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ato, November

The Catholic Record.

LONDON, SATURDAY, Nov. 22, 1902.

SECTARIAN ALLUSIONS TO THE CHURCH.

A good deal of what is styled tolerance nowadays is merely laziness or contempt for all religion. A good hater is preferable to the man who but smiles from the teeth outward. And one is down as recommended by the Depart- took place in London. Accordingly thing that makes us wonder is to see ment for reading in schools 1902. thing that makes us wonder is to see editors burning incense before those who happen to speak kindly now and on-Catholic to protest against it; but the wonderment of the outsider. He The foregoing message was copied to his own satisfaction and non-Catholic to protest against it; but the wonderment of the outsider. He then of the Church. Oftimes it is the in vain. We have waited for non-Cath-pressed into service a medical expert, veriest clap trap to catch the voter. olic parents to protest against having and forthwith told as that the murders Politicians who know as much of relig- their children fed on offal, but they and suicides should be attributed to ion as of statesmanship delight in tick- they seem to have no objection the weather and the liver. A few days ling the ears of the intelligent constit- to that diet. We have waited to hear of sunshine, a few pills and "dear old intelligent constituents like it too, and enough to understand that Dicken's We were glad, and we hope we said so. that the kindly light is showing their him on its staff. anent the fact. What they need is not the schools! What is their object in Our sole aim was to show that the compared with the enormity of the compliment but prayer.

OUR BOYS.

Have our Catholics noticed the boys gabble. Are they so afraid of the daily prints and we presumed that our readers were acquainted with it. With chirch that any weapon is good enough to use against it and so recreant to their responsibility that they permit their responsibility that they permit their responsibility that they permit the doctrines which he examined in the regard to misquoting we admit that we their responsibility that they permit their responsibility that they permit their responsibility that they permit the doctrines which he examined in the regard to misquoting we admit that we were, owing probably to bad state of manuscript, made to say that these made a little blood-money in selling rum—regard these boys as uncount and the regard to misquoting we admit that we may be readers were acquainted with it. With the doctrines which he examined in the regard to misquoting we admit that we may be readers were acquainted with it. With the doctrines which he examined in the regard to misquoting we admit that we may be a subject to use against it and so recreant to their responsibility that they permit the doctrines which he examined in the regard to misquoting we admit that we may be course of his address before the Church men's Union. He did not mention the manuscript, made to say that these middless their responsibility that they permit their responsibility that they permit their responsibility that they permit the doctrines which he examined in the regard to misquoting we admit that we manuscript, made to say that these more usually who have their responsibility that they permit the doctrines which he examined in the regard to misquoting we admit that we manuscript, made to say that these more usually who have their responsibility that they permit their regard to misquoting we admit that we manuscript, made to say that these course of his address before the course of his address befor badly dressed, so unlike Protestant to know that men who are supposed to children of the same class, you know; be scholarly and broad-minded have them with intelligence to see that the supernatural occurrences under the New Law are capable and that is all. It never strikes them that they have helped to take the education they direct, to fatten much as we desire to uphold the rights discuss a mystery of the and that the decent thing for them to with them from the school- to dower him with imagination enough do is to put them on again. But we room antiquated and absurd no to ascribe an assortment of murders and are talking to the average Catholic. tions of Catholics. Are they paid to suicides, all in one week, to the weather character. swell the ranks of toughdom? It is all very well to advise them to the childred than this history?

What do our friends thick church is and in the meanwhile we have the consumption to the childred than this history?

What do our friends thick church is and in the meanwhile we have the consumption.

Character.

"They were met at the threshold," he said, "by what seemed a prodigy, namely, the birth of Christ from the Virgin. His own holid was and in the meanwhile we have the consumption. nated to the talk and ways of the street. room. Here is work for all who have the inter- It is idle for them to shelter themchance the seeds of a noble manhood.

"ARTISTIC" DRAMAS.

after our remarks on immorality on the championing an outrageous book is one stage appeared, do so many people of them. We commend this matter to attend "problem" plays. The answer their attention—not only because pupils is simple. People attend problem plays are likely to imbibe notions that will because they are material minded, be- estrange them from their Catholic felcause they take little heed of the here- low-citizens, but because of the odium after and have a hankering after the and contempt that must be the lot of a flesh and the devil. But they go for town that sees history through the art's sake? Dothey? Another inven- eyes of a Dickens. And let us assure tion of the Father of Lies. They-to our readers that these "authorities" make a free translation of a scholastic show in this instance a fine contempt axiom-go because they like it for it- for the accuracy which is the badge of self. We have witnessed an actor with scholarship, and are not likely to find a play not calculated to leave a bad fivour with other educators who, howtaste in the mouth playing to ever inclined to view us with suspicion, empty benches, and a short time do not dare to assail us with weapons after a vulgar company that that have been discarded by selfpresented a drama abounding in dra- respecting men irrespective of creed. matic situations, applauded to the echo by a crowd of art-loving citizens. Art forsooth! Why are they not honest enough to admit that things fished from cess pools are, as Bill Nye used to say, 'just about their style. "Says Mr. Wm. Winter in the New York Tribune:

" No spectator ever profited by any one of them, or ever will. practical effect is to fill the mind of the observer with images of immoral characters and pictures of licentious life; to the imagination brooding upon quities, and to sadden the heart

them is the sophistication of reason, the is disease.

AN ANTI-CATHOLIC HISTORY.

ignorant? Are all their pronounce- ation. good men and women but pretentious despatch because it appeared in the the Gnostics. Have our Catholics noticed the boys gabble. Are they so afraid of the daily prints and we presumed that our

not understand half of it. What they aggrieved, because so long as this book working overtime and of turning out want is sympathy and help. And our remains in the schools they can have what our esteemed friend Erastus Wilduty is to give it. We can not say no clear title to honesty and love of son would call a "dinky dink story," at "we do not care," because we are truth. If they have no desire to show short notice. We hope these few re-Christians. Do we intend to seek our us fair play they should have some marks may have a soothing effect upon ease and let souls redeemed by Christ concern about branding themselves as our correspondent. His allusion to our perish at our doors? Of all mockeries bigots—and small bigots at that. The liver is rather personal, but, waiving there is none greater than to hear men and women prating of their love of God and women prating of their love of God belongs, and with justice, to the citizens belongs, and with justice, to the citizens where the much pleasure in telling him that we contention, seemingly, that there was and permitting the while lads who are who permit themselves to be befooled have been accepted as a good risk by kieked up in tenements to become habit- into retaining this history in the class- an insurance company.

fame of the community to make a protest.

