a partial harmonizing of the constant only, but a partial harmonizing of the constant only.

whither He cometh or whither He go-"Any reasonable devotion that com forts and satisfies the conscience and renders it more reverent toward God is to be encouraged and permitted without hindrance.

PURGATORY.

From San Francisco Monitor.

What is the teaching of your Church with regard to Purgatory, and on what authority does it rest?

The Catholic Church teaches "that

there is a Purgatory, and that the souls there detained are helped by the suf-irages of the faithful, but chiefly by the acceptable Sacrifice of the altar "
(Trent, Sess. xxv.)

The argument for the existence of Purgatory and the practice of praying for the dead is the universal and con-

stant witness of divine tradition as voiced in the writings of the Fathers (see "Faith of Catholies" vol. iii. pp. (see "Faith of Catholics" vol. ill. pp. 139-305), in ancient Liturgies of both East and West, in the inscriptions in the catacombs of Rome (Northcote, "The Roman Catacombs," ch. vii.), and in the Councils of Florence (A. D. 1428-45) and Trent (1545-63). Thus Tertullian writes (about 204 A. D.): "We make, on one day in every year, oblations for the dead, as for their birthdays" (De Corona, n. 3).

Corona, n. 3).

The evidence of Scripture (II. Mach. xii. 43-46) shows the belief of the Jews in a middle state where the dead can profit by the good works (sacrifices) and prayers of the living: "And making a gathering, Judas Machabeus sent prayers of the living: "And making a gathering, Judas Machabeus sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. * * * It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." The historical value of this beok of Scripture cannot be denied by those who reject it as canonical, for we have even to this day the witness of the orthodox Jewish day the witness of the orthodox Jewish prayer-book to the fact of such prayers. prayer-book to the fact of such prayers.
Its inspiration rests on the same authority as Genesis and the Apocalypse—the divine witness of an infallible Church of God. If the doctrine of Purgatory were an innovation of the Pharisees, surely it would have fallen under the condemnation of the Saviour, for there can be no doubt that in His day it was, as it is now, a Jewish belief.

There are, moreover, proofs of the octrine in the New Testament, as we learn from the interpretation of the learn from the interpretation of the Fathers of the early Church, viz., Matt. xii. 32, in which Christ speaks of slight sins being forgiven in the world to come; I. Cor. iii, 13-15, in which St. Paul mentions the fire shall try every man's work, and through which he himself shall be saved; "I. Pet. iii. 18-20, in which St. Patertells here can Savien. in which St. Peter tells how our Saviour preached the fact of His redemption to "those spirits that were in prison."
(Cf. Matt. v. 26.)

It is indeed strange how, in the face of this overwhelming testimony, the early Reformers deny the doctrine. They believed that nothing defiled could enter heaven, and that "the eyes of the early Reformers to look upon in-God were too pure to look upon iquity" (Apoc. xxi. 27; Habacue i, 3). iquity '' (Apoc. xxi. 2'; Habacue 1, 3). What then, was to become of the millions of souls who were not perfectly pure from sin at the hour of death? The denial of Purgatory implies either the cruel doctrine that the greater num ber of even devout Christians are lost which in the reaction to day outside the Catholic Church accounts in some degree for the common denial of eternal punishment; or the unwarranted and unproved assumption that God by "some sudden, magical change" purifies the soul at the "instant of death." Mohler, "Symbolism," Book I, ch. iii, sec. xxii.; Oxenham, "Eschatology," (Mohler,

ch. i., pp. 26-40.)

How logically is doctrine interwoven with doctrine in the clear, consisten with doctrine in the clear, consistent gospel of Jesus Christ, so that a denial of one central dogma means the over-throw of all. Luther's new theory of justification by faith alone, led him to deny the fact of temporal punishment, the distinction between mortal and venial sin, the efficacy of indulgences the existence of Purgatory, and the usefulness of prayers for the dead.

The doctrine of Purgatory follows

MIXED MARRIAGES

SOME OF THE REASONS WHY THE CHURCH DISLIKES THEM.

By Rev. John F, Noll. It is not my purpose to scold those Catholics who have already cast their lot with a Protestant or an infidel, for except in very few instances, they secretly concede that it was the mistake of their lives. Many Catholics, ately to the death bed penitent who had not time to satisfy for all his sins, or to pay to the last farthing the debt of who before marriage could see no wrong in the step in their case, have told me

pay to the last farthing the debt of temporal punishment? Indeed, Protestants have admitted that they have felt instinctively that some of their own relatives were neither wicked enough to deserve hell nor good that they would never do it over.

And as to the unmarried, I shall not write them a sermon, for they have a real horror for sermons on mixed marriages, and on account of this horror, they seldom give an attentive ear to the reasons for the Church's strict enough to deserve heaven at the hour of death, and that in spite of their docthe reasons for the Church's strict position regarding such marriages. My purpose, then, will be merely to enumerate some of these reasons in a manner plain and convincing to every-one who will use his "thinking powers" trinal denial, they had prayed for them. One Lutheran woman, in Baltimore, had for years gone to the grave of one she loved, and prayed there as earnest-Even the pagan philosopher Plato distinguished between curable and incurable offenses to be punished hereafter—the one for a time, the other forever. He writes in his Gorgies,

a little.

1 First of all bot me say that it is God Himself Who will not tolerate mixed marriages, and the Church merely explains and enforces His will. Even in the Old Testament, mention of God's prohibition of mixed marriages is so frequent that it would occupy too both from gods and men, are such as have been guilty of curable effences, much space to quote all passages. I shall mention only a few: "Thou shalt not take of their daughters (unbelievin Hades, accrues to them, through means of torments; for it is not pos-

ers) a wife for thy son."—Exod. 34; 16.
"If you will embrace the errors of other way." (Cary's translation, vol. i. p. 230, n. 171.)

Many non-Catholics to-day are, therethose nations and make marriages with those nations and make marriages with them, know you for a certainty, that they shall be a pit and a snare in thy way."—Joshua 23; 12.
"You have transgressed (done some-

jection of this most consoling doctrine. Mallock writes: "It is becoming fast recognized on all sides that it (Purga-

and have taken strange wives."—1 Esdras 10: 2. Read the whole chapter 10, of the First Book of Esdras to see how with our notions of what is demanded at once by reason and morality; and a bemixed marriages were viewed by faithful Jews.

only, but a partial harmonizing of the whole moral ideal!" ("Is Life Worth 2. If God Himself forbade such mixed alliances in the Old Law, when marriage was only a natural contract, how much more reason is THE FIRST ENCYCLICALS OF for such prohibition now, that Christ has raised this contract to the rank of things most holy? For Christians The full text of the first Encyclical marriage is now a Sacrament, represent-ing and effecting a holy union and inof Pope Pius X., a cable summary of which was published a fortnight ago, tended to sanctify those who enter it. reached this country last week. Through the Catholic press which is publishing it in its entirety, and the It can only be such a holy union where faith marries faith, where both parties secular journals which give accurate summaries or copious exerpts, it reaches

are under the domionion of God's Church.
3. No law is more reasonable and charitable than the law forbidding mixed marriages. We are on earth to work for Heaven—that is sure. And Already, an attempt has been made to show that it reveals a man of intenser spirituality than Pope Leo XIII., and that the new Pope's declaration of his preference for those priests in whom the most people must do that work as husbands and wives, as fathers and mothers, in other words, in the marriage state. Wherefore their marriage should and scientist marks a divergence from A brief comparison of the first Ency-clical of each Pope will demonstrate the break His law whilst entering it: I Pope Pius X. comes to the Papacy when, thanks, under God, to the piety, scholarship and stateman genuis of Leo XIII. the Papacy is an acknowledged break His law whilst entering it: I should rather endeavor to have God present at the marriage ceremony. He is not present at a mixed marriage, for He forbids such. God cannot be inconsistent. World, to fill with heavenly grace the world, to fill the lawth grace to describe the world, to fill the lawth grace for again, to put it more plainly, we may say this occasion of the opening of solouls is one which calls for a profession of educational faith on the part of

has not enjoyed in nearly four hundred years. The civilized world, without re-gard to religious dividing lines, has 4. In marriage, husband and wife become one moral person. They must endeavor to sanctify each other. This awaited with respectful interest, his first official utterance. Will it outline "the cannot be done in a mixed marriage, for how can there be harmonious cooperation toward salvation? They can-not even speak and think alike about Of a truth, it will. The first Encyclical of Pope Pius X. issued in the day not even speak and think allowed their duties to God. A mixed marriage makes a house divided against itself." In marriage man must have a "helpmate like unto himself" especially in religion, since thereby he strives to of the Churche's strength, like the first of the Churche's strength, like the first of Pope Leo XIII., issued in the day of her humiliation, calls back the world to Christ. "To restore all things to Christ" is the key-note of the one in view of the restoration well begun. "Forsake sin, which maketh man and ration miserable, and return to Christ." religion, since thereby he strives to bring about the "one thing neces-

sary. 5. When a man and woman enter marriage, they must be ready to become father and mother. Then on the Pries X. emphasizes the training of priests and the futility of learning without piety. Leo XIII. dwells on the importance of that philosophy on which the right teaching of all the other seigness as greatly downed to the seigness as greatly downed to the resigness and the futility of learning the priests and the futility of learning to the bright of the children faithful members of the Catholic devolves the very strict duty of bringing up the children faithful members of the Catholic devolves the very strict duty of bringing up the children faithful members of the Catholic Church. Need I tell you that this rarely accomplished where one party is a Prodark hour before dawn.
Pius X. emphasizes the training of other sciences so greatly depends, and sets St. Thomas Aquinas in the place few instances might be referred

Statistics will show better than any rgument what poor Catholics the off-oring of mixed marriages become. The Literary Digest of a year ago quoted statistics gleaned from a house to house canvass, as follows: "Where oth father and mother were Catholics. 22 per cent. of the grown-up children are Catholics, but in mixed marriages only 34 per cent. of the children go to church at all. That means that twothirds of the children of mixed mar riages are lost to God's Church and I

might say, lost to Heaven.

Can you believe that God will bless such unions when they tend to pull down rather than build up His Kingdom? "Thy Kingdom come," (in-crease) is what we pray for. God's Kingdom would diminish fast, as statisbetter scholar that he may be a better scholar that he may be a better soul-saver. Pius X. is of the same mind, only warning the scholarly priest against forgetting in his more tics show, did the Church permit mixed marriages.

Where husband and wife differ in religion, the child must generally be trained in doubt, not in faith. The child can hardly bring itself to believe that membership in the Catholic Church is so necessary, if one of its parents be

not a member.
7. What if the Catholic party should die whilst the children are still young? The Protestant party must now see that the children be instructed in the Catholic faith, that they attend to their religious duties, etc. Even if the Proreligious duties, etc. testant party do this, the children will take little interest when the surviving parent does not practice what he or she reaches and inculcates.

