Catholic Record.

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

LONDON, ONTARIO, SATURDAY, OCTOBER 22, 1904

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The Catholic Record. LONDON, SATURDAY, OCT. 22 1904.

A MISSIONARY'S TOUCHING STORY.

HOW FATHER BRANNAN, OF TEXAS, BROUGHT ABOUT THE CONVERSION OF A DYING GIRL—PATHETIC SCENE AT BEDSIDE— THE GREATEST HAPPINESS OF HIS CAREER.

Among the more than 13,000 priests, Among the more than 10,000 photos, diocesan and regular, in the United States there is not, perhaps, a more interesting figure than Father Brannan, of Texas. Though attached to the dio-cese of Dallas, Father Brannan is in-regulably referred to as "of Texas," his variably referred to as "of Texas," work being entirely of a missionary character, especially devoted to non-Catholics and not confined to any particular portion of the Lone Star State, nor to that State at all, in fact he nor to that State at all, in fact he being just as likely to be heard from in Kansas, Missouri, Colorado or New Mexico. Successively a Confederato soldier, lawyer, mayor of a town and finally a priest, Father Brannan has had crowded into his life more varied had crowded into his life more varied and thrilling experiences than could be found in the combined careers of a score of ordinary mortals. A man of wide information, eloquent and force-ful in debate, he has achieved signal success in the missionary field, his pres-ence on the platform never failing to attract large audiences.

PREVENTED A SUICIDE. A firm believer in the Catholic press, this zealous priest often finds time, de-spite his ceaseless activity in his chosen ork, to favor it with communications work, to favor it with commutations written in terse, graphic language characteristic of the man and always deeply interesting and edifying. In the Southern Messenger, of San An-tonio, Texas, there appears a letter written by Father Brannan, at Long Beach, Cal., during the present month. In it there are vivid pictures of pathetic scenes and incidents of travel. After naming a number of cities and towns visited by him during his journey from San Antonio to Long Beach, Father Brannan says :

In one of the various places mentioned In one of the various places mentioned above I got off the train in the after-noon and concluded to stay there till next day. About 9 o'clock that night I went to bed to read a while before going to sleep. A'te'a little some one knocked at my door. I said, "Come in !" A man opened the door. I said, Have a seat; what's the matter?" 'I believe you are a priest?" "Yes, ir." "Well, Father, I saw you get off sir. the train and have watched you ever since." "Well, what for ?" "Well, Father, this is it : I had fully made up my mind to kill myself and end my ex-istence, and had made every prepara-tion for it." I raised myself up in bed, tion for it." Traised myteric myteric words would be "But I thought I would kill you first," Then I said : "What else ?" "Well, as soon as I saw you this feeling gave place to another, and this feeling gave place to another, and I said I am going to confession to that priest, and that is what brings me here." Well, it is hardly necessary to say that I felt better. Then I said : "I don't know what your sins are ex-cept one that you have just told me, not in confession, which is the greatest of all-despairing of God's mercy. Now, anything you have to tell me is less than that. Don't you know that your anything you have to tell me is less than that. Don't you know that your sins, however great, are only as a drop

of water compared to the great, fathomless ocean of God's mercy?" The Bishop of the diocese in which I then

nccessary for salvation. Your minis-ters do not believe it is, and it is not very likely that they would be very particular about doing something which they think is not necessary to be done at all; and if people are not baptized wight they are not hantized at all." at all; and in people are now obspized right, they are not baptized at all." "Well, Father, it is useless to thresh over old straw. It's throwing away tine." "Oh, no, I hope not. We must thresh the straw to get the ker-nels of wheat, and if by threshing old straw we can get the kernels of truth. straw we can get the kernels of truth,

straw we can get the kernels of truth, it will be something gained. If I am right, you are wrong : and if you are right, I am wrong." I then launched out on the wide sea of dogmatic differences between us, and kept him a willing listener for two hours. He bade me good night and I went to bed."

went to bed." "PAPA, I WANT TO SEE THAT PRIEST." The next day I was lying in bed with intense rheumatic prin. One of the Sisters came and said: "O, Father, Sisters came and said: "O, Father, Mr. B — wants you to come right away and baptize his daughter." I for-got my pains and went in a great hurry to the room where the gentleman, Mr. B — his daughter and daughter's grandmother were. I had never seen the sick girl till then. I found out from Mr. B — that he told his daughter the substance of what I said to him the preceeding night. That morning before I was sent for, Mr. B — saw the Methodist minister coming, and said to his daughter: coming, and said to his daughter: 'The Methodist minister is coming to see you.'' She said: "Papa, I don't want to see him; I want to see that priest you were talking to me about last night." When the minister left

I was sent for. I went to the bedside and she reached out her little, cold, clammy and em-aciated hand. I took it in my own. She could not speak above an audible whisper. Her pale thin lips parted, she smiled and said : "O, Father, I want to go to heaven!" "My dear little girl how I wish I were as certain of it as you are." "O, I want to do every-

thing that is necessary to be a membe of your Church before I die." She knew the Apostles creed, and said she believed it all. I instructed her and talked to her for some time and sent for a glass of water. It appeared as though she could not live an other hour. While the Sister was gone for the water she beckoned her father and grandmother to her bedside and said: "I am soon going to leave you. "I want to die in the Catholic Church is it pleasing to you? O, do not ob-ject." Then tears came streaming down the checks of the poor father and the old grandmother; their lips quivered and they swayed to and fro like trees in a storm, and the father said : "O, my darling daughter, do what you wish we have no objection whatever, sweet girl. I found that I had a use for my handkerchief before I took the glass of

water from the Sister.

water from the Sister. A HAPPY DEATH. Then with the sweetest and serenest composure she said: "I am ready." I then baptized her, and when her head was laid back on the pillow she placed her marble white hands upon her fore her marble white hands upon her fore-head and said in an audible voice: "O, how happy I feel." I said to her: "Dear little girl, don't forget mewhen you get to that beautiful country where you soon will be." She replied: "O, Father, I will never forget you, forever." forever.'

I have done some missionary work of Mexico in the South; from the Atlantic Ocean in the East to the Pacific in the West, but there is noth ing which pleases me more in the whole history of my efforts to do some little good in the name of God than receiv-ing this predestined child into the Catholic Church. After hearing her confession and giv-

HIGHER CRITICISM. IUM OF CATHOLIC OPINION ON THE QUESTION.

In answer to the question, " Is " criticism undermining Christian ?" the New York Herald pub-Faith 1 lished last Sunday the opinions of a large number of clergymen of different large number of clergymen of different denominations. Among the responses were the following from Most Rev. John M. Farley, Rev. A. P. Doyle, C. S. P., and Rev. Dr. H. A. Brann, of New York.

MGR. FARLEY'S OPINION. Sound criticism of the Bible, confining itself to scientific facts and sober inferences, is not prejudical to higher relig-ious thought and duty. In confirmation of this the majority of those who have applied themselves most assiduously to the modern scientific study of the Bible are distinguished members of the clergy,

regular as well as secular. I am not aware that higher criticism has to any appreciable extent produced in the ranks of the Catholic laity those undermining effects which causes alarm in some other religious bodies. Rather, it has served to comfort and reassare many earnest believers to whose many earnest believers to whose thoughtful minds certain received notions concerning the Bible had become of difficult acceptance. Questions come of diments acceptance. Questions pertaining to this topic are never dis-cussed in the pulpit and but seldom touched upon in Catholic periodicals; for, according to Catholic belief, Holy Scripture is not the exclusive vehicle of God's revelation to man, the sole authority in matters religious. While it is held in a true, yet undefined and mysterious sense to be the Word of God, it is not considered as a direct and immediate rule of faith. God's dealings with man are primarily through the medium of an organized living body,

and the sacred writings, however pre cious, are relatively Church only incidental. to the living FATHER DOYLE'S RESPONSE. In considering the influence of higher

In considering the intendence of higher criticism on the devotional life of the people in America it is very necessary accurately to define terms. There has been a great deal of destructive critic-ism inspired by writers who are adverse to all religious belief, and these writers have entered the sanctuary of reveren tial faith in the spirit of a vandal. The They have cut and slashed and destroyed every precious heirloom within reach They have hauled down from their ancient shrines the time-honored beliefs of the people and have trampled them under foot. Because some beliefs have been found to be of clay they have generalized and have said that the "whole show was sham." Such critical cism has injured the cause of Biblical learning far more than it has the faith of the people. There is, however, another school of

higher criticism that has approached the sacred edifice of Biblical story and tradition with bared feet and with uncovered head. These higher critics are conservative men, seekers for the truth. There is undoubtedly a vast amount of fallacy and fable that has adhered to the framework of Christian belief, and the sooner the people find out what is fallacy and fable the better for their religious life. Religion can not afford to rest on anything but the rock bed of truth. The ladder that rests on the snowbank will topple when the warm summer comes. There

the miracle plays of the elder dramatthe miracle plays of the ended as an ists. Would he not be regarded as an unjust judge who considered a prisoner as guilty until some one proved him in mocent? That is what the higher crit-ies would do with the Bible-start out

with the assumption that it is the pro duct of human genius alone and then proceed to prove it a divine inspiration if they can, which, alas ! they never do To start out with accepting its divine inspiration and proceed with our minor criticisms from the inner point of view is our stronghold, and it leaves faith safe from all the assaults of seculiar in vestigation.

THE TRAINING OF THE YOUNG.

All will concede that there is no matter of graver importance for fathers and mothers to consider than the educa tion of their children. It calls for more thought than anything else, be cause of all it involves. The father may be succeeding or not succeeding in the purposes and aims of life, but he that it is on the education of the children that this success is to be built. Hence his concern that this edu-

cation be all that it should be. Good masters, latest and best methods and ng that will contribute to the everyt thing that will contribute to the tion of the child are what are at for, and when found, they are asily given up. But must we not that there is a grave defect that ens and renders less effectual the educ sought

allow weake education, even in knowledge purely secular? It is this defect that the Church wishes to avoid when she in

sists that the knowledge of God and of holy things be a part of the education of the child, and so she rears her schools and colleges for that purpose. Everywhere you go you see them. The fairs hills throughout the land are crowned with her seats of learning, and throughout the cities are seen her parish schools growing in size and beauty with the country's progress. Grave, serious-minded men, with their country's weal at heart, are looking on at this, and feel the wish down deep in their heart that all education were as this, built up on religion, and that God and country, faith and fatherland, should go hand in hand with the na-tion's development and advancement. Any one who has a belief in God and in future life must concede that there should be some consideration of this in our lives here quickly running to an end. But how is this to be brought about unless the knowledge of God and about unless the knowledge of out and eternity be made a part of one's edu-cation in the seed time of youth, for it is then that are formed the prin-ciples that rule one's conduct in after life. Catholics have in their faith a boon more precious than all things else is the model but it is to be much into ia the world, but it is to be put into practical and effectual use by being made the chief factor of their daily thoughts, aspirations and endeavors. It is in youth that this is to be begue, for, as the Scriptures say, "Train a for, as the scriptures say, I tail a child in his youth in the way he should go and in his old age he will not de-part therefrom." The Church fostered knowledge when the world was in ignorance. She leads the world out of barbarism, and she would lift it up to light and strength He gives to her, and hight and strength He gives to her, and this she would do for the world still, and does do where she can, particu-larly for her beloved faithful children. "Go forth, teach all nations," said our Lord to His Church, "make known to

rdinary innocence was found.

Speaking the word of eternal life, from the altar of God, for the salvation of their souls—he gave his hearers an exhortation to use, with a certain amount of diligence and earnestness, any opportunities that might be given them of learning the Irish language and of hastening the speaking of it. it was certain, although they might not be able to prove it as they would prove a thing in mathematics, that if prove a thing in mathematics, that if they were speaking their own language they would turn their eyes more on their country; they would say to themselves that this was their own country; that Dublin was their own would that they had their own language. capital ; that they had their own language and customs and capabilities, and then there would be less tendency to that exceedingly harmful imitation of bad or questionable things of other countries.

They would know what clothes to wear, what books to read, what songs to sing, and all the rest of it, because all that was distinctly Irish, as dis-tinguished from other countries, was on the side of Our Lord and His holy Mother, at least in the established customs.

WE ARE BECOMING A TEMPER-ATE PEOPLE.

"Foreigners are very sparing of their encomiums on our social and moral condition. While freely admitting our superiority in all matters touch-ing the material well-being of the world, they stubbornly insist on a larger possession of the qualities of mind and heart that go to make up a mind and neart that go to make up a perfect manhood. But we have wrung from them the admission that we are more temperate that they. We con-sume less alcohol per cipita than any country in Europe notably less than the nations of first rank and importance in the Old World. This is very grati-fying to us, while it connotes a condition in some respects the oppoints of desirable. We are forced to be total desirable. We are lorged to be total abstainers by a faulty condition of our social life. Temperance is better than total abstinence where people can be temperate; but that is not in any temperate; but that is not in any country speaking the English language. There is some drunkenness in Latin countries, but a vast deal of temperance. In English-speaking countries there is some total abstinence, but very little temperance. We have discovered, to our dismay, that in our young men any use of intoxicants inevitably leads to drunkenness. The young man who begins with us to drink beer, no matter in how small quantities, or how infre-quently, will surely develop into a confirmed drunkard; or it is a hundred to one shot that he will do so. This has frightened us, and made our warfare on drinking of the most relentless char actor. Thanks to this, our men do not drink as generally as they do in Europe. This is especially true of our business men. The drinking man has ceased to be of any use in our society. We shun him socially, and we absolutely refuse barbarism, and she would hit is a more approximately the highest ideals of civilization and him socially, and we appointed, to have anything to do with him commercially. The glass has caused to be mercially. The glass has caused to be an adjunct of trade in this country. This first challenges the notice of foreigners coming here to study our conditions or our errands of business. They give us credit for abstemiousness, but it is dread of consequences

the want of a real sin since their last confession. Now, speaking broadly, and allowing for exceptions, it was in the Irish-speaking districts that the extracarrying my wooden supports under my arms, but not bearing upon them. I went to the Mother's room and told her

what had happened. "My presence shocked the Mother Superior, as she supposed I was unable to leave my room. I told her the story of my prayers and how I felt after the wonderful transformation. Mother was astoniabed and successford Mother was astonished and suggested that we return to the chapel and together thank Almighty God for the great miracle He had wrought. The mother's wish was complied with, and this was the last time I used my crutches. It is now over a month since the miraculous recovery took place and ${\bf I}$ find myself in good health and spirits."

CATHOLIC NOTES.

Mme. Selma Knorold, the famous singer, who few years ago renounced the Jewish faith and became a Catholic has left the stage, and intends to live a secluded life in future. She has taken a cottage on Convent Hill, near the Convent of the Sacred Heart, New York. It is said by the friends of the singer that before she became a member of the Catholic Church she always had a Catho-lic prayer book and beads with her even on the stage.

The very Rev. P. D Lajoie, C. S. V. superior general of the Community of St. Viature, late of Paris, France, has been visiting the provinces of his comnunity in Canada and the United States Father Lajoie is one of the many exiled from France for the offense of teaching the young loyalty to God and country.

There are three apostolic colleges fn Ireland where young men are prepared for the priesthood serving in foreign mission fields. This accounts for the number of Irish names we hear of so frequently in out-of-the-way places in the world.

Cardinal Vannutelli has informed the Congregation of Rites that the Arch-bishop of Dublin has completed the diocesan process for the canonization of cesan process for the exception of the evidence of Cardinal Moran which is expected shortly. Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, is hastening the diocesan ss for the canonization of Oliver Plunkett.

The newly appointed British Ambassador to paris is Sir Francis Bertie, who is the second son of the Earl of Abington, one of the Catholic peers of England.

About fifty students of Gregorian Chant attended the summer school at the Solesmes Monastery, Isle of Wight, more than half of them from Ireland, eleven of them being priests, one from Colorado.

A writer in an English exchange says that the Church at Pantasaph England, in which at present the Capuchin Fathers minister, was at one time a Protestant church. At the laying of Protestant catron. At this laying of its foundation-stone a Protestant minis-ter preached—Archdeacon Manning— who later became a Catholic and the Cardinal Archbishop of Westminster.

At St. Joseph's church at Kalamazoo, Michigan, on the feast of the Ma-ternity of Our Blessed Lady, the Right Rev. Bishop of Detroit, conferred ton-sure on Mr. Wm. F. Murphy, an ecclesbut it is areau of considering at the sure on Mr. Wm. F. Murphy, an eccles-instical student of the diocese, who sails instical student of the diocese, who sails for Rome on the 15th inst., to complete his Taeological studies at the American College. Mr. Murphy is a child of St. Augustine's parish, and Vice-President of the Alumni Association of Lefevre Institute. The Bishop had just com-pleted the dedication of the new St. Joseph's church, and the first act in the new church was the dedication of the young man to the services of God and to the Church. The impression made by the address of the Bishop as he em-phasized this fact, will not soon be forrotten by the large number who attended the ceremony.

was had told me several years previous-ly that whenever I was in his diocese I had the faculties. So the poor man made his confession, accompanied with many penitential tears. So he happy, and so was I. At first I had thought he might be insane. CONVERION OF A DYING GIRL.

The next day I concluded to stop off

at another place for a day. I had never been in the town, and did not know that there was a soul in it with whom I was acquainted. I called to see the priest. He was very cordial, saying he knew me by reputation, etc. The Sisters have a fine sanitarium at

this place, with many patients. I went to see the place and was invited to stay there. While talking to an invalid priest, a very refined and dignified gentleman passed out of the sanitarium. I was told he was he was. asked who a banker who had been there for six months with an invalid daughter, expecting her to die at any time. I asked the Sisters if she had ever been baptized. They said they did not know. I then made arrangements to obtain an introduction to her father, which was soon accomplished. He was very courteous and respectful. He lived in a State in which I had many acquaint-ances, and I found that he knew many persons with whom we were both a When the sharp edge conventional ceremony was sufficiently dulled by familiar conversation, I him to one side and we both sat on a bench on the front portico a little after sundown, and we were all alone. began: "I understand you have a daughter here who is and has been fo a long time very sick. I certainly sympathize with you, and I can do so in sympathize with you, and I can do so in a very special way because I have a daughter myself. Has she over been baptized?" "Yes, sir." "By whom?" "A Mothodist minister." "Was she an infant then?" "Yes, sir." "Are you a Mathodist ?" "Yes, sir." "Are an infant then ?" "Yes, sir." "Are you a Methodist ?" Yes, sir." 'Is her mother living? What was her re-ligion ?" "She was also a Method!" She was also a Methodistshe is dead."

"Now, Mr.---I hope you will excuse me, but I feel impelled to say something

ing her the last sacraments, I made some inquiries from the Sisters about her life. She had been with them for is months. Never was off her bed dur-ing the whole time. All the time patient and cheerful, with not a murmur of complaint. For thirty days and nights, during which she took nothing, and could take nothing, except water and small pieces of ice, they expected For thirty days and her death any hour. And they won dered how she could live so long. I am satisfied she never committed a serious fault in her whole life : and, after all her sufferings, I feel that she did not stop a moment in that great vesti-bule of detention and satisfaction, which she so few of the best can escape. For her I think it can be safely said :

There's no more sorrow, no more tears, Sne's gone where all is pure delight; leyond the bright at d stellar spheres Which beauufy the dome of night,"

However, I hope no Catholic who reads this, however humble or exalted his station in life may be, will refuse to say a prayer for her beautiful soul. After reaching Los Angeles I wrote back to knew about Miss B---The an swer was: "She died the day you left."

communication is cut on. When he is once under lock and key, his nourish-ment consists in great part of bread soaked in port wine. The first day the drunkard eats his food with pleasure and even on the second day he enjoys it. On the third day he finds that it is

always about the same thing, and on the fourth day he becomes impatient, the and at the end of eight days he receives further on this subject with your per-mission." "Very well, Father, go ahead." "Well, you see, you Method ists do not believe that baptism is "pathic cure gives unexpected results."

traditional belief and who will not yield one jota of what has been handed down until the demonstration of its fallaciousness is complete. To meet this condition of affairs the

Catholic Biblical Commission has been established. On this commission are all the great Catholic Biblical scholars. Their business is to stimulate exegeti-cal studies in line with all recent scientific research and discovery, to judge controverted questions when necessary among Catholics and to give answer to all throughout the world who may consult the inquisition.

nul.

and to make for the good of civilization

- patriotism and progress. - Bishop Colter in Catholic Universe and Times.

GUAGE FLOURISH TOGETHER

DR. BRANN'S REPLY. The so-called higher criticism of the Bible does not affect either the clergy or laity of the Catholic Church, for the reason that we start from the strong hold of the Church first and proceed thence to matters concerning the sacred book. The Church antedates the Bible, and when the Church gave us the book it also gave us certain assurances and fixed factors regarding it. For in-stance it bids us assume without any shadow of question that there is a

natural law and a supernatural law. that the miracles were performed be yond all doubt or cavil, that the word of God came to man and still do so in the form of a divine revelation, and there can be no cause for hesitancy in accepting divine inspiration fully a gratefully. Starting out with the premises it is no wonder we arrive

A New Cure Fer Drunkenness. An European medical journal says: The Norwegian authorities, who do not make light of the subject of alcohol-ism, have conceived an original method of curing drunkards of their vice. The patient' is placed in a room, which he is forbidden to leave, and all outside communication is cut off. When he is once under lock and key, his nourish-ment consists in great part of bread soaked in port wine. The first day it is now onder we arrive at conclusions at once satisfying and editying in the highest degree. As for the minor criticism, there is as much in the Church now as there ever was, and no more. Learned pro-fessors of theology differ very widely upon mary points of interpretation, legend, history and authenticity of certain books and part of books. Legi-timet investigation is always encour-new light upon observe points of history or doctrine is listened to with respect-ing ratitude. What we believe highly ful gratitude. What we believe highly prejudicial to the Church as a fixed institution founded and perpetuated for the uplifting of the human race is taking its vital and fundamental exponent, the Holy Scriptures, and dis-secting them from the exterior point of view, just as if they were merely a man-made book, like the works of Dante or

whatsoever I have commanded. and this is what the Church has done

ever since and will do to the end of ever since and will do to the end of time. To carry out her mission she must necessarily be a teacher of all things, secular as well as religious. They are entwined and cannot be separe fast copying our business methods. The social habits are being copied abroad, especially these that involve arated without injury to each other. It is her principles and methods that outlay of extravagant sums of the We can give points to all the lavish living. When they get money. world in lavish living. When they get to live in Europe as they do in this country they will learn that the wine are the underlying means of education that the world calls the best to day; since it is education divorced from glass is just as dangerous as the beer or eligion, it is as the body without the whisky glass. It may be that we will succeed in copying their social habits and fails to have the grand re sults that it otherwise could have. Let Catholics proclaim that religion and education should be one, and let them before they acquire ours; in that case we may find it possible to add to the gaiety of nations by a special type of how the world by the magnificent reipplers."-Western Watchman. ols sch alts of their colleges and hat every education should have God, and religion as a part it, if it is to last,

PRAYER ANSWERED

SISTER DISCARDED CRUTCHES AND IS APPARENTLY CURED.