The authorities have, we take it, certain definite duties to perform, and reasondefinite duties to perform, and reasondefinite duties to perform the definite duties the def

THE MOTHER COUNTRY.

from a gentleman styling himself 'Corrigo' who seems to be offended the CATHOLIC RECORD of Sept. 20th. The criticism is rather belated and it is tiresome to hark back to previous

In that article we find that we quoted a Lendon despatch anent murders and suicides, and commented on the description of the sectarian purple. Those responsible for it have much to answer for. The insane, in an and raucous chatter that is heard from many such numan frailty and wickedness. Amateur critics of life and of the stage are almost tremendously moved by them, declaring them to be 'strong.' So, in a certain sense, they are; but so is an opinion, or a pole-cat. "Let us', said Dr. Johnson, 'free our minds from derivative of the cause to a linguistic explanation that they were almost tremendously moved by them, declaring them to be 'strong." So, in a certain sense, they are; but so is an opinion, or a pole-cat. "Let us', said Dr. Johnson, 'free our minds from derivative of the cause to a great extent of the evident decadence of the influence of Protestant Christianity, and its prevalent drift towards indifferentism, agnosticism and infidelintended neither to be unjust nor to misquote figures. We made, so far as ingenious explanation that they were pulpits is, we believe, the cause to a great extent of the evident decadence of the 'dynamos' (jower) with which they are great extent of the evident decadence of the 'dynamos' (jower) with which they are great extent of the evident decadence of the influence of Protestant Christianity, and its prevalent decadence of the influence of Protestant Christianity, and its prevalent drift towards intended neither to be unjust nor to misquote figures. We made, so far as ingenious explanation that they were ingenious explanation that they were due to the evident decadence of the 'dynamos' (jower) with which they are great extent of the evident decadence of the 'dynamos' (jower) with which they are great extent of the evident decadence of the 'dynamos' (jower) with which they are great extent of the evident decadence of the 'dynamos' (jower) with which they are great extent of the unbelief of after days, when He was endowed. He Himself had to the cross, by virtue of the 'dynamos' (jower) with which they are great extent of the unbelief of after days, when He was endowed. He Himself had to the cross, by virtue of the 'dynamos' (jower) with which they are great extent of the unbelief of after days, when He was obliged to a linear

again, than an Englishman is, when it

suits his purpose, an adept at manufacsion of taste. They operate upon the mind very much as bad water operates upon the body: in both cases the result fertility of invention. If these murders fertility of invention. If these murders and suicides had happened in another country—say Spain or Ireland—the virtuous British editor would have of the immacutate conception should be left out of account, because, except in St. Matthew, and St. Luke, the We find that Dicken's Child's History given us edifying reading. But they virginal birth of Christ is not mentioned gents on the beauty of the faith. The some gentleman who is intelligent Lunnon" would be again a model city. with a facility bred of child-like confi- statements are bigoted drivellings, but It would be too bad to know that the dence and ignorance of the questions at we have noticed no disturbance of the mother country was imitating those issue exercise the franchise in sheep- atmosphere. Is manliness extinct in decaying nations of which we hear so like fashion. And so the politicians this community? Are the individence, and whose iniquities have been "do us," gather in the speils and leave uals who pose as our friends descanted upon by the English tourus as a letacy — precious indeed — the a set of shambling hypocrites ists. Our comment, so far from exciting memory of their perfervid eloquence. or so ignorant as but to know that this anger, should have been seized upon We have been buncoed so often an' book is deplorably out of date and with joy and treasured as an irrefuthanded out "gold bricks" that we may would not be endorsed by any reputable able proof of the genius of the Anglobe pardoned for being suspicious whenprofessor of history in the headprofessor of history in the headp ever we chance upon those sectarian We say this advisedly. The man who anent the imaginative Latics that we allusions to the Church. We are pleased to hear them when they ring himself down an ignorant bigot. The Bull on that score. And for our patritrue because they may then indicate meanest college would blush to have otic endeavors we are called unjust. edge sufficient for the requirements of We beg to assure our correspondent a particular audience and a particular audience and a particular era—in other words, unabashed effront-

WHITHER DRIFTING?

Why, we were asked a short time able Protestants will not believe that methods, said he would not for the placed about his church, and also said that should a man break one of the Commandments it would not necessarily eternal damnation or anything approaching it.

"He explained to his fellow ministers that the Commandments were given as a law for the Israelities, and that they should not be applied as laws in this generations; that the spiritual grace of people of this day comes through the epistles of the New Testament and not through that old law."

It seems that sectarian ministers are go farthest in rejecting the Christian thought of ages. The Rev. Gravett, we think, deserves the medal at present. Later on he may have to yield it up to some more advanced brother, though it is hard to see how anyone can go farther than to deny or reject the basis of the whole moral law. If it were worth while to refute this Denver Rev. Smart We have received a communication om a gentleman styling himself Commandments in the new, Christian, " And behold, one came with an article entitled "The Result of and said unto Him, Good Master, what Superior Wisdom" which appeared in good thing shall I do, that I may have eternal life? And he said unto him the earlier heresiarchs, Christ was * * If thou wilt enter into life, a superior sort of magician, who

keep the Commandments."

It is appalling how many passable issues to discover what it is all about.

In that article we find that we line the sectarian pulpit. Those

Lendon, October 29.—The Very Rev. William H. Fremantle, Dean of Ripon, addressing a meeting of the Churchmen's Union to-day on the subject of natural Christianity created a sensation by suggesting that the idea of the Immaculate Conception should

in the New Testament.
The foregoing message was copied place at the Churchmen's Union, but the interpretation put upon a great Catholic doctrine by those non Catholic persons who sent the epitomized report of the meeting of that body.

The doctrine of the Immaculate Conception has now been before the world as a defined article of Catholic belief for forty-eight years, and yet persons who are educated, according to the common acceptation of the word, exhibit their inability to understand its terms or their indifference to the rudimentary qualifications for the journalistic profession—an ability to understand the subject matter of any communication sent and an intention rudimentary qualifications for the journalistic profession—an ability to understand the subject matter of any communication sent and an intention to respect the truth. It is to be observed that some of the journals to which this extraordingry massage, was a services. "Yested choirs procession the rudimentary qualifications for the journal students and from many Methodists pulpits. "Thousands of Methodists," says Dr. Munhall, "are courting the world and conforming to its fashions." They have just steeples on their churches, have introduced into their once simple services. "Yested choirs procession." which this extraordinary message was

This may be "invincible ignorance," utterers a path through the darkness.

And yet we have the authorities that we were not concerned with the population London has or may have.

I calculate the short of the darkness of the short of the population of the short o doing this? Are they malicious or Englishman is not deficient in imagin-Ripon's address is the most frightful example of impiety run riot that the ments anent the necessity of turning out No, we gave no authority for the world has witnessed since the days of

Dr. Freemantle-such is the Dean's clothes off the backs of these children on falsehood and to carry away of the Englishman, we should never dare divine mind and above all natural law. In taking up the theory of "Natural Christianity" he admitted there was an initial difficulty of a most formidable

the childred than this nistory?

keep off the streets. The youngsters are surficited with talk, and they do are surficited with talk and they do are surficited with Matthew and the first two chapter of St. Luke, the virgin birth was non-existent in the New Testatment."

Thus does a high Anglican dignitary get rid of the foundation of Christianity. He does not believe that its Founder was born of a virgin: he believes that the two Evangelists who declared that such was the case wrote a falsehood.

nothing whatever divine about the Messiah. In fact, the argument o the Dean was directed against the whole body of belief in the miraculous and the divine. He did not go so far as to deny that Christ exists or had perests of the Kingdom at heart. A little selves behind the authorities. Theirs time from the hours we waste in trifles, a little love for the unfortunate, and we get Heaven's blessing and sow perget Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person a little love for the unfortunate, and we get Heaven's blessing and sow person and s ing with miracles whether it was verent to believe that the Lord Him-self could not have made a distinction between what modern science would recognize as death and forms of swooning and hysteria, and that when Christ bade His disciples to heal the sick and raise the dead He was speaking of what would be accepted in a different sense by the scientific man to-day."