The non-Catholic party in a mixed marriage either is opposed to the Catholic religion, or he is indifferent about all religion, or he is disposed toward the Catholic religion. Now, if he be opposed to the true religion, he is surely not pleasing to God, if he be indifferent about all religion he is not pleasing to God; if he be disposed toward the Catholic religion, as long as he defers entering the Church, he is not pleasing to God. So where is there any mixed marriage that

pleases God? and consequently the Church's prohi- outcome; if Christian, then the Chris-

wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestantis, say his good looks, his means or even his pleasing, kind disposition it may be he is "just according to your taste." What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace tian heart and the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion tha

image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non Catholic be not baptized he is not in grace; even if he ha haptized he is in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case

Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourselves. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me." ceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Cath-olic should become a convert before marriage and take plenty of time, too, thing forbidden), taking strange wives to add to the sin of Israel."—I Esdras 10: IO."

"We have sinned against our God "Kind Words From Your Pastrange" with the teachings and practices of the Church he enters.—"Kind Words From Your Pastrange and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastrange and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastrange wives

THE LEAVEN OF TRUE LEARN-ING, THE CULTURE OF THE HEART.

ADDRESS AT OPENING OF GEORGETOWN UNIVERSITY BY THE REV. JOHN F. QUIRK, S. J., PRESIDENT OF LOYOLA COLLEGE, BALTIMORE.

Freeman's Journal. "Come Light of Hearts." (Words from the Sequence. "Veni Saucte, Spiritus.)"

The present scene with its academic gathering of the students and faculties of Georgetown University assisting at the august Sacrifice of the Mass is one adding that moves to reflection and contains a rth to weighty lesson. The Holy Ghost has been invoked to obtain God's blessing on the world of the Mass is one and the move of the on the work of the schools during the coming year: and the full purport of this act of religion consists in this, that Georgetown University acknowledges put no obstacle in the way; it should rather help them. But when a Catholic marries a Protestant, he does put an obstacle in the way. If I want God's blessing on my married life, I must not blessing on my m soul from the beginning and "enlight-eneth every man coming into this world," to fill with heavenly grace the

Georgetown; and she confesses and does not deny that she bases her teach-

ing on Him who made unfallen man's

ing on Him who made unfairen man's heart in the first creation, Who alone can create a new heart in sinful man through baptism, Who alone with the leaven of His grace can temper the heart aright to any great enterprise of Christian worth.
THE HEART THE SOURCE OF MORAL LIFE.

For, my dear hearers, the voice of truth is always clear and speaks with trumpet-tone. All the so-called wisdom and learning of all the schools is paltry possession unless it be accompanied trumpet-tone. All the so-called wisdom and learning of all the schools is paltry possession unless it be accompanied by a culture of the heart, unless that well spring of human thought, and word and action be pure and wholesome at the source. What proof more weighty than the Divine Word? Has not Christ, our Blessed Lord, said, "for from within out of the heart of man proceed evil thoughts, adulteries, fornications, murther thoughts, adulteries, fornications, murther thoughts, adulteries, fornications, murther there. This diocese of Luçon had not had a resident Bishop for sixty years thoughts, adulteries, fornications, mur-And, if indeed man is righte ous or wicked, according to the nature of his heart why always seek to per fect the mind in myriad ways or tease Knowledge to unfold "her ample page, and mean while suffer the heart which i the very fountain-head of life to lan guish for neglect. This thought of the tremendous power of the heart in Christian life and of the consequent import ance of its right formation comes home to us with sad and telling conviction when we recount the failures of mere education of the mind and recall the cases of clever, accomplished criminals who have claimed title with the educated. So true is it that man may hoard a treasure of human knowledge. vet fall short of true refinement; so true is it again that education must ever bespeak a relation to man's higher, nobler, moral life; so true, that the very root and centre of this life, as I have said, is the heart of which we are apt to make so little in the sum-total of

education. Ah! but I must allow an exception in favor of Georgetown and her kindred institutions. She knows the value of a piercing intellect and well-stored mind she appreciates the worth of lordly learning and the increase of science in healing and matchless surgery, in the theory and appliance of law; but she values more the finely-tempered heart which ordains the equipment of science and the wealth of knowledge to just and sacred uses. Thus it is said that the Catholic idea always draws a careful distinction between learning and the basis of the moral man, which is a right eous heart. THE LIGHT OF HEARTS.

Would that all the schools might appreciate the quality of force which we erm rectitude of heart, and which nakes for justice! The heart as the makes for justice! The heart as the seat and symbol of the affections mani-

fests the bent and leaning of his nature, or rather is that very nature watered and fed by those maxims, rules and principles which govern him in his re-lations with other men. If these principles are merely natural, the natural heart and the natural man will form the

bition of mixed marriages is that God tian heart and the Christian life will

disposed to keep God's law?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's law image, by grace, be not on the soul, all word the Christian heart must be made the active, vital, centre of Christian the active, vital, centre of Christian and supernatural life; hence the Teacher of that heart is the very Author and Sanctifier of human life, Who is invoked us the "Light of Hearts."

The Light of Hearts! How strange sounds the title! Light is an idea usually associated with the mind or intellect how comes it then to be at-

tellect-how comes it then to be attributed to the heart? The difficulty seems to be a real one, yet its explanation serves only to enchance and justify the title. For the Holy Spirit of God is Light of Hearts in a two-fold sense: First inasmuch as He floods the mind with light, making the object of thought become at once the object of love and become at once the object of love and desire on the part of the heart. And again the word "Hearts" may signify the two wills, so-called of man, or rather the two nature in him, higher and lower, both of which are subdued and led captive by the "Light of Hearts."

Hearts."

THE TRUE LEAVEN OF LEARNING.

Sons and students of Georgetown, I invite you to surrender your hearts to the teaching of the Holy Spirit during the coming year, and to yield yourselves to His happy guidance. But there are two of His gifts in particular that I wish you to receive, seeing that they build up in the man the Christian heart and character. I refer to the Fear of the Lord and Understanding. "Behold," said Holy Job, "the fear of the Lord, that is wisdom, and to depart from evil, is understanding." These two gitts were the great mainstay in the holy patriarch in all his manifold tribulations; they were the foundation of his splendid faith, and his unalter-

of his splendid fath, and his unatterable hope and trust.
So to-day, not otherwise, these gifts of Fear and Understanding are the root-principles of all character that is moral; for they alone tone and temper the Christian heart, which is the source of Christian manhood. These are the gifts which make and count for Christian character; they are the gifts in which we must pray to abound, if we would have the true Leaven of Learn-ing proper to students, scholars and Christian gentlemen. How vain, then, the inquiry: Why does Georgetown make so much of her courses in Positive Religion in Moral Philosophy, in the Ethics of Law and Medicine? As if these studies did not comprise the pith and substance of her teaching and strike these principles down into the very core of man's moral nature! if, indeed, they were not the very leaven by means of which the Holy Spirit quickens the heart of man unto

righteous living!

"Know ye not that a little leaven leaveneth the whole mass."

That leaven is no mere amount of human knowledge, however vast; it is that wisdom, which begets fear of the Lord and adjusts the heart of man to the moral law so that he depart from evil. Lo! that Leavener with this leaven is within you. He is no other than the Holy Spirit, the Light of Hearts. "If to-day you hear His voice, harden not your hearts."

Cardinal Richelieu.

had a resident Bishop for sixty years

preceding.

All this strange old world was under Louis XIII. Richelieu died in 1642. Louis XIV. succeeded in 1643. W. F. P. S.

A Blessing in Disguise.

"The dispersion of the religious in France may prove a great blessing in disguise," says the Pittsburg Catholic. France is not so poor in faith that she can not spare of her abundance these faithful men and women, consecrated in religion to the service of the Church. They leave, carrying the light of faith to places where they are sorely needed. Ireland's persecution and the exodus of her children, harsh and cruel, spread ther children, harsh and cruel, spread the Gospel of truth, and enriched Cath-olicism wherever the exiles went. So will this tyranny of the French Government bear a like harvest."

Think of the ills from which you are xempt.-J. Joubert.

THE QUESTION-BOX ANSWERS.

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BY A PROTESTANT THEOLOGIAN. CCLXXIV.

The French artisle to which I referred last week, after speaking of the share which Leo XIII. appears to have had in suggesting, or facilitating, the had in suggesting, or facilitating, the Law." He reminds him that Catholic had in suggesting, or facilitating, the Dual Alliance, goes on to speak of his efforts to bring over the French Catholics from their obstinate Royalism to a frank and permanent acceptance of the Republic.

He reminds him that Catholic theology teaches that a nation, for grave cause, and in an orderly way, has a right to change its form of government from republicanism to monarchy, or from monarchy to republicanism; to

It is curious, but not unnatural, how strongly inclined men are to treat the particular form of government under which they have been wont to live as a part of the Divine Order, a mutation of which is supposed to be an impiety.

There are some religions—at least there is one—in which this principle of absolute conservatism is constitutive. Mohammedanism, in theory, exists only under the absolute control of the one Caliph. He has the right—on the general lines of the Koran-to determine eral lines of the Koran—to determine by his will every point of the public and private life of every believer.. It may often be prudent to hold this right in reserve in the danger of provoking revolt, but the prerogative itself seems to be absolutely unlimited. He is en-titled to call for fourteen heads every morning before breakfast, as the ordinary ruler, and in theory the Emperor of Morocco, or the Amir of Afghanisof Morocco, or the Amir of Afghanistan, is, as I understand, bound to yield his head among them, if required. Whether he is likely to do so is, of course, another question. But the prerogative itself seems to be absolutely without bounds, for all orthodox Mohammedans, not counting in the Persians, and other heretics.

Church taught equally the divine right of kings and of Commonwealths. We remember the special style: "The Sacred Venetian Republic." Yet kings were many and mighty; Republics few, or at least mostly weak. No wonder then that the more conscious form Of course in such a system there can be no nationalities. There are practi-cally independent Moslem sovereigns, but every believer's salvation, is, I suppose, held doubtful if he hesitates to obey any command whatever of the Caliph, who is present the Turkish Sultan. His right to the Caliphate is open to question, but while he holds it believers are bound to universal submission, and there must always be a Caliph, that is a Vicar of Mohammed.