The story of a wonderful restoration VIRTUE AND THE IRISH LANto health through prayer is reported from Richmond, Ind., by friends of the family of Dr. J. H. Luken. His daugh-The Very Rev. Dr. Keane, O. P., ter, Miss Nellie Luken, who took the vows of sisterhood some years ago at St. Mary's-in-the-Woods, near Terre n a serior delivered in a church in Younghai, Ire., said two considerations courred to him speaking from the litar of the House of God. The first was the fact of the extraordinary const. Mary s-in-the woods, near Terre Haute, and who is known as Sister Cle-mentine, is said to have been cured of her ills instantly in answer to a prayer she uttered in the chapel there. ation there was between innocence in

she uttered in the chapel there. Soon after taking up her work as a teacher of music her health became impaired, and lor the past year she has been an invalid. Nearly every organ in her body was impaired. Spinal tuberculosis developed and it was only by mean of crutches that the could could setion there was between innocence in the male sex, the fully developed man, at the speaking of Irish. There were portions of the country here Irish was the spoken language, and there they would find men of hirty-five years of age, with all the man human passions; with the warm loed coursing through their veins, and like every other son of Adam to manifeld temptations of the devil-manifeld temptations of the temptations of temptations of the temptations of temptations of temptations of the temptations of temptations of the temptations of t

anifold temptations of the devil-in other are being bis life, they build find him with an innocence that hildren of twelve years of are in other yould find him with an innocence that hildren of twelve years of age in other arts of the country could not show birth He listen to the prayer of a poor, suffering creature, and, in honor of His

efore God or man. They would find them by the dozen Mother, restore her to health and strength. I prayed as I never prayed before. Before leaving the chapel I and the score. And if they were priests giving missions in certain parishes in the Irish-s aking districts, seated in the confession box, they experienced a strange feeling as of scated in the confession box, they some mighty change confing over me, some mighty change confing over me, solution to many of these poor men for could not make myself believe that my pathy which it creates in us,

On the feast of the Maternity of our Blessed Lady, Right Rev. Bishop Foley assisted by Rev. Dr. Morrissey, Presi-dent of the Notre Dame University, and a number of distinguished clergy-men, solemnly blessed the corner stone Academy, Nazareth, Kalamazoo Co., Mich. The new portion of the Academy will have a frontage of nearly three hun-dred feet. It will be used for the greater part as private rooms for students.

At the Chapel of the mother house of At the Chapel of the mother noise of the Sisters of St. Joseph at Nazareth, Kalamazoo Co., Mich, the Right Rev. Bishop clloiating, Miss Ida Lochdhler and Miss Gertrude Shanley received the holy habit, and will hereafter be known as Sister Immaculate and Sister Carls. State Corrolling and Josephing

On October 9th Night Rev. Bishop Foley of Detroit dedicated the new St. Joseph's mission church at Kalamazoo, Michigan. It is a three story brick building 50x100 feet; one floor of the building being given to chapel pur-poses, the other divided into class rooms. The new school will be under rooms. The new school will be under the direction of the Sisters of St. Joseph of Nazareth Academy. The sermon on the occasion was delivered by Very Rev. President Morrissey of Notre Dame University.

devout contemplating of the Sacred Humanity there is a certain power of transforming our hearts into the likeness of itself, by a certain sym-

THE CATHOLIC RECORD.

ince he had decamped with the mo

of the b'hoys."

THE BLAKES AND FLANAGANS.

the

BY MRS JAS. A. SADLIER. CHAPTER XI.

AN OLD ACQUAINTANCE TURNS UP. It was "past twelve" when Tim Flangan's guests quitted his hospit-abledwelling, and as we have seen Mr. and Mrs. Blake home, we cannot do less than return for some of the others. Now we would have great pleasure in accompanying Mrs. Reilly and her son, or Mr. O'Callaghan and his daughter, to their respective domiciles; but for the present we must, however unwill ingly, overlook their claims to our at n, in order to see what befell the Sheridans, for whom we have no small They were walking home etly, Daniel and his wife beregard. very quietly, Daniel and his who have been determined by the second state of the secon with his young sister. The great city was silent and motionlless, save where the lurid light and the discordant sounds of drunken revelry, issuing from an open door, proclaimed the gin-shop or the low tavern, or perhaps the filthy brothel-places wherein are perpetrated those "deeds unholy"- that make

those "deeds unnoy" — that make night hideous to contemplate. It so happened that the Sheridans had to pass a tavern of the very lowest description, and as they came near the door, Daniel turned round and said in a low related to the term it Davit door, Daniel turned round and said in a low volce to his son, "Don't say a word, Mike, till we get past Boner's, for I hear such a noise in it that I'm sure it's full. Keep quiet now and let us all hurry on.

All right, father-go ahead !" said

"All right, father-go ahead !" said Mike; "we'll be as quiet as mice." He had hardly said the word when out from Boner's came two or three rowdy-looking fellows, evidently the worse for liquor. They were just felicitating themselves on having out-witted the hadlord, and one of them, a for a farming woung fellow, in a word fine, strapping young fellow, in a round slopjacket, and a white hat with a black band, said with a horse laugh, "I guess I done him slick that time, for all so wide awake as he is ? didn't I, Jim ?"

I guess you did, Hugh-the old shark got bit for once. Ha ! ha !" "But who have we here !" said the

first speaker, unluckily catching a glimpse of Annie Sheridan's fair face. 'I say boys, there goes a first-rate gal -who'll try his fortune ?—I will, for onel

Go it, old fellow !" cried both of his comrades ; " we'll stand to you like bricks." The Sheridans quickened their pace

almost to a run, but it was no use, their ruffianly pursuers were still close behind. for God's sake hurry on, children!"

said the mother, in a thrilling whisper, and not daring to turn her head. "There's two of them," said one of the rufflans—the fellow addressed as

Jim-" let's us knock down the fellows and we'll have them slick. Come along, we're three to two, and one of them's an o Not so old as you think," said Dan

to himself ; " young enough and strong enough to deal with the like of you the

best day over you were." " A fine night, Miss !" said the fellow called Hugh, coming up close to poor Annie, whose little heart throbbed as though it would burst its prisen. Now it so happened that Mike had borrowed Edward Flanagan's highly valued oak stick, observing, half in jest and half in earnest, that it might be useful before he got home. This trusty friend he clutched lovingly in his right hand, keeping his eye steadily fixed on the other, in whom he had at once re-

cognized an old acquaintance. "Not so fast there!" cried the drunken assailant; "I'm bound to have a look at this here gal. I say, young woman, won't you take my arm?" at the same time catching the terrified

went, it is true, but with little hope of on his pesterior, telling him to take succeeding; still he went, because he thought it his duty to go when asked; and he talked to Hugh with that mild on nis pesterior, tering num to take that by way of a keepsake. Mrs. Sher-idan and her daughter had just got into the house, where Nancy, the maid-servant, had been sitting up waiting for and ne taiked to flugh what that mild dignity and persuasive eloquence which had won back many a soul from the ways of vice and error; and Hugh listened with apparent interest, and told the priori that "Never mind wakening the men,

Jenny !" said her husband from with-out, " Mike and I have settled the feltold the priest "that was what he called first rate talk, and he guessed he'd think of it—some day;" that was lows ourselves. Here comes Mike and his shillelagh. Did you see that last move, Mike? Didn't I give Bill what

move, Mike? Didn't give Bill what he was working for?" "You did, indeed, father !" said Mike, laughing heartily, "what a great lubberly poltroon the fellow is !" " Poltroon !" repeated Dan; "faith I made bim a poltroon for I gave him I made him a poltroon, for I gave him

Hugh Dillon, who ever told as a capital joke how the priest had tried "to come the weight of my fist before you came up, and that cooled his courage wonder-fully. The rest was all smooth water." it over him, but was confoundedly bit-the cunning old fox !" Hugh's educa By this time the door was secured— the mother and daughter laughed and wept by turns, and Nancy was almost tion did not end with Mr. Simpson' beside herself with joy when she heard how her master and his son had drubbed wher master and his son had drubbed s rascals. "I'll tell you what, Mike!" said his her, "I think we ought to hang that

father, "I think we ought to hang that stick over the fire-place, as they used to hang up swords and guns in old times. It did us good service this very night. I hope you're not hurt anywhere?

Nothing worth speaking of, father-I think I sprained my wrist making that blow at your friend Jim — but it doesn't signify." Mrs. Sheridan's anxiety thus aroused,

she speedily went about preparing a linament and a bandage, and Mike's arm was very soon bound up and resting in a sling. "I wish you joy of your admirer, Annie!" said Mike, with a smile. "Do

you know who he is?" Annie began to pout. She was only

Annie began to pout. She was only fourteen, though tall for her age, and she was really so far behind the age as to feel ashamed at any allusion of the kind. "No, I don't know him," said she, "nor I don't want to know him. He's a nasty big bad man, that's what he is !"

he is l "Did you know him, father?" inquired Mike earnestly. "Know him! to be sure I did—wasn't

it that vagabond Dillon? didn't I hear what you and he said to each other?" "Why, now, Dan," said Mrs. Sher idan, "can it be possible that he's so far gone as that ?-a decent father and public.) other's child as he undoubtedly is.

"Well, decent or no decent," said Dan bluntly, "there he is for you. If is father and mother were decent, they were neither wise nor prudent-that's all we can say. Our Mike her is bad enough in all conscience, but I hope in God he'll never come so low as that, eh, Mike? — but, indeed, I shouldn't have a heavy word on you shouldn't have a heavy word on you this night, my poor fellow! after you fighting for us all so bravely. There's my hand, Mike, that I was only in jest. With all your little widness, you never gave an ill word to your mother or me, nor a sore heart-1'll say that much for and the tear of affection glistened

in the father's eye. Mike cleared his throat once or twice before he attempted to answer. "Small thanks to me for that, father! I'd be orse than Judas if I could ever forget your goodness to me, and, please God, I never will! I'm bad enough at times, I know, and gets past myself with merriment, but I hope I'll never lose

merriment, but I nope in never loss sight of the fourth commandment, as poor old Mr. Lanigan used to say." "May the Lord bless you, Mike !" said his mother, as she laid her hand on his head and smoothed down his rich auburn hair with a mother's fondness. "You must go to bed now, my son! for you're in need of rest, and so is your father

I hope that unfortunate Dillon "I nope that information brind isn't badly hurt," said Mike, thought-fully, "I know he was only stunned, for I saw him beginning to move as I ran

" Now that's what I call real mean Now that s what I can rear heat of you, Dillon !'-do you know that I've got my arm broken-and it was all along your quarrel. I had nothing to do with it. See there !'' and he to do with it. See there !" and he pointed to the arm which hung motion-

pointed to the arm which hads motion less by his side. "Well, it can't be helped !" replied Dillon, coolly. "Where's that blub-bering feller, Bill ? Hillo ! here he that was what h omes! I guess his arm ain't broken ! He 'most always gets it on the other end of him !" Sure enough, Bill came up rubbing

he'd think of it—some day; 'that was all the satisfaction the Doctor could get from him, and with a heavy sigh he left the house, pitying the unfortunate parents of such a son, and saying in his own heart: 'pray heaven he may die a natural death!' That was Dr. Power's last visit to Unoth Dillon who ever told as a canital sure enough, bill caule up at indicated by Dillon, whereupon the latter burst into a loud laugh, saying: "I told you so, Jim-didn't I ?-who kicked

ou. Bill ?" Bill only replied by a sullen grunt, and an affectionate consignment of the querist to the land of "blazes." Jim was in little better humor, so that Dil-lon found it expedient to lay a sticking-plaster on their mental wounds.

tion did not end with all and around tuition; it was continued in and around the engine houses, where his evenings and sometimes, nights were spent, from ing-plaster on their mental wounds. "Come, come, now-don't be so savage on my hands-let's go back into Boner's, and you'il see if I don't, warm your hearts with some of his *number one*. That's the stuff for broken down courage !--eh, lads,--ain't it ?" "I guess it won't heal my arm !" growled Jim--"it will take a doctor and some oldes confinement to do that pa'ernal mansion was rarely blest with the light of his countenance, and when he did go there it was by stealth, a his father had forbidden him the hous

and some close confinement to do that --curse the feller, if ever I get my eye Still, his poor heart broken mothe encouraged him to go once in a while when she knew her husband was likely on him again, I'll do for him-I

"All right, old feller !" responded Dillon, as they gained the door. 'It will go hard with two of us, if we don't give him his oats! We owe him, let me see, a broken head, ditto an arm, to be absent, still hoping "against hope," that he might yet be reclaimed when he had sown all his wild oat Alas! that time never came; Hugh Dillon never sowed any other than "wild oats." He lived and died " one me see, a broken nearly applica-together with an unmannerly applica-tion of his boot-toe to the rear of Bill's premises; well, never mind, that s twice he floored me; I'll come at him for the whole round sum when he least When about nineteer of the b'hoys." When alout nineteen, he bound himself to a butcher, in Centre market, but very soon found that he had no taste for such hard work. He left the butchering business to those who liked it better, and tried his hand for a while at stage driving. This, too, was soon given up, for the fact was that Hugh could not confine himself to any regular employment. He grew expects it !"

expects it !" "But it wasn't the young man that I had to do with," said Bill, sullenly; "It was the old feller himself. I'll he hanged if he hasn't the strength of two men in him! That leg of his must two men in him ! That leg of his must be something harder than flesh; I'm bound to say, I'll not forget it in haste!'' and he again rubbed the afflicted part, to the great anusement of Dillon, at least, for Jim was in no humor of laughing. His friend Boner limb, and in his hands we leave him. Well content are we to get back to any regular employment. He gre every day more idle and dissipate People began to wonder how he found money to spend ; but whether he had money or not he kept lounging around the taverns, and, in due time, became a confirmed "loafer," the meanest and most worthless of human beingsthe meanest and (always excepting election days, when no man is worthless in the great Re-Well content are we to get back to "other men and other scenes." And yet the course of cur narrative brings If Hugh Dillon had ever possessed us but one step higher in the moral heart or soul-and Tim Flanagan al-ways maintained that he had had rder.

It was the morning after the merry originally a fair share of both-they meeting at Tim Flanagan's. Miles Blake and his wife were seated at the breakfast table. They had sent more had evaporated, long years before his second encounter with Mike Sheridan. Religion he had none, natural affection was dead within him, the word honor breakfast table. They had send more than once to apprise the young people that breakfast was ready. Miles was in no very good humor, and told his wife not to bother herself any more the heart's backen with was meaningless for him, and he knew no other law than that of his own will. Boner's tavern was one of his favorite about them-"my heart's broken with them," said he, "that's what it is. haunts, as Boner was famous for keeping good liquor. Such had been the life of Hugh Dileither of They have no respect for Mary, than if we were the dirt off his

feet. Did you ever hear anything like the impudence that Henry gave me last night?" lon since we saw him at Mr. Simpson's school, sneering at Harry Blake for his Irish and *papist* propensities. It was a pitiable life to contemplate, especially when taken in connection with Dillon Eliza coming in at the moment pre

personal appearance, for he was really a fine-looking young fellow, notwith-standing all the disadvantages of his vented her mother from making any reply. "What in the name of good-ness kept you so late?" said Mrs. Elake. "It's a shame for young people condition. Well might his parents be-Diake. "It's a shame for young people like you and Henry to have their father and mother waiting for them at the breakfast table! Is your brother com-ing down, or what is he about?" "Why, I thought you knew that he wail their early imprudence. And they did bewail it in sorrow and in shame; but grief and remore were alike unavailing; neither could bring back the past, nor arrest the headlong

wasn't going to breakfast here !" " No, indeed, I knew no such thing career of ruin which their own ness had first marked out. The daughters Where else would he breakfast? Hush! of the family were just one step above

their brother-no more. Dress was their hobby; and before that grand here he comes here he comes I" But Henry T. Blake was not going there; he had no intention of joining the little family-circle on that particuidol all minor objects had to give way Still they professed a sort of subjection to their parents, depending, of course, on certain conditions, such as the being allowed to "dress as fine" as they wished, to go to the theatre once in a har morning. Passing on through the hall, and turning neither to the right hand nor the left, he deliberately put on his hat and sailed forth, no one knew

coffee. Eliza's kindness was the best consolation that either could have had at the moment, and their gratitude to sion." her was so touchingly manifest, that Eliza could scarcely restrain her tears. It seemed to her then that nothing t seemed to her then that nothing could ever again induce her to be ashamed of her parents, or to treat them with disrespect. Whether she kept her

with disrespect. good resolution remains to be seen. But, lest the reader should be too san-guine on that point, be it remembered that a certain place, which we do not choose to name, is paved with good re-Singular paving-stones for solutions."

such a place ! In the course of that afternoon, Henry Blake met Zachary Thomson, by ap-pointment, for the transaction of some important business. "Before entering important business. "Before entering on the matter in hand," said Blake, "let me inform you that I have changed quarters this morning. The old man

poke to me in such a way last evening that I could no longer put up with it; and to tell the truth, I feel much better pleased to be away from the old couple; their surveillance was at times, scarcely to be tolerated."

" At all events, changes are pleasant now and then," said Zachary, " but where have you moved to ?" "For the present you will find me at

Mrs. Delmaine's boarding-house." "But what of Eliza?" "Oh! Eliza's all right; she's in full

possession at home. She can, somehow, submit to what I could not-or would ot if I could ! Eliza's your look-out, let others do as they may !" "Well, I suppose I needn't attempt

to deny it," said Zachary, with a smile, "better her than Jane Pearson-eh Henry ?' Nonsense! you always get on to

that subject, start where we may. But what about the other affair?"

"Oh! that's all sottled. The Lodge meets to-night, and I'll introduce you. I proposed you at the last meeting, and u are to be admitted this I suppose you hardly thought it neces-sary to acquaint your governor with

Zachary. "You have often told me that your Church is opposed to secret

ieties?" 'Oh! as to that, Dr. Power never socie consults me in his affairs, nor will I go out of my way to consult him. You have proved to my satisfaction that it is a great advantage for a lawyer to be a Freemason, and as I mean to attain a results on, and as a mean to attain a high place in the profession, if I possibly can, I will leave no means un-tried. If joining your honorable order, may serve as a step, I am right willing to do it. At what hour do you as-somble 2" emble ?"

"About eight, or half-past eight. Shall I call for you?" " If you please - you will find me

ready. At eight o'clock, punctual to his appointment, came Zachary Thomson, and as the two friends walked arm-in-

arm to the house where the Lodge asembled, Henry said, all of a sudden : " A propos to what we were just say-ing; did you hear what befell that wild cousin of mine, Mike Sheridan?" " No, what was it ?- nothing bad I

hope, for I confess I have a sort of liking for Mike; he's a good-hearted ing for Mike; he's a good-hearted fellow as ever lived." "Oh, of course" said Henry laugh-ing; "good nature is, I believe, a characteristic of the class to which he belongs; Mike is of the genus Paddy as thoroughly Irish as if had fed on potatoes all his life, and made his daily ablutions in holy water.'

"Well, but you have not told me what happened to him; I am really anxious to hear." Henry proceeded to relate the occurOCTOBER 22, 1904;

" Ah !" sighed Blake, " there is the advantage of having an enlightened, educated man for a father; I can al-most envy you." Just then the door was opened, and

eeing them safely housed, we leave them for the present. TO BE CONTINUED.

THE GHOSTS OF THE ABBEY.

AGNES O'FARRELL ROWE IN CATHOLIC WORLD.

Author of "Strangely Met," "Come," "A It was a very old, rather tumbled-down and dilapidated looking house. For years it had borne the reputation of being haunted and was supposed to have been a monastery in days gon

by. The country declared that the monks were to be seen nightly about the grounds, telling their beads, while one old friar in particular was reported to traverse certain corridors, and parts of the house in a manner which ost decideely seemed to point to the fact that some secret weighed heavily

upon his mind. This good spirit was described by those who alleged they had seen him as wearing a coarse brown habit fastened at the waist by a cord, the hood, or cowl, being always well drawn forward

cowl, being always well drawn forward so as to conceal the head. A low mur muring sound, generally heard som distance off as though to warn peopl of the approach of the supernature visitor, was supposed to accompany each apparition. "No, I cannot say that I have been

"No, I cannot say that I have been honored by a visit from his reverence myself," said our host, in answer some of the questions asked; "but m daughter has seen the visitor twice according to her story, but has never mustered sufficient courage to challenge him. I must ac knowledge that we have all hear rather stronge, uncanny sounds a times, but have seen nothing, so we pu the peculiar noise down to no more romantic source than the scuttling In spite of Mr. water rats." assertion that he saw some dark object hiding among the ruins of the old abbe church a few nights previously, th major still remained an unbeliever and

could not be raised to sufficient en iasm to head the search party which we intended to institute. Both my friend and I had fully made

up our minds that if such a person as he monk existed we would unearth im during these few holidays. Now, I was only a young medical student who head for some time had been far more full of love for pretty Ella Leigh, Jack's sister, than it was of either study or medicine. According to Jack's own arrangement that night we slipped from the house long after all the more sober-headed inmates were asleep, and having hidden ourselves among the of the ghost. Meantime Eila Leigh lay awake think-

Meantime that ledge by award of the ing of all the stories that she had ever heard in connection with their new home. It was only of late years that the old Abbey had been purchased by her father, and now that she had fin-ished school and was at liberty to indulge in a little romance of this she found it very interesting to hear the different stories told by the neigh-

boring peasants. To her it seemed not an improbable thing that the monks should still haunt their earthly home. What more likely than that their rolics and valued church treasure were concealed somewhere bout, hidden from the time of the Re formation? Perhaps they were but waiting for the arrival of one of their own faith who would have courage listen to them, and to whom they cou divulge their secret and thus earn a

in through the window and cast a hal-lowed radiance about the room. It

seemed to the girl that the curtains o

her little bed parted and a monk in a brown habit, his head bent forward and

prayer, stood before her. With a terrible feeling of horror upon her Ella lay watching him, spell-bound with amazement, scarcely daring to breathe lest her attention might be at-

needed rest.