Modern scientists have long been hinting at the possibility of investigators being able at length to furnish natural explanations of phenomena which at present seem beyond the power of man to comprehend. Science, it is boldly hinted, is on the track of the inscrutable. It is crumbling the fabric of Christian faith. The dream is being partially fulfilled. Faith is certainly crumbling in the fabric of

In the facts and the doctrine of the Resurrection the Charch recognizes her sign-manual and centre of authority. The warrant for her mission was delivered subsequent to the reappearance of Our Lord after death. The Dean of Ripon does not accept the evidence. He said "he could not look upon the resurrection as a violation of natural The teaching of the resurrection in later times was that there was a spiritual existence. The accounts all aid that the Saviour was invisible save

to the eye of faith." According to the theories of some of And he said unto him the earlier heresiarchs, Christ was only work miracles, in order to establish His claim to a divine origin and to impose, therefore, upon the human race. In the fragment of the spurious "gospel of recently

Holy Father called on the world, at the hurried him into his room. opening of the new century, to renew its devotion to our Divine Lord. Those its devotion to our Divine Lord. Those who profess to be the exponents of His truth are again betraying Him to His enemies. They are asking the world to substitute science for God the Father, to declare God the Son to be an impostor and to reject as a fable the belief in God the Hely Ghost.—Philadelphia Catholic Standard and Times.

A CR SIS IN METHODISM.

BY A METHODIST.

A tract entitled "A Crisis in Methodam," written by Rev. Dr. Munhall, a lethodist "evangelist," bitterly all, the destruction of belief in the Bible wrought by the "higher criticism" inculcated in the Methodist theological schools and from many Methodist rubbits.

services, "vested choirs, processionals, recessionals, and elaborate ritualism," borrowed from the Episcopal Church. "A great popular movement, that promises to proceed at the new General Conference, is being pushed forward with nevery to remove from the that promises to proceed at the new General Conference, is being pushed forward with energy to remove from the discipline the rule that forbids dancing, eard-ilying, and theatre-going."

Tantum Ergo, and after it a hymn to our Beato. All remain in the church till after the veneration of his relic, which takes a long time. They so love practices once universally eschewed by Methodists as diversions of the devil. The sweeping revivals which distinguished the Methodism of earlier days have ceased. Methodists is the pure to the distinguished the Methodism of earlier days have ceased. Methodism of somal. I thank God that the devotion to Elected Georgia does so much good ists used to burst out with 'Amens' and 'Glory to God' to give vent to their bubbling religious emorphisms to Blessed Gerard does so much good in my parish. I will do my best to maintain and increase it.' tion, but usually such interruptions are looked on nowadays as "bad form." Hired professional singers have replaced Hired professional singers have replaced "the fervent and soul-stirring singing that was in other days so important a part of public worship." "Class meetings," once a distinguishing feature of Methodism, "are to be found in but few churches." "The prayer meeting is languishing; family altars are no longer common." Meantime there is longer common." Meantime there is longer common." "Meantime there is longer common." "Weantime there part of public worship." "Class meetings," once a distinguishing feature of Methodism, "are to be found in but few churches." "The prayer meeting is languishing; family altars are no longer common." Meantime there is "comparatively little increase in the membership of the Church;" and, we may add, if the official statistics gave only those who could be included only those who could be included properly an ominous falling off would

appear.

| Declining faith in the Bible is at the bottom of the trouble, according to Dr. Munhall. "A large majority of the Munall. A large majority of the teachers in the leading Methodist educational institutions deny" the infallible authority of the Bible, he says. This may be too sweeping a statement, but that in the main it is true is unquestionable. Far beyond the confines of Methodism the old faith in the Bible

The central doctrine of Christian theology is the Atonement, of which Charles Wesley sang:

"Tis finished! The Messiah dies. Cut off for slns, but not His own; Accomplished is the sacrifice, The great redeeming work is done.

"Tis fluished! All the debt was paid; Justice Divine is satisfied; The grand and full Atonement made; Christ for a guitty world hath died. The types and figures are fulfilled . Exacted is the legal pain ;

The precious promises are scaled; The spotless Lumb of God is slain. Death, hell, and sin are now subdued; All grace is now to sinners given; And to ! I plead the atoning bood, And in thy right I claim my heaven."

This doctrine is reduced by the "New Theology" of the school of the "higher criticism" to a mere emotional conception, a fanciful figure. Rev. Mr. Bacon, of the Congregational Church, calls it degrading to God and offensive to the sense of justice in man.
Dr. Munhall tells of the tearful com-

plaint of a Methodist father who sent son to Wesleyan University Middletown, in Connecticut, that there the young man "came under the influence of a certain professor who is 'a higher critic,' and 'came home an infidel and has not once been inside a church since.'' This is a very natural consequence of passing from unques-tioning belief in the Bible as God's Word to criticism of it as a very imperfect production, and in making the change this young man is typical of a multitude. Familiarity with the Bible, once universal among Protestants, is now unusual. The professionally religious papers are dying out; those which were formerly most vigorous are now struggling to keep the breath of life in them.

Manifestly, as Dr. Munhall cries out,

if there shall not come speedily "such times of refreshing and conquest as the Church has never seen," "worldiness and formality will increase and spiritual inertia and decay will follow."-The Missionary.

A Little Victim of the Divorce Evil. New York, November 4.—Oh, there's

papa; look, mama."
The little figure that clasped the hand of the young matron all in gray quickly ran down the corridor of the Waldorf Astoria to meet the young man

who was coming toward them with shown that some of those heretics believed that He suffered nothing as man when nailed to the cross, by virtue No. 1, wife of Daniel R. Hanna, and

Embarrassed, the husband patted the quickly extinguished when unsustained

cant.' The true motive of all such plays as 'Iris' is sordid, shop keeping and when occasion offers will say eraft, and the actual influence of all of

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PATRON OF WORKERS. A PLAN OF SPIRITUAL AID FOR WAGE EARNERS.

At the Catholic Congress at Salerno a suggestion made by Rev. Jerome Maffei for the establishment of evening meetings as a means of sanctification of the working men. Father Maffei put before the assembly his own work in the A tractentitled "A Crisis in Methodism," written by Rev. Dr. Munhall, a Methodist "evangelist," bitterly laments a very great change which has come over the spirit of that body. The causes to which Dr. Munhall attributes it are increasing "worldliness," the substitution of showy formality for simple faith and worship, and, most of all the destruction of belief in the which he showed how he labored for his admitted to be very successful, and many of the associated, like their patron and model, are tending to perfection to the great advantage, not only to their spiritual life, but also to their worldly

affairs.

A Flemish parish priest writes:

"The devotion to Blessed: Gerard flourishes more and more in my church and in my parish. A great many come to Blessed Gerard's Mass every

It was only at the beginning of this year the statue of Blessed Gerard was exposed in his church, and it is to the

THE BATTLE OF THE BOYNE.

Archbishop Walsh, of Dublin, speaking recently at a meeting held for raising funds for the building of a new church in one of the parishes of his diocese, made the following noteworthy observations on the evils resulting from the connection between Church and State in some European countries.

"In those countries we find the civil power outstepping the bounds, of its rightful authority, and intermedding in religious matters in such a way that, while, on the one hand, it does far too much, it, on the other hand, does far too little. It charges itself, indeed, with the maintenance of the Church and of the work of the Church within its borders. But it makes just such a contribution to that work as it enables to keep the Church and the ministers of religion in a state of bondage, and it stops short, far short, of making that adequate provision for the require-ments of Divine worship which the people, as a result of its officious intermeddling, are practically deterred, not to say incapaciated, from making for themselves."