Caliph, that is a Vicar of Mohammed.
Christianity, we knew, developed in
complete distinctness from every civil
government whatever, while yielding
frank obedience, in all temporal matters, to any government it might find.
The form and limitations of this were entirely indifferent to the Church. If not persecuted, she was equally at ease under a King of Judea or of Par-thia, a Tetrarch of Abilene or of Gal-atia, or, chiefly, under the Republican dictator of Rome, elected and depos-able by the Senate

able by the Senate. St. Paul shows that to him the form of government is completely indifferent; the fact of government alone interesting him. The phrase he uses for civil rule in general is simply, "The powers rule in general is simply, "The powers that be," literally, "the existing authorities." If they are only in possession, and if they show themselves true ministries of God, encouraging good and discouraging evil, they are good and discouraging evil, they are entitled to the allegiance of believers.

The vices of Nero were yet in the shade, but at his worst his general administration was mild and equitable, and the Apostle would doubtless have equally enjoined obedience, so long as the Senate, on whom the Imperator's authority depended, had not withdrawn him. Then, of course, the right of claiming obedience would have passed to his duly designated suc-

Had there then been Christian Senators, St. Paul, doubtless would not have presumed to dictate to them whether they should vote to maintain Nero in office or to depose and execute him, as was done, or whether they should wholly forbear to act. These were points of senatorial prerogative, with which neither Apostle nor Church claimed a right to intermeddle, any more than the Roman See now claims a right to decide whether the government of the United States shall be federal or consultated. e federal or consolidated, monarchical or democratic. If we should set up a Washington for Emperor, of course the Pope would acknowledge him; now that we have a quadrennial President,

the Pope equally acknowledges him. St. Peter, writing to the East, admonishes believers to obey "the King, as supreme." He uses the familiar Oriental term, but the Romans them selves abjured the name "Rex." The authority of their Princep "Chief Citizen." was in fact unlimited, but if the Senate ever could venture to repeal it, it ceased to be. Monarchical theory and tenure of the supreme office were disallowed, and even after the Imperator had assumed diadem and sceptre hereditary right was never acknow ledged. The Chieftanship of the Republic, by sufferance, might continue three or four generations in one family, and then was easily transformed to and then was easily transferred to

see then that the early Church was familiar with monar-chy, with aristocracy and with republicanism, and with all manner of intermixtures between them, and doc trinally never concerned herself with any questions of relative superiority or inferiority. Whether Christians were passive under an Emperor; whether, stung by tyranny, they joined with other Romans to promote a rival; whether or not they were concerned in a revolution of the palace or the camp, were questions which the Church seems never to have addressed to them.

From the first, therefore, the Church gave her sanction to every form of wholesome government, and held her-self entitled to withdraw it from flagrant and obstinate tyranny. In the Middle Ages there were civic oligarchies, aristocracies, and democracies; territorial monarchies limited in various legrees; rural democracies of the most thorough-going kind, like the mountaincantens of Switzerland. As long as they remained Christian and Catholic, blessed them all, and

worked with them all. practice, so was the theory. Las Casas, a Dominican and a Bishop, a member of the inquisitorial order, and standing equally high in the favor with the Government, with the St. Gregory the Great, O.S.B. FIVE-MINUTES SERMON.

Episcopate, and with the Holy Office,

Episcopate, and with the Holy Omee, is thoroughly explicit in this matter. In his remarkable letter addressed to Philip the Second through the King's confessor Carranza which I have cited to the Carranza which and to the Carranza which is the

at length in the New World, and to which I have repeatedly referred in the

set aside a king, calling up another heir, or a line of kings, calling up another line. Philip received this letter, as he re-

tance of America) was a successive Pro-

he was glad to compound for his free-dom by a public recantation. Nevertheless, as monarchy was the

usual form of government, the doctrine of Scripture and the Church, that

of Scripture and the Church, that anthority, well administered, is divinely sanctioned, very commonly took the form of the divine right of kings. The

then that the more conspicuous form largely swallowed up in men's minds the less noticeable, especially as multi-

the less noticeable, especially as multi-personal government less easily admits of concentration of affectionate loyalty.

It was therefore the easier for sycophan-tic writers to obscure the canonical

doctrine of Lex as supreme by a bastard

substitution of Rex as supreme, no matter how contemptuous of Lex. We

ee this ignoble doctrine explicitly pro-

claimed by a judge of James the First.

We will consider how this shaped it-

We will colors self about 1500.

CHARLES C. STARBUCK.

VOCATIONS.

Catholic Union and Times.

will not admit applicants to their order

or congregation. A certain divine vo-

eation is necessary for any one who

desires to adopt a religious life. The

divine vocation is dangerous, both to

the individual who enters and the com-munity that admits him. Now, a divine

vocation to the religious state consists

in the internal and external fitness of

the applicant, and in the supernatural impulse which induces the applicant to

(1) External fitness consists in such a condition of circumstances which render it both possible and admissable to

e. g., obligations towards one's parents, who absolutely need the assistance of

their son or daughter, or, if one had contracted a large indebtedness, such external circumstances would indicate

the absence of a divine vocation. (2 Internal fitness means such a condition

of body and soul as enables the appli-cant to perform the labors and to sus-

tain the burdens of religious life, and

to promote the proximate end of the particular institution which the appli-

ant intends to join. Take, for in stance, a teaching community. The proximate end of such an institution

demands special qualifications without which the applicant would not be able to perform the special duties of his

state. Not only must his general health be tolerably good, his judgment

sound, and his talent sufficient, but he

must be free from any defect in his eye-sight, his hearing and his speech, as

such defects disqualify him from pro-

such a community is no proof of a divine

natural perfection of the service of God? Is it the state of life in which

man lives? Certainly not! The real

and now enjoy a greater glory in heaven

Charity, which is the mother of all

virtues, makes patient hearts, because it is written: "Charity is patient."—

ek admittance to the religious state.

admission of members who have

Andover, Mass.

wenty Third Sunday After Pentecost

REVERENCE FOR GOD. Brethren, I wish to speak to you Brethren, I wish to speak to you this morning on reverence for God. But it is natural to ask, Why talk about reverence? Why is not that included in the love of God? So it is. But even if one does not love God, even if he is in mortal sin, but is no reason why he should give up all respect and reverence for God. Take an example. Here is a disobedient son; yet he is not disrespectful. "I won't obey my father," he says, "but that's no reason why I should despise him; I won't spit why I should despise him; I won't insult him, even if I haven't the virtue to obey him." So with a sinner: if he gives up the love of God by mortal sin, it is a terrible state to be in and an awful calamity. ecived everything else from Las Casas, with profound reverence, enhanced in this case by the exhortation of his father, the abdicated Emperor, to give peculiar attention to the letter, especi-He has lost the divine love. But if He has lost the divine love. But if in addition he has no respect for God, talks slightingly of Him, cracks his jokes about God's Holy Scriptures, makes little of the Sacraments and the Church, ridicules her laws and despises pecuniar attention to the letter, especi-ally to that part which treated of his obligations to the Indians, of whom, says Sir Arthur Helps, every successive King of Spain, according to the extent of his power (sadly limited by the dis-Church, ridicules her has and capacitions who keep them, do you not see the difference? Do you not see that such a one has not only lost the love of God, but that, having lost all reverence for Him, you cannot help suspections the matter. Spain, in fact, was then governed absolutely, but on no theory of absolutism. Once, it is true, a preacher of Madrid declared from the pulpit that ing that there is something the matter with his faith ? the King had an essential right to tax his people as he would, but the Inquisi-tion at once threw him into prison, and

I will give you another illustration. Here is a man who is a hard sinner; and yet he never eats meat on Friday. Sick or well, and in all his sinfulness, he sticks to the observance of the Fri-day abstinence. Now, why does he do that? Because it is a test of personal reverence for what that man knows to be the true religion. It is a very conspic uous act of respect for Him Who died that day. It is one of the great out-ward signs of veneration for our Lord and His Church. If the sinner gives that up he drops away down low in his own opinion and considers himself a reprobate. Having before lost love by

mortal sin, he has new lost reverence by slighting the Friday abstinence. Take another case. You hear a man rip out a big curse; you look at him, you see him in a towering rage. All bad enough. Such habits place one in mortal sin. But here is another man, who coolly embellishes a filthy story with the venerable name of Jesus. Are you not much more shocked? Does not this last one seem to you a worse enemy of God than the former, far worse? Sinner, if you have made up your mind to go to hell by a life of mortal sin, what is the sense of going clean to the bottom? Irreverence towards God and holy

things is often by word of mouth and takes the form of some kind of blasphemy. It was so in the case of the heathen King Senracherib. He ravaged the land of Judea and put multitudes of Why is it that young men of a self-sacrificing spirit for the honor and glory of Almighty God are deprived of being members of certain religious communities because they are hard of the people of God to death; yet God spared him. He laid siege to the Holy City, threatened to destroy the Jewish nation, and even then God gave him time to repent. But he blasphemed, he hearing or because their eyesight is not good, or they have a defect in their speech? I am one of them who has nsulted the God of Israel, he cast off all reverence and respect for Him.

And the angel of God came down from been deprived of my heart's greatest desire—the service of Almighty God. heaven and slew his army; Sennacherib fled to his own country and was put to All religious communities have the necessary right of requiring certain conditions under which they will or

death by his two sons.

We see from all this why it is that the first petition of our Lord's own prayer concerns inward and outward reverence for the divine Name—"Hallowed be Thy name." We see, too, why the great commandment of God, "Thou shalt not take the name of the Lord thy God and cursing, and false swearing, but any and every disrespectful use of that Holy Name. Yet how many are there not only whose words but whose whole conduct is marked with note. not only forbids blasphemy, words but whose whole conduct is marked with utter indifference, total want of reverence for God, His saints, His word, His Sacraments, His Church! Let us hope that such persons do not always realize the deep enter a religious community. If one is bound by grave moral obligations which are incompatible with the religious life, are incompatible with the religious life, and godlike things. However God and godlike things. conscious we may be of our own failings, let us who hope to be in the enjoy-ment of God's friendship for ever show our reverence for Him. When we pray, our reverence for Him. When we pray, let it be reverently and slowly and respectfully. When we are in the house of God, let us act with decorum as becomes children of God. When we speak of holy things, let us do so seriously and with reverence.

IMITATION OF CHRIST.

DISREGARDING ALL THINGS CREATED, THAT SO WE MAY FIND THE CREATOR. Far more noble is that learning which flows from above, from the divine influence, than that which with labor is

equired by the industry of man.

Many are found to desire contemplation, but they care uot to practice those things which are required there-

moting the special end of a teaching community. In the absence of the equalifications, his mere desire to join It is a great impediment, that we so much regard signs and sensible things and have but little of perfect mortifica-

vocation. Nor need the questioner be anxious about being deprived of his I know what it is, by what spirit we are led, or what we pretend te, who seem to be called spiritual persons; anxious about being deprived of his heart's greatest idesire—"the service of Almighty God." For nobody deprives him of this desire. He can serve God in the world with the same, that we take so much pains and have a great solicitude for transitory and mean things, and scarce ever have our or even higher perfection, than in the cloister. What is the real test of supersenses fully recollected to think of our wn interior.