Hands off !" cried Mike ; " don't

dare to lay a finger on her !'' and drawing his sister from the rufflan's grasp, he gave her to her mother, who turned on the instant. " You're in the wrong p this time, my fine fellow !" Oh Mike dear !" said his mother, shop thi

" let them alone. Do, for God's sake see, we're almost at home." "Be quiet, Jenny," said Dan, "Mike won't fight if he can help it. Don't be frightened, but hurry on with Annie !" The name thus twice repeated

was not lost on the assailant. "Ha, Mike Sheridan, that's you, is " Hig, Mine Sheri a horse volee. " I know you of old, and I owe you one-I do! Jim, pitch into the old feller; and, Bill, you look after the gal!--they're in for it now, by---!" and he

swore an awful oath. "Are we so ?" said Mike, coolly, as "Are we so?' sum "Are we so?' sum he placed his back against the wall are he placed his back against the wall are pon, too, Hugh Dillon, and I'm as little paraid of you now, swaggering bully that you are, as I was nine years ago when I soused you in the gutter. I don't want to have anything to do with you, if you'll only let us pass, but I think you ought to know of old that I'll not be bullied by any one." not be bullied by any one." he placed his back against the wall are not be bullied by any one." her to take that the Common or when I soused you in the gutter. I schools. John Dillon was himself wholly illiterate, and being all his life wholly illiterate, and being all his life to which it gave rise, he was deter-mined to give his children a good edu-eation at any cost. Having once made and on the inferiority of Cath-meant to say

warded off and returned with the whole weight of his stick, which came with stunning effect on Dillon's crown, smashing through his white rowdy hat, and knocked him senseless to the ground. Meanwhile, Dan was en-gaged hand to fist with the rufflan Jim,

The fellow roared out like an elephant. "Curse you, you've broken my arm!" "Curse yourself, and not me !" was the cool reply. "It wasn't my fault-I hope you're not hurt, father !" but his father did not answer ; he had run off in pursuit of Bill, who had followed Mrs. Sheridan and Annie. Seeing this, Mike hastened away, leaving one of the Mike hastoned away, leaving one of the yanquished to look after the other, and just came up in time to see his father dismissing the valiant Bill with a kick cases with him." The good priest number one !"

to help you father." "Even if he was hurt," said Dan, Thanks be to God, it's

their h

self about him. Go to bed and try to get some sleep. Thanks be to God, it's no worse with us than it is !'' Leaving Mike to woo "tired Nature's sweet restorer," we will take a retro-spective glance at the career which ad brought Hugh Dillon to such a state of moral destitution. He was the only son of a respectable and industrious eargeouter ; a man who was considered arpenter; a man who was considered well-to do in the world, employed two or three journeymen, and was seldom without some contract. His family consisted of his wife and three children,

without some contract. Instance, consisted of his wife and three children, the eldest of whom was our luckless acquaintance, Hugh. The two others were fine dashing girls, one ninetcen, and the other a year or two younger. Unhappily for the children, their par-ents had early conceived a notion (sim-ilar to that entertained by Miles Blake) that the Common or Mixed Schools were much better calculated to pro-mote the worldly prosperity of boys and girls than were the Catholic schools. John Dillon was himself wholly illiterate, and being all his life

lie, or, as John was wont to say praying schools," nothing could in Hugh began and finished his education in the Ward school when we first saw him, and his sisters served a similar apprenticeship to Miss Davison. The consequence was just what might be

bile to attend all the public shortly, "he got nothing but what he deserved. You needn't bother your self about him. Go to bed and try to Go to bed and try to Thanks be to God, it's ditions all fulfilled (in other words,

consciousness, suspended for a while by Mike's well-timed blow, he found himelf with his head lying against a lamp post, and his first sensation was some-what similar to that of the unlacky "little woman " who " went to the market to sell her cggs," and who got into bloomers while she slept, through the malicious agency of "whose name was Stout." a pedlar,

Goodness, [mercy on mel sure this i none of I !"

By degrees he arrived at the con clusion that it was himself-Hugh Dil-lon,-and no other, who lay there in his proper person; then came the

If this be I, as I suppose it be

How did I get here ?" Now, it was nothing new for poor Hugh to find him self in similar circumstances, but he wanted to know who reduced him to ich a strait on the present occasion, ad when memory began to resume her unctions, came with it the vision of like Sheridan, stick in hand, raising raising is arm to deal the blow. udden strength by the recollection, Dillon raised himself up, clenched his eeth, ditto his fist, and looked around teeth, ditto his hst, and looked around to see whether Mike was within strik-ing distance. But no-no-all was silent around-neither Mike Sheridan nor any one else was to be seen, and the cold night-breeze sent a chill to he wretched heart of that houseless, homeless man.

homeless man. "Where can they have gone to ?" he asked himself over and over again, thinking of his trusty comrades. "I guess there minding number one !" He was making the best of his way back to Boner's, when Jim bolted out of a neighboring alley, accosting him with : "Hillo, Dillon ! is that you ? I thought you were a dead man !" I thought you were a dead man !" "If I'm not, I needn't thank you !" responded Dillon. "I might have been

except himsel Eliza. In a note, which was just handed to Mrs. Blake, the dutiful son "declared his intention" with a vengeance. The note read as follows:

"MY DEAR MOTHER :- As my father thought proper to favor me last even-ing with an intimation that my ways were not altogether pleasing to him, at the same time threatening to turn me out of doors, or something to that ffect. I hereby beg to apprise you and nim, with all due respect, that I would nuch rather perform that office myself than have him or any one else do it for me. Wishing you both a good appetite for your breakfast, although I cannot partake of it without forfeiting my own self-respect,

I remain, my dear mother, Your affectionate son, HENRY T. BLAKE

At first this note was regarded by both parents as a practical joke, not-withstanding Eliza's assurance that it was no such thing ; but, on inquiring are about to take an important step, of the servants, it was found that Henry ut I have taken it before you !' After an hour or spent in Lodge had actually sent off his trunks very early in the morning. This was dole-ful news for the father and mother. No.—, our two friends sallied forth once more and turned their faces to-wards Zachary's home. "How do you feel now?" was Zachary's question half laughing and balf serious. and walk to the window, in order to conceal his emotion. Eliza looked from one to the other; she thought of their "Perfective satisfied," was the re-sponse, "and much encouraged." "Don't you feel as if you had got a

one to the other; she thought of their long years of devotion and affection, and tender care; of the many sacrifices which they had made for Henry and herself; she remembered the brilliant visions in which she had so often heard both parents indulge when talking of their children's future, and now she their children's luture, and how she saw them spiritless and heart broken, outraged in their tenderest affections. It is true, she still sympathized with Henry, but she could not look on such a scene as this without a pang of sorrow,

Going round the table to where her mother sat, she put her arm round her

neck, and begged of her to be composed. "Come to your breakfast, pa, dear!" said she, "it will be quite cold; ma, do not take on so. I'm sure Henry will be back soon. I guess he will soon tire of boarding out, and you shall see him coming home a true penitent some of

Miles shook his head, but resumed his place at the table. His wife dried utes his own success in business, in a stature of a man, her strange guide her eyes, and prepared to pour out the great measure, to his being a Free- paused.

At length, tired out, the weary rence, ending with : "I cannot tell how closed, and she fell into a heavy slumber. Suddenly she awoke with the true it may be; I've not had time to feeling that she was not alone. She raised herself on her elbow and looked around. The bright moonlight streamed inquire;

• 1 tell the tale as 'twas told to me.'

"That Dillon is a great scamp!" said Zachary, with honest indignation. "There's scarcely a week goes over my head that I don't hear of him in some disgraceful brawl; he's a hard case, take my word for it. As for Mike, he's a brave fellow, and I honor Mike, he's a brave fellow, and I honor him-I do so. But here we are !--now, prayer, stood before her.

make up your mind, my good friend, for a solemn scene. In a few minutes you must stand before that venerable body, Lodge No. — and ask to be ad-breathe lest her attenti mitted a member of that time-honored tracted towards herself. order, whose power is felt throughout the earth, and makes thrones and em-

after being admitted.

tracted towards herself. The mysterious figure stood for some time earth, and makes thrones and em-pires tremble at will. Are you still resolved?" "Quite so-why do you doubt it?" the don't doubt it-come along, my "I don't doubt it-come along, my riend-my brother that is to be! You

upon him, while her tongue, with which she would fain have summoned help, seemed to cleave to the roof of her mouth and was unable to perform its

For fully five minutes, which seemed hours to her, the figure stood ; then, seeing no advance likely to be made on her part, the monk raised his head and looked straight into the eyes of the looked straight into the eyes of the girl. A pleading expression passed over his pale, haggard countenance as he fixed a pair of piercing eyes upon her, and then slowly and solemnly made staff to lean on ?- that's just how I felt

a movement with his long, bony fingers motioning her to rise and follow him. "Well, I can't say I feel such a perceptible support as yet," replied Henry laughing; "whatever I may do here-after. I feel, however, that I have crossed the Rubicon, declared myself a During this interval some of her courage and daring had returned. It was not likely if this was a visitor from another world that he would want tharm her; besides, was not this th free man, as far as the priests are conapportunity for which she had often longed? Now that it had arrived surely she must do something. Terribly frightened and shivering in every limb, erned, and secured for myself the sworn assistance of a very numerous and powerful body! If that be your

"I am happy to hear it. Come in w and have some supper. Father though trying her best to now and have some supper. Father will be rejected to hear of your joining the order." if possible to learn what it all meant,

the girl instinctively followed. Her guide did not seem to walk, but rather glided along as though floating on air. Still keeping her courage well "Why, do you mean to say that your father is a Freemason?" "Yes, I do; I thought I had told you so before Father has been a Freemason, following him as he tranversed landing outside her room. Paus following him as he tranversed the landing outside her room. Pausing at now going on, let me see, five-and-twenty years. It was he that made me last before an alcove which was quite twenty years. It was he that made me last before an join, for he always says that he attribbing enough to hold the full-sized

OCTOBER 22 1904.

Here, to her astonishment, she saw moved a hidden spring which the statue to revolve slowly, caused and a large open panel revealed itself to view. This the monk also opened by means of a spring, and disclosed be-yond a dark passage and flight of steps. Once more that mysterious figure turned and looked full upon his companion, as if to make sure that she follow ing; then, entering the aperture with the astonished girl still closely following at his heels, the monk sped on, his br habit floating around him and his feet, in sandals, seeming though encased never to touch the floor.

Suddenly he stopped. Eila glanced around, but was unable to recognize the spot as any which she had visited The place in which she found before. herself was a long, narrow passage, and opening from either side of it were a number of entrances. Pushing open door to his left the monk entered. Ella followed, and, to her astonishment, found herself in a small underground chapel or crypt.

Once more a strange, half fearful feeling of awe took possession of the girl. She turned to look for her guide, but he was now nowhere to be he had disappeared as mysteriously as he had come !

As we two waited alone among the rains in the dead of night a strange feeling of awe crept over us. I have often heard that moonlight has a strange, rather weird effect upon some natures; but whether this is true or not as regards my own case I would not

like to say. It was a beautiful night; not a breath of wind stirred among the wild bushes or detse undergrowth that covered the ruins of the Abbay; the air was not exactly cold, but so how the immovable posture had caused our limbs to ache and grow stiff. We were both about tired of the position, and began to wish that we were once more cozily tucked in between the sheets, when suddenly a strange object at-

tracted our attention. From behind a huge pillar of stone a weird figure arose and made its way towards us. When our astonishment had been overcome by a little common sense, we could collect our scattered senses, When our astonishment had we saw that this mysterious creature was enveloped in a long, brown habit caught in at the waist by a cord.

Somehow it did not surprise us that the object on which our eyes rested resembled in every particular the ghost resembled in every particular one parts of which we had heard so much. It was without doubt the very spirit who was supposed to haunt the Abbey. Now was our time, I told myself; but, in was our time, I told myself ; spite of this feeling of joy that the mystery was about to be cleared up, a stronger and a stranger awe crept over me. What if after all there was more in this than we imagined ? Could it really be possible that this monk was no earthly visitor, but a spirit from the other world ?

Almost at that instant, as the thought entered my mind, I was startled by a low, piercing shriek. For a moment nothing but the horror and unearthliness of that weird cry filled my mind ; then, before either Jack or myself had recovered sufficiently to act or speak, the solitary figure suddenly disap-peared, and as it did so a number of objects, all clad in similar attire, showed themselves. So sudden had been their appearance

that it seemed to us, the astonished on-lookers, as though these figures had from the earth just as they arisen stood.

With a barrow full of something before them, every man, by a given signal, took up his load and began to signal, took up in towards the river the small procession slowly wended its way, and certainly had we been but a little more superstitious we must assuredly have fancied that the procession of silent workers, with their heavy loads. only represented the already much-talked of monks, who were supposed to be engaged in carting the utensils for the rebuilding of their former monas

As the long line of religious began to disappear in the distance Jack Leigh turned execitedly towards his friend, nart of saving the mystery at least is explained to me. . . . But before another word had escaped his lips a piercing scream, long, heart-rending and full of terror, reached our ears from some unknown, unseen, ears from some uniform, and the set of the s wall where we had first seen those mysterious brown figures. Imagine our horror as we reached the spot to see a girl's head and shoulders suddenly ap-pear above a hole or trap door in the pear above a noise or trap door in the ground, while her agoinzed screams still continued to rend the midnight air with cries for help. In a moment we had seen how things went, and I rushed forward just in time to trip forward the huge monster is momenting attice who was almost mom in monastic attire who was almost upon the heels of that terrified fugitive. Another few seconds found me grappl ing for very life with a being who I soon found to my cost was anything but a spirit, being instead a rather sub-stantial monster of flesh and blood. It is not at all unlikely that my part of the story might have terminated rather abruptly during this encounter, for my antagonist, being a burly and desperate fellow, was determined, if possible, to do for me, had not my friend suddenly laid down his own fair burden and come to my assistance. At last, having overcome the sup-posed monk, I turned upon my friend with the words, "What does it all mean?" For answer Jack led me to the spot where the still insensible girl lay. A terrible cry broke from my lips as I recognized in that unconscious form, elad only in night attire with a morn-ing gown cast over her, the unconscious

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THE CATHOLIC RECORD.

Her death see

lowed, as she thought, her supernatural were extreme, must be taken without delay to the Catholic Hospital Saint visitor through the secret panel by the statue. The shock she received on finding that her saintly guide had dis-Joseph. appeared and she was alone had been

the cause of her sudden awakening. suffering, put all her hope in the inter-cession of the Bessed Virgin. The Ella's first impulse was to get b her room as quickly as she could; bat seeing that she was in a strange place, she was frightened and glanced cur national pilgrimage was at hand; this would be her chance. D: Doury, seeing her so often in a swoon, stro iously around. The apartment was lighted by small, latern like lamps, The apartment was disapproved of the plan, and the super-ior, half shaken by the medical man's ior, half shaken by which hung from the walls and ceiling arguments, reluctantly gave permis-sion to the dear sufferer to set out. Sufficient illumination was given by this means to show all that the room contained. From its appearance it might On Wednesday, August 17, the sick nun was conveyed to the Orleans de-pot on a mattress and carefully placed

have been a sacristy, so well was the place filled with the vessels of silver and gold usually used in the services of the Church. There were also a pile o rich satin and vestments, a quantity o old lace, old plush and silk curtains, as well as a number of heavily worked gold and silver candelabra and other was really affecting. As she feebly waved her hand in sign of adieu the costly ornaments. The sight of all these beautiful and

train moved on and the nuns remained weeping on the platform, fearing they costly things so took away Ella's breath that for a few moments she could never again see their gentle com panion alive. stood gazing around her in delight Suddenly she was recalled to a sense of minent that her nurses took hem everything necessary for such an her strange position by the sound of a heavy rumbling noise, accompanied by the patter of feet. Fear for the moment emergency. No sooner had the "White Train" steamed off than the superior, fearing a fatal issue, reproached her-self bitterly for not having gone her-self to assist her spiritual child, and held her spell-bound ; but the steps instead of drawing nearer faded away the distance, and thoughts for her she could not resist taking the next ersonal safety rushed before her mind. train. On arriving at Lourdes, she saw the Where she really was she had not the three nurses without the invalid, and thought she was dead. No, not dead, ightest idea, but to make her escape om this strange place was now her only desire. Leaving the chapel or store-room in which she had found her-self on awakening, she made her way cured! broken at Poitlers, had been one long agony, the exhausted patient fainting long a low, narrow passage, and as she away continually; she was just alive on reaching Lourdes, Saturday, August 20, and was immediately carried upon

did so her heart stood still once more, for in the distance at the end of the passage she saw a man's figure making his way the piscina. During the pr towards her. What prompted her to act as she did

she never knew, but the sight of this rough, burly-looking customer in the monks' habit seemed to strike terror in her heart. Taking to her feet she ran with all her might down the passage, which suddenly seemed to ter-minate in a long ladder which led to an space or trap door. Seeing the bright moonlight streaming down, Ella made at once for it, and raised at the same moment that cry for help which brought her brother and devoted ad-mirer so quickly to her side.

That same night the supposed monks vere all arrested. They proved to be a most dangerous gang of church rob-bers who, having found the secret and subterranean passages connected with the old Abbey, had so worked upon the superstition of the country folk that by adopting the garb of the monks they nothing left of the sickness save the extraordinary emaciation of the frame. She followed all the ceremonies of were enabled to ply their nefarious work unsuspected and by the aid of a small boat landed their sacrilegious the pilgrimage and returned to Paris on the 24th. When the train entered

on the 24th. booty with ease. The manner in which so many great the depot at a slackened pace, there she stood at the carriage door, selfhurch robberies had so far managed to pass undetected was solved at last, and things were recognized and claimed by owners which had been brought their ome hundreds of miles by the wily

Evidently the secret entrance from scarcely credit. the major's house was not known to the gang ; for had it been so, there is but little doubt that they would have made use of it to help themselves to that gentleman's property. Sure enough they found the secret panel at the old statue just as Ella described it from her dream, while buried among the ruins was found the little crypt or secret chapel in which the false monks now had stored their ill-gotten goods.

Whether the girl really was favored by a visitor from the other world, or whether it was but the outcome of a highly sensitive and imaginative mind whose thoughts were dwelling constantly on the old legend, I do not presume to give an opinion. I simply state the facts as they are and inform the reader that Ella Leigh was never troubled with somnambulism again, nor was the ghost ever afterwards seen within the precincts of the Abbey.

WONDERFUL LOURDES

INCIDENTS OF THE GREAT NATIONAL CURE

patient, whose emaciation and weakness l'Hypnotisme, an adept in physchoatient, whose emaciation and weakness are extreme, must be taken without elay to the Catholic Hospital Saint oseph. THE "WHITE TRAIN." Sister Anne-Marie, in her terrible affering, put all her hope in the inter-

his theories at the investigation office before the assembled doctors. He af firmed that ordinary physicians nev have resourse to psychological agents; ngly this was their great mistake and showed their ignorance of the art of curing Emotion and the resisting power of the spirit contribute much to restore health and can even effect the cure. He concluded by citing a personal ex ample.

Tae Abbe Bertrin asked leave to put in a third class car-like all the other a few questions to the skeptic scientist. sick-with three Sisters to attend her. " Do you recognize, Doctor, that The parting from all the rest of the community who had come to see her off there occar here very extraordinary and anguestionably authentic facts ?"

Oh, certainly I do !" " Is there not absolutely good faith e part of those who examine these facts

" Most assuredly. I even admit that emed so im-I expected to find here a theatrical display, which is totally absent. You just let things go; you do not help them in the least. So far as the medirtificates stating the malady and cal of th their and here we differ."

mit me, Doctor, to record and to state before your confreres the avowal you have just made ; there is no cheat-The journey, though no voluntary inaccuracy, no aim fect to act upon the imagination of sick. It is quite clear you admit ati the But you apparently wish to exthat plain the cures obtained by the power of the emotions, and you bring up your her mattress to the grotto, and then to own experience. What have you re-lated as the result of your theory of ocession in the afternoon she lay almost inanimate. emotion and suggestion? One only-a case of constipation. Just as the Blessed Sacrament passed before her, the Sister felt an exerucibefore her, the Sister felt an exeruci-ating pain in her stomach, lasting about two minutes, followed by a de-lightful sensation of relief, and at the same moment a desire for food. She rose to her feet and, after being bad-ridden for several months, found her-self able to walk. She returned to the hospital, where she ate a hearty meal of meat and constipation. Now, here we can show many more con clusive cases. Can you say upon what diseases your method of suggestion may act? Can it, for instance shut up instantaneously a wound of thirty cen-timeters, as has happened here ?"

"Oh, no, not that !" "Then how do you explain it ?" "I don't explain it."

she ate a hearty meal of meat and vegetables, which was digested without "Ah, but you must explain it ! A fact stands before you ; in the name of vegetables, which was digested without the slightest difficulty. Sister Anno-Marie enjoyed a night of calm sleep, an ineffable blessing after her long suffer-ings. Next morning, Sunday, she took a substantial breakfast; and, feeling like another person, she presented here science, you must endeavor to find an explanation, or admit at least that science is unable to furnish it. Now, Doctor, tell me candidly if you know of like another person, she presented her-self at the examination office. The doctors found no trace of the maladynt, physical or moral, able to any agent, physical or moral, able to heal instantaneously a wound of thirty The centimeters ?" " I know of none."

"Thank you! That is precisely what we wanted to ascertain."

what we wanted to ascertain." Dr. Berillon, revertheless, kept to his theory of the power of suggestion, go-ing so far as to affirm that Napoleon had stopped an epidemic by hypnotiz-ing his ensure theremeon a military she stood at the caringe up, son possessed and smiling. When the nuns, come to greet the miraculee, beheld the one they had prayed for so fervently, they gave a great cry of joy and rushed forward to see the wonder they could ing his army; whereupon a military surgeon of high rank objected, that he had lived many years in the army and had never witnessed anything of the kind. He himself had experimented with the method without any appreci able result.