Still more noteworthy were the Archbishops remarks on the benefit resulting, as he claimed, to the Church in Ireland from an event which many have as he claimed, to the Church in regarded as a great triumph for Protestantism, namely, the defeat of the Catholic King James at the Battle of the Boyne, celebrated annually, as all the world knows, by the Orangemen in a spirit of bitter antagonism to everything appertaining to Catholicity. On this point Archnishop Walsh said: "We have reason to thank God,

priests and people, that we in Ireland are free from the evil influence of that system, so pernicious, as we see it to be, in its results. We have not been spoiled. For centuries our Irish Church had, no doubt, to pass through the fiery ordeal of persecution. are reaping the benefit of it now in the unfettered freedom from State control which we enjoy. Whatever reason the Orangemen of Ireland may have, or may think they have, for keeping up the cele-bration of the anniversary of the Battle the Boyne, they can have no ground for rejoicing over the result of that memorable conflict to be compared with the ground which the Catholics of Ireland have. For it was through the overthrow of the Stuart power in Ireland that the Irish Church was saved—and it was through that overthrow alone that the Irish Church could have been saved the English Crown, which could not but have paralyzed the energies of even the most vigorous Church in Christen-

Perhaps the Orangemen may now give up celebrating the famous battle, seeing that, after all, it turned out in one one way to be a blessing to the 'papists' and their Church. - N. Y. Freeman's Journal.

What becomes of the faculties of man when they are left in a shameful repose? They perish in degrading themselves. That divine fire of the intellect is by the necessary food of labor.-Mgr.

HEART AND SOUL.

BY HENRIETTA DANA SKINNER, AUTHOR

CHAPTER XXV.

I had a warm greeting and a few congratulation from Etienette, who struck me as looking thin and anxious, but Moir appeared in far better physical condition than when I had last seen him, and seemed quite composed in manner. He appropriately retained no recollection of our parently retained no recoile ting, though I remembered Dr. Netley's prediction, and found myself nervously dreading some catastrophe, and resolved to keep well out of his

I had never been down a mine in my life, and the little hole in the ground, looking like a trap-door, that served as the entrance to the Redoubtable Mine, aroused no adventurous desire in my breast. Had the ladies not persevered in their wish to descend, I would gladly have given up the enterprise. It was a strange and not a particularly pleasant sensation to feel ourselves shut up in an iron cage, which, slanting backwards, did not permit of our standing upright, us propped against the sides as obliquely down in darkness into it sped obliquely the bowels of the earth. We were to stop at the ninth level, six hundred and seventy-five feet below the earth's When we were released from the cage the sense of sufficiation and imprisonment left us and a feeling of adventure took its place. Clad in miners' rubber coats and helmets, with dripping candles fastened upright to the crown, we wandered through caves and galleries, sometimes in high, vaulted chambers, sometimes stooping under low arches and picking our way over pools in the uneven flooring. nd listened to the echo of our voice along the rocky gallaries, we laughed at each other's comical appearance, our faces blackened by the smoke of candles and torches, the water dripping from the brims of our helmets. We were a merry enough party when, an hoar later, we found ourselves standing by cage ready to seek the upper air. The ladies entered first, Warren, Wynne, and McNiff followed. Moir held me

back.
"The ladies were a little crowded coming down," he said to the superintendent. "Mr. James, will you please take up this load and send the cage up this load and send the cage later? Mr. Fremont and I will

go up on the second trip."
Oh, what a thing it is to have a fearful heart! I was filled with a mad de sire to fling myself into the cage and beg for protection. I was sick the thought of staying alone with that man-alone, with seven hun-dred feet of solid rock above our heads, out of reach of human hearing or aid. With a superhuman effort I controlled myself outwardly. For very shame I dared not show the fear I felt. Suddenly a light figure sprang out of the

cage.
"I shall stick by Mr. Moir," said
Etienette, gayly. "It would never do
to separate husband and wife! There will now be room for one more," and her eyes signalled to me to take her

lace in the cage.
I would have given all I possessed to be able to do so, but I could not. I would rather have died than show myself the coward I really was, so I stood

my ground and shrugged my shoulders with affected indifference.

"What a pitable creature a poor bachelor is!" I sighed. "Is there no bachelor is!" I sighed. "Is there no one to stick by me? Ladies, I appeal

"Oh, Mr. Fremont, we would all love to," called back the lively Mrs. Wynne, but what can we do? We are married, and, what is worse, our husbands are

all laughed gayly as the cage sped up. I watched it out of sight, then, drawing myself to my full height and whistling "Dans les Prisons de and whistling "Dans les Prisons de Nantes" to show my courage (Heaven save the mark!), I became profoundly interested in doctoring my candle, which was flickering in the draught and unloading tallow on my neck.

Etienette made a wild effort at hilar-

ity, in which I was unable to help her out. She recalled many of the comical incidents of the expedition, laughed anew over the trite witticisms as she repeated them, and endeavored, with a heroism I could admire but not emula close the dreadful gulf of silence that lay between us three. Moir was absolutely dumb, and I could only speak in monosyllables and second her efforts at gayety by a hollow smile. Oh, what providence had permitted me to come into this dreadful place? Why could I not have foreseen some such predicament as the present?

It seemed an hour before the cage returned, though it could not have been over ten minntes. I breathed more freely. We should be safe now, for with the superintendent present I need have no physical fear. We were both stalwart men, and able, together, to meet almost any danger I could foresee. stepped towards the cage saw with dismay that it was empty! The engineer had let it down from above without thought of danger be-

We stepped into the little prison, first Etinette, then I, then Moir, who pulled the valve that gave the signal whistle to the engineer above. To my horror the cage began to glide slowly downwards. I could not control a start of surprise. Moir gave a chuckle, and his restless eyes gleamed in the semi darkness. Etienette turned ashy pale, and for one second closed her eyes and aned against the back of the cage. Then she roused herself.

"How perfectly ridiculous!" she exclaimed, with a ghastly little laugh. Monty, you gave the wrong signal! Here, let me pull the valve. What is the up signal?"

I do not know. I had taken it for granted the superintendent would return for us, and had not thought it ssary to inquire, but, had I known it, I could hardly have used it, for Moir put his hand before the valve and Moir put his hand before the valve and stood there with the same wicked chuckle upon his lips. I felt that I must avoid as long as possible any hand-hands—"

The work of the same with a madmen in that I know no more. Then tell must take the struggle with a madmen in that I know no more. to-hand struggle with a madman in that I knew no more. They tell me that

little iron cage seven hundred feet under ground. Etienette gave a gasp, the forced laugh died on her white lips, she tottered and fell back against the cage half fainting.