Alas! after a slight recollection we presently wander out of ourselves again, neither do we weigh well our works by a strict examination.

man lives? Certainly hot test is the degree of sanctifying grace in which a man dies, and, consequently, the decree of eternal glory. There are millions of saints in heaven who have obtained their sanctity in the world LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M.
75 Yonge Street, Toronto.
References as to Dr. McTaggart's professionstanding and personal integrity permitted

and now enjoy a greater glory in heaven than many a religious person that loved God less fervently than they and ob-tained a lower degree of sanctifying grace. Let the questioner fulfill his Catholic duties, join some sodality or the Society of St. Vincent de Paul, love God with daily increasing forms and

as standing and personal as transing and personal by:
Sir W. R. Meredlith, Chief Justice.
Hon. G. W. Ross. Premier of Outario.
Rev. John Potts, D. D., Victoria College
Rev. William Caven, D. D., Knox College,
Rev. Father Teefy, President of St. Michael's
College, Toronto.
Right Rev. A Sweatman, Bishop of Toronto
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RECORD, London. God with daily increasing fervor and his neighbor accordingly, and he will in full obtain "his greatest desire—the service of Almighty God,"

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HER ONLY SON.

Abijah Powers felt moderately sure registered under an assumed name at the little inn. It was more than twenty years since he left the town—a hard, reckless boy, running away from a good father and a devoted mother because he hated goodness and loved lawlessness and his own way.

For years he had led the life of a vagabond. Then the spirit of adventure was roused in him by the stories of the wealth in the Klondike. He joined one of the earliest parties in that hazardous search for gold and suc-ceeded beyond his dreams. Now he had come back with his old instincts, but with the wealth of a millionare and some strange compulsion led him to the village where he first drew

He did not even know whether his parents were living or dead. It was altogether likely they were dead. With that conviction and without ask-ing a question he made his way in the August twilight to the graveyard and to the spot where for three generations his ancestors had been laid.

Yes, there were new stones placed there since he had been there. The sight moved him strangely. He bent to read the inscription on the first one. It was to the memory of his father.
"Died 1881." Blessed are the dead who die in the Lord."

The date cut the man to the heart. His father had died a year after the only son had run away! And his mother had been left alone! But per-haps she had followed her husband mercifully soon. Again he bent to read this time with tear-filled eyes. "Died 1902, 'And God shall wipe away all tears from their eyes. ''

His mother had been alone for eight-

teen years! She was but just deadin poverty perhaps; certainly in loneliness. He drew himself up as if to

shake off a hideous dream.
But the other stone—whose grave could that mark? They had no relatives except some distant cousins. Perhaps some one of them had done for his mother what he ought to have done his mether what he degree to her long, desolate years. Again he stooped to read—his own name. "Abijah Powers. Born 1886, died—' The only son of his mother, and she was a widow.'" a widow.

It was his own gravestone, set up by his mother when her hope of his return was dead. Out of the depth of his memory there flashed up the story of the widow of Nain and the gracious presence which spoke the word of life to her dead son. How many times his mother must have read and re-read the page, and how frequently she must have prayed that her boy, bone of her bone and flesh of her flesh might be given back to her arms!

The thought was anguish to the graceless son, and it brought him to his knees beside his own empty grave. With his hand resting over his mother's With his hand resting over his m head he wept as he had not wept since he was a child. They were gracious drops. Out of the mother's love, which had found its cold comfort in the words of Scripture for the grave that was no grave, there came, indeed, the resurrection of the real living soul. The widow's son went out of the graveyard that night a new man.

graveyard that night a new man. The world wondered what had happened to him. Money did not often make a man over from a devil to a saint, but that miracle seemed to have been worked. in Abijah Powers. Nobody knew that the transformation did not come from the touch of Klondike gold, but from the power of love—reaching from beyond the veil and speaking from the cold marble of a grave.—Youth's Compan-

It is a great imperfection to com plain unceasingly of little troubles.— St. Francis of Sales.

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"	" 12 in	., "	*** 000
Milton Floa	ts, per box		150
Tapers, per	box		300
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	Milton Floa Tapers, per Bobaches, p	Milton Floats, per box Tapers, per box Bobaches, per doz	Crucifix Pattern, 10 in., per pa 12 in., Milton Floats, per box

The Gatholic Re n, ()nt.

When you go to holy Commion, think that you see the Divine Ch looking through and through you with his clear pellucid gaze and asking you the question, "Will you be true?" Are you resolved to combat resolutely the visible faults all can see and be scanthe visible latter at least each be scan in-dalized by, instead of the half dozen im-aginary ones with which you love so much to torture yourselves? And I should love, I should dearly love you to return His glance with one as limpid and as true, saying, "O Lord, no one knows better than I how blind and weak I am, but I wished to know, I wish to see, what Thou desirest of me, and will try with all my heart, regardless of all ob-stacles, to accomplish it." He wishes you

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The great n silent men. T world have be because, in eiting to say, be hard and long things, and be great quality

and extending

CHATS WI

NOVEM

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CHATS WITH YOUNG MEN.

The great men of history have been silent men. The great nations of the world have been silent nations. Not because, in either case, they had nothing to say, but because they thought hard and long before they said or did hard and long before they sam to full things, and because they exercised the great quality of self-restraint, begin-ning in language, in spoken thought, and extending naturally therefrom in most other directions.—Cyrus Townmost other send Brady.

Man's Service to Man.

The service that a man does to his fellow-men does not bring down their gratitude upon him. And what then? There is a blessing which may come to him even out of the withholding of the legitimate completion of his continuous. him even out of the withholding of the legitimate completion of his service. It may throw him back upon the nature of the act itself and compel him to find his satisfaction there. Many a man who, having served his brethren in mablic act in private has leoked propublic or in private, has looked up from his work with a true human long-ing that his work should be recognized, and heard no sound of gratitude, has then retreated to the self-sacrifice itthen retreated to the borner doing of self, and found, in the more doing of that, an even deeper, even keener joy that, an even deeper, even keener joy than he could have gathered from most the soldier dare all for victory—the that, an even deeper, even keener joy than he could have gathered from most spontaneous and hearty thanks. That has been the support, the inner triumph, of many a despised reformer and mis-understood friend. Men have found a understood friend. Men have found a actors in such a scene—calling it glor joy which they could not have had in a lous to mingle in, and fighting nobly, world undisturbed, and whose moral order was perfect.—Phillips Brooks.

Traveling Backward.

one of the saddest things in the history of college graduates is that so many cease to grow when they have received their diplomas. On graduation day they reach their mental high-water One of the saddest things in the hismark, but after that the tide gradually ebbs, and it never rises quite as high

When just from college, many of these graduates impress one as men of great promise; but, somehow or other, they promise; but, somehow or other, they remain prospectuses all their lives; they never become published volumes. They study law, teach a while, or else, perhaps, engage in business, but they do not hold on very long anywhere or at anything. They seem to lose their grip; and, instead of forging ahead,

grip; and, Instead they drift down stream. As a rule, a graduate who thus fails to realize his premise thinks that, when he receive his sheepskin, there is no need for turther mental exertion on his need for turther mental exertion on his part. He feels that he has won his laurels, and that he can afford to rest upon them. After a four years' study in college, he believes that he has covered the whole field. Having won a diploma, he has no other goal in view. Purposeless, without a life-plan or definite line of work, he becomes the work hereless and nitiable of all human most hopeless and pitiable of all human beings—a drifter. "How can I overcome this feeling?"

hundreds of young men are asking. Begin to overcome it now! Do not allow it to grow over you like moss on a deserted building. Try to abandon the thought that your life is purpose-

Back-Seat Compensations.

The wagon was filled for its journey The wagon was filled for its jointey across the country, and Johnny, as the boy of the party, was crowded into a back seat—a very back seat, indeed, since he sat on the end of the wagon. with his feet hanging out. Some one condoled with him afterward for his un-desirable position, but Johnny needed

desirable position, but Johnny heetees no sympathy.

"Ho! I saw lots of things the rest didn't," he said. "I saw two rabbits skip across the road. I saw a little girl pick up the picture paper Sue threw out, and a lot of ragged children stated as if they thought it something acted as if they thought it something fine. I saw the men in the fields looking after us when we'd passed, and I waved to 'em."

desirable, but many must perforce accept them, and if we find ourselves wded out of more prominent places, we, like Johnny, may be sure there are some compensations. It is worth something to be near enough to those who cannot ride at all to learn how few pleasures they have, and what help might come to them from things which the more prosperous cast aside as worthless. The back seat may help to keep us in touch with humanity. Those who have climbed to the front seats are often too busy to remember the ones who are looking after them—the toilers whom a kindly greeting would cheer.

Beautiful Songs Have Been Written in Pain.

In literature, indeed, so far is health from being indispensable to success, that in many of the finest writers there seems to a necessary connection of genius with disease. As the maple-tree must be wounded with the ax before it will yield its honied treasures, —as the nightingale is said to sing —as the nightingale is said to sing more sweetly with a thorn in its breast,—so the most exquisite songs of poets have been prompted oftentimes by the acuteness of their physical sufferings. If Alexander Pope had not been a hunchback and invalid, whose life was been appropriately accepted to the property of the sufficiency would be have one continuous disease, would be have written his exquisite sofa and lap-dog peetry? If not irritated by bodily pain, as well as by the stings of his nemies, would be probably have given to the world that greatest of modern satires, "The Dunciad?" Had he been able to leap a five-barred gate, instead of having to be sewed up in still canvas stays in order to stand omy." At first he found it dry reading, but in a little while the study of it had redoubled his interest in his every hat would he have delighted us with that masterpiece of mock-heroic poetry—that delicious little dwarf-epic, "all sparkling with the flash of diamonds and roguish glances, all a-lutter with hoop-petticoats, brocades, and powdered wigs.—"The Rape of the Lock?" The Rape of the Lock?" The Rape of the Johnson been blessed with bedily health, should we be enjoying to-day that magnificent strain of melancholy music, "The Vanity of Human Wishes?" Was it not the wretched health of the poet Cowper which, dooming him to semi-

monastic seclusion, made him, as a

King of intimate delights, Fireside enjoyments, homeborn happiness?