CURE OF A PARALYTIC. The procession of Sunday, August 21, was also marked by several notable cares. The Blessed Sacrament was carried by the Abbe L'Econneau, cure f Salet Subley Determine side ber Dr. Berillon furthermore maintained that paludine fevers were perfectly curable by suggestion. "Well, Doctor," observed the abbe,

carried by the Abbe L Ecourneau, care of Saint Sulpice, Paris. The sick lay upon their litters appealing to the Got of the Eucharist, while the rain fell in torrents upon their wretchedness. Ac-' you have an excellent opportunity of proving your theory in France. The region of Rochefort is afflicted with these fevers. I don't propose that you yourself should go to the place; but send five or s x of your pupils. Let cording to the custom at Lourdes, the priest stopped before each of the each of the them hypnotize the district, and if they succeed in checking the permangrands malades (desperate cases) : and just as he lowered the monstrance over a poor paralytic woman, whose head the ladiss in attendance (voluntary nurses) raised slightly, the patient sudent epidemic, they will have rendered and immense service to humanity and to denly sprang to her feet and walked. The venerable priest was so overcome

the Revue de l'Hypnotisme." "You are jesting, monsieur l'abbe. You are aware we can operate only apon chosen subjects. You, too, select our subjects here."

the sacred function was over he hurried "Doctor, let me show you how it is. When the national pilgrimage left Paris The favored woman was there, facing an assembly of some chirty physicians, headed by Dr. Boissarie and his denine sick had died. If there be any voted assistant, Dr. Cox. At their nine sick had died. If there be any command she walked quite freely, bend-ing and extending each limb as they bade her. The following is her story, signed by Dr. Pruvost, August 10, 1001 voted assistant. Dr. Cox. At their

in the presence of about twenty physicians, five or six polliticians, priests and two ladies, one of American birth. The audience warmly expressed birth. The audience warmly expressed their admiration of the abbe's courte ous but logical irresistible argument.

JOY SUCCEEDS DESPAIR. In the Home of Mr. Joseph Hilton, Thorold. Out.

B DAUGHTER, FLORENCE, WAS ALL BUT DEAD FROM DROPSY-HER DOC-TER HAD GIVEN HER UP-DR. WILL IAMS' PINK FILLS WERE THEN USEL AND TODAY SHE IS WELL AND STRONG.

From the Post, Thorold, Ont.

Everybody believes in a dreamy sort of way of the efficacy of a well and wisely advertized medicine, when the recorded cases of restored health are at a distance ; but when a case comes up in a home town, when the patient is newn to everyone, and when the cu is not only positive but marvellous, the efficacy of the medicine becomes a fac -a decided thing. For many years the Post has advertized Dr. Williams' Pink Pills for Pale People; large quantities them have been sold by the loca drug stores, and many remarkable cures have been effected. One of these atacted the attention of our reporter and he investigated. Miss Florence and he investigated. Sins related and he investigated. Sins related the second accuracy complete. Only there is the explanation of these facts, as the explanation of these facts, and he investigated the town, was taken ill so the explanation of these facts, and he investigated the town, was taken ill so the explanation of these facts, and he investigated the town, was taken ill so the explanation of these facts, and he investigated the town, was taken ill so the explanation of these facts, and he investigated the town, was taken ill so the explanation of these facts, and he investigated the town, was taken ill so the explanation of these facts, and the town is the town west part of the town, was taken early last summer with dropsy, croup with heart trouble, She was compelled o give up one duty after anothe came unable to walk or to down. Her suffering was intense and medical skill did all that could be done. down. Florence, however, grew worse, sitting in her chair day and night for five long in her chair day and high for her broken months to get her breath, and the parents despaired. At last the doctor gave her up and said further visits were futile. The poor girl's limbs were pitifully swollen and finally burst below the knees. She sat helpless and weak, gasping for breath and at times could not breath at all only with the greatest difficulty. One night the neig came in and said she could not live till came in and said she could not he first and morning. Bat to-day she is alive and well, moving about among her young companions a remarkable and miracul-ous contrast to what she then was, The reporter called one evening at the Hilton home, but Miss Florence was out visiting. The father and were in, however, and freely told him of the cure, which they attribute en-tirely to Dr. Williams' Pink Pills. The first box was brought to her by her grandmother who urged their use Then Mrs. Hilton herself remembered that she had the previous winter been cured by Dr. Williams' Pink Pills of a slight attack of dropsy, and also re-membered the many cures advertised in the Post. She bought two boxes and Florence took them, three pills at a dose. In two weeks she felt a slight decrease in the pain in her limbs, and decrease in the pain in her limbs, and more pills were procured. For five months—five long pain-laden months— the weary girl had sat day and night in her chair, but now she began to feel the pain leaving her and to see her limbs resume their natural size. Four-teen boxes of the pills were taken and ot last her unrevarance was rewarded. at last her perseverance was rewarded. She rose from her chair; her former strength gradually came back; one by one her household duties were taken up again, and when The Post repre-sentative called he was met by beaming faces and thankful hearts and a grateful readiness to give to the world the facts that had saved a bright young life and had brought joy instead of grief to a

Thorold home In thousands of other homes, scattered over the length and breadth of Canada, Dr. Williams' Pink Pills have brought health and joy and gladness, and in every home in the land where sickness and suffering enters, new health and strength can be had through a fair use of this medicine. Remember that substitutes can't cure-they make patient worse, and when you ask for this medicine see that the full name Dr. Williams' Pink Pills for Pale is printed on the wrapper People, around the box-then you are sure you around the pox-then you are sure you have the genuine pills. Sold by all medicine dealers or by mail post paid at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine



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PILGRIMAGI OF SISTER ANNE MARIE. 1904

Writing of this year's national pil-Writing of this year's national pil-grimbge at Lourdes, a special corres-pondent of the Ave Maria says: "The storm of persecution raging over France did not spare Lourdes, and the enemies of the Church loudly boasted of prohibiting this year's pilgrimage. The material prosperity of that Pyre-rian region, however, is so dependent on the sanctuary that Premier Combes was compelled to allow Our Lady's worshippers to pray unmolested at the grotto. Dr. Boissarie declared that up to the 19th of Angust there had been to the 19th of August there had been fity four trains more than at the same date last year. Thus the national pil-grimage took place with its accustomed

splendor, nay, with increased faith and

splendor, nay, with increased faith and enthusiasm. Almighty God mercifully granted many a request. One of the first in date and importance was the cure-al-most a resurrection-of a Franciscan nun residing at Rue Dombasie, Paris. Sister Anne Marie, aged twenty five, belongs to a congregation of narses of the poor. These Sisters accomplish much good in the working district of Vaugirard and are beloved by the suf-fering poor, who look upon them as

Vaugirard and are beloved by the suf-fering poor, who look upon them as real ministering angels. Needless to say their task is wearing. Sister Anne-Marie, after a series of night watches in June, 1903, began to suffer from irritation of the stomachi-and loss of appetite. On the 10th of November, just after dinner, she was seized with violent stomachic pains, like the plunging of a knife, accompan-ied by a severe fit of retching. Later on, November 24, there came a vomit-ing of black blood, a symptom that re-turned frequently, the blood flowing sometimes in considerable quantities. with the words, "What does it all many have rendered integration control of diseases. Is powerless upon the organic evolution of diseases. Is not this clear? From the very words of the organic evolution of diseases. Is not this clear? From the very words of the most determined partisan of suggestion, how embers 24, there came a voniting of black blood, a symptom that recognized in that unconscious form, clad only in night attire with a morning gown cast over her, the unconscious figure of the girl Hoved—Jack's sister, Eila.
To carry the only half-conscious girl howe, rouse the house and return with more help, was our next move. Upon hearing Ella's strange story, it was proved without a doubt that the girl in her dream had risen from her bed and fol.
With the words, "What does it all index the plunging of a knife, accompany difference of the still ingent of the stomach. The young for later deemed an operation urgent, and said that the operation urgent and the urgent and the there are urgent and the total the the total the the total the to

the invalids." "Well, so much the worse.

" Madame Marguerite Codron, of Bourborg, Nord, aged 32. Dr. Pruvost declares that he treated her for lesions might have more cures if you chose the patients. "Doctor, that would not be acting honestly toward the public. But if we choosed otherwise than you, we have not at all the same means of curing."

of neuropathic origin, resulting in con-traction of the lower limbs, with absolute impossibility to move them. This paralysis set in ten years ago, and for the last four years the patient had at all the same means of curing. "Then, taking them all at haphazard you must have a terrible death roll." "You shall have the facts, doctor. Upon ten thousand sick conveyed by the national pilgrimage during the last

CURE OF A PARALYTIC.

that his hands trembled, and as soon as

to the Bureau des Constatations.

for the last four years the patient had been unable to walk except on crutches. Up to this day her complaint has defied every kind of treatment." In 1894 the young woman's health failed, owing to ill treatment on the part of a brutal husband. She sudden-ly lost the use of her left side, and very soon fell into the sad condition above described, dragging herself on ten years, and sojourning here thirty days (three days each year), we have registered twenty deaths, an average lower than in any hospital; and yet we must take into account the great above described, dragging herself on erutches, her feet crossed one over the other. The very moment the monfatigue of the journey." Dr. Berillon, visibly annoyed, as-serted that journeys were favorable to the sick. The other physicians present other. The very moment the mon-strance was lowered she felt a sharp pain and cracking of her bones. She then rose unimpeded from her bath chair, followed the Blessed Sacrament with a firm sten, and knalt daws among protested the contrary. As he insisted chair, followed the Blessed Sacrament with a firm step, and knelt down among the enthusiastic crowd, crying : "God be praised! God's holy Name be praised!" All pain had vanished. She took part in the torchlight proces-sion which lasted two hours; and later Bernheim, one of the chief contributors to your review, declares that suggestion

Co., Brockville, Ont. You



Shylock was the man who flesh. There are many again upon the therapeutic virtue of suggestion, the Abbe Bertrin observed: "You yourself are well aware of the limited action of that power. Allow me to quote the words of the greatest hypnotizer of the world, the head of the woman, all want human flesh school of Nancy, far bolder, as you know, than the school of the Salpe-triere, Paris, founded by Charcot. Dr. Scott's Emulsion.

Scott's Emulsion is flesh does not kill microbes, does not vivify tubercles, does not heal ulceration of the stomach; and, furthermore, sug-gestion can act only upon functional disorders; it remains powerless upon the organic evolution of diseases. Is not this clear? From the very words and blood, bone and muscle. imperial measure. It feeds the nerves, strengthens | Our goods are for sale only by reliable dealers, the digestive organs and they feed the whole body.

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REV. GEORGE R. NORTHGRAVES. of " Mistakes of Modern Infidels."

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LETTER OF RECOMMENDATION,

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UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900, the Editor of THE CATHOLIC RECOR

London, Ont: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECTED. 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. Hissing you and wishing you success.

faithful, easing you and wishing you success, Believe me. to remain. Yours faithfully in Jesus Christ, t D FALCONIO, Arch, of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCT. 22, 1904. THE GENERAL ELECTIONS.

It is a very great pity that our general elections cannot be conducted on lines having reference only to questions of public policy. In matters of this kind men may hold quite opposite views, and still be sincere and honest citizens. But the importation of racial questions-racial rancor-into political life cannot be too severely condemned.

Senator Choquette a few weeks ago made a speech in Quebec having reference to the present contest, in which it is said he made some complimentary reference to the Premier and the race to which he belonged. The Quebec Chronicle reported him as follows:

"Are our religious interests not better assured in the hands of one of our own, like Sir Wilfred Laurier, than in the hands of an English Protestant like Mr. Borden ?"

The Senator wrote the Quebec Chronicle emphatically denying the use of the above words; but that paper, being apparently a party sheet of the lower order, refused to publish his denial.

Equally reprehensible is the conduct of the leading Conservative organs of the province of Ontario, the Toronto Mail and Empire and the Hamilton Spectator and nearly all of the less prominent papers of the same side of politics. They published the report as it originally appeared in the Quebec Chronicle, but they will have no denial. What the Honorable Senator is reported to have said is just what they require for party work. This dishonest report of his utterance has been scattered throughout the province of Ontario. Every Orange of the country, irrespective of creed, lodge is ringing its changes. And the demon of religious bigotry and race

as the head-quarters of the missionhas left behind it a lingering sus-picion that such visits and secret conferences may be the forerunners of something not in the interest of the sacred rights we hold." States. Need we ask, what a dangerous thing

would it be were firebrands of the Dr. Sproule order given power to rule the destinies of our country? But firebrands as Dr. Sproule and his

Orange brothers are, the worst sample comes to us from the intensely Orange constituency of Carleton. A meeting was held on Friday last at a place called City View, which is about six miles from Ottawa. During the course of the proceedings Mr. J. E. Caldwell,

Liberal candidate, made a the speech, and when he had finished his remarks he asked if some of those present wanted to say anything. No one desired to do so, but the chairman, Robt. Nelson, we are told, arose and made an attack on Mr. Caldwell for supporting a French Premier and a French Government. The Press sav

report then goes on to that Mr. Nelson "got very hot over French intolerance, French disloyalty, French bigotry and French illiteracy and then attacked Bourassa. He wound up his harangue by wishing to God that the province of Quebec were

sunk into the depths of the sea." Mr. Nelson is, verily, the exponent if that mad bigotry and stupid ignorance which is so much in evidence especially in the rural constituencies of Ontario.

The Toronto Mail and Empire and the Hamilton Spectator are but the mouthpieces of that robust bigotry which has dragged the Conservative party of this Province in the dust. It would, however, be unfair to charge the whole Conservative party with the responsibility for this conduct. There are men on that side of the political ence who bear a high character-men who are liberal-minded, conscientious and patriotic-men who would do no ill to a Catholic neighbor were the power placed in their hands. But, unfortunately, the influence of these men counts as little nowadays in the party ranks in this Province. Its destinies seem to be guided by men of the Dr. Sproule, Sam. Hughes and George Taylor order -men who trade on bigotry-men who have been lifted into Parliament by the waves of bigotry-men of the mediocre

order, whose only chance of obtaining prominence is to play on the chords of religious bigotry when addressing their ultra - Protestant and Orange constituencies. And, sad to say, these deluded men are only too ready to respond, giving thus a lamentable exhibition of a large dark spot-a cloud of evil omen-still existing in our province despite our boasted enlightenment and our claim to be abreast with the civilization and progress of the new century. Far different are the utterances of that grand character who comes to us from the banks of the St. Lawrencethe French - Canadian Sir Wilfrid Laurier. In all the speeches which he has delivered in this province-taken apart from questions of public policy,

with which the RECORD has no concernhis great mind and his burning word have been engaged in the noble work of fostering unity amongst all the people race or color. For this he has been deservedly commended by all who truly love Canada-by all who are sincerely desirous that her future should be a glorious one. All good Canadians-Canadians worthy the name - should frown upon attempts to resurrect the bitterness and the rancour of the past; and we hope the time is not far distant when the men who engage in this ignoble work will not be elected to take a seat in the legislative halls of our Domin-

aries who will endeavor to propagate the Islamite religion throughout both the British Empire, and the United be politely but firmly conducted out of A Turkish pasha is said to have emthe church. This ought to prove an effectual remedy to the evil.

ployed Robt. Williams, the well known architect, to prepare plans for the erec tion of the mosque, and these plans are to be submitted to the Sultan and a large committee of pashas before being

finally adopted. We cannot for a moment believe that the proposed mission will have much success in making converts to Mahometanism : but who knows ? Countries which furnish recruity to Mormorism, Eddieism, Dowieism, Theosophy, and Spiritism, are perhaps far enough gone into folly to give converts to Mahometanism.

The proposed Mosque, it is said, will be a magnificent structure of red and yellow stone, with marble and jasper decorations, and will be surmounted by a cupola, and a golden crescent 200 feet from the ground. Besides being the Moslem missionary headquarters, it will be the place of worship for Mahometans from all countries whether India. Egypt, Persia, or Afghanistan.

MORE CHRISTIAN SCIENTIST MALPRACTICE.

The Christian Scientists have scored victory before the New Hampshire Supreme Court, which we believe is the first victory they have gained on a charge of maloractice when the results of their treatment have been disastrous.

A Mrs. Jennie Spead of Concord, N. H., entered suit to recover damages cases. for alleged injuries done to her as the result of treatment by Irving W. Tomlinson, a Christian Science practitioner of the same city. Tomlinson had failed to cure the plaintiff, who put herself under his care for treatment of a serious illness under which she was laboring. She claims that the cure was greatly delayed by the time spent in taking Tomlinson's treatment, and we do not doubt that this was really the case. The Supreme Court, however, dismissed the case, not on the ground that the Christian Scientist treatment was of any benefit to the patient, but because she put herself under the treatment knowing its character, and that Tomlinson was no medical practitioner. There was, therefore, no deception practiced upon her, as would have been the case if a quack doctor had practiced upon her, deceiving her with the application of useless nostrums.

diseases healed which had been thor-No doubt the Christian Scientists will oughly investigated by experts ; and congratulate themselves greatly on while we do not pretend to such knowltheir first legal victory, as they have edge of the medical art as to pronounce hitherto been left sadly in the mire in that there may not be new medical disthe persecutions entered against them, coveries which will astonish the world and they are in the mood to make the most of the smallest point in their favor. advise our readers to be on their But it is a victory of the Pyrrhic order. guard against delusive promises of that is to say, another such, and their stock will be depreciated below redemption. Another such victory and their cause will be ruined in public estimation. It is the delusion of the patient in believing in the Eddvite pretensions that saves the malpractitioner in the case : and it is because Mrs. Spead should have known better than to have

Among the subjects which were anemployed a Christian Scientist that she nounced as likely to be dealt with by is barred from receiving damages. the Protestant Episcopal Convention The number of instances in which the now in session in Boston, was the advissick have been hurried to death through

of the Apostles. It recognizes the giggling in the church, and to compel perpetuity of the faith against which them to take front seats, where their conduct can be readily noticed; and if it protests. And what name will the Episcopalthey continue to misbehave, they will

ians of America adopt ? This we cannot tell ; but Bishop Grafton of Fond du Lac, speaking in St. John's Church on Sunday declared that the proper

title of the denomination is "the ANOTHER WONDERFUL BEALER! American Catholic Church." This is The Toronto Mail and Empire, in its the most preposterous of claims. In issue of the 11th inst., publishes a no sense is the Protestant Episcopal special despatch from Rochester, N. Church either the American or the Y., which describes the unheard of Catholic Church. To be called Ameriresults produced by a Professor can] it should be such either in its Thomas F. Adkin, through a wonderfu origin, or by its preponderance over discovery made by him, which it is to all others on this continent, or at the be expected will upset modern medical very least it should preponderate in practice. The professor, it is said, the United States, the people of which discards the useless drugs and mediwith no small amount of presumption cines used by doctors, yet heals hopeusually call themselves "the American less invalids of diseases pronounced ineople." curable by physicians and specialists,

We might pardon the Episcopalians for being equally presumptuous, if they

were really the largest religious body The professor claims and offers eviin the country ; but they are one of dence beyond doubt, so says the dethe minor sects, and the presumption spatch, that he has made the human is unpardonable. They stand only heart beat again in the body of a woman ninth in the order of importance. The given up to death. By means of this Catholics stand first, the Methodist discovery, he claims he has made the Episcopalians are second, and there are blind see, and the lame walk, and has three Baptist denominations, each of permanently cured paralysis, consumpwhich comes before the Protestant tion, rheumatism, Bright's disease, and Episcopalians, among them being the a host of other diseases heretofore Regular " or Colored Baptists! supposed to be incurable. It makes no

Neither can it be said that the Episdifference to him if the patients live a copalians are American in spirit or in thousand miles away or near by. He origin. They are of English origin, declares that he believes there is no and their sympathies were almost endisease which he cannot cure, and that tirely with England and against the he intends to go on effecting wonderful Americans in the revolutionary war. oures, healing the sick and afflicted, as But perhaps they were the first settl-

long as he is able to attend to their ers who established a church in the country? They were not. The French It is undoubtedly a wonderful story and Spaniards both antedate them. that is here told, and the professor There is therefore no possible ground names several cases of persons whom he why they should be called " the Amerhas cured living in different parts of ican Church."

the United States, and at great dis-Neither is there any ground for calling it the or a Catholic Church. The We must say that the story reads Catholic Church must be universallike that of Aladdin and his wonderful but a National Church cannot be unilamp. We have not made enquiries of versal. The Protestant Episcopal the parties named by Professor Adkin Church was made local from the very as his references ; but we certainly do fact that it nationalized itself when the not give credit to the story any more United States become a nation. than we give to the pseudo-Elijah of

We can scarcely conceive that the Boston convention will attempt to perpetrate the folly suggested by Bishop Grafton, but, should it do so, the chief result we foresee will be that they will make the denomination more ridiculous in the eyes of the American people than it has ever been before, even in the absurd discussion which took place between Bishop Potter and the Vicar of Hexton last summer, or the ritual rumpuses which occurred in Los Angeles and other places within the last few years.

THE PROTESTANT EPISCOPAL CONVENTION IN BOSTON.

The troublesome question of divorce is quacks or pretentious professors on being earnestly discussed at the general convention of the United States Episcopal Church which is now being held fidence to be placed, until there is better reason than has yet appeared in in Boston.

Professor Adkin's case for putting The trouble lies in this that it has for long been the practice of the ministers of the Church to remarry any divorced persons who present them. selves for marriage, when the cause for which the divorce was granted was adultery, if the applicant were the supposed " innocent party. "

plea being then that they have become Bishop Doane of Albany is peculiarly of

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in earnest to have this proposition adopted. Preaching at the Church of the Advent in the afternoon of Sanday, the 10th inst., he said :

"I think that the time has arrived when my own Church should deal with the marriage question. Although the Church of England does not permit the remarriage of persons who have been divorced, the Episcopal Church of this country allows the marriage of the in-nocent person in case of infidelity. Many of our clergymen decline to marry any person divorced for any cause, and an attempt is being made at the pres t the pres ent convention to have their views en bodied in a canon, which shall displace the present one. "According to the marriage ritual of

the Prayer Book, nothing but death can sever those who have been united in holy matrimony, and I think it is time the canons of the Church should agree with the Prayer Book."