I felt that we were descending more

slowly, then, in a hesitating sort of way, the car came to a stand-still. The engineer above doubtless suspected that there had been a mistake in the signal. Moir and I stood in deathly siglar. More and stillness watching each other. His shifty eye avoided a direct gaze into mine, but I looked steadily into his face and held myself ready. Thank God! with a slight trembling motion the thing began to mount. Moir fell to thing began to mount. Moir fell to cursing and swearing, and sprang at the valve like a wild-cat, but I was too quick for him and had caught his wrists before he reached it. Something in me rose to meet the struggle. We mounting, that was the great thing each moment we were nearer safety and if I could only hold my own for four minutes, we should be in God's free air, among our friends again, and all would be well. But his strength and all would be well. and all would be well. But his steeding was fearful. I had felt the force of his grip once before; now I was almost powerless under it. In an instant he had tripped me up and forced me upon my knees. I must continue the struggle, however feebly, enough to keep his hands occupied so that he could not reach the valve. We passed the ninth vel in our upward flight, then the eighth, the seventh-I was growing horibly weak, the pain in my muscles intense, I was losing my hold on his wrists. We were nearing the sixth level, only the sixth! Oh, God! could I hold out for five more? My eyes grew dim, my hands slipped on his wrists, my joints seemed to crack under me, and as we reached the door of the ixth level he wound his arm around me,

out into the darkness.

As the cage glided up I saw Nita's unconscious figure fall in a heap in one corner, I heard his derisive laugh, I creamed wildly for aid. As if voice could have penetrated the solid ock, I hurled curses after his disappearing form, I crawled as near as l dared to the shaft and shouted with the full force of my lungs. For a moment myself with terror and beside was rage. I was suffocated, I could not e. I could have beaten my head in helpless agony against the rocks. I grew hoarse and weak and feil trembling to the floor. Gradually I became capable of reasoning and of controlling myself. Of course I should be missed and the cage would return for me. Of course! I could almost laugh at myelf for my foolish terrors of the momen It was a mere question of

ifted me from my knees, and threw me

But how slowly the minutes passed, how deadly damp it was, how damply dark! I was as full of nervous fancies hysterical woman. I crouched lown in the gloom with a feeling that nameless, intangible horrors surrounded me. I dared not strike a match for fear I might see—I knew not what! I ardly dared to breathe, but I listened in an agony of attention for some sound that would betoken the approach of my rescuers. I trembled violently, and it felt as if my heart were failing to beat. I should have liked to consult my watch, for it seemed as if hours were passing and no sound broke the subterranean stillness save the drip, dripping of congealed moisture, yet I decided to remain in ignorance of the time rather than call into being weird shadows by the uncertain light of a match. But the nightmare sense of suffocation grew on me till it seemed as if I must scream and shout, and pound with my fists against the sharp, cruel rocks. What had happened above that was left to my fate? Had Moir illed Etienette? Was she dead and killed Etienette? he insane, and all the others so occu-pied with that tragedy that I was forgotten and left to die here by slow tor-Was my lite to end thus-was I to rot here in all my youth and strength, with all life's best joy and

triumphs waiting for me? sound echoed so wildly through the rocky corridors that it gave me a sudden fear that I, too, might be going insane. With a tremendous effort I controlled myself. Suppose I were forgotten, what then? Let me face the worst and consider it calmly. True, I might die, but then we must all die. Was the slow torture of starvation so nuch worse than the ravages of disease? Did not men die in agony on battle fields, in hospitals, by sea and by land, in the houses of friends, or in the hands of enemies? What had not been suffered by martyrs in times of persecc-tion? Why should not I have to endure what others had endured? The God who knew of the fall of a sparrow, and who valued me more than many sparrows, knew of my need. If I perished He was yet with me, His arms around me, as surely as if I lay in my bed with sorrowing friends about me. What difference did it make to Him whether the walls of a mine or the walls of a chamber surrounded His child at the cour of its soul's release? My God, my Father, was with me, and in a few more hours the manner of my departure yould be as nothing to me also, when I hould fall worshipping at His feet and He should gather me to His heart!
"Oh God!" I murmured, "I believe!
Help Thou mine unbelief!"

I knelt and said my evening prayers I had been taught in my childhood to say them each night as sincerely and fervently as if I expected to die in my sleep, and so I said them now quietly, peacefully. I felt as I never felt before the love of Father, Saviour, Comforter! I was not alone in the depths from which I cried! God and His angels, the gentle Virgin Mother, and all the glorious company of heaven kept watch with me in my vigil in the bowels of the earth till, overcome with weakness and weariness, I stretched myself out on the rocky floor and pressed my lips to my scapular, murmuring the words the compline prayer, "Save me, O Lord, waking, and keep me while I sleep, that I may watch with Christ and rest in peace! Keep of Thine eye, and pro Keep me as the apple

I was sleeping as soundly and sweetly as a child, with a smile upon my lips.

CHAPTER XXVI.

Tney removed me, all weak and shaken as I was, to the superintendent's house, where Emile and his wife cared for me with affectionate assiduity. They could hardly be persuaded I uninjured save for a strained wrist and general stiffness, and they reiterated their dismay and horror at learning of what had happened. We had all driven over here

pecting you and the Moirs to follo Then came a confused report that Mrs. Moir had been frightened by the cage starting to go down instead of up, that she had been brought to the surface in hysterics, and that Moir had insisted on putting her aboard the train for Marquette, that she might have a physician's care. When you did not return we supposed you had gone with

"When did you first learn that I was

missing?' I asked.

"This warned us," said Emile. It was a telegram dated from Marquette: "Make sure that R. F. is safe. He fell off age, Do not answer this. We sail for Europe attuiday.

"Imagine our horror!" exclaimed Emil's wife. "No wonder poor Mrs.
Moir was hysterical. I was nearly so
myself when I read it. To think of
Moir's not having told any one. To
be sure he was awfully upset and nervous about his wife, but to my mind it goes to prove what I have always maintained, that he is not right in his otherwise his forgetfulness would have been nothing short of criminal. I don't think the man is safe, and I have writ-Chabert all about it. If he lets Etienette go abroad alone with he will be an unnatural father.' "I am so glad you wrote. When did you send the letter?" I asked,

eagerly. "I wrote while they were searching for you," she replied. "The telegram came in the early morning, but took them two hours to find you, as had no idea at which level you had fal len off or whether they should not perhaps find your remnants at the botton the shaft. I dashed off a postcript at the end to say that you were found and not much hurt, only bruised and shaken from the fall and shock, and I hurried it off by this noon's train.

"God bless you for your promptess!" I said, kissing her hand grate fully. She was Marie Louise Lagar dere, from over the river, who had known the Chaberts all her life, and it was very natural for her to write her fears and warnings to the doctor. Had she not written I must have done so, but

came better from her.
Two days later Mrs. McNiff received despatch from Dr. Chabert :

"Thank God for R's safety. Your letter onclusive. I leave to night for New York to revent departure or sait with them." From this I knew that Etienette was ow safe, for her father had been sceptial at best of Moir's cure, and, now that he was thoroughly awake to the danger of her daughter's position, would leave no stone unturned to se-cure the safety of this idolized child. ought to have been at rest about her and to have dismissed her from my mind, but the adventure in the mine had shaken my nerves almost beyond my control, and her image was ever before me. By day I labored over th engineering problem assigned to me; I explored to their source the streams that fed the lake, I sounded the lakebad, I examined its shores; and ever in its placid waters, or mirrored from its brown tributaries, I saw the fainting form of Etienette, and her dark eyes turned on me with a gaze of anguish.

In the evening, when I rested from my
labor, I brougt out Dido's sweet letters
and read them again and again till a feeling of deep peace stole over me and, taking up my pen, I could write her my daily journal of events and add loving words to tell her how happy her letters made me, how all my was in her, and how I looked forward with ardent longing to the rapidly approaching day that would unite us Then I would seek slumber after my fatigue, and when it came o me it was troubled my broken dreams nd agonized visions. and ever in them Etienette's face, with eyes of anguis and imploring hands, and I would awaken to find my pillow wet with tears.