It was amid ceaseless pain and physical weakness that the giant labors of Calvin were performed. The poet Lowell observes that all the drowsy juices of Circe's garden did not hinder De Quincy from writing his twenty five volumes. The greatest of British hisvolumes. The greatest of British historians, Gibbon, was a sickly youth and the most sedentary of men. He hated bodily exercise, and rarely took any; bodily exercise, and rarely took any; yet he lived to do the work of a giant—to give to the world the immortal "Decline and Fall," which bridged the gulf between ancient history and modern, which has defied all attempts to impeach its accuracy, and which, in its century and more of life, has steadily risen in fame, while other histories, temporarily nounlar, have sunk into temporarily popular, have sunk into oblivion.—Success.

Moral Courage. A virtue, and great as it is rare. We remember when we thought the courage of the field everything. The charge—the word of command, high-sounding and clear amid the battle's fury-the clash of arms, the roar of banner of our country in front-plant-ed there, to stand amid victory or defeat. Oh! how young hearts beat to be to lie down and die.
But what is the courage of the battle-

field compared with the moral courage of every-day life? Stand alone, see friends scowl, hear distrust speak its lead a forlorn hope, than bear and brave these things? Why, the one is as the summer breeze on the ocean to winter's stormiest blast. The common spirit may summon courage enough to play the soldier well. Use quickly fits him for it. But it requires a man to speak out his thoughts as he them—to do, when, like that stormy blast in winter on old ocean, peace, honor, security, and life are threatened to be swent. and life are threatened to be swept Yet who can look back to the away. Yet who can look back to the page of history, or forward to the hope of the future, and hesitate which of the two so chose? The martyrs, what are they? Chronicled names in all hearts. away. The patriots who died for liberty igno-The patriots who died for liberty igno-miniously, and on the scaffold, how fares it with them? Cherished as earth's honored sons. The good who spoke the truth and suffered, where are they? The best and brightest—first in our thoughts and love. And yet, what did they? Like men, they spoke the truth that was in them. This was their courage. If they had been silent, if tremade, they had bling before tyrants or mobs, they had feared to tell what they knew, to speak what they felt, they would have lived and died like other men. But they had the courage to do all this, and through their suffering and truth, lighted it up

with new glory and power.

Give us moral courage before every thing else! It is the only bravery on which humanity may count for any real blessing. Give us moral courage! For while it nerves a man for duty, it recessions of his heart hate and revenge. For while it nerves a man for day, recots out of his heart hate and revenge, and all bad passions, making him wise amid danger, calm amid excitement, just amid lawlessness, and pure amid corruption. It is the crowning beauty

OUR BOYS AND GIRLS. A YOUNG ASTRONOMER.

Any boy who determines to learn all Any boy who determines to learn an that is useful will be a useful will be

the street of an American city. passed the shop of a local photographer a man came out and spoke to him. "Do you want a job?" he asked. The boy

you want a job?" he asked. The boy said promptly, "Yes, sir!"
"If you get it, will you attend to it?" the man asked.
Again the answer was, "Yes, sir!"
"It is not a lively one. You have to sit still and watch things," the man said. "Do you think you can keep

wake?"
"I can try, sir," the boy said; so after a little more talk he got the job.

It was not a lively one. He had to It was not a lively one. He had to sit upon a housetop and watch a lot of photographic negatives, to make cer-tain that they got just enough light and none too much. He did the work well. The photographer never caught him napping, no matter how suddenly he came upon him. In a little while he showed that he was as intelligent as he showed that he was as intelligent as he was trusty. Then the photographer noticed that the lad's clothes, though worn, were always clean and decently mended. A little inquiry proved that the new boy was a widow's son—a widow who had very little besides her chil-dren and her religion. The little her son earned was a very material help to to have him in her. She was eager to have him in school; all told, he had been there less than two months; but she could not send him; he had neither the time nor

the clothes for it.

Sitting aloft day after day the lad

Chance fell to studying the heavens. Chance had thrown into his hands a volume of Dr. Thomas Dick's "Practical Astronomy." At first he found it dry reading,

unsatisfactory that he returned it. Expressage both ways cost him \$20 he could very ill spare. However, he got the money's worth in experience—experience which determined him to be satisfied with nothing less than a telescope of the wars first glass.

satisfied with forming less than a cooperation of the very first class.

To get money for such a one he worked and saved. A shabby coat had no terrors for him if the shabbiness meant something toward the desire of his heart. Yet he was only frugal, never niggardly, and always generous to a friend. Pretty soon he was able to buy a telescope of the very best pattern. It had a five-inch refractor. When it was duly in position upon the roof, where he had spent so many working hours, he was about the happiest young fellow in the world.

His friends were almost as happy— particularly that first friend who had given him the aerial job. The roof became a favorite resort for everybody in the city who had the least hankering after a sight of the stars. The young owner of the telescope was glad to let them look. As for himself, he nightly scoured the heavens, noting and re-cording by means of drawings the many wonderful things he saw there.

Besides a good telescope he had phenomenally keen sight. That is evidenced by the fact that with this fivench refractor, an instrument below the first power, he discovered and described a dozen comets. Providence perhaps had put it into the mind of a rich man to offer prizes for just such discoveries. They were not very big prizes, but alto-gether this self-taught astronomer won enough of them to give him a welcome thou ahd dollars.

He had, however, rebuffs as well as

He had, however, rebuils as well as helps from the big outside world. The American Association for the Advancement of Science met in his native city not long after he had begun his study of the heavens. He was presented to its president, Simon Newcomb, and began modestly to speak of what he had done and honed to do. "Humph! You done and hoped to do. "Humph! You had better put away that telescope! It is too big, anyway. You can do nothing with it; you had better study mathematics than waste your time stargazing," said the great man. The beginner left him half heart-broken. But after the first smart he resolved that he would study mathematics, and he

Time's whirligig brings some revenges that are precious. Fifteen years later, Prof. Simon Newcomb, writing to Prof. Edward Emerson Barnard, upon whom Vanderbilt University has conferred the degree of Doctor of Science, and whom the Royal Astronomical Society of London has been proud to make a Fellow, asked if Professor Barnard knew anything of a young fellow with a telescope, who had lived in Nashville when the Association for the Advance-ment of Science met there?" and added, after some further inquiry, "It cannot be possible that you are the one mean.

It was not only possible but actual. Professor Barnard, to-day the foremost of American astronomers, who has mas-tered not merely mathematics, but the whole college curriculum, who has diswhole college curriculum, who has dis-covered more comets than any other living man, and who has mapped and measured the fiith satelite of Jupiter, is the lad who made his beginnings by fasthfulness over a few things upon the roof of a Nashville photograph gallery. It is pleasant to have to add that now when fortune smiles, when big colleges almost fight for the prestige of employ-ing him, that when he revisits his native city those he seeks first and stays with longest are the friends who in the be-ginning gave him a helping hand.

THY KINGDOM COME.

In the second petition of the Lord's Prayer, "Thy Kingdom Come," we pray God that we may be partakers of His glory amd participants in the eternal joys of His presence. It is quite evident, therefore, that in so doing we

petition for our own greatest good.
Our life in this world is merely a
state of probation. During the years state of probation. During the years that it continues we should be preparing ourselves for that endless life which comes with death. That is the purpose for which all men were created, as the Catholic child learns in the very first Catholic entitl tearns in the evisions lesson of the catechism, namely, to know, love and serve God in this world and to be happy with Him forever in the next. That is what we petition God for in the words of His own prayer,

Thy Kingdom Come.

Eternal happiness, therefore, in the Kingdom of God is the end for which man was created. It is in consequence men's supremest good. The attainment of this end, therefore, should be man's supremest desire. As the all-important purpose of his existence, it should, also, be the matter giving him greatest concern. As such, it should be the one principal thing for which he should

But is it the matter that men are busying themselves about most? Listen to the voice of the so-called Listen to the voice of the so carried school of modern thought, and what is its cry? There is no God. Man is the highest type of the animal kingdom, perfected by nature through the slow perfected by nature through the slow. highest type of the animal kingdom, perfected by nature through the slow progression of uncounted ages. There is no life beyond the grave, no Kingdom Come. Look to the rushing crowd as it passes, and what is the lesson? Power, pleasure, honor, wealth. Modern thought and modern action persuading men away from their suprement.

Modern thought and modern action persuading men away from their supremest good and driving hard against the plan of an Comipotent Creator.

Yet what are the grandest emoluments of life but miseries! What human heart have they ever satisfied! Even when surfeited with them all, there is still that longing and that craving for something life does not, can not give. That yearning for a happiness life has never yielded up. What is it? It is the unquenchable hope, O God, for which all Catholies pray that we may partake of the eternal joys of Thy Kingdom Come.—Church Progress.



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THE MASTER'S SORROW.

JERUSALEM A TYPE OF THE HUMAN SOUL.

By Rev. Alexander Doyle. C. S. P.
There is no more pathetic sight than
Christ, the Master, shedding tears of
sorrow over the ill-fated city of Jerusa-As He came in from Bethany that bright Sanday morning and decend-ed the slope of Mount Olivet He saw the beautiful city, with its temple and marble palaces glittering in the morning sun. With His divine mind He renbered all that He had done through a thousand years and more for His chosen people, how He had segregated them apart from the rest of the world, how He had followed after them in their wanderings, had called them back with-in paths of rectitude and had watched over then with the fondest care, so that over then with the fondest care, so that He could say, "What more is there that I could have done?" and still after it all they were about to reject Him and condemn Him to an ignomicious death. The thought of it all overpowered His human feelings, and He sat down by the roadside and a flood of tears filled his eyes and a choking sob constrained His yoice and an op-

cears filled his eyes and a choking sob-constrained His voice and an op-pressive filled His heart.

The city of Jerusalem is a type of the human soul. Beautiful beyond compare is the soul. "Thou art all fair and I will fix mine eyes on thee." It has been the object of solicitious care in the divine mind from all eternity. the wealth of divine grace has been lavished on it. The providence of God has watched over it in all its wanderings, in the paths of iniquity as well as in virtue, and no desire is deeper in the divine heart than that it shall enjoy

eternal beatitude. In pagan times there was no account In pagan times there was no account taken of human souls. Most men were but animals, with few, if any, rights, and were treated as such. Ancient history is very largely a catalogue of cruelities. Amen-man, the librarian of Rameses, asks, "What is the life of a persont?" and be compares him to the peasant?" and he compares him to the locust, that may be killed by the thousands. The Assyrian monarch wrote on Nineveh: "I took as prisoners men, young and old. Of some I cut the hands and feet; others I mutilated. Of young men's ears I made a heap and of old men's skulls a tower; children I burned in the

Paganism set no value on human life because it did not recognize the worth of the human soul, and it was not until the Christian religion proclaimed the divine creation and the supernatural redemption of man that the tremendous value of human life was recognized and the marvelous worth of the individual soul as such was affirmed.

A Kingdom of our Own.