Coadjutor Bishop Greer added that "It is not only the duty of society but of the officers of the Christian Church to preserve the sanctity of the home, to keep it pure and inviolate; for marriage is not an institution to be broken by the pleasure of men, but a union indissoluble, inviolate, against which the gates of hell cannot p God Himself created it, an everlasting nystery, similar to the union of Jest Christ and His Church. I believ and His Church. I believe, therefore, that the Churchs marriage into harmony with the pray book

The Rev. Dr. W. W. Webb of Nashotah, Wisconsin, told of the enormous extent to which the evil of divorce has spread over the United States. "There have been." he said, "sixty thousand divorces in the United States during the past year. There are signs that the people are realizing that the divorce evil must be checked. Some of the States have improved their laws within the past few years, but there is still need of a general reform."

It will be noted here that the speakers are very plain in announcing that the American canon is a violation of the law of God, which the prayer book sets forth properly.

We fully agree that the Church should not depart from the law of God, but what are we to think of the Church which has done this according to its ablest divines? Can that be the Church against which, according to our Divine-Saviour's pronouncement, the gates of hell shall not prevail ; but with which He will remain to the end of time? Can it be the Church which St. Paul calls "the Church of the living God, the pillar and ground of truth ?"

It will be noted also that Bishop Doane admits that in a pronouncement of the American Church, there is a notable departure from its parent Church of England. It is evidently because these Churches have ceased to be one, under one visible Head on earth, that they already disagree on a notable point of God's revelation; for the indissolubility of the marriage tie is undoubtedly a matter of God's revelation, God having said of it: "What God hath joined together, let no man put asunder."

There can be no clearer demonstration of the necessity of a Pope, or a divinely appointed Head for the universal Church of Christ, than these admissions of eminent prelates of the Protestant Episcopal Church of the United States.

hatred is invoked in all of those districts, where men have been taught the horrible doctrine that their Catholic fellow-citizens are not to be trusted and that their religious belief is some thing which every Protestant must look upon with dread and misgiving.

What wonder, then, that the men who have stooped so low as to bedevil their fellow-citizens in this way have been thrown out of place and power as unworthy the confidence of the great ion. mass of right-thinking, broad-minded and patriotic citizens of Canada?

Will any one say that we are too severe ? It cannot, we think, be claimed that we are when we find the first lieutenant of the leader of the Conservative party, Dr. Sproule, Grand Sovereign of the Orange order and member for the East Riding of Grey, giving utterance to the following sentiments in his annual address to the Grand Lodge :

"While we, as Orangemen-loyal supporters of the crown-should be very chary about criticising the ac-tions or conduct of our ruler, it seems to me, as head of this great order in Canada, instituted for the supporting and maintaining of the Protestant religion, that I would be romiss in my duty did I not at this time and place express my regret at the recent visit of King Edward to the Pope. We were all delighted at his cordial reception by the rulers of the various countries which he visited, the various countries which he visited, thus showing the friendly feel-ing which at present happily exists between Great Britain and other nations, still I cannot see why his indicate the Heli Majesty should desire to visit his Holi ness the Pope, who is the head of the Church which believes in his infalliand which has, since time imbility. memorial, been the enemy of that we as Protestants hold dear. of much protest against this visit wired to the King by the Protestant Associa-

A MAHOMETAN PROPAGANDA.

It was announced some few years ago that the Sultan of Turkey and his advisers were seriously considering a plan to turn the tables on the Christian missionaries who have established mission stations in the Turkish Empire for the conversion of Turks to Christianity. Several obstacles to the carrying out of this plan prevented its development into a fact. It was so novel an enterprise that but few persons who had or were supposed to have the ability would as we have noticed in Catholic churches

a great deal of money to no purpose, which could be much more profitably employed otherwise.

A wealthy Englishman, Mr. Webb. who is a convert to the Islamite faith, was found afterward who offered to undertake the work, and to establish Mahometan missions in England and America, and the work was to be begun in London and New York : but the proposal was never acted upon.

Now the matter has been brought somewhat practical form, and it is stated that a central Mahometan enrolled for the purpose in his Church.

ability of changing the name of the giving themselves up to be treated by Christian Scientists is alarming ; Church itself.

trust in them.

yet when people do this in regard to themselves, we cannot say that there is any injustice done to them, since they are themselves the cause of the damage inflicted upon them.

MISCONDUCT IN CHURCH.

In his sermon of Oct. 4th the Dean of Norwich (England) found it necessary to preach strongly against a practice which prevails in the Cathedral of that city of which he has charge, that is, the habit of young and thoughtless people using the Cathedral during the time of divine service for the purpose of carrying on love-making and flirtations.

It is very blamable to desecrate a church in this manner; and yet we are aware that such things are frequently attempted, especially in the large city churches in which there are usually large congregations at night. So far undertake the work, and it was feared in Canada this conduct is not often atthat the only result would be to spend tempted by members of the congregration, who have generally too much re spect for the House of God to desecrate

it in this manner, but by strangers, who think nothing of turning the house of prayer into a den of thieves. We believe that the best remedy for such a state of affairs is to appoint a sufficient number of stewards of known respectability and exemplary character to correct those who are guilty of the un-

seemly conduct complained of. The Dean of Norwich has determined to forward again in what appears to be a adopt precisely this plan, and seventy stewards and a detective have been

tion of England has my commenda-tion, because the history of the past in London, England, which will serve persons who are found whispering or Church, uninterrupted since the days man to be remarried to each other, the has granted 16 divorces to the Province

Soon after the independence of the United States became a fixed fact, it

was deemed necessary for the Anglicans of the new nation to declare also the independence of their Church, and thus the Protestant Episcopal Church was constituted. But though in the beginning it was deemed that this name was

sistency of calling an organization which claims to be the Church of Christ, Protestant began to dawn upon its memberelergy. Against what did it protest? There was only one possible answer to this question. The name is historic, of the word as a religious designation. The name arose from the act of the German nobles at the diet of Spire who protested against the Catholic Church on April 19th, 1529. It implies that the sole, or at least the main purpose of the Church which adopts it as a title, is to pull down what already exists. It im-

plies that its Christianity is a negative, not a positive quantity. We had occasion some months ago to point this out when we refuted a lecture delivered in Montreal in which it was maintained that the word Protestantism stands for something positive, viz., a testimony to the truth ; for its face ; and the fact is fully recogant Episcopal Church of the United States who, having become ashamed of lacking.

the name and its associations, are clamoring for a new name by which their Church may be called.

In fact the name Protestant implies

There had been, before the present practice was adopted, a good deal of laxity in this matter, ministers taking to themselves the liberty of marrying any persons who presented themselves provided only they were free under the civil law to contract marriage. But it was soon found that this mode of procedure put the Episcopal Church into as scandalous a position as any other very suitable, after a time the incon- Church in the United States. Marriage was no longer a religious act, but dissolved at the will of either party, on ship, and especially upon its thoughtful the most trivial pretexts, and families were broken through the separation of and brings the mind back to the origin afterwards put to the freedom of Epis-

copal ministers in this regard. A canor was passed many years ago whereby they were forbidden to remarry parties who had been separated for any other cause than adultery. This

checked the evil to some extent, bat even this course has been found ineffective toward remedying the evil entirely. It is so easy to include a charge of unfaithfulness when a divorce is applied for, that it is nearly always done ; and thus it can always be used

as a pretext that this unfaithfulness exists in the case. And, farther, from the fact that unfaithfulness is required as a condition on the part of the Church this view of the case is unhistorical on to make the practical legality of the divorce admissible, members of the nized by those members of the Protest- Church will in most instances take good care that this condition shall not be

> The proposition now is to forbid clergymen to remarry divorcees under any circumstances, while the two parties

who have been divorced are living, not yet had any business to do. the pre-existence of the Catholic except when they come to the clergy-

And here, it might be said, the ence of English and Canadian prelates shows the unity of the faith between the bodies to which they belong. So far is this from being the case, that their presence is an irrefutable evidence of multiplicity. The convention is the only supreme body in the American Episcopal Church. The strange Bishops are merely guests present by courtesy and not by right. They may be allowed to give an opinion or an advice in remerely a civil contract, which could be gard to matters under discussion, but they will have positively no voice in the decisions reached. Of this the American Bishops have already assured husbands, wives and children, to an the public, and not even the Archalarming extent. A limitation was bishop of Canterbury can veto any of the proceedings.

There is, therefore, absolutely noth. ing to show that these churches have one faith, or that they will continue to hold nearly the same doctrines for any length of time.

Unity of faith can be kept only by unity with and submission to the divinely appointed successor of St. Peter, Pope Pius X., and his successors. Several Canadian Bishops present at the Convention offered the greetings of the Anglican Church of Canada. Among them Bishop Hamilton of Ottawa gave an interesting address on the divorce question. He said :

"The facilities for divorce which have devastated 60,000 homes in your country in a single year, do not exist in our country, thank God."

He then informed the Convention that when the Canadian Confederation was accomplished, three Provinces had divorce courts. Prince Edward Island also had a divorce court, but this has In thirty-two years, Parliament

OCTOBER 22. 1904.

of Quebec with a population of a million and a half, and 41 to Ontario with a population of two million. In Nova Scotia and New Brunswick there have been 164 divorces for a population of 850.000.

He attributed the very small number of divorces in Quebec with its popula. of disturbing the peace and obstructtion of a million and a half to the "excellent influence of the Roman Catholic Church."

We wish success to the movement of the American Episcopal Church to check divorce, and congratulate its promoters on this approach to the ancient faith of Christendom ; though we fear their success will be very partial, owing to the fact that the Protestant Episcopal Church is but a small fraction of the population, and to the other fact that the public will not have confidence in any divine authority at the back of any pronouncement which may be made. The convention cannot say with the apostles who made the prologue to their pronouncements issued at Jerusalem, " It hath seemed to the Holy Ghost and to us to command these things."

But there is another consideration which makes the cutcome of the present movement very dubious. The same question has been frequently before the General synods of the Episcopal Church, but the proposition now offered has always been defeated by the lay vote, and it is most likely this will occur again.

In fact Christ sent His Apostles to teach "all things whatsoever He commanded," but in the Convention, the Lay vote will probably oblige the supposed successors of the Apostles to teach only whatever they are desirous of being taught.

At a later stage of the proceedings, it was seen that our presentiment as expressed above is very likely to be the decision of the Convention.

A lengthy report was handed in by the Rev. J. E. Davenport of Memphis on behalf of the Committee on canons, appointed at the previous convention to deal with the subject. They recommend that where there is reasonable cause to doubt whether a person desirous of receiving baptism, or communion has been married according to the Word of God and discipline of the Church, the case shall be referred to the Bishop for his judgment thereon. A minister, however, is not to refuse the sacraments "to a penitent in imminent danger of death, nor to any person who shall solemnly aver that he or she was the innocent party in a divorce for the cause of adultery." The crucial passage now comes :

"No minister shall solemnize a marriage between any two persons, unless by enquiry he shall have satisfied himself that neither person has been or is the husband or the wife of any other person then living, from whom he or she has been divorced for any cause arising after marriage."

This sets forth in an unmistakable manner the course to be pursued under the circumstances referred to, but it has already been shown that this position will be bitterly opposed.

The Rev. G. B. Van Waters of Portland, Oregon, in a warm speech declared that the divorce reformers of the Church are requiring more, than Christ Himself required, and that such a canon as the majority report proposed, will drive persons to other denomina- ance of being very prosperous.

no sooner released from jail on appeal bond on the 7th inst. than they went down the streets of the city, (Wichita, Kansas,) knocking eigars from the mouths of the men they met.

They were again arrested, and are now once more in the city jail on a charge ing the sidewalk. This uncouth mode of promoting tem-

perance in regard to liquors and the use of tobacco, deserves all the penalties which have been imposed upon these enthusiasts, or rather fanatics, and it is to be desired that the authorities shall prevent the recurrence of such pranks.

A CATHOLIC FACTORY.

INTERESTING INSTITUTION IN FRANCE WHICH MAKES MONEY WHILE PUNC-TUATING THE DAY WITH RELIGIOUS EXERCISES.

We have a number of "model factories" in this country, all more or less exploited, and all exhibiting some really admirable features. None them are in any sense "religious them are in any sense "religious" factories, and it is difficult to conceive how such an institution could exist with profit to the owners and without

absurdity to the employees. There is such a factory in France, howevera Catholic factory, where the religious exercises are as much a matter of course as the labor. Its very unusual character makes interesting the following description of it by an Anglican minister, the Rev. James Adderley, in the Church Times : It is the strictly religious spirit of

the whole place which impresses one. And, of course, being in the hands of thorough Catholics, it naturally has attractions for a Church of England per son like myself. There was gradually evolved a colony of Christian homes. Val des Pois is not a profit-sharing concern. It is not even co-operative in the technical sense. Yet there is a

moral profit-sharing and a spiritual co-operation which is very real indeed. We commenced our day with High Mass, sung in the chapel of the factory, and attended by nearly all the colonists. The chapel is the home of the great family of six hundred em Though no secret is made of i ployees. that religion is what the Harmels really there is no compulsion exer care for. cised. Everyone is free to practice religion or not as he likes. As a matter of fact, the bulk are zealous Catholics. Scattered about the chapel one saw young soldier sons and others who had come over to spend the day with their families. The music was hearty, though a little rough. It was homely to hear the Missa de Angelis and other familiar sounds. The cure celebrated most reverently, attended eight little garcons de chaeur, who did the parts well, just giggling enough to assure us that they were not angels but real boys. After the Creed the prayers were bidden in the Creed the prayers were bidden in the "Parson's Handbook" styles. I wished that some of our "spikes" shad been present to be shown that such things are done by Romans. The notices, too, were characteristic. They chiefly concerned the preparation for the

Feast of the Assumption. Another joyous sight met my eyes. It was a committee of men who opened and closed their proceedings with prayer. They meet every Sunday to arrange for the relief of those who, for cause or another, have not been to earn sufficient during the k. The "Living Wage Problem" week. is here solved in an early Christian way. They part to every man as ever man has need. Wages are paid to the fathers of each family for the work of wife and children. If so much per head has not been earned, it is made up out of the fund administered by the committee. The practical Britisher will no doubt

"What about the business ?" ask me : Well, the business has all the appear-Sentiment." which is the English for relig-

rapidly; they are opening out trade with Yorkshire and Lancashire; the

great loss they sustained by a terrible fire some few years ago has been re-couped. They are men of genuine faith.

That is the secret of it all. They be-

That is the secret of it all. They be-lieve in the religion of the Incarnation. Their God is a God Who by be-becoming Man has sanctified all human things, and with them human trade. With them Laborare est orare,

work is worship. They cannot believe that the righteous will ever be for

The other spaces will even be for a saken, nor his seed begging their bread. Then, again, the Church is a great reality to these people. It is not a sep-arate organization, acting upon them from the outside, with a set of officials

whom they come in contact with only on occasions and for posthumous pur-poses. It is the one real true human

living body to which they belong and

in which they are active members. Their committees and councils are

great pulse of Christian Labor Com-

If a man is not greater than the great-

The daily round of duty is full of pro-

the Vatican itself.

THE CATHOLIC RECORD.

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SERMON BY CARDINAL GIBBONS.

sis that the patriarch Jacob in

dream had a vision in which he beheld

tears and bury the dead,

"We are told in the Book of Gene

the religious.

MASS RESTORED.

WAS SAID SEPTEMBER 4TH, FIRST TIME SINCE SUPPRESSION IN ELIZABETH'S REIGN. The traveler in South Devon who follows the road from Ashburton to Chudleigh, after passing the village of Bickington, sees stretched out before him a wide and beautiful valley,

him a wide and because is by a high bounded on the northeast by a high hill. On the slope of this hill is the ancient town of Bovey Tracey, con-sisting of one very long street. The sisting of one very long street. Bovey, an affluent of the Teign, below this now extinct borough, which hardly numbers more than 2,700 inhab-itants. It has a singularly beautiful old parish church, and its surround

ings, with the Haytor Rocks and the stern solitudes of Dartmoor it its immediate neighborhood invest it with a charm of its own. In old times the manor must have been bordered by that of Heathfield of which the Abbot of Buckfast was the feudal lord, and the Cistercian habit would be now and then seen at Bovey. It has a history, to which a new interest has been given by the fact that after a lapse of years, Mass has again been said in this ancient manor of the Traceys, Barons of Barnstaple. Indeed of all the events of its history, this one ought to be looked on as one of transcendent im-

portance. Bovi was the Saxon name of the place, probably the name of some for-gotten thane, like that Tovi who owned a good deal of land in Devon in Saxon times. But in the days of the Confes-sor it belonged to Harold, afterwards for a brief space King of England. The Conqueror gave it to the Bishop of Coutances, from whom it passed not to the Traceys, created by n Barons of Barnstaple, in ong after King John Barons of Barnstaple, in North Devon. William de Tracey, the son of Oliver, was one of the murderers of St. Thomas of Canterbury, and by his crime was entailed on the family the curse expressed in the old rhyme

" All the Traceys Have the wind in their faces,"

to indicate the evil fortune that at tended the house of Tracey ever after the sacrilege. For some time after the murder Tracey, who had fied to Devon to escape popular vengeance, hid himself in a secluded part of his estates at Wollacombe, (it is said) before proceeding to Rome to obtain pen-ance and absolution. He died at Cosanza, on his way to the Holy Land, of a horrible malady. But it has always been said by Devonshire men that as part of his penance he gave land and money for building at Bovey Tracey that parish church which until the Reformation bore the title of St. Thomas of Canterbury. The title was altered in the reign of Henry VIII., and has since been restored; and even now one of the two annual fairs is held on July 7th, the Feast of the Translation of St. Thomas of Canterbury according to the grant made to Henry de Tracy in the thirteenth century, while the paintings on the screen seem to represent passages in the life of the great Archbishop

The church built by Sir William or by his family was nearly destroyed a century and a half later, and the one that succeeded it was, like most churches in Devon, restored in perpen dicular style during the fifteenth cen

tury. There is no record of a religious foundation at Bovey, but the parish church was at least from Bishop Grand ison's time charged with annual pay-ment for the maintenance of the Augustinian Hospital of St. John at Bridge water. How the manor came to be the property of George, Duke of Clarence, is not clear, but so it was, and after his murder in the Tower it reverted to the Crown. By Henry VII, it was given with other estates in Devon to his mother, the saintly Lady Margaret Beaufort, Countess of Rich-wood. When in Devon she usually When in Devon she usually lived in the manor house at Torring-

ton, of which she made a present to the parish priest, to save him the trouble of a walk from his house to the church. But it is hardly possible she should not have visited the rest of her Devonshire

teries of the Kingdom, He will enlighten O. S. B., chaplain of Syon Abbey, folus on a subject far more useful and profitable to us. He will send his searchlight into the hidden recesses of lowed his example, and were confirmed by Bishop Graham on 12th July of this 1904, in the Church of the Briget-Community at Chudleigh. The our souls and disclose to us our hidden sins and transgressions, our imperfec-Holy Sacrifice was offered up at Bovey Tracey for the first time since its tions and transgressions, our imperied-tions and shortcomings, our vanities and illusions. He will 'search Jerus-alem with lamps,' as He said by His prophet. He will make His lamp to suppression in Elizabeth's reign, on Sunday September 4th, the celebrant being the Rev. Father Moulinet of St. Michael's Convent, Newton Abbot. shine within the temple of our hearts and lay bare before us the dust of smaller vices which had accumulated Liverpool Times. there unobserved for months-aye, for SUNDAY OBSERVANCES - HIGH years. He will give us a knowledge

MASS AND VESPERS. the most practical and essential-the knowledge of ourselves.

Not a few persons are ignorant of the " Prayer is a sovereign remedy for fact that High Mass and Vespers are not a matter of choice with the dejection of spirits. Is anyone sad among you? Let him pray. Prayer is a source of comfort to our hearts. clergy, but of positive command from ecclesiastical superiors, and this implies a corresponding attendance at them by the laity. It is true one is not obliged to go to these solemn ser-vices-Low Mass fulfills one's obliga-How can we as children approach our Father, the Father of mer Heavenly cies and the God of all consolation without feeling a sense of security and confidence !

tion, and almost any reason excuses from attendance at Vespers-still the fact remains that one should attend "You are not obliged to have a friend to present you at His court, for one knows you better than your eator. He who fashioned you knows those from a sense of piety and devo-Creator. tion as frequently as possible. In seminaries and all religious houses, the clay of which you are made.

"You are not compelled to wait for where there are large numbers, there are both Low and High Mass. The first an audience. Your he never nods nor sleeps. Your heavenly Father Neither is He takes place at an early hour and is called the community Mass, for all the preoccupied or engaged. He is always at home and ready to receive you. The eyes of the Lord are upon the members of the house receive Holy Communion at it; the High Mass, or just, and His ears are open to their song Mass, follows at a later hour, say prayers. You can speak to Him in church and out of church, at home and 9 or 10 o'clock and is the formal offerprayers. ing of the day. Vespers invariably takes place every Sunday and holy day. abroad, by day and by night.

"And when you enter into the presence of the Most High you are not solemn services are the joy of ligious. The beauty of the cerepresence of the Most fligh you are not required to present your petition in choice language and well-sounding periods. Those so-called eloquent prayers of which we sometimes read in monies appeals to their holy aspirations and the sacred music accompanying them goes to the depths of their souls. No one who has ever been present at a service in a seminary or religthe papers I fear do not go farther ious house will ever forget the effect than their author intended them to olemn services made upon him; he sweetest recollections of those reach. They tickle the ears of men, but do not pierce the clouds. The prayer that moves our Heavenly in religious life are the holy hours of High Mass and Vespers passed in the days of the novitiate. See, then, the Father is that which spontaneously days of the novitiate. See, then, the goodness of Holy Mother Church in arranging that the faithful at large have the opportunity to enjoy the same flows from the heart, such prayer of the Publican when such as the he ex claimed : "O God be merciful to me a sinner !' or the prayer of David : 'Have mercy on me, O God, according advantages, by commanding High Mass and Vespers for them also. It was the

good old-fashioned custom to attend to Thy great mercy.' To sum up, prayer is the noblest solemn services. It should be so and most sublime act in which man can be engaged, because it exercises the highest faculties of the soul, the in-There is more to draw one to them now than in the older days. tellect and the will. It brings us in ony, music, sermon have all imcommunication with the greatest of being-God Himself. It is the channel proved with the increase of priests and churches, but the attendance, sad to say, has not kept pace. It should of Heaven's choicest blessings. It is the mystical ladder which Jacob saw be the practice rather than exception reaching from the earth to Heaven, angels ascending with our petitions and to attend at least one of the solemn services on Sundays, High Mass, of course, preferred. The communicants descending with heavenly gifts. It gives all access to our Heavenly Father at all times, in all places and should try to return to it. At it not only should every seat be filled, but under all circumstances. In a word, should see many standing, as the writer saw not many years ago in a certain cathedral on an ordinary Sunprayer renders us co-operative with our Creator in the moral government of the ago in a world, since many of the events of life day. How inspiring the sight for every one present! People pray better, everything is more effective the larger are shaped by our entreaties. The affairs of mankind are decreed from a'l eternity, and the eternal decrees them. -Bishop Colton in Catholic selves are determined by the prayers of his servants. 'Prayer moves the hand that rules the universe.' "-Baltimore Mirror. THE EFFICACY OF PRAYER.