I wrote to my grandfather to hurry the preparations for my marriage and for our journey to the South, for I felt sure that these disturbed dreams were largely the nervous after-effe dventures in the mine and that change of scene and Dido's sweet companic ship would quickly set me right. T letters that reached me during this period contributed to restore more normal conditions. The first was from Captain Larpent, accompanying a pres-ent to me of some books, and written in a happy, hopeful vein. He had sent his resignation and broken up his housekeeping, and was to sail shortly where he hoped to spend many happy years in the companionship of his boys, devoted to their education and enjoyment. He wished me every blessing and desired me to know that he was happier than he had been for many a year, and was sure he was doing the right thing. He was at peace with all men and ready to take up the duties and blessings that life still held out to

him in abundant measure. The other letter was from Dr. Chabert, written the morning of the day

vere to sail for England. they were to san io.
"I shall never let "I shall never let Nita live with him again," he wrote. "I have no faith in his permanent cure, and it would simply be courting a tragedy to in his power. He will be apparently free, but actually under the strictest surveillance during the voyage, and as soon as we reach Eng-land he will be put in charge of a land he will be put famous alienist, and I will at once take Nita to the Continent, and give her the rest, the change of scene, and entire freedom from harrowing fear and anxiety which the poor little

when they found me, the next morning, and spirits crushed! She never speaks of it; she is brave and self-contained, and she seems fearless enough where she alone is concerned, but it seems that he has borne you a grudge ever since the old days in Paris, and she has always feared a tragic termination Why he did not kill you when he had you in his power in New York is something I do not understand, except as one of the vagaries of an unbalanced mind. She had great difficulty in sending off her telegram to Emile McNiff about the trouble in the mine, stirred from he as her husband hardly stirred from her side, but she succeeded in giving him the slip. She would not have told me this much, for her notions of loyalty and secrecy have always been quixotically high, had not Marie Louise Lagardere's

letter given me the clew, so that I could question her to the point."

I was glad and relieved, indeed, to feel that the dear little friend and playmate I had so long and so truly loved was safe under her father's protecting care, and would never again be exposed to the terrors and trials of her past life. At best her life could never be a happy one but when I thought of the richness of the blessings that were to be showered on mine, I felt less reluctance to accept and enjoy them now that Etienette was relieved of the

heaviest of her burdens.

For I think I knew instinctively that Marie Louise McNiff was right when she declared that Etienette hated and feared her husband, and that the heavie-teross of her life had been not his illness but his recovery, and the duty

it imposed upon her of returning to him. And I think I also knew instinctively, though never would I admit it to nyself in so many words, that it was his injustice to me, his persecution of ne, her childhood's love, that first embittered her against her husband. So much the more was it to her hone that she had done her duty toward him so faithfully-that she had ever guarded his good name so scrupulously. Not even to her own father would she turn for sympathy, when it involved making wn to him the sins and failings of the man whose wife she had become.

Not in her father's home would she seek refuge when it would bring her into companionship with me, for I also knew that it was not for my peace mind only that she had left her father's roof and gone nearer to her post o duty. Thank God, that duty now be relieved of its dangers and terrors, and she would be as happy father, travelling amid scene f Old World interest, as she could ever

hope to be while Moir lived.

At the end of another week I returned to Detroit. It had been decided to have the wedding at Major Haliburton's North Carolina plantation, where we would all pass the Christmas holidays together, after which I would take my beautiful bride to her new home on the

blue Detroit.

"Well, Roderic, how do you like it?" My dear grandfather! He led me to the door of the big sitting-room with air of mystery, and then stepped de to look in. I could only throw aside to look in. I could only throw my arms around him and tell him how good he was. I had thought it would be trial enough to him to have the hall and tower-room decorated and dining-room refurnished, but of his own accord and wholly unknown to me had had our bachelor sitting-room remodelled during my absence, and a truly delightful room it now was to my masculine eye. It still retained the character of a library and an air of great comfort, but though all the old landmarks were there, it was wonderful how much it was altered and improved since the stately solid mahogany furnifreshly upholstered in ture had been rich but subdued colors, the walls newly papered, the oak floor polished, and heavy Turkish rugs put in the place of the threadbare carpet. A large bay-window threw out on the side towards the flower-garden, and containing dainty inlaid work-table and lady's writing-desk, gave a feminine touch to the room which sent a thrill of happy

"Your grandmother's," explained the Chevalier, and I felt how much it had meant to him to have these sacred mementos brought to life and prepared again for woman's use.

The night before we started for New York was icy cold. A light snow had fallen and covered the landscape like a winding-sheet and the white moonlight streamed cold and chill over all thir There was something unearthly in aspect of nature, and I was visited by sense of oppression. The memory Alix haunted me: I seemed to see her lying in her icy bed in the river's depth, and for once I was glad that could not see the heartless stream, for once I rejoiced in the shadow of that hideous wall of red brick into which I gazed across the lawn from my bedroom. Sleep would not visit my eyes that night, and I rose and wandered half-way down the stairs to the landing from which the tower-room, now a pretty bridal boudoir opened. The shades were all raised and the silver moonlight fell gho and chill across the floor; the were strouded in shadow. An ottoman in the centre of the room had covered with a sheet to preserve it fresh from dust till the bride's arrival, but it looked so hideously like a maiden's bier in its white drapery that I tore at the sheet wildly and flung heaviness-the long, deep baying of a driving across the face of the moon! should not be for me; my eyes must itself echoes St. Paul's words that there not see it, lest it bring danger to my are those who shall be saved, "yet so Still shading my face with as by fire. dear ones. one hand I groped with the other for the window-blinds, that I might shut out that ghostly light from the bridalroom. I touched something cold, I know what, but instantly a wild terror

down into the pillows, that I might shut out from my ears the ominous sound of a dog's baying over la Cote du Nord!

Not till the moonlight had paled before the coming of gray, wintry dawn did I tall asleep. It was far past our usual breakfast hour when I came down into the dining-room. My grandfather was not there, but I heard voices in the adjoining kitchen and moved towards the doorway, where I saw him standing in the middle of the room listening to old French Kate and three or four habitans from the Grosse Pointe farms. They were talking excitedly, inter-rupting each other, but the burden of their testimony was all the same—that the Chasse Galere had been abroad that night, that the Spectral Huntsman had steered his phantom canoe in the clouds directly ever our house, and that not an habitan from Hamtramck Creuse had closed an eye the livelong night for the baying of the Hunstman's Hound over la Cote du Nord!

"Shut your mouths, with your infernal superstitions !" stormed grandfather. "If some lunatic dog bayed at the moon you should have had the sense to get up and turn over your

slipper three times in silence. But you are a pack of idiots!"

They were no idiots! They had turned over their slippers with all the proper formalities, but this was no dog of flesh and blood barking at the moon, this was Chasseur, the Phantom Huntsman's hound, and not amenable ordinary measures. Some calamity threatened.