The process of education is a process of conquest, of overcoming. When you know a thing it is in your power; when you have learned to act rightly you are in your own power. Let me tell you that Education is habitual; it is a process of accustoming; it is a peculiar thing in human nature that we can accustom ourselves to everything.

to do it, it becomes pleasant, unless it is something degrading.

If you accustom yourself to toil with the mind, then little by little this toiling the mind, then little by little this toiling with the mind will become a delight and a source of inexhaustible joy and happiness to you, so that no loneliness no weariness, nor aught else can take from the consciousness that it is a good thing to be alive; and in it all you feel that God is good to you, because inasthat God is good to you, because inas-much as you are accustomed to living in this superior nature, you feel that you have come to it through the help of God, that He has not allowed you to sink out of sight.—Bishop Spalding.

Infants Thrive

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TIME'S RECKONING.

REFUSING TO FEEL OLD IS THE SECRET OF

The secret of youth is to refuse to feel old. There are moments, at any stage of life, when it is easy to yield, to lay down one's arms and to be as old as Methuselah in spirit. At such time as Methuselah in spirit. At such time existence has neither savor nor vigor, and all life appears to lie down hill hereafter. The middle-aged view of things gains upon us—flat disillusion, with no glow of youth about it. At this psychological moment, if we surrender, we are lost. Our safty is to remember that we are not really, or perceptibly, older than we were last remember that we are not ready, perceptibly, older than we were last week, when we felt young; and to reflect that to give up the twenty or thirty years ahead of us to the palsying hand of old age, just because thirty or forty years happens to lie behind us, is a very foolish capitulation.

a very foolish capitulation.

The immortal soul within us has no The immortal soul within us has no business with Time, anyway. Age cannot wither it, unless we acquiesce in the withering process. The sun sets early in the valley, but we are not bound to sit down and watch it fade. Let us gird up our loins, and climb the nearest hill, and there will be hours of sunlight yet and a clear sunset at the end.

With such a spirit, we can change just one word in our Browning and cry cheerfully.

cheerfully,

Grow young along with me. The best is yet to be The last of life, for which the first was made.'

What is youth given to us for, if not to learn its characteristics, and take the best of them forward through the years? To be as a little child in spirit is one of the highest—and rarest—achievements of the soul. It is not the circumstances of youth that make it, to many the happiest time of their lives; it is the youthful joy of living. But there is the youthful joy of living. But there are possible joys for every year of the longest life and possible victories and longest life and possible viceties and possible growth always ahead. We are journeying from the sunrise, but we can carry its colors in our memory, even through a cloudy day, till we begin to see the same hues painting the sunset sky afresh. Youth, like heaven, is a state, afresh. not a place, and whosoever attains it can smile at Time-and die young at ninety.

It is very much to be regretted that everything a boy knows about his physical nature usually comes to him through unclean channels. Fathers have an important duty in this respect toward their growing boys which they usually neglect utterly.— Catholic Columbian. Columbian.

WIND COLIC.

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MARRIAGE.

BLACKBURN-HAYES,

resignation at all times to God's Holy Will was ruly edifying.

The deceased was born in Scariff, County Grane Ireland, eighty three years ago. She leaves to mourn her loss two daugnters—Mrs. John McGuire of Ardock, North Dakots, and Miss Nellie O'Brien of our Forost City.

The funeral took place on Saturday, October 31, to St. Mary's church, where Rev. Father McKeon celebrated a Requiem Mass for the repose of the departed soul, Interment took place at St. Peter's cemetery. Rev. J. T. Aylward, Rector of the Cathedral, officiated at the grave.

May she rest in peace!

CATHLENE D. CONNOR, BRANT.

CATHLENE D. CONNOR, BRANT.

To Vera Smith, junior grade - First-class

Managing Director.

URSULINE ACADEMY, CHATHAM. Albert McKeon, P. P. St. Columban's Ont.

The Commencement Exercises at the Ursuline Academy, Chatham, Ont., were held on the 21st October, the feast of the tutelary saint of the institution, the alorious, martyred virgin, St. Ursula, St. Cecilia's Assembly Hall was lastefully and prettily decorated, the prevailing hues in the drapings, as also in the oostumes of the students, being white and blue, the convent colors. Palms, ferus, autumn leaves, with bloom of rose, carnation, aster, chrysan-themum, and the myriad-hued blossoms which beautify nature in this bright month, were scattered in artistic profusion, making a brilliant background and setting for the sweet young faces and slender, girlish forms which adorned the stage.

The places of honor were occupied by His Lordship, High! Rev. F. P. McEvay, D. D., Bishop of London; Rev. Father MeBrady, O. S. B. President of Sandwich College; Rev. Father James, O. F. M., P. P., of Chatham, Ont., Rev. Father O'Denobue, C. S. Father Andrieux, P. P., Hidgetown, Rev. Father McKeon, P. P. St. Mary's, London, Rev. Father Muchair, P. P., Windsor, Rev. Father West, P. P., St. Thomas; Rev. Father Tobia, Stratford; Rev. Father Ladouceur, P. P., McGregor; Rev. Father Hermann, O. F. M., Chatham, Rev. Father Ladouceur, P. P., McGregor; Rev. Father Ladouceur, P. P., S., Peter's; Rev. Father Loorious, Supplied with gueste and friends of the academy.

The chorused welcome, "Hail to our Guestag," Chatham Ont, obtained in junior grade by Maybelle Parker.

Silver medal, presented by Mrs. Joseph Aubin, obtained by Jessie Wilson in primary grade.

Silver medal, awarded to Kathleen Speremen for violin, innier grade presented by Rev. Father Parent, P. P., McGregor, Ont.

Entrance Cartificates— Lulu Beaufort, Marie Laporte and Marie Thibodeau.

Certificate for stenography awarded to Augusta Macdonnell.

Diplomas are awarded by the Toronto Conservatory of Music to the following ladies:

To Anna Carson-First class honors in practical and second class honors in theoretical examinations.

To Anna Bower—Second-class honors in plano and first class honors in theoretical and second class honors in theoretical second class honors in the control of the control of the class honors in the control of the control of the class honors in the class

honors.

To Agnes Phillimore, primary grade, first-

class honors.
Diplomas awarded by Toronto Conservatory,
in unior grade, to the following:
To Mabelle Parker, first-class honors in
pianoforte and a pass in theory.
To Jessie McVean, second class honors in
theoretical and practical music examination.
To Emma Onellette Grace Murphy, Justina
Traynor second class honors in theoretical and
practical examination in music. was filled with guests and friends of the academy.

The chorus of welcome, "Hail to our Guests," was excellently sung by the entire school, the orchestral accompaniment of string and wind instruments, supported by two planes, adding greatly to the brilliancy of the effect. The entertainment which followed was one of suberior merit and excellence. Its theme, "The High Vision of the Holy Grail in Song and Story," is for its purity and refinement, a classical one in the highest sense. The Prologue, by Miss Jeesle Kathleen Wilson, intro duced the subject in a most felicitous manner; and was gollowed by "The Chimes." a charming chorus on the mysic chimes of the Grail castle, sung by offer on the mysic chimes of the Grail castle, sung by the junior pupils with graceful gestures. The duet in "The Chimes," sung by offers and Laura Mather, was very sweet and pretty. Muss Mary Gertrude Prud homme, in a fine essay made an elequent apology for the presentation of legends; at once placing the legends of the Holy Grail on a plane far above ordinary myths or folk-fore. The chorus, "Mousaloat Bells," was well sung by the senior pueils, the solo being brautifully rendered by Miss Gavin.

Then followed an exceedingly fine paper, a class consideration, read by Miss Jessle Mar garet MeVean. In this was recounted the stages by which the great legend was preserved, expanded and transmitted through the old chroniclers of Britain and the medieval ministrels of Germany, until the revival of the traditions in the last century.

Miss Bestrice Gorden Congrave and Miss Mary Elizabeth Gavin. In two superbessays. "The Arthurian Symphony" of Alfred Tennyson" and 'Welsh Saga Drama of Richard Wagner, illustrated the manner in which these two great masters of poetical and musical arts utilized her inch material of these legends, the former in his exquisite opic, "Idylis of the King," and the latter in his incomparable music dramas "Lobengrin" and "Parsiful," "The Five Fold Vision" was excellently portrayed in recitation; that of Percival's siste The chorus of welcome, "Hail to our Guests,
was excellently sung by the entire school, th second-class honors

Angela Orotty, Rose Deloge, Mary Anne
Beaudet, Zita Deloge, Luiu Beaufort, Delia
Brener, Miss Zine. Special mention in music department-Louise Murray, Edith Hall and Laura Mc Donald. VOCAL DEPARTMENT,
Diploma with first-class honors awarded to
Miss Mary E Gavin, intermediate grade.
Diplomas with honors to Dive Mather and
Grace Murphy (junior grade).
Diplomas to Della Brener and Kathleen
Spereman in junior grade.

St. George's Church blessed.

September 23rd will ever be a memorable day for the few Catholies in Baysville, when their pretty church was blessed to the service of Almighty God. The ceremony of blessing the Church was performed by His Lordship the Bishop of Peterborough, assisted by the Rev. Father Kelly, of Trout Creek, and our parish priest, the Rev. Father Collins of Brace-bridge. After blessing the outside of the building the blessing of the inside was proceeded with, the Bishop and Rev. Father Repeating the Litany of the Saints. The Holy Szerifue the Mass was offered up by Rev. Father Kelly, after which the Bishop delivered a beautiful sermon, which was very much appreciated by both Catholics and Profestants, several of the later being present. At the close of the sermon His Lordship gave Confirmation to three candidates, and gave a fine explanation of the benefits to be derived from this Holy Sceriment After the Confirmation His Lordship was presented with a short address on behalf of the congregation, signed by J. D. Smith. T. P., M. J. Kelly, F. J. Hogan and Timothy Kelly, His Lordship kindly reptied, speaking words of praise and encouragement and urging all to persevere in attending to their religious duties. The decorations of the church are done in Muresco colors and give high religious tone to the interior. The work was executed by Mr. J. D. Smith, decorator. Hazel Washburne.

"The Mystic Lessons of the Grail Visions," by Miss Kathleen Loretta Spereman formed a fitting sequel to the wonderful history of that sacred cup, bringing down from the high region of ideality these marvellously wrought legends, (wherein is less of legend than of mysticism) and placing them in our hands as a sweet illustration that commensurate with the truth and purity of our daily lives will be the perfection with which we will behold the Vision

In the beautiful chorus.
"Afar it disappeareth,
As dies the lustrous light of day,"

was depicted the last earthly vision of the precious vessel,

"Asdown dark tides the glory slides,
And star light mingles with the stars."