CATHOLIC BELGIUM.

HAS BUT ONE PAUPER TO EVERY EIGH-EEN HUNDRED.

a ladder extending from earth to Heaven and the angels of God ascende It is the fashion at the present time, ing and descending. This vision re-veals to us the dignity of prayer and the ministry of the angels of God, who for enemies of the Catholic Church to endeavor to revive the exploded fiction that where the Catholic Church is there bear our prayers to the throne of grace and return bringing us benedictions also is poverty, indolence, ignorance and consequently, lack of enterprise.

They forget that almost half the "The same ministry of the angels is referred to in the Book of Tobias. We population of the German Empire is Catholic: that the Austro-Hungarian are told there that the angel Raphael, in human shape, accompanied the young Tobias on a long journey and on Empire is a Catholic State, and Italy and Spain are too distraught to their natural advantages to the use his return revealed himself to the elder Tobias and said to him : ' Prayer with best purpose, it is those forces that have been antagonistic to the Church no the continent that cause the un-settlement which renders steady infasting is good. When thou didst prav with tears and bury the dead, when thou didst leave thy dinner and bury dustry next to impossible.

never do these people Ar

by the reservist, and his native land has the benefit of his service

"The point of it is, of course," says the writer of the note in the Transcript the appreciation of the difficult-ies of his position by the government and the pains taken to allow for them, while in no way relaxing the duty of military service. This, in a government not Christian, but frankly and openly 'pagan,' is noteworthy. It by no means indicates that Christianity of any sort is likely to be accepted by the Japanese nation very soon, but it does show that the war with Russia is not intended to be to the detriment of Christianity, although some few influen-Christianity, although some few influen-tial Japanese Buddists have at one time or other tried to stir up zealous spirits among their fellows to advance the cause of Buddhism."

This certainly does speak well for Japanese Governmental fairness. This This pagan government is far ahead of France in this particular.

PIUS X. AND THE SACRED HEART

The Osservatore Romano, July 1, 1904, published a decree of the Sacred Congregations of Indulgences and relics dated June 17, in which the Holy Father grants an indulgence of seven years and seven quarantines to the priest and faithful who add to the prayers after Low Mass the invocation "Cor Jesu Sacratissimum, miserere nothree times. We give herewith a bis ' translation of the decree : "That the faithful, especially in the

bitter trials of the present day, may the more fervently turn to the most Sacred Heart, continually pay to It the tribute of praise and reparition, and implore the divine mercy, requests have been made more than once to His Holiness Pope Pius X, that to the prayers which by commands of Pope Leo XIII. of holy mory are wont to be recited after the celebration of low Mass, the following invocation might be added three times Most Sacred Heart of Jesus, have mercy on us," and some Indulgence granted for the priest and the others "His Holiness, who on account of the

ecial devotion he has practised even from boyhood, has nothing more at heart than that the devotion of all peoples might daily increase more and more towards the most Sacred Heart of Jesus, in which are hidden the treasures of all graces, has most willingly granted these petitions; and therefore to all Christians who, together with the riest, shall add the above invocation o the prayers already prescribed after Low Mass, he has graciously deigned to grant an Indulgence of seven years and as many quarantines, applicable also to the souls in Purgatory. Rome, June 17, 1904. "

* Light is sown for the righteous, and gladness for the upright of heart.-Ps.)7:2.



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tions. He favors " letting well enough ion, seems in no way to prevent the Harmel family from making substantial profits. Their business is extending alone."

A GOOD WORK.

Holy Angels' parish of St. Thomas, Ont., has established the custom of forwarding annually to the reverend Fathers laboring on the Indian Missions large boxes of good, serviceable, second-hand clothing, quilts, shoes, etc., for distribution to the poor ndians to whom they are preaching the gospel, and even to the pagan Indians among whom they are laboring. Some five packing cases containing warm clothing for adults and children, and all freely donated by the congregation at the call of the pastor, Rev. T. West, have recently been shipped, freight prepaid, to the missionaries at Rat Portage, Ont., and Prince Albert, Sask.

MRS. CARRIE NATION AND HER COMPANY.

Mrs. Carrie Nation, who has for several years past been notorious for the raids made by her upon saloons, entering them with a number of female followers, hacking the fixtures with hatchets, and breaking bottles, has again got herself and companions into trouble. A few days ago she broke into several saloons along with Mrs. Lucy Wilhout, Mrs. Myra McHenry, and Mrs. Lydia Mountz, doing considerable damage. These were all arrested, and penalties were imposed. Mrs. Nation was fined \$150, and given six months in jail. Mrs. McHenry and Mrs. Wilhout were fined \$150 each, and Mrs. Mountz \$50. Notice of appeal was given on behalf of all these.

bation and of discipline; it trains the will, the heart, and the conscience.— Mrs. Nation and Mrs. McHenry were | Cardinal Manning.

manors. and have praved to Thomas in the church of Bovey Tracey, little dreaming that her grandson was to proclaim the glorious martyr a traitor to his king.

It is to be feared that George Manning inducted as Vicar in 1546, was a time-server, for he seems to have re-tained his benefice during the reign of Edward VI and until 1554, when he was either displaced or he died, and Christopher Petell succeeded him. He must be looked on as the last Catholic parish priest. Unable, doubtless, to conform to the change of religion, he resigned not long after Elizabeth's ac-cession, and William Merrick, the first Protestant vicar, was installed in his place, and the long night of heresy settled down on the quiet Devonshire town. The only event worth recording in its history during the next three centuries happened on February 9, 1646. Fairfax and Waller had been gradually narrowing the circle round the Royalist forces, then in arms for King Charles. It was 6 in the evening and already dark. The jovial cavalier merely parts of the great whole which is the Catholic Church of Christ. It is as Churchmen that they and already dark. The Jovan cavallet officers quartered at Bovey were drink-ing and playing at cards when the tramp of horse in the street warned them that Cromwell's troopers were upon them, commanded by Cromwell in person. Lord Wentworth and the It is as Churchmen that they do their daily work in the fac-tory, just as it is as Churchmen that they make their Communions and confessions. Nor do they only live religiously within their own narrow circle. They are made to feel that their hearts are beating with the one great mules of Christian Labor Comother card-players opened the windows and threw out the stakes, escaping while the Roundheads scrambled for the coins, for the Royalists were not even armed and resistance was hopenunity throughout the world. Regu-larly, year by year, M. Harmel takes them, together with thousands of other less. Cromwell's march had been kept carefully secret. Up the valley of the Teign he had led his troopers till very near Chudleigh, when he suddenly wheeled round and hastened to Bovey French working people, up to Rome to visit the Pope. For a week or more they live in the Eternal City fed at an astonishing small cost of per head at For a week or more in the hope of capturing Wentworth, in this he failed, the fugitive cavalier,

Ashburton. But this is a digression. Of late the High Church movement has reached an advanced degree in Borow, and has leavened the previous est things he does, the less said about him and them the better. Bovey, and has leavened the parish ioners with Catholic ideals. The usual consequences followed ; the curate was received into the Catholic Church, and six of his parishioners, instructed by the Rev. Father Lawrence Lonergan,

the dead, I offered thy prayers to the Lord.' "Humble and earnest prayer-for St.

from our Heavenly Father.

this is the only sort of prayer worth considering—is the source of light to the mind, of confort to the heart and of strength to the will. By prayer we ascend, like Moses, to the holy moun-tain. There He removes the scales from our eyes. He dispels the clouds passion, of prejudice and of norance which enveloped us. He eds a flood of light upon us which hables us to see things as they really

"Standing on that mountain, we see the shortness of time and how it passes like a shadow, and we see the immeas-urable length of eternity. We are penetrated with a sense of the great-ness of God alone and the littleness of man, and if we perceive anything at-tractive in him it is because he is shi ing with borrowed light. We obshi ang with borrowed light. We ob-serve how paltry and triling are all things earthly, since they are passing away; and, like the beloved John, we get a glimpse of the heavenly Jerus-alem. It is time, indeed, that outside

of prayer we acknowledge these truths. "But it is only in prayer that we fully realize them and relish them and that the words of the Apostle are brought home to us: We have not ere a lasting city, but we seek one

"It was while St. Paul was in an estacy of prayer that it was revealed to im the mysteries of the Kingdom of Heaven and was given him an insight of the glory to come: Which eye has not seen nor ear heard nor the heart of an is able to conceive.'

"St. Thomas Aquinas was one of the ost eminent scholars which Christianty has produced in nineteen centuries. Its vast mind ranged over the entire helds of theology and philosophy. His works are an inexhaustible storehouse for statesmen and divines. Being asked one day what was his favorite book, St. Thomas replied that he acquired more the cross than from any other source. "While we need not expect that God

learn the condition of life within the borders of their Catholic neighbor, Belgium, a nation which has done no great things in the field of war, nor in ocean trading, but which, withal, can show : population whose intelligence, industry and comparative comfort and wealth rank them as foremost among the in dustrial communities of the world. And this a Catholic state.

Little more than seventy years age Belgium was a poor, struggling subject of Protestant Holland. Yet, when she had thrown off the yoke and set her-self to the management of her own affairs, prosperity was not long in com-ing and the 4,000,000 of those days is 7,000,000 to-day. The nation whose 4,000,000 found the struggle for existence under the Protestant rule of Hol-land a difficult one is to-day able to boast that she has but one pauper to every 1,800 of her population, while England and Wales, the exemplar of Protestant progress has a pauper for every 38 of her inhabitants. Low taxation and equitable laws are the secret of success under the Cett

the secret of success under the Catho-lic government which has already solved those economic problems with which the greatest minds in England are wrestling to-day.

A JAPANESE PRIEST

SERVING HIS TIME IN THE ARMY. THE AUTHORITIES SHOW EVERY CONSIDER ATION FOR HIS HOLY OFFICE.

From the Sacred Heart Review Some months ago we had a letter from

Tokio in our columns, quoted from the Lamp (Protestant Episcopalian), telling about a Japanese priest who was also a soldier in the Japanese army. We learn now further from a letter in the Boston Transcript that this priest when called upon to serve his time in the army was treated by the military authorities with every consider-ation for his holy office. It was known knowledge by meditating at the foot of the cross than from any other source. I that he, by his ordination vows, could not take life, and therefore he was not "While we need not expect that God will reveal to us in prayer, as He did to St. Paul and St. Thomas, the mys-every duty could be heartily fulfilled

THE CATHOLIC RECORD.

FIVE-MINUTES SERMON.

Sacred Heart Review. LIC CHURCH.

AT A PROTESTANT THEOLOGIAN. CCCXXIII.

The Republican correspondent, as we standard, but who were still largely in-fected with heathen looseness, mendaci-ousness, and fiercercess. The Church of Corinth shows us how how St. Paul had to bear with faults which now, even in our most worldly congregations, would set us aghast. Like our missionaries of to-day, he had to labor largely for have seen, is greatly scandalized at the assumption that the faith and morals of many centuries have been Divinely committed to the Church of Damasus and Hildebrand, to be guarded.

Of course this means that Damasus I. and Gregory VII. were such gigantic criminals as to make it impossible to believe that God can have appointed them chief pastors of Christendom.

tions (which, moreover, were fitful and often long suspended) rose steadily in numbers and wealth and public dignity, them chief pastors of Christendom. Let us, for the time, assume that these two Popes were as bad men as this writer plainly means us to suppose. How would this show that they were not Divinely commissioned? This gen-tleman may have as vague and hazy a knowledge of the New Testament as he evidently has of Church history, yet I take it that he has at least a superficial the power of these half-heathens within the power of these name beauting would be her pale largely increased. She still bore the note of holiness, which, as Mr. Bryce declares, was never obliterated evidently has of Church history, yet i take it that he has at least a superficial knowledge of the Parables. Now in these the Saviour portrays His depart-ure from earth under the image of a householder journeying abroad and ap-pointing a Chief Steward of His house-hold, and savas that this high function. pointing a Chief Steward of His house-hold, and says that this high function-ary may prove either eminently faith-ful, or thoroughly unfaithful and dis-solute. If faithful, he was to receive an illustrious reward. If unfaithful, he was to incur a fearful doom. Yet in either case he would have been the divinely appointed Representative of His Lord. His Lord.

Now let us suppose that Damasus and Hildebrand had been as evil men as John XXIII. or Alexander VI. This would not have shown that they were not authentic pastors of the Church. It would only have shown that they were exceedingly unworthy pastors. Indeed, our horror over the crimes of Octavian, and Compared Partic our horror over the crimes of Octavian, and Cossa, and Borgia, rests on our sense of the exalted opportunities which God has given them to let the radiance of holy lives stream out through Chris-tendom, and on their fatal indifference to this obligation. Had they been mere usurpers, or incumbents of an office having no deep roots in the life of the Church, we should concern ourselves little about them. little about them.

As to Damasus personally, I know but little about him, and I doubt whether our writer knows much more. He is said to have been harsh towards As it is, when Dr. Henry B. Smith, afterwards Moderator of the General Assembly, appeals, in confirmation of some great truth, to the witness of saints and theologians, "of holy Bishops and Poes." the language of this great He is said to have been harsh towards the Arians, which, in view of the ap-palling Arian violence towards the Catholics, is neither surprising nor particularly scandalous. Certain it is, that the Christian doctrines of faith and Popes," the language of this great and Popes," the language of this group Presbyterian divine is far more closely in agreement both with Scripture and with history than the sneering and petulant talk of the Springfield Repuband morals were as well guarded by St. Damasus as by any other successor of can correspondent.

I may remark, in advance, that I hold I may remark, in advance, that I field this writer's insinuations as to Pope Damasus, and still more as to Gregory VII. to be futile. However, for our present purpose, we will let them go on for awhile as if we agreed with them.

I will now appeal to Protestants with an argument of fact. Under George II. there was an Archbishop of York who an argument of a mistress in his palace. publicly kept a mistress in his palace. Are we, as Protestants, bound to say that he was therefore not Archbishop of York? Of course we all allow that he ought to have been dethroned; but as he was not, did not his official acts hind the Church of England? Should as he was not, did not his official acts bind the Church of England? Should we dream of saying that the babes bap-tized by him ought to have been re-baptized, the youth confirmed by him to have been re-confirmed, the clergy-men ordained by him to have been re-ordained, the rectors and vicars insti-tical the bing to have pre-instituted. tuted by him to have been re-instituted, the Bishops consecrated by him to have been re-consecrated? It would be hard to find a Protestant that was so fanatical a Lollard and Hussite as to say this. Nay, we should say that a great and holy successor would soon cleanse away the defilements of this august See. And what we say of the Bishop of York, are we not to be allowed to say of the Bishopric of Rome?

Bishopric of Rome? Even those who deny the continuous-ness of the modern with the earlier Archbishopric would deprecate such an outbreak of fanaticism as should abolish tion from scientific minds, it is that of outbreak of fanaticism as should abolish it, or depose it from its peculiar dig-nity, because it had had this unworthy occupant. Yet what is York, Catholic or Protestant, to Rome, whose primacy, Protestant, to Rome, whose primacy, in some deeply significant sense, has not only been acknowledged from the beginning, bat is still allowed even by the Easterns and the Anglicans, and whose dying Bishop has been lately prayed for in Puritan congregations? To reduce the mighty See to the in-significance craved by our correspondent, it would not suffice to convert the whole Catholic world into Protestants. Nothing would accomplish the longedfor degradation unless we could let loose the final extravagance of mere lunatic Wycliffism. A successful out-break of a second Thomas Munzer might effect it, but hardly anything short of that. Let us come now to the two Popes whom our writer singles out as the ini-tial objects of his abhorrence, Dama-sus the First and Hildebrand.

rapidly gathered into it, and their influence, reinforced by the presence of apostles and apostolic men, was con-trolling. Yet around this regenerating nucleus was gathered a large throng of those who, with general sincerity, had preferent adhesion to the Christian wenty-Second Sunday After Pentecost OBEDIENCE TO THE CIVIL AUCHORITIES. Render therefore to Ceasar the things that re Ceasar s, and to God the things that are Gidi professed adhesion to the Christian

standard, but who were still largely in

As the Church, in spite of persecu

the Church, bringing with the wild passions of their earlier life.

above all of the Roman Bishop, co

which infaily necessitated this result tion were not something for which the candidates were necessarily answerable. We might as well deny that a virtuous

President ought to take his seat be-cause no candidate can restrain his

supporters from a vast amount of

We will next take account of the great Hildebrand, St. Gregory the

GREAT SCIENTISTS AND THE

FAMOUS MEN WHO WERE ZEALOUS DE

VOTERS OF THIS FORM OF PRAYER.

Modern science, writes James J Walsh, M. D., Ph. D., in The Ave

Maria, is supposed by most people to repudiate more or less all idea of the

efficacy of prayer. It can scarcely fail to prove one of the greatest surprises

to these people to find how many dis-tinguished scientists, the men to whom we owe ground breaking discoveries in

many branches of research, were not only fervent believers in the efficacy of

only forvent believers in the emcacy of prayer, but lived up to a practical ex-ercise of their convictions. They went far beyond ideal or speculative belief, and faithfully practiced habits of devo-tion that to the skeptical can scarcely fail to be a mean-adding converge

fail to be a never-ending source of

amazement.

ROSARY

CHARLES C. STARBUCK.

St. Peter.

Seventh.

Andover, Mass.

oming generations.

Our Lord made this reply, my dear brethren, to the question of some who asked him whether it was lawful to give tribute to Cæsar or not; or, in other words, whether it was right to pay taxes to support the government of the Roman Empire, to which the Jews were then Empire, to which the Jews were then subjected, and which was a pagan, and in many ways an impious and ungodly power. They hoped that He would say that it was not; for if He did, they would have a very good charge to make against Him before the Roman governor, a conce who was a reheal and a disobever as one who was a rebel and a disobeyer of the laws; and could thus bring about His ruin, which they earnestly desired. Now, if it really had been wrong to pay these taxes Christ would of course hav said so; for, as they had said to Him i Bryce declares, was never obliterated by the utmost corruptions or ferocity of the Middle Ages, and she could still appeal to the far higher level of life within her bounds. Indeed, even Julian the Apostate was plainly em-barrassed by this moral superiority of the Church, to which only the highest truth, though they meant it as flattery as He was a true speaker, and would not betray the truth to please any ma or to escape any danger. But instead of answering in this way, as they hoped, He surprised them by saying that they ought to pay the taxes which were imthe Church, to which only the highest examples of heathenism made a certain approach. Yet, with the final collapse sed on them ; he commanded them to of paganism it was impossible to obviate a vast irruption of virtual pagans into them the

posed on them; he communicate them to be obey the power, hateful in many ways as it was, whose subjects they were. We must, therefore, conclude that the power of the state, or the law of the hand as it is called, has a real claim the hand as it is called, has a real claim These passions, long before repelled from political activity, found often outbreak in episcopal elections, which were still decided by the votes of the people, from whom the elergy were, much to their hence, unwilling to take in the name of God and of Christ to our obedience. For if our Lord required those who heard Him to obey the Roman authorities, He would also require us to obey the duly constituted authoritmuch to their honor, unwilling to take away this primitive right. At last the For the cruel and persecuting pagan empire of Rome was surely no more worthy of respect and obedience than any other under which our lot is like to scenes of violence sometimes witnessed at the elections of the greater Bishops, pelled the limitation of the votes in large measure to the clergy. Yet surebe cast. ly the occasional sanguinary tumults which finally necessitated this restric-

And if we could have any doubt as to our duty in conscience on this point, St Paul confirms this lesson most em-phatically. "There is no power," he phatically. "There is no power," he says, "but from God; and those that are, are ordained of God. . . . And they that resist purchase to them-selves damation. . . Wherefore be subject of necessity, not only for wrath (that is, for fear of the con-sequences (but also for conscience) sake." And coming to the very mat-ter of which our Lord has spoken. He ter of which our Lord has spoken, He proceeds : "Render, therefore, to all men their dues. Tribute to whom tri proceeds: Tender, threfor, or other is not their dues. Tribute to whom tribute is due; custom to whom custom."
We see then clearly, my brethren, it hat the laws of the land bind us in conscience. And we do not by any f means need to go back to apostolic times to find instruction to this effect. The successor of St. Peter, and those teaching in union with them, have always insisted on this duty of obedience to the civil power very strongly. For instance, our Holy Father, Pope Leo XIII., has, in an encyclical letter, taught it to us very clearly.
"The Church," He saye, "rightly teaches that the power of the state comes from God." And He tells us that, whatever the form of government may be—that is, whether the rulers are stated or not—it is not.

may be-that is, whether the rulers are chosen by the people or not—it is not simply from the people that their right to rule and to be obeyed comes; the to rule and to be obeyed comes; the people in an elective government do not make the power, although they designate the person or designate the person or persons in whom the power of God is to rest."