"Pst! V'la M'sieu Roderic, zo pale like h' won zheet!" and all head turned towards the doorway where

"M'seiu Roderic, she h' also 'ave 'ear Chasseur! Not?" they asked. Tees den dat bimeby some t'ings go

appen!"
"Silence!" commanded my grandfather. "You must not even mention uch superstitions! You know the Church forbids your having any dealings with signs and dreams, and all the stuff and nonsense of your fancies."
Assuredly, the Church forbade super

stition, they all knew that. But not the good God Himself permitted them, one and all, to witness with their eyes and hear with their ears the things whereof they spoke, and, if He permitted these things, was it for them to say they were only superstitions?
But my grandfather did not stay to

argue. He pushed me into the diningroom, and, following after, closed the door, leaving the disputants to talk the matter over among themselves. He urged me to eat some breakfast and freely cursed the folly of the habitans. "Ridiculous nonsense!" he fumed 'One old gibbering idiot somewhere he fumed.

thinks she saw a queer-shaped cloud— a likely enough thing on a windy night -and the whole lot of moonstruck zanies immediately think they have seen the same thing. Heavens knows I'm a light sleeper, but I heard nothing." Then, after a pause, "Did you hear anything, Roderic?" he added,

anxiously. "I believe I remember waking long enough to hear a loony old cur making night hideous somewhere in the distance," I replied, evasively. "Somedistance," I replied, evasively. "Some-body ought to have shot him and not let him keep the neighborhood awake."

In spite of the energy with which disclaimed any faith in signs, I could see that my grandfather see that my grandfather felt uneasy Not until we were driving into the city to take the train, however, did he acknowledge the feeling, as he turned give a last look towards the old

"We have grown old together, the house and I," he said, huskily. "I don't know why, Rory, my boy, unless those confounded idiots have shaken my nerves with their fool stories, but I have the blues this evening, and I feel as if I should never see the old home

again "If you feel that way," I said, will drive directly back and you shall not leave it at all."

"But I must see your wedding," he exclaimed; "I would rather never see the house again than lose that sight. "Oneida shall come on, and we'll and said: have the wedding here," I said, sturd-"Women have done as much as ily. "Women have done as much as that before for the men they loved. I would go the ends of the earth to win her, and think it but a small thing to do, but I have confidence enough in her good sense and her affection to ask her to come to me instead, if there is sufficient reason for it.

"Nonsense!" said my grandfather, angrily, "There is no reason for it at all! A mad dog, a pack of moonstruck habitans interrupting my breakfast, and too many croquecignolles have comand too many croquecignolles have com-bined to give me indigestion, that is all. You shall not fail in chivalry to your future wife for the vagaries of a dyspeptic old man.

TO BE CONTINUED.

THE SOUL AND FIRE.

Among the doctrines of the Catholic Church that appeal with peculiar force to the human heart is that of purgatory and, as a consequence, of prayers for the dead. Nature itself cries out, in the hour of bereavement, that our dea ones can not be forever separated from us: and just as truly, justice or the innate sense of justice declares that we are not all alike fitted to enter heaven. it far away. As I did so a distant sound fell on my ear and smote my heart with A man who dies after a long life of sin, yet with a cry for pardon on his lips, hound over la Cote du Nord! At that may indeed be saved, yet even those moment a gust oj icy wind swept past the house, and a shadow fell on the moonlit floor, the shadow of a cloud heaven as straight and surely as the but now baptized and stainless infant, or I clapped my hands to my eyes. I the aged saint who has served God out would not look up nor out. If the Spectral Hunt was abroad that night it a hundred years. Yes, human nature

What the Catholic Church really teaches us, however, is this: There is, between this life and our eternal future itate, an intermediate state of cleans sng or purgation, where not only and anxiety which the poor little girl so sadly needs. My poor, brilliant Nita! to think that she should have led such a life! All her graces and accomplishments wasted, her health,

ou, depart from earth in an eager longing to see their God, and an absolute union of every faculty of their being with Him and His holy will? How many go to meet their Judge with all imperfection rooted out, all self-loy dead, all inordinate attachments de

minds, How can the soul, the invisible, intangible, immaterial soul, suffer? Especially, how can anyone talk in this connection of the fire of purgate "So as by fire"—what can that me of purgatory And the shocked mind, if unused to the true doctrine of purgatory, draws back in rebellion. Let us wait a while. it possible that in our somewhat fastidhorror, we have a misconception God Himself and of our being and

In the first place, it does not require long experience of the spiritual life to comprehend the actual joy, the keen delight, with which, even here, a sou longing to serve God aright springs sometimes to meet suffering as were an angel from heaven. For ex perience confirms what faith teaches that pain, rightly welcomed and rightly used, cleanses, purifies, solidifies us and draws us near to God. The soldierly, chivalrous instinct in us greets it a the King's own countersign and the lot He chose. Now at death we see the face of God; we see Him Who will be our bliss forever and Who is our Love Believe it, that there wakens them in the soul the yearning, a thousand times intensified, to plunge into suffering as into a healing bath.

And the fire—"so as by fire"—do we realize what that really means? In the first place, what is fire? The most marvelous created thing, almost, that has no soul. Gloriously magnificent gorgeously beautiful, blissfully com forting, yet tremendous in its pov harm, you can see it, touch it, fee it, yet where and what is it? Is then anything, after all, here on this earth more like a soul?

Down in the earth we lay the body,

ashes to ashes, dust to dust, clay to its kindred clay. But the soul—after all, the "form" of that body—the wise, the "form strong, magnificent, immortal sou where it is? Gone, with all its wonder ful powers, to purgatory, longing for its cleansing, and longing for heaven. If, in that purgatory, fire and the meet, it is a majestic union, planned by Him Who is Love while He is Justice and Who will never give us anything more to bear there—not only than we can bear, but than we shall wish to bear. No words on earth can describe what a soul becomes, who is safe for ever after death. It is itself a furnace of desire to please God, to be one God, to be as pure as God, as perfect indeed as our heavenly Father is per fect. The stories, very well authenti cated too as they often are, of suffering souls returning to earth, come as stern warnings to the living, or as awakeners warnings to the living, or as awageners of prayers, or as connecting links between the militant and suffering Church. They should never trouble our faith in the love of God. The fire, whatever it be, of purgatory is His creature, and it is akin to the soul, and the same living and the same living and the same living. greet a wise and kind physician who reats our bodily ilis; nay, more, as

sister greets brother.

May it be granted to us to forget our own private misconceptions of God's plans and punishments and rewards, till we stand, even here, on a pinnacle from which we see time and earth and purgatory, yes, and heaven and hell, as Unmoved by any taunt of the scoffer, by any temptation of the evil one, by any fear of pain or death we shall then take from His hand what ever He chooses to give; and we shall thank Him, Who, in His infinite wisdom, gives us heaven though it possible matter! -so as by fire. -Sacre

A New Cure.

One Sunday morning Dr. Ducachet arose feeling wretched. After a futile attempt to eat breakfast, an old favorite colored servant to him and said: "Sam, go around and tell Simmons (the sexton) to post a notice the church door saying that I am too ill to preach to day." "Now, massa," said Sam, "don't you give up that way. make a trial; you get along all right. The argument went on and resulted in the minister starting off. Service over, he returned to his house lo brighter. "How do you feel, massa said Sam, as he opened the door.
"Better, much better, Sam. I am glad I took your advice." "I knew it. I knew it!" said the darkey, grinning "I knew it, until every tooth was in evidence. "I knew you'd feel better when you got that sermon out of your system

Jesus sanctified all whom He touched. Mary, then, being near to Him in way peculiar to herself, was, as reason would urge and our faith teaches, This most holy uniquely sanctified. This most holy creature, this Mother of the Redeemer, real Christian piety turns to, reveres, loves and invokes.—The Light of Life.