The programme also included several pianoforte numbers. The 'Symphony' was very artistically executed by Miss Mabel Edmonson. "Piccolo," by Maybelle Parker with orchestral accompaniment on second piano by Hessie Brackin; and 'Sarenata' by Miss Edmonson with orchestral accompaniment on second piano by Hessie Brackin; and 'Sarenata' by Miss Edmonson with orchestral accompaniment on second piano by Anna Carson were brilliantly rendered. The accompanimes of the choruse were Agnes Bower and Maybelle Parker. The yolina were played by Miss Florence Surb, Kathieen Spetensan and Angels Crotty.

The conterring of med-is and diplomas was followed by a pleasant little speech from His Lordship, who in the happlest manner mingled with his gracious words of commendation some sultary advise for the young students Very Rev. Father McBrady, President of Sandwich Goldenge, then spoke a few words; after which His Lordship granted the pupils a holiday.

Following is the list of the honors conferred Gold medal for Christian Doctrine, presented by His Lordship, Bishep McEvay, D. Z., awadern to Jessie Gordon. Competitors—lesse McVean, Kathleen Spearman and Louise Murrania.

Silver medal for Christian Doctrine glunior radde, hyperanded has the Fassacan limit wo weeks ago. Her earnest piety and resignation at all times to God's Holy Will was truly efficial.

ray.
Silver medal for Christian Doctrine (junior grade), presented by the Franciscan Fathers, Chatham, Ont. awarded to Gertrude Doyle Competitors — Elizabeth Doyle, Edith Peck

grade), presented by the Franciscan Fathers, Chatham, Ont. awarded to Gertriude Doyle Competitors — Elizabeth Doyle, Edith Peck and Alma Burby.

Gold medial for Deportment and Application, presented by Hov. Father Langlois, P. P. Tibury, awarded to Terees McVean. Access: — Kathleen Spereman Competitors — Grade Murphy, O. Mather, B. Hunt, J. McVean, J. Gordon, D. Brener, M. E. Gavin, C. McGregor, C. E. Tranka, A. Carson, E. Peck, S. Post, H. Washburne, E. Oullette, L. Hurley, G. Doyle and U. Dillomestic Economy, presented by Mirs. Josephine Gaukler, Detroit, Mich., awarded by Bernadette Hunt.

Gold Medal for Domestic Economy, presented by Dr. Jennie Carson, Chatham, awarded to Mary Lonise Murray. Competitors—Teresa McVean, Elith James, Agnes McFadden and Marie Laporte.

Silver inedal for Plain and Ornamental Necdlewo &, (junior division), presented by Miss. Mary Crotty, St. Columban. Ont., awarded to Emma Ouelistic. Competitors—Lila Hurley, Fanny Martin and Olive Petley.

Silver thimbles for Sewing awarded to Sylva Post, Jessie O Brien and Mary O'Connor.

Silver medal for having the highest marks at the Entrance Examinations, presented by Rev. Francis Schaefer, O. F. M., awarded to Lulu Beaufort. COMMERCIAL COURSE.

GOMMERCIAL COURSE.

Gold medal for Stenography and Typewriting, presented by Mr. Matthew Doyle, St. Thomas, Ont., awarded to Lily Walker.

Silver medal for Commercial Work, presented by Mr. Matthew Doyle, 1St. Thomas, Ont., awarded to Bianche Kelly.

PRACTICAL MUSIC DEPARTMENT.
Gold medal. presented by Rev. Albert
McKeon. P. P., St. Columban. Ont., Miss
Maybelle Edmonson. Graduate with first class honors.
Gold cross, awarded to Mary Elizabeth
Gavin, for fidelity to St. Cecilia's choir. Prepented by Mrs. James Spereman, Sarnia,

Ont.

The following young ladies receive medals for naying passed with first-class honors the Toronto Conservatory of Music examinations:

The funeral, which took place on Oct. 9th, at

THE MONTH OF THE DEAD.

PRAY FOR THE DEAD.
(By "Una." Mary A. Ford.) (By "Una." Mary A. Ford.)

Oh. pray, pray for the dead!

Kneel in thought where the withered grasses
Rusling sway o'er a once bright head:

Sigh. "Remember your loved and dead."

Fading, futtering, whirling falling.

Leaves come down with a sob of pain—

Come to cover the dear ones lying

Under the cold November rain—

Cold as clay when the soul has fied.

Oh, pray, pray for the dead!

Oh pray, pray for the dead! Every second Death is calling. Dear ones fail like the Autumn leaves; Where's the grove that has lost no garland? Where's the home where no mourne

where a the bone where the first greeves for those who, perhaps, in anguish, Barred from glory, are doomed to roam, voiceless, beipless. Oh you loved them! Beg our Father to call them home-from suffering, darkness, dread; Oh, pray, pray for the dead;

Oh, pray, pray for the dead!
Pray for these whom the yawning billows
Swallowed down in their fearful wrath.
Those who, scorched by the breath of fever,
Fell like grass in the mower's path,
Those who dropped by the way unnoticed,
Those who died in the battle s din.
All must suffer who stoop to sin:
Pl. ad for rest for each weary head,
Oh, pray, pray for the dead!

Oh, pray, pray for the dead!
Buried friends, can we e'er forget you—
You wno felt for our weal or woe!
God be with you, our *lient eleepers,
Lying under the torf so low
Useless, value is our weak be wailing—
Vain are murmur and sob = ad tear;
What oh, what can our grief avail you,
Lifelees dust that was once so dear?
Hark! a sigh from each lowly bed:
Oh, pray, pray for the dead!

NEW BOOKS.

Sick Calls or Chapters of Pastoral Medicine. by Rev. Alfred Manning Mulligan. Birmingham. Eng. is a very interesting book for priests, lately published by Benziger Bros. Cardinal Gibbons has beautifully remarked that the visitation of the sick is the touch stone of apostolic zeal and charity." This work is a compendium of medical and moral science well worthy of perusal by those for whom the gifted author writes. Price. \$1.10.

DIOCESE OF LONDON.

MISSION AT ST. PATRICK'S CHURCH, RALEIGH. Mission at st. Fatrick's Church. Raleigh.
On Sunday, Oct. 18, a successful mission was commenced in the new church by Ray. Father Kreidt, Carmelite, of Nisgara Falls. The people crowded to the church every morning and evening during eight days to hear the instructions and sermons of the recowned preacher. People from other parishes and some of the neighboring priests came to hear him when the word of his preaching went abroad. During the eight days he went over the whole Christian doctrine explaining everything in plain and simple language. He pointed out all the vices, their causes and remedies. He encouraged the people in all the virtues and the means to obtain them. and portrayed the everlasting kingdom of heaven as the reward of the just.

the means to obtain them, and portrayed the everlasting kingdom of heaven as the reward of the just.

People of all denominations crowded to hear him. Those who attended regularly got a deep insight into religion. The weather was very fine all through, and the many crowds and scenes of beauty in the new church during the mission has left a deep impression on the people.

The Rev. Father arranged to have the people solemity renew their Baptismal Vows at the end of the Mission on Sunday evening. The church was crowded. All were provided with burning eloquence till 9 o'clock to a spellbound congregation, exhorting each class of the seople to persevere in the virtues of their different states of life. He then asked the acciptes to filluminate the church. The candles of the congregation, and altars were lighted. At his request the congregation stood up, the pricats and acciptes formed a semi-circle with lighted candles in the sanctuary, the preacher in the centre, and holding their candies slott, every one solemnly pronounced alcud after the Rev, Father the words of Renunciation and the Baptismal vows. It was a grand and solems sight.

On Monday morning the Missionary Father celebrated a Requirem Mass for all the deceased members of the parish.

THE CATHOLIC HOME ANNUAL FOR 1904.

25 Cents. We are now prepared to supply this interesting Annual to our readers. The frontispiece is a beautiful half tone cut of His Holiness Pius X.

The following are the contents: Sketch of Our Holy Father's life. View of St. Peter's and St. Peter's Palace. Sketch of the life of Leo XIII., (beautifully illustrated).

The Constancy of Michael Connors, a story by Marion Ames Taggart.
Full page half-tone illustration of "In the Sheep Cote."

The commemoration of the Louisiana Purchase—illustrated. Time's Revenges-a story by Rose Halley Illustration: "When all the World is

The Venerable Mademoiselle Le Gras (illustrated.) A Friend, by Frances Maitland. Illustrations; "A Little Pienie;" "Just up

Wireless Telegraphy,
A Little Journey into Youghal and the story
of Our Lady of Grace (illustrated) by Grace
Keon. Full page illustration of The Christ-Child and St. John.

The Last Lesson.
The Most Wonderful of Parks—illustrations The Sculptor adapted by Mary Richards ray (illustration.) Changes in the American Hierarchy: with 15

The Professor's Embassy (illustration).

The Indian Missions (illustrated) by Eugene Uhlrich. In the Lonely House, a story (illustrated) by Katharine Tynan Hinkson.

Full page illustration: When the Toil of the Day is Ended. The Last Ride of Gray Wolf by David Selden Some Notable Events of the Year, 1932-1903—At Home.

For sale at the CATHOLIC RECORD Office, Cash to accompany order).

MARKET REPORTS.

May she rest in peace!

CATHLENE D. CONNOR, BRANT.

The Angel of Death has again visited our midst, this time to claim the soul of Cathline, eldest daughter of Mr. and Mrs. Edward Connor of Brant. Although our little friend had been lingering for some weeks past, it was expected that she might recover, as she had always enjoyed excellent health, and every possible effort was exercised to save her. But all in vain. She gradually grew worse, until on O-tober 7th death came as a relief to her sufferings. Although only three years cid, Cathlene, owing to her kind and loving disposition, had won the love of old and young. Hence the news of her death was keenly felt throughout the community. But it is impossible for anyone, other than her sorrowing parents, to realize the severeness of her loss.

Being the sunshine of her home she cheered the father who after a day of weary toil found sweet consolation in his child. And now since we understand why a father mouras, how easily it is for us to understand why the mother who has loved and cared for Cathlene from infancy should grieve. Truly the cross is hard to bear, but knowing that our darling shines among the angels we should cast aside our gried and rejoice at the accomplishment of the will of God.

The funeral, which teok place on Oct. 9th, at London. Nov. 5.—Dairy produce eggs, per dozen, wholesale, 19 to 20c; eggs. per dozen, retail, 21 to 24c; butter, best roll, 19 to 21c; butter, best crock, 18 to 20c; butter, creamery, 22 to 24; honey, strained 9 to 9c; honey, in comb. 19 to 191c. 10 24; honey, strained 9 to 95; honey, in comb. 10 to 123c.