Of course no one denies that the civil power may, in particular cases, forfeit its claim to our obedience by requiring of us things manifestly unjust or plainof us things manifestly unjust or plain-ly contrary to the law of God or of the Church; as, for instance, if it should require us to attend Protestant worship, or should forbid us to make our Easter duty. But such cases are very rare, at least here in this country. We shall know easily enough when they arise. There is little fear, as things now are, of too great respect for law among us: There is interesting a bound of the danger, rather, is of our regarding laws as the mere decisions of a majority, to which we have to submit as far as we cannot help it, and because we cannot the Rosary. Unfortunately, a mis-help it, but to which we owe no interior



VERSION OF THEIR RACE IN THE SOUTH. Writing from Pine Bluff, Arkansas, Right Rev. Mgr. John M. Lucey says : In the Arkansas booth of the Educa-In the Arkansas booth of the Educa-tional Building in the St. Louis Expos-lition may be seen a cabinet containing specimens of plain and fancy needle work, map and free hand drawing, examination papers and photos of the examination papers and photos of the school buildings, teachers and pupils of the Colored Industrial Institute at Pine Bluff, Ark. The teachers are the Colored Sisters of the Order of the Holy Family, whose mother house is in The annual enrollment Orleans. is 250, less than 10 per cent. of whom are Catholics. The school property, of which they assumed charge four years ago, is valued at \$25,000.

My chief object in writing is to awaken some interest in the work of our two colored orders of Sisters, the Oblate Sisters of Providence and the Holy Family. I: is probable that Catholics in general do not know much about these Sisters or of the particular reason which justifies their existence. Of the white religious orders in the South during the past fifty years it south during the past fifty years it may be safely said that they were more instrumental in the hands of God for the preservation and extension of the Catholic faith than the elergy. Dis-tricts of here are a set of the same set of the set of Catholic faith than the clergy. Dis-tricts of a hundred or more miles square were not very favorable for pastoral visitation, and it was the convent school of the Sisters of Mercy, or of Charity, or of some other order, that kept the faith alive in this pioneer stage. What the white Sisters of the South

What the write Sisters of the South have done for the white Catholies of the South, the colored Sisters are capable of doing for the colored. Their place in the work of the evangelization of their race becomes all the more prominent from the fact that the colored priest will not for some years to come be a factor of much significance. The be a factor of much significance. The colored people love their own blood, just as other races do. If very little progress has been made in the conver-sion of the Negro to the Catholic faith, an explanation may be found in the cir an explanation may be found in the cir-cumstance that colored Sisters are not enabled to enter the missionary field to any great extent and colored priests not at all. White priests cannot reach the hearts of the Negro. There may be exceptions here and there as Father Keller, a secular priest of Galvinston. Maryland and Louisiana are not fair fields for comparison, though it will be fields for comparison, though it will be dflicult to show that there has been an appreciable number of converts in these States through the efforts of white pricets. The best thing that can be aid on the point is that in these states were born the two orders of colored

Siters. then, not strengthen these Why, orders in every possible manner, so that they may accomplish the best possible results? The white race of the South dominates, and until Catholic so-ciety ladies and Catholic influential laymen are willing to do for the colored Catholic Sisters what D Catholic Sisters what Protestant so-Catholic Sisters what Flockan are ciety ladies and leading laymen are doing for Protestant teachers, there cannot from the nature of things be much progress. It is such influences that encourage missionary workers and guide them through the breakers that



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

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As to Damasus, he is chosen, I sup-pose, on account of the sanguinary tumults of his election. This is one of the saddest pages of Church history, but I am not aware that Damasus is re-monsultations. sponsible for it. Our common

sponsible for it. Our common Protestant, especially our Paritan notions of the early Church,» are very fantastical. As the eminent Catholic Mohler remarks, the great breach of the sixteenth century largely sprang out of a genuine desire for re form, but this soon passed, especially on the Calvinistic side, into an immoderate fierceness of demand, which reached its most irreconcilable point in The Puritans were Puritanism. sanguinary than their Huguenot brethren, but they were more extravagant in their requirements of Church discipline. Apart from celibacy their rules of conduct better suited a monastery than a great society. As a result of this we have always,

As a result of this we have always, in spite of the plain evidence of the two epistles to the Corinthians, fancied the apostolic Church a pure congrega-tion of saints, having its hypocrites and apostates indeed, but in the bulk of its members almost ready for immediate peace throughout the Empire were daily woven in her honor.

nderstanding of its real understanding of its real spinorum has led many people to think that it is little if any better than a conventional succession of formal words frequently repeated, without any proper realiza-tion of their meaning, by the ignorant tion of their meaning, by the light of the second lowly. As a matter of fact, how-ever, there are a number of prominent men in every department of science who have been especially faithful in their devotion to the Rosary.

Such men as Alessandro Volta, the first great worker in experimental electricity, whose name is enshrined in his discovery of the Voltaic pile; his condiscovery of the voltate pile, his our temporary, Galvani, to when we owe the first hints as to the existence of animal electricity and from whose name the word "galvanism" is derived; Am-pere, the great French electrican, whose name also is preserved in the term

ogy of his favorite science, were all o them zealons devotees of this form o prayer which is often considered to b worthy only of the poor, of those who are unable to pray or of those deficent are unable to pray or or those deficient education does not enable them to meditate without some external help, and whose tendencies to distration make it difficult for them to keep their minds in contemplation of religious

Electricity, however, has no monopoly in this matter; and electrical scientists were not the only ones who were proud to carry their beads and use them. Chevreul, the great French chemist, was often remarked quietly telling over his beads. The same is true of Leverrier, the renowned French astronomer. Med icine, at least, might be supposed to make, in its great discoverers, an ex ception to this rule of love for the Rosary; but the assumed unorthodoxy of medical science does not extend sc far. And such men as Morgagni, far. And such men as houses; the father of modern pathology; Laennec the founder of modern Laennec the founder of modern physical diagnosis, and, in our own

members almost ready for immediate glorification. In fact it was nothing of glorification. In fact it was nothing of bution to the crown of roses which is the kind. The sons and daughters of bution to the crown of roses which is

that we do sin by breaking any law of the land which is not manifestly unjust or contrary to the rights of God and the obscience we be the the obedience we owe to Him.

brethren, to Remember, then, my render to Crear the things that are Crear's. The President, Congress, our governors and legislatures, and the governors and logislatures, and the other powers that be are really God's vicegerents, though not in so high an order as the spiritual; still in their own place they truly act in God's name. Find out and consider what they re-guire; confess and amend any disre-gard or disrespect for their laws, unless even with to be quilty of contempt and you wish to be guilty of contempt and disobedience to Him from Whom all law comes.

IMITATION OF CHRIST.

When thou perceivest, son, a longing after eternal bliss to be infused into thee from above, and that thou desirest thee from above, and that thou desirest to go out of the dwelling of this body that thou mayest contemplate my brightness without any shadow of charge, dilate the heart and with all thy affection embrace this holy inspira-

Return very great thanks to the divine bounty which deals so favorably with thee, which mercifully visits thee, ardently excites thee and powerfully raises thee up, lost by thine own weight thon fall down to the things of the earth.



W: Bir W. R. Meredith, Chief Justice Hon, G. W. Ross Premier of Oatarle. Rev. William Caven, D. J., Krox College Rev. William Caven, D. D., Knox College. Roy. Father Teefy, President of St. Michael's ollege, Toronto.

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CURE THOROLD, ONT.

OCTOBER 22, 1904.

CHATS WITH YOUNG MEN.

Often the dull, yet steady and plod-Otten the duit, yet steady and plot ding person, faithful to duty, and doing the very best he can, in the long run will leave more brilliant companions far in the rear. Persistent application, with invincible purpose, always wins, all failure is due to a lack of these elements of strength-persistency and application.

Would You Carry Youth Into Age? Don't let anything interfere with your regular hours of work and rest, your regular nours of work and rest, but get plenty of sleep, especially what is called "beauty sleep," before midnight.

Keep busy ; idleness is a great friend of age, but an enemy of youth. Regu-lar employment and mental occupation lar employment and mental occupation are marvelous youth preservers. Put some beauty into your life every day by seeing beautiful works of art, beautiful bits of scenery, or by reading

some noble poem or prose selection. Never compare yourself with others of the same age, or think that you must

appear as old as they because you have marked the same number of years.

Take regular exercise in the open air every day in all weather; walk, ride, row, swim, or play; but, whatever you do, keep out of doors as much as poss Love is the great healer of all life's ills, the great strengthener and beaut fier. If you would drink at the fountain of perpetual youth all your life with it. Eat plenty of fruit and fresh vegetables in summer, and cut down your meat diet. Drink a liberal allowance of pure water at all times, but not ice water.

Pure air both indoors and outdoors is absolutely essential to health and long-evity. Never allow yourself to remain in a poisoned or vitiated atmosphere.— Success.

An Unworthy Aim

Only by getting above our usual level can we make the progress we ought. The man who merely maintains the level to which his life has hitherto risen is, at the best, standing still-and that means falling behind. "I did my level ' is not enough. Our average best ought to be constantly higher, and an average is never raised by being merely equaled. Only by beating our aver-agecan we raise our average. "Better than my best" is a worthier standard than "my level best."

The Illusion of Being Busy.

A ridiculous notion is common that we live in a time when there are more important world affairs on hand than has ever been known before: and there are silly reople who expect to be admired for a useless expenditure of their nervous and physical energies on all sorts of absolutely foolish objects into which no particle of intellect enters. Simply to be always busy, always occu-pied, always doing something, passing restlessly from one piece of work to another, to have their hands full, never to be idle, as they say, seems to be

their ideal of life. These precious muddlers who plume themselves on nevér being idle pass their time doing useless things under the pretext of being busy; and they assume credit for a purposeless activ-ity. The biggest people, those who have really thought out their plan of life, do not make the mistake of doing what need not be done. They have time for everything because they do not imagine they are economizing time by occupying every spare minute in being unnecessarily busy.

The Habit of Saving.

The necessity of paying a certain amount of money at regular intervals is not a hardship, but a practice sure to inculcate thrift.

Human nature seems to be so consti-Human nature seems to be so consti-tuted that it is even harder to retain money than it is to earn it—a task of itself calling for all the skill a man can exercise—so that anything that has a tendency to form the habit of saving, even though that influence be small,

out of a very little. The great fever of trying to make \$1 earn \$5 is growing more and more contagious. Thousands are tied up by financial

or other entanglements, even before they get fairly started in their lifework, that they can only transmute a tithe of their real ability or their splendid energies into that which will ount in their lives. A large part of i count in their lives. A large part of it is lost on the way up, as the energy of the coal is nearly all lost before it reaches the electric balb. — Orison Sweet Marden in Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

The Agony of Our Bless?d Lord in the Garder .

BY LOUISA EMILY DOBREE. FIAT.

The nurse maid met them at the door and took Alban up to his tea, while Bernie for once remembered to rub her shoes on the mat.'

"Come in here, Bernie," said Mrs. Cleeve, and Bernie entered, wondering if a lecture was in prospect, and going hrough a swift course of self examina-ion as she obeyed. Mrs. Cleeve had been in town most

of the day and had only just returned. "How untidy you look!" exclain exclaimed Mrs. Cleeve, who was exquisitely neat in all things, the study of clothes and her appearance generally being a most

her appearance generally being a most absorbing occupation to her. Bernie did not answer. Defending herself by saying that she had been in the garden with Alban never entered her head. She moved as if to rise. "No, don't go up. I want to talk to you," said Mrs. Cleeve, taking her hat off her pretty, still sunny hair. "It is so extremely tiresome. I have

"It is so extremely tiresome. I have been to Dr. Warne about Alban, and he says that he must positively not spend another winter in England—you know he saw him the other day." "No, I did not," said Bernie with a startled look in her eyes and a strange tightening at her heart.

"Yes; the day your facher took him up to see his Aunt Bess. Dr. Warne

appened to see him there-you know he is her brother-in law, and he croaked a good deal about the child and now

a good deal about this is what he says." "Does he then think Alban so deli-cate?" asked Bernie in a low voice. "Of course the child is delicate," said Mrs. Cleeve. "You are so un-raid Mrs. Cleeve. "You are so unobservant, Bernie; you surely could see hat for yourself."

Bernie was silent. "Your father thinks we had better and. It seems the dry, cold air is what Dr. Warne thinks will be good land. for Alban.

"I do hope it will," said Bernie. "Then I suppose you would go soon." "Yes, very soon," said Mrs. Cleeve, "so as to settle there before winter finally sets in. Celia will like it, there's plenty of gaity there—he re-commends Montreux—and I don't know gate. the place at all. Your father says that he will be able to write there, and seems rather pleased at the plan." mother?' But you do not like it,

asked Bernie, feeling she was expected to say something. "No, I cannot say that I do. You

see, your grand-mother having just come here it makes it awkward to go away and leave her." "Yes. I forgot."

She came on purpose to be near us Took that little house and brought her formiture over from Ireland, and ail just to be close to us. However, of course, this is quite unforeseen."

not have the Word of God at all. It is could make a great deal very quickly It's decided and there's no use arguing he matter. Our journey will cost far nore than we expected— your father went into the whole thing last night liter you had gone to bed, and so one ess is a consideration. And there are ther reasons. "Oh, mother !" exclaimed Bernie

THE CATHOLIC RECORD.

roused in a way her mother had never seen her before. "I cannot be separated from Alban, I cannot-I cannot. Especially now I know he is more delicate than I thought. Take me instead of Harriet-I will be his nurse and I

of Harriet-1 will be his nurse and I can go third class or any way and I won't be an expense and-" Bernie stopped. She knew her mother's face well, and noted on it an expression which she had sometimes seen on it before, and which betokened that argument was useless, opposition parfactly furtha. perfectly futile. TO BE CONTINUED.

VERSIONS OF THE BIBLE.

N. Y. Freeman's Journal. Mr. Jones: "You state that we have not the originals of the Scriptures, even though we have true copies there-who of. I am confident that we have. Who is to decide ?"

You can decide it if you can produce locate a single manuscript written any one of the authors of the books by any one of the authors of the books of the Bible. As long as you cannot to this—and you know you cannot— you should not be so "confident" that we have them. That is the only way to lecide. Copies—even true copies—are othing more than copies. They are ao more originals than a photograph of

nothing more than copies. They are no more originals than a photograph of Mr. Jones is the original of Mr. Jones. We simply insist on the correct use of words. The incorrect use, or abuse of words is, of all the sources or error, the most prolific; it should be avoided with strength care. If you sold a with strenuous care. If you sold a opy of the Transfiguration as the origal of Raphael you could be prosecuted ductio pr it, and no court would let you off on ledge the plea that it was a correct copy of the original. The very plea would be taken by the court as a confession of fraud, and it would punish you accord-It is t

advantage of your dupe's ignorance. Mr. Jones: "You don't seem to accept original for the Bible in any sense. We are not talking about the Bible ; we are talking of manuscripts, and no copy of a manuscript is the original manuscript. This is so plain a fact that it is surprising that any one is found-even in as smoky a place as Pittsburg-

Mr. Jones: "Then why does the Douay Bible in its preface say that it is made ' from the Latin Vulgate and dilito deny it.

made ' from the Latin Vulgate and all' gently compared with original Mss.?'' We do not know why the writer of that preface said that. We can only surmise that if he said it, he fell into the same error you did, and said "original mpnuscripts" when he meant manuscript copies in the lanthe Douay Bible before us we do not find the Quotation you give. But we find on its title page the following : "Holy

its title page the following : "Holy Bible, translated from the Latin Vul-Diligently compared with the Hebrew, Greek and other editions, in divers languages." There is nothing ere about " original manuscripts." Mr. Jones : " If we have no true opies of the originals, neither Protest-

ants nor Catholics have the true word of God at all." If our Lord left no means to know the Word of God, but through the fallibility of transcribers we would be in a bad way

indeed. This fallible medium is not a secure enough basis to rest our faith upon, and we could never be cer tain that we knew the revealed truth and will of God. But the fallibility of transcribers wa

true that you who disregard our Lord's command to hear the Church, have no better basis for your knowledge of the Word of God thad the fallibility of transcribers; but not so with those who obey His command and hear His Church whom He commissioned to reach all things whatsoever He commanded. Mr. Jones : "Whom then, am I to Jones :

believe? You are to believe the Church which Christ established and commissioned to teach you, and commanded you to hear under of being considered as a heathen or a publican. Mr. Jones : "How find the truth of

divine revelation?

As above. Mr. Jones: "Must I go to the vis-ible natural universe to find out God's will and ways and nature, and my rela-tion to Him?"

long as you persist in disregard-As ing the will of your Redeemer and re-fuse to hear the Church—that agency He appointed to teach you—it makes He ap ifference where you go to ; you little difference where you go to ; you will not learn the things He requires you to know and to believe under pen-alty of damnation. "He that believeth not shall be condemned." (Mark 16little

Jones : "It seems that the Mr. translators of the Douay Bible, or the instead authorities superintend-ework didn't value the original cript as much as they did the te version." anala ing th Vulg

did not valve the original manu-as much as they did the Vulgate The scripts for the very good reason that gnal manuscripts had ceased to versi the eir work. They prefered the exist gan Vulgate to corrupted copies Latin Latin Valgate to corrupted copies of the original manueripts, and it appears they had good reason for it. The Rev. Thomas Hartwell Horne, no friend of the Catholic Church, says in his intro-duction to the Critical Study and knowof the Holy Scriptures, 277 : The Latin Valga vol.1 Valgate p many true readings where the serves modern Hebrew copies are corrupted. It is to these corrupted copies that th ingly for representing a thing to be Catholic translators preferred the Latin what you knew it was not—thus taking Valgate. This you call preferring the Valgate. This you call preferring the Valgate. This you call preferring the Valgate to the "original manuscripts." Mr. Jones: "Why, pray, did the Fathers of the Council of Trent de-clare that the Vulgate of St. Jerome

was superior to the Hebrew or Greek texts? If they did so - and we will have something to say about that in a moment-they doubtless did it because momentthey considered a correct translation of a document to be superior to a corrupt-ed copy of it, such corrupted copies. for instance, as Horne, the well-known Protestant Biblical scholar, speaks of. Mr. Jones: "The belief by a gen-

oral council speaking on a matter of the highest importance for all Christen-dom, and rendering 'de fide' that a Latin version is superior to the origina text in Hebrew and Greek, discourages further inquiry into the relative of our English translations."

Some one has been playing on your bsorptive credulity. The Council of absorptive credulity. The Council of Trent made no such declaration as that which you attribute to it. which you attribute to it. The decree of the Council concerning the Vulgate was passed in the fourth session. Read it and you will wonder how your could have been so misled as to make so egregious a blunder. There is not one word or sentence in it that could sugword or sentence in it that could ag gest the statement you make; not one word about "the original text in Hebrew and Greek," no comparison whatever made. It would be interestng to know how you were seduced into making so serious a blunder. Whoever did it ought to ask your pardon for having fooled you into committing yourself so badly.



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One should try to say the Rosary every day; that is, the beads, five decades. For those who would find it impossible, a small number, they should say daily, at least, one decade—Our Father and ten Hail Marys. When time has gone and in the hour of need, the Blessed Virgin will remember those who have so honored her.-Catholic Union and

Times.

Employ every possible means to augument the love of Mary in your own heart and that of others.

Him.

Our Lord will never fail those who do that which His word is always urg-ing them to do, that is, to "seek"

IN NATURE'S STOREHOUSE THERE A CURES. - Medical'experiments have shown o clusive y that there are medicinal virtues even ordinary plants growing up and aroo as which give them a value that canoot estimated. It is held by some that Nature1 vides a cure for every disease which near ard ignorance have visited upon man. H aver, this may be, it is well known that. H

erving of eucouragement for tha alone.

Some Helpful Thoughts.

Failure is to be untrue to the best you know, and the best you know is to stay where you are and do what you can as well as you can. — Maltbie D

Honor is like the eye, which can not suffer the least impurity without dam-age; it is a precious stone, the price of is lessened by the least flaw. -Bossuett.

Every life of sweet-souled, sunny goodness; of patient, earnest service; of honest, faithful toil for truth, counts for its full weight in the momentum of humanity's progress. It does not go out, it goes in upon the race. Have within you a strong and simple soul, bent on noble deeds, and the work will come in which you, too, shall live on, an imperishable force upon the earth.— E. Heber Newton.

Many a man is weak and cheerless because he does not see the future large. The present is too narrow to form the home of an immortal soul. The earthly future has springs too few to quench the thirst of a heart made for eternity. Tear down the time curtor eternity. Tear down the time cur-tain! Lift up your eyes and look upon the world which adjoins the world with which you are nearly done! Dare to expect light brighter than the brightness of sup, music sweeter than any you have known, raptures intenser than the earth affords, life abundant and divine ! -- Gharles E. Jefferson.

Entangling Alliances.

The mania for getting rich-the mad, false idea that we must have money,--has played worse havoe among ambit-ious people than war or pestilence. A member of the Chicago Board of Trade says that the men of the United States contribute a hundred million dollars a year to the sharpers who promise to make them rich quick. They work the same old scheme of a confidential letter and shread bait-ing, until the victim parts from his money. Thousands are plodding along in poverty and depivation, chagrined and humiliated because they have not been able to get up in the world or to realize their ambitions, for the reason that they succumbed to the scheme of some smooth promoter, who hypno-tized them into the belief that they

was quite unconscious that its health was upsetting the entire family. He was a sweet-tempered child, beloved by every one, but to Bernie he was as the very apple of her eye. In a week the house was let very favourably, and Mr. Cleeve came into the drawing-room one afternoon with

the drawing-room one afternoon with uide-books and maps in his hand.

"It's a capital plan. Very much better than going to a pension which I should hate, or to ore of those big palaces of hotels which we could not afford.

" What is ?" inquired Mrs. Cleeve looking up from her occupation of trim-ming a very pretty travelling hat. "You do forget so, Dick, that we haven't heard the beginning of this. I haven't the faintest idea what you are talking of."

Mr. Cleeve laughed. He was a small Mr. Cleeve laughed. He was a small man with spectacles, a very fussy manner and a deeply-rooted conviction that he was an unrecognized genius. As his books never brought in any money it was a good thing that he had a private income, small as it was, upon which the family lived. "I heard from Patchett who went to Mantenzy last year, and he knows of

Montreux last year, and he knows of just the very thing to suit us. A little leme in a nice house, view

that at troisicme in a file foldes, view, and all that kind of thing, and he strongly recommends it. I think we can decide upon it." It was all talked over, decided upon,

and Bernie was busy helping to collect what was to be taken the next morning when her mother entered the room where she was upon her knees turning

out a drawer. "Mother, shall you want all these wraps; and I forget to ask you-am I to take my old serge as well as the new

A strange look passed over Mrs.

Mother 1'

" Now, dear, do not make a fuss.

ast to be close to sourse, this is quite unforescen. "Shall we be long away?" "The whole winter, and then Alban may be quite strong. Dear Pet, I hope it will work wonders for him. Your it will work wonders for him. Your father is so anxious about it all, noth-ing would do but for him to go to a house agent then and there and see about letting the house." about letting thouse." about letting thouse." about letting the house." abo the whole deposit of revealed truth-the Word of God-when He said to it in the person of its first ministers: All power is given to Me in Heaven and on earth ; going, therefore, teach ye all nations. * * * Teaching them to obnations. * * * Teaching them to ob-serve all things whatsoever I have com-

serve all things whatsoever I have com-manded you; and, lo, I am with you all days, even to the consummation of the world." (Matth., 28-18, 20.) To enable the teaching body of His

Church to fulfill this great commission, and forget nothing, He said': "I will ask the Father, and He shall give you another Paraclete, that He may abide with you forever, the Spirit of truth,

Whom the world cannot receive because it seeth Him not nor knoweth Him; but you shall know Him, because He shall you shall know Him, because He shall abide with you, and shall be in you. * * * The Paraclete, the Holy Ghost whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you.'' (John 4.16.26)

(John, 14-16, 26.) This teaching body thus commissioned

and animated by the Holy Ghost, St Paul calls "The Church of the living Paul calls "The Church of the living God, the pillar and ground of truth." (I. Tim. 3.15.) This Church is the divinely ordained medium through which men can arrive at a knowledge of the revealed truth—the Word of God. This Church taught the revealed truth entrusted to her before a word of the New Testament was put in writing, and word de continue to teach it if no original yould continue to teach it if no original world continue to teach it in bolightar writings or copies of them had come down to us. To say she would not is the same as to say that Christ's promises have failed, and that He was

Therefore a false prophet. This Church of His, the pillar and ground of truth, has existed throughout the ages, and still exists on earth, still continues to be the guardian and expon-Cleeve's face. "Bernie, dear, I hope you won't be disappointed, but we think you can't go." Bernie sprang to her feet." "Determine to be the guardian and expon-ent of revealed truth, whether written or unwritten. And if we have the written word to-day, after two thousand years, it is because of her guardianship of it. It does not then follow, as you think, that if we had no correct copies of the original manuscripts we would

What is the Rosary ? A crown of oses offered to Our Blessed Mother.

THE ROSARY.

roses offered to Our Biessed Mother. It is the most beautiful of prayers. It is suitable for king or peasant, Pope, philosopher or the unlettered. It is the simplest of devotions and the It is the simplest of devotions and the most sablime. It is the easiest to learn, and the most powerful with heaven. It consists of the creed, the profession of faith, three Hail Marys in honor of the Trinity, Our Father, ten Hail Marys, five times, with the "Glory be to the Father" before each Our Father. This is also called "the Beads." The complete "Rosary" consists of this series repeated three times—in honor of the five joyful myster-ies of Our Lord's life, in honor of the five sorrowful and in honor of the five glor-ious mysteries. You see it contains the creed, the acts of faith of the apostles, then the prayer taught by Our Lord; ay in getting relief for the lit r Graves' Worm Exterminator

en the prayer taught by Our Lord; e Hail Mary, which was partly the lutation of the Angel Gabriel, and of Elizabeth, with the concluding pet on of the Church to ask her to pray



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LONDON, CANADA.

CHURCH AND FREE-THE MASONRY.

A cable despatch states that Pius X A cable despatch states that Files A has ordered that at the christening of the Prince of Piedmont, the title by which the recently born son of the King of Italy will be known, no Free-Mason, even though he be of the royal blood, shall be accepted as godfather. To non-Catholic Americans this dis-crimination may seem to indicate a spirit of unnecessary hostility towards an organization which they regard simply as a fraternal order which is not antagonistic to any form of re-ligion. In holding this view they show themselves totally ignorant of the aims of European Free Mercant jewels, none so wretched but will wash them with his tears, and in a thousand they show themselves totally ignorant of the aims of European Free Masonry, which openly avows its hostility not only to the Catholic Church, but to every form of Christianity. It makes no secret of the use it would 'make of success if it were possible for it to come off victorious in its hand to hand fight with the Church. It would de Chris-tianize society, and try to upbuild on monasteries in all the world those who with the Church. It would de Chris-tianize society, and try to upbuild on the wreckage of Christian principles a system of morality which would wholly reject the moral sanctions that for nine-teen hundred years have been recog-nized by Christian men and women as binding in the forum of conscience. the advancing waves. They mount to-wards us and then fall back, but, when

they mount again, they come a little nearer, and presently they reach our feet, if we keep our place, at the high-tide water-mark. So with the advance of our brethren outside the Church's nicible fold means them are a the binding in the forum of conscience. Such is the radical revolution Free visible fold, nearer they come, then seem to shrink away; yet look, a while Masonry would bring about. But the Catholic Church stands in the way. A Catholic Church stands in the way. As guardian of divine truths she will not after, and they are nearer still. How very different is the tone of feeling in yield an inch. The anti Christian prothe Protestant world now from what it was in the sixteenth century, how yield an inch. The anti Christian pro-pagandists, who supply Free Masonry with its watchwords, know this full well. Hence their determination to wage relentless war upon Christ's spouse. In France they are showing much less bitter, how much less deliber-ately antagonistic; and how many noble tributes come almost daily to the spouse. In France they are showing their hand more openly than in other countries, as is shown by the following Church from those whose fore-fathers were her deadly foes. Even more, our non-Catholic brethren extract from the programme of the Pro-pagandist Committee of the Grand Orient Lodge as set forth by M. are beginning to imitate the old Church from which they separated. Vesper services, retreats, religious orders, con-fession, "Masses," altars, candles, in-Bourcet in 1894 :

We will rapidly sketch what should cense, holy-water fonts, statues of Oar be the main lines of the Masonic Propa-Lady and St. Joseph, Lenten services, how many of these things are seen. And, as we mentioned several weeks ganda. We would have its action cover the whole ground, and prepare ganda. the emancipation of consciences, by combating the futile teachings of the Churches and their influence. Let us since, some Episcopalians are beginning to pay "Peter's Pence," and to preach that the Pope is indeed Christ's Vicar, infallible, only he is just a littlé mis-taken about them and their own inlabor to ruin clericalism and gradually to sap the spirit of religion. Let us remind those who seem to forget that dividual ideas. These things are at times a little the separation of Church and State is our constant aim. And for this end, amusing, but they have their very seri-ous and very touching side. In the current Annals of the Society for the by the way, let us preach by our ex-ample, ourselves in our own families, keeping our consciences aloof from Propagation of the Faith, pages 260 262 are devoted to "Letters from an Anglican Nun." influences, putting our principles in practice and shutting out of our houses the priests, whom we desire to expel from civil society."

It would seem to us more exact if the In the Masonic programme here out good Sister called herself an "Episco-palian Nun." for the symbol "S. T. A. Peace," represents, as we understand it, the "Society of the Atonement," lined, we see what is the ultimate aim of the organization that is responsible for the bitter anti Catholic war so acexisting at Graymoor, Garrison-on-Hudson, N. Y., and it has, so far as we tively waged in a country which was once known as "the eldest daughter of the Church." This aim is frankly stated in these words: "Let us labor stated in these words: "Let us labor to ruin clericalism and gradually sap

know, no English branch. The Sisters belonging to the commun-ity publish a pretty little periodical, Rose Leaves from Our Lady's Garden, a companion to the Lamp. They have a "Rosary League," and the object of this League is "to promote among Anglo-Catholics an increase of true dethe spirit of religion." Yes, that is it. Sap the spirit of religion. What more effective way of doing this than by getting control of the education of the young? M. Beauquier, a prominent French Free Mascn, knew what he was votion to the Holy Mother of God, thereby helping to win back for cur Glorious Lady her 'Dowry' in the homes talking about when in an address delivered before the Eastern lodges, in and hearts of American and English Christians, that Mary's English-speaking children may once more become renowned throughout Christendom for

" As I said just now, and I come back to the point because I deem it essential, we must have with us within our he love and honor they show to the temple all educators and instructors of Blessed Virgin. The special work of these good Sisters is "to labor and pray for the return of the Anglican Church youth. We shall never see the Republic set on a lasting basis until there shall be found in every village a Free Mason schoolmaster."

1892, he declared:

to her allegiance to the Holy See, that we may be again one fold, under one Shepherd." With a Freemason schoolmaster eswith a Freemason schoolmaster es-tablished in every French village the work of sapping the spirit of religion will be greatly facilitated. This ex-Do not all these certainly remarkable and touching things serve to indicate how very near the incoming tide is approaching the shore where our Lord plains why the present French Government which takes its orders from the Masonic Lodges are driving the religawaits it; and ought not the reading of all this to fan our prayers into burning Masonic Lodges are driving the rong ious teaching congregations from French soil. They must be got rid of French soil. They must be got rid of the keenest desire of our Lord's Heart may be satisfied, and all men may be in this to the and love, that very sound the keenest desire of our Lord's Heart may be satisfied, and all men may be master whose duty it will be to teach children committed to his charge that they must hold in contempt the religTHE CATHOLIG RECORD

coming a Catholic by tempting gifts of warm of hing for himself and family upon the ap-o och of winter. A year ago cur pastor, Rev. T. West, shipped a goodly wupply of excellent second hand cloth-ing to the Oblate Missionaries and Indian Ophaney cat Prince Albert, Sak. The more than grateful letters of acknowledgment, he received induced him to read them from the publit to his flock, and to request the parish-one albert should albert from the publit to his flock, and to request the parish-one abled to ship large consignments to two different missions. Judging by this it would seem that the Catholic ladies of many Ontario parishes require only to have their attention call dit the marker, and to be informed where twork up heartily. A whatever is to be done this season should be done quickly in view of the near approach of different noter, with the missionaries could fursish your readers with the addresses of missions where such supplies of clothing would be welcomed. Yours truly W. B. WATERBURY. heaven captive and bound them to our will; he circled heaven with his prayers, and each prayer was an angel's wings for swittness. His Glorias have silenced the heavenly choirs. Christ will not resist the sweet rain of his Paternosters, and he has filled the Virgin's lap with his Aves. All the winds of heaven are heaven are powerless to put out the million flames of his prayers, for they have taken the world captive, too, and set the bells of all the churches to their music in the morning, and at noon, and at sunset. No son of man so happy but can tell his

DIOCESE OF HAMILTON.

SHOP DOWLING OPENED TWO NEW CHURCHES,

Histor bowline chicked in the AES His Lordship Bishop Dowling has jist re-turced from visiting the northern par. of the diocese and was not at the conforence of Bishops at Tarce Rivers, as stated. Dur-ing the time spent in the rowth be-visited eleven prishes, opened and dedi-cated two new churches—nee at Mount-Forest and the other at Chepstow. He confirmed five hundred and forty eight eand dates and administered the piedge of total abstinence to all until they should reach the age of twe by Rev Father Coy. Bishop Dowling will hold three conforences for the clergy nex month—at Hamilton on the S.h. Paris on the 9 h and Guelph on the loth.— Hamilton Time.

SAD IS OUR YOUTH.

Sad is our youth for it is ever going, C-umbling away beneath our very feet; Sad is our hife, for onward it is flowing In current unprecived because so fleet; Sad are our hopes, for they were sweet in sow

But tares, self sown, have overtopped the

sweet ; And sweet is youth, although it hath bereft us Of that which made our childhood sweeter

A LOVE SONG.

(The appended poem was written by the late or. Phillips Brooks, in 1858) Dr. Phillips Brooks, in 1858) We sit together in our soul's high window Dearest. That looks upon the street of human life: Within, our papey home; without, the world thou fearest; Within, our peace; without, man's apgry strife.

strife.

ook out ! see how strange eyes look here upon How poor they think our dwelling and how cheap ; They dream not of our godlikejoys and honors The rich. ripe fields of blessing that we reap

Nay, close the curtain ; it is wrong, my sweet

est, That they should see the love they do not know; Our love, the purest, Darling, and completest God ever trusted to our earth below. Sit here, my Love, with all the world behind

Sit hand in hand, nor dare to speak a word : "Tis wronging God to share what He consigned us Wi... every outcast of the human herd.

So sit we by the soul's sweet fireside, Fairest The days go by as light winds kiss the flow ers: They seek through all earth's sweetest and earth's rarest A love so sweet, a love so rare, as ours.

CLEVER LONDON GIRLS. — Our congratula-tions are extended to Miss Maude Hogan and Miss Olive R. Brennan, two clever young residents of London who were recently the recipients of diplomas and medals at the gradu-ation exercises in connection with St. Michael's Hospii di Training School. Toronto.

C. M. B. A.

At the last regular meeting of Branch No. 151, resolutions of condolence were moved by Reo. J. Malone, seconded by Bro. J. Kester, to Bro. Jeremiah Desmond on the death of his beloved wife. May she rest in peace!

MARRIED.

MARRED. FINNEGAN-KELLY - AISL, Patrick's Church, Kinkora, on Sept. 26 by the Rev. A. D. Emery, Mr. Edward Finnegan to Miss Catharine Kelly, daughter of the late Jas. Kelly. McLAUGHLIN · O'BOYLE -- AI St. Mary's church, Drayton, Mr. Jam's W. McLaughlin of Toledo, Ohio, to Miss Kable, eldest daugh-ter of Mr. O'Boyle.

there is a moderate enquiry. Oats, unchanged; No. 2 new white, 314 to 32c, low freights, and 314c, north and west. Rolled oats, movement likht; prices about steady; 8150 for cars of bags, and 8175 for barrels, on the track. Tor-onto; 250 more for broken lots there, and 40c more for broken lots outside Pese, slightly firmsr; at 63 to 645 for No. 2 west. Butter, demand for choice grades goed; poor quality 1009, weak; prices a constand for evese, it mer, at 91 for large and 10c for twins. Exced firm, at 20. MONTREAL

Huber, Werki, Prices an Prince de Coeffee, Morrie al, oct. 20, -- Grain -- Osts, 28 to Montreal.
 Montreal, Oct. 29, -- Grain -- Osts, 28 to Sho for No. 2 in sicre here; No. 3. 37 to 37 ie Corn -- American yellow, No. 2, 6 ie; No. Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 59 ie of Os; buckwheak, Shy for No. 2 while, 50 ie of Os; buckwheak, Shy for No. 2 while, 50 ie of Os; buckwheak, Shy for No. 2 while, 50 ie of Os; buckwheak, Shy for No. 2 while, 50 ie of Os; buckwheak, Shy for No. 2 while, 50 ie of Os; buckwheak, Shy for No. 2 while, 50 ie of Os; buckwheak, Shy for No. 2 while No. Shy for No.

Live Stock Markets.

Kast Buffalo, Oct. 20.—Cathle—Receipts, 400 head; prime steers, \$550 to \$655; shipping, \$4.75 to \$525; butchers \$4 '0 \$5; heilers, \$3.20 to \$1.50; covs, \$2.30 to \$1.50; butls, \$2.30 to \$1.51; stockers and feeders, \$2.30 to \$3.55; butls, \$2.50 to \$1.51; stockers and feeders, \$2.30 to \$3.55; Norse \$1.50; covs, \$2.50; to \$3.55; Norse \$1.50; covs, \$2.50; to \$3.55; butls, \$3.50; to \$5.50; to \$ RAST BUFFALO.

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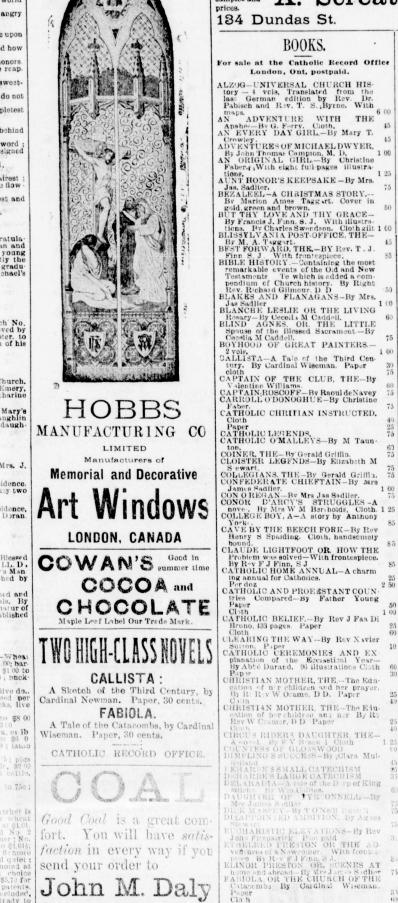
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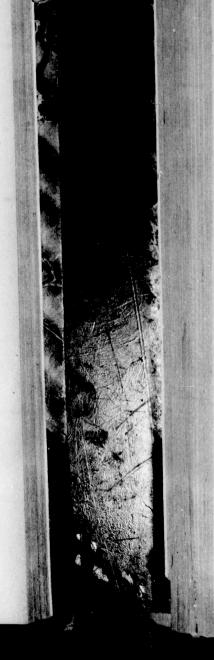


AUBREY DE VERE.

wheat : Sad are our joys, for they were sweet in blow

And still, oh, still, their dying breath is

of that which made the tenthod that eff us, still: And sweet is middle life, for it hath left us, A nearer good to cure an older ill : And sweet are all things when we learn to prize them. Not for their sake, but His. Who grants them or denies them !



It would be a mistake to suppose that these sworn foes of the Catholic Church would rest satisfied with destroying her influence if such a thing were possible. The fact that they are the avoved energy friendly, humane, enterprising, intelli-gent, while the Russian at low the mies of Christianity in any shape must not be lost sight of. Their hatred of Protestantism is less intense for the reason that it does not present so un-flinching a front to the anti-Christian Then besides they feel that the inher-ent weakness of the Protestant sects ent weakness of the Protestant sects will render them an easy prey if the Catholic Church, their most formid-able opponent, can be vanquished. Not believing in the divinity of her founder, they hold in con-tempt His promise to be with His spouse to the end of time. But that Spouse has never for a moment enter-tained a doubt as to the fulfillment of that promise. She therefore faces Free

Masonry with a courage as resolute as that she manifested when she fronted and conquered far more powerful foes in the long past.—N. Y. Freeman's Long of humble.

A NON-CATHOLIC'S OPINION OF

Jour sal.

A Protestant writer, Edward Hut ton, gives the following description of the rosary: "It was during this mis sion to Languedoc, in the midst o war and fame and slaughter, tha St. Dominic instituted and composed that marvelous crown of prayers, the Devotion of the Rosary. A crown not of thorns, but of living jewels, con isthe the fifteen pearls of the be fifteen rubies of the

the one hundred and of the Aves set in the Glorias, . the one hundred and fity sapplifies of the Aves set in the pure gold of the fiteen joyful and Jors ious mysteries of Our Lord's life and death, nound together by them to the cross. Ah, though Galileo cond num-ber the stars, and see the earth itself as a mighty circle bound round by the intelligence of man, though we can find the new moon in the adoring sea, through we have taken the laws of Glorias.

.... A Word for the Japanese.

relatively, hubble the Russians, at least in their Government, are cruel, religi-ously and nationally. As for the 'yellow peril,' it does not seem just for us to expect, or pretend to expect, that a nation which is rapidly and willingly dropping its chains of national, industrial and social barbarity, will reject the benign influence of Christianity when it has come into freer contact with the followers of the true faith.'

It is a fundamental law of a happy and useful life that we must keep sweet, for bitterness perverts the judg-ment and corrodes the heart. Men become followers of Jesus no

Men become followers of Jesus not because they see great cathedrals erected in His name and hear majestic organs and splendid choirs sound His praise, but because they know some plain men and women whom devotion to Him has made just and kind and humble.

HELP THE MISSIONARIES.

St. Toomas, 13th Oc., 1904, The Editor of THE CATHOLIC RECORD :

d serviceable scone. ore, etc., suitable for the poor familiar or serves, and for the numerous Indian or base now being subcated and christianiz d by the Carboic size schools at many points g where our missionaries are doing excellent work upen very hadcquate means The non-Carboic missionaries to the Indians are generously and regularly supplied with gifts of partly worn clothing for free distribu-tion, by their co-religionists of Ontario and rightly so, for the Indian tribus have been, economically speaking practically round by economically speaking practically round by how here of the white races; and it is also the the second one

DIED. WADDICK - At Raleigh, on Oct. 5, Mrs. J, Waddick, R, I, P. CALLAGHAN - On Sept 30th, at his residence. Lindsay, John D. Callaghan, aged sixty two years. R. I. P. years R. I.P. BURNS-On lith inst, at her residence, West Ops., Mrs Thomas Burns, nee Doran, aged six y-two years, R. I.P. NEW BOOKS. The Immaculate Conception of the Blessed Virgin Mary, by Rev. A. A. Lambing, LL. D., author of The Sunday School Teacher's Man nul," etc. Price 35:ts. Cloth. Published by Banziger Bros. Moral Beliefs: A Concise, Reesoned and Popular Exposition of Catholic Morals, By Rev. John H. Stapleton, With Imprimatur of Archbishop Farley. Price \$173. Published by Buzzigor Bros.

MARKET REPORTS.

London. Oct. 20.-Grato, per cental-Wheat per cental, \$165 to \$1 67; rora 85 to \$1 00; bar-loy 30; oain new, 99 to 95; oata, old \$100 to \$1.5; rro, 90 to 95; peas, \$1.00 to \$1.10; buck-Spring children.

Spring chickens, per pair, 55 to 905; live do., per pair, 45c. to 705; turkeys dressed per b 12 to 14c, ducks, dressed 70 to 90; ducks, live 6 to 20

80, rn Produce-Hay, per ten 37,50 to \$5 00 v per ten \$5; too, per lead, \$3 to \$3.00 ab-Decener Hogs \$7; to \$8,00 per a, or Ho 9; beet, by he quarter \$4.50 to \$6; 0 \$6 00 to \$7, mutten, \$6 00 to \$7.00; hand ound 10 to 10.

pound, 10 to 11c. vo Spors -Live hogs \$5.15 to \$5.15; pirs pair, \$450 to \$5.50; share por pain, \$200 100 ba \$4.35 to \$405. \$gotable = Potaices, per bag 60 to 750;na per bush, \$100 to \$1.25.

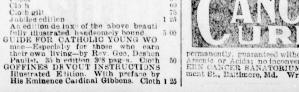
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aent St., Baltimore, Md.