Grain, per cental — Wheat, per central, \$1 30; to 1 30c; oats 85 to 88c; corn. \$1.00 to 1 00; barley, \$5 to 90; peas, \$1.00 to \$1.50; rye, 90 to 95c; buckwheat, 90c to \$1.10.

Meat—Pork, per owth, \$7.50 to \$7.75; pork, by the 1b, 9 to 10c; beef, by the quarter \$4.40 to \$6.00; veal, \$7 to \$8; lamb, per pound, 7 to 10c; mutton, \$5 to \$6.

Poultry—Spring chickens, per pair, 60 to 90c; live chickens, per pair, 45 to 65; spring ducks, per pair, 75c to \$1; turkeys, dressed, per 1b, 1 to 13c.; turkeys, live per 1b, 9 to 11; geese, per 1b 7 to 8.

Farm Produce.—Hay, \$6.50 to \$8.50; straw per ton, \$5,00 to 5 00.

Farm Produced. They care the state of the st

Maybelle Edmonson, Graduate with first class honors. Gold cross, awarded to Mary Elizabeth Gavin, for idelity to St. Ceellin's choir. Presented by Mrs. James Speteman, Sarnia, Dat.

The following young ladies receive medals for having passed with first class bonors the Toronto Conservatory of Music examinations:

SENIOR GRADE.

Gold medal presented by the Reverend

Toronto Conservatory of Music examinations:

SENIOR GRADE.

Toronto, Nov. 5 Wheat — Deliveries light and the market steady at 77-te, middle, and 78-7, east, for No. 2 red.; and white, 789 to bid east; groups wheat at 75-for No. 2 reast; spring wheat at 75-for No. 1 and 74c. for No. 2, east; Maniton Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albior of the control of the market steady at 77-te, middle, and 78-7, east, for No. 2 red.; and white, 789 to bid east; spring wheat at 75-for No. 2 reast; spring wheat at 75-for No. 1 and 74c. for No. 2, east; spring wheat at 75-for No. 2 and No. 2 northern at 83jc; No. 1 hard not not prove the control of the market steady at 77-te, middle, and 78-7, east, for No. 2 red.; and white, 789 to bid east; spring wheat at 75-for No. 2 red.; and white, 789 to bid east; spring wheat at 75-for No. 2 red.; and white, 789 to bid east; spring wheat at 75-for No. 2 red.; and No. 2 and No. 2 northern at 83jc; No. 1 hard not red. The proved at 31c and No. 2 at 31c, east; white, new, are quoted at 30c, low

freights, New York, and at 1940, middle Trunk sillers. Flour-Market is steady, buyers are bidding \$3.40 for cars of 20 per cent. patents, to buyers buyers are bidding \$3.40 for cars of 20 per cent. patents, in buyers buyer, east or middle freights; choice states to be a sea or middle freights; Manitoba notates \$4.50 for eacond patents and \$4.35 for strong bakers, bayes included, on the track Toronto. Millfeed is steady at \$17 to \$17 to \$17 to \$10 cers of shoots and \$13 for bran, in bu k east or middle freights; Manitoba millfeed is steady at \$2.9 for cars of shoots and \$13 for bran, sacks included. Toronto freights. Barley is steady at \$3.9 for cars of shoots and \$1.7, for bran, sacks included. Toronto freights. Barley is steady at \$3.9 for cars of shorts and \$1.7, for bran, sacks included. Toronto freights. Rye—The market is steady 51½ for No. 2, east or middle freights. Corn is quiet; American No. 3 mixed at 53½, and No. 2 yellow at 54½; in car lots, on the track, Toronto. Peas are quiet at 632 for No. 2, east, and 63 middle trieghts. Catmeal steady at \$3.75 for bags and \$3.90 barrels, car lots, on the track, Toronto.

MONTREAL

Montreal, Nov. 5.— Wheat is quoted at \$35 for No. 1 Northern, ex-store. Fort William, November; 70 and 755 for Nos. 2 and 3 Northern. Wheat prices generally seem to be on the down grade, but it is possible that the higher grades may hold their own, while low grades sag off further. Grain—Pass, 62;c high freights, 72;c afloathere; rye, 535 east, 55 afloathere; buckwheat 584; oats, No. 2, 34;c in store, and 33;d to 34c afloat faxseed, \$1.15 on track here; No. 3 barley 50c. MONTREAL.

Sicciosta, No. 2, 34je in store, and 35je to 31stratt flaxased, \$1.15 on track here; No. 3
barley 500.
Flour — Manitoba parents, \$4.80; seconds,
\$4.50; strong bakers \$4.25 to \$4.50; Ontario
straight rollers, \$3.90 to \$4; in bags \$1.90 to
\$2; patents, \$4.15 to \$4.0; extra, \$1.70 to \$1.75;
rolled oats \$1.80 per bug, \$3.80 per bul.
Feed — Manitoba bran, \$17 to \$15; shorts,
\$20, bags included; Ontario bran in bulk,
\$15.50 to \$16.50; shorts in bulk, \$20.50 re\$21.50
Basns—Choice primes, \$1.60 to \$1.02; per
bushel in car lors
Provisions — Heavy Canadian short out
\$20.50; compound refined land, \$7; pure
pork, \$20.50 to \$21; light short out, \$20;
Canadian land, \$5; to 59; kettle rendered 10c
to 10\{c}: hams, 12\{c}: to 14; bacon, 14c to 15c;
fresh killed ebattor hogs \$7 he 105 \$7.55.
Eggs—Candied, selected, 22c, and straight
receipts lee; Montreal limed 18c,
Cheese—Ontario, 11c; townships, 10\{c}: Quebec, 10\{c}: Us 108c.
Butter—Townships creamery, 21\{c}: Quebec, 10\{c}: Western dairy, 16c

Live Stock Markets.

Live Stock Markets.

Live Stock Markets.

TORONTO.

Toronto, Nov. 5.—Choice milch cows were in brisk demand, and by reason of the lightness of the offerings, many buyers had to go without their supplies. The quality of the cows brought forward was not very good.

The deliveries amounted to 54 cars, 643 cattle.
1.370 sheep and lambs, 1449 hogs, and 28 calves.
The total arrivals for the week were 277 cars, 4,201 cattle, 6,825 sheep and lambs, 5 50c, and 257 calves.

No exporters' were received, and values were nominally maintained at 24, 10 \$4.50 for light to medium, and \$4.50 to \$4.55 for the best descriptions.

were nominally maintained at \$3. to \$4.50 for light to medium, and \$4.50 to \$4.55 for the best descriptions.

Trade in sood butchers' was active. Lower grades are ouelt and manifested a tendency for the west of the control of the c

EAST BUFFALO.

East Buffalo Nov. 5.—Cattle—Receipts, 225 Bast Buffalo Nov. 5.—Cattle—Receipts, 225 head; no demand; steady; prices unchanged Vealls—Receipts, 75 head; 50 lower; \$5.50 to \$7.75. Hogs—Receipts, 10.200 head; fairly active; 10c. to 150 lower; heavy \$2.30 to \$5.40; a few, at \$5.05: mixed \$5;25 to \$5.35; Yorkers, \$5.15 to \$250; pizes \$5.10; roughs, \$4.50 to \$4.70; stages, \$3.75 to \$4.25; dairies and grassers, \$5.10 to \$5.30. Sheep and lambs—Receipts, 7,400 head; dull and lower; lambs \$4.25; to \$6.35; yearlings, and wethors, \$3.75 to \$4. ewes, \$3.35 to \$3.50; sheep, mixed, \$1.50 to \$3.65.

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TEACHERS WANTED. TEACHER WANTED FOR SEPARATE school section No. 1. Hay. Male or female, One able to teach French and English preferred. State salary and qualifications. Duties begin Jan. 4, 1964. Apply to John Laporte, Sec., Drydale, Ont.

TEACHER WANTED FEMALE, FOR Separate School Section, No. 1, Stanley, to teach French and English. To enter on duty January 7th. Send references and state salary, Apply to Henry Ran, Sec. Treas., Drysdale, 1306-3.

APPLICATIONS WILL BE RECEIVED
Up to the first of December 1903, for an exnerienced male or female teacher for the
Roman Catholic Separate school, Sec. No. 4,
Biddulph, for the year 1904 Teacher musthave a professional 2nd class certificate and
give references and experience and name
salary wanted. Address Michael Blake, Elginfield, P. O., Ont.

TEACHER WANTED FOR CATHOLIC A Separate School, Section No. 1, Tilbury East, for 1961. Duties to commence January. Attendance small. State resimonials and salary. Address. Rev. E C. Ladouceur, Jean nette's Creek, Ont. 1366 3

TEACHER WANTED FOR R. C., S. S. S., No. 5. Normanby, for 1994. State experience, qualifications and salary Duties to commence Jan. 4th. Apply to Patk Lynch, Ayton P. O., Ont. Box 9.

TEACHER WANTED FOR CORUNNA.

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

TEACHER WANTED FOR SCHOOL SECTION No. 8, Huntley, Female, for 1994 Holding a second class certificate Duties to commence Jan. 4th. Apply, stating salary expected, experience, etc., to L. J. Curtin. Section of the second second control of the second control of the

TEACHER WANTED FOR THE YEAR 1994. for Roman Catholic Separate school, section No. 10, West Williams male or female, holding 2nd or 3rd class certificate. Duties to begin January 3rd. Attendance small. Apply stating salary, experience, with testimon ials. Applications will be received up to the 25th of November. Address A. A. Morrison, Sec., Farkhill, Ont.

MALE OR FEMALE HOLDING SECOND MALE OR FEMALE HOLDING SECOND
Or third class certificate of qualification
for R C. Separate School in Sec ion No. 7.
Glereig Tp. Applicants will please state
salary, qualifications and experience. A
teacher able and willing to lead a cheir pre
ferred. Address J. S. Black, Sec. Treas.
Pomona, Ont. 1307-tf

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Sacred Heart of Jesus,
Sacred Heart of Mary,
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Christ Blessing Little Children,
Christ Blessing Little Children,
Christ Blessing Little Children,
Christ Blessing Little Children,
Christ Before Pilate.
Madonna di San Sisto,
St. Jeseph.
The Good Shepherd,
Madonna,
Head of Christ,
Madonna,
Heis Risen.
He is Risen.
He holy Night.
Christ in the Temple.
Christ in the Temple.
Christ on Calvary,
Head of Christ Healing the Sick Child
Christ Healing the Sick Child
Christ Taking Leave of his Mother
Madonna di San Sisto
Madonna and San Sisto
Madonna di San Sisto
Christ and the Fishermen
Christ Taking Leave of his Mother
Madonna and San Sisto
Madonna and San Sisto
Madonna and San Sisto
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Daniel
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Treas, Bamberg, P. O., Ont.

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