ALCOHOLISM CAN BE CURED.

Rev. Father Quinlivan's Opinion of the

The good points of this new discovery for the cure of the liquor habit, in my opinion, are the following: First, if taken according to directions, it completely removes all craving for liquor in the short space of three days; its use for a longer time is intended only to build up the system. Second, it leaves no bad aftereffects, but, on the contrary, aids in every way the health of the patient whilst freeing him from the desire for drink Third, the patient may use it without interfering with his business or leaving his home. All other liquor cures I have yet heard of are very costly, operate slowly, are doubtful as to often impair the health and constitution of the patient. I therefore look upon this remedy as a real boon, recommend it heartily to all con-cerned, and bespeak for it here in Montreal and elsewhere every success -J. Quinlivan, S. S., pastor of S., Patrick's, Montreal,

Full particulars of this new medicine mailed free to all applicants. Address Mr. Dixon, 83

stroyed? Are you and I prepared to meet Him thus? The question, however, arises in some

And wrotes to gentle the bear he yearns for wor o'erfilms.

And works for men who reck like thee, upborne by love, he singing his tender thought to Bistic A HOSPITAL INCL "What shall we do, Sister

NOVEMBER 22, 1902

O Woman, shut within the narro

To thee the poet comes with bles And builds for thy sore feet th Which upward lead away from To the pure neaven where Go found

Oh. love him well ; like thee he And wrougs to gentle hearts

has come; there is no boy and Sister Rita is sick. Is take her place?" "Let me think. Ah, v Randall?" Here, Sister Agnes; when you're about," laugh manly voice, and Dr. Ran from an adjoining room a two Sisters, whose low

reached his ears.
"That is right," respon Sister, whose sweet face evidence of the many year service of the poor, the ignorant. "You can alpended on. You see, Fatt ing for Mass and the Sist him is ill. So in the abs we are at a loss for a swill be so kind, get r please, as there is little the

It was not the first cal tor's services in such en this. He was the only Ca ian on the staff at St. Appital, and he was as noted as for his remarkable c skill. Did a boy fail appearance for Mass or Dr. Randall, when not en pital work, was always re the duty of waiting upo He loved to do so, he is asserted, because it rer his childhood days, when home beyond the Rock weary miles to mission, where in the temples he had assisted

of sacrifices.

The young doctor was morning, so, Mass over, the pretty chapel and f remained absorbed in sile was a beautiful spot, this its handsome paintings mostly gifts of wealth The young doctor's favo one of the Blessed Virgi sented her whose share i was well known. In t culties the doctor sour and assistance at Mary's passed that did not find before her image praying he was fond of attributi success to her. "Nex Himself, the Blessed Mot friend," he was fond of s Sisters at least knew we took up an instrument operation without first

To-day if the docto more earnestly than us cause he was most desi a certain lavor. There the hospital-that of cian—and the horor of the position was being after by several of the y The choice seemed to Dr Randall and a co nard, whose ability w and sympathetic tender the former popular w natients alike

Dr. Kennard was the man. Honors would no for him to acquire as With Randall it was only son of a poor wide education had been see of great sacrifice on the and on that of a sister from her salary as a tea defray "brother Jack" meant much to him, position. A term as re in the renowned Hosp brose would afford him the medical circles of he intended eventuall day after day he knel

feet asking her to "child" and to secure he so ardently desired. The doctor left the slight commotion ir Sister Agnes was flit on seeing the young moment to whisper: "An accident, doc

away. You will be no Dr. Randall fol keenly alive to the reoccasion, for he was finger tips. Sister A to the operating-roostretcher a shabbily fallen down a cellar

manner in which he was believed was bro Dr. Randall made ination and found no trifling bruises on the of the skin on t dressed these wounds the students standing "There are no bon

men; merely some slig man is intoxicated. for him and he is disc The man was rem cerned the incident For only a short t the evening of the young man entered by Sister Agnes, W troubled countenance

"Come to my office on her soft, low, vo have something ver you."
"Wonder what's u

young man, as he spot designated and him

O Woman, shut within the narrow bound Of household duties and of potty cares. The slave of little thoughts and small sfiars, Who in thy treadmill walkest daily round.

To thee the poet comes with blessing scrowned, And builds for thy sore feet the golden stairs Which upward lead away from an despairs To the pure heaven where God and love are found

Oh, love him well; like thee he sorrow knows.

And wrougs to gentle hearts most hard to And would be bear he yearns for worlds where live o'erfilws.

And works for men who reck not of his care: like thee, upborne by love, he onward goes, Singing his tender thought to some sweet air.

—BISHOP SPALDING

A HOSPITAL INCIDENT.

"What shall we do, Sister? The Father has come; there is no boy to serve him and Sister Rita is sick. Is there no one to take her place?" "Let me think. Ah, where is Dr. Randall?"

Here, Sister Agnes; always near when you're about," laughed a musical, manly voice, and Dr. Randall stepped from an adjoining room and faced the two Sisters, whose low words had

reached his ears.
"That is right," responded the aged Sister, whose sweet face showed little evidence of the many years spent in the service of the poor, the sick and the ignorant. "You can always be depended on. You see, Father is preparing for Mass and the Sister who serves him is ill. So in the absence of a boy we are at a loss for a server. If you will be so kind, get ready, doctor, please, as there is little time to spare." It was not the first call for the doctor's services in such emergencies as

this. He was the only Catholic physician on the staff at St. Ambrose's Hospital, and he was as noted for his piety as for his remarkable eleverness and skill. Did a boy fail to make his appearance for Mass or Benediction, Dr. Randall, when not engaged in hospital work, was always ready to assume the duty of waiting upon the priest. He loved to do so, he had frequently He loved to do so, he had frequently asserted, because it reminded him of his childhood days, when far away in a home beyond the Rockies, he had trudged weary miles to the little log where in the humblest of mission, temples he had assisted at the greatest

of sacrifices.

The young doctor was at leisure this morning, so, Mass over, he re-entered the pretty chapel and for a long time remained absorbed in silent prayer. It was a beautiful spot, this tiny altar and its handsome paintings and statuettes, mostly gifts of wealthy benefactors. The young doctor's favorite image was one of the Blessed Virgin, for it represented her whose share in his affections was well known. In trials and diffi-culties the doctor sought consolation and assistance at Mary's feet. No day passed that did not find him kneeling before her image praying fervently, and he was fond of attributing much of his success to her. "Next to our Lord Himself, the Blessed Mother is my best friend," he was fond of saying, and the Sisters at least knew well that he never friend," took up an instrument to perform an operation without first invoking her

aid.
To-day if the doctor prayed even more earnestly than usual, it was cause he was most desirous of securing a certain layor. There was a vacancy in the hospital-that of resident physician—and the horor of succeeding to the position was being eagerly sought after by several of the young assistants.

The choice seemed to stand between Dr. Randall and a certain Dr. Ken nard, whose ability was undisputed, though he lacked the charm of manner and sympathetic tenderness which made the former popular with nurses and patients alike.

Dr. Kennard was the child of a rich man. Honors would not be so difficult for him to acquire as time went on.
With Randall it was different. The
only son of a poor widow, his college
education had been secured at the cost position. A term as resident physician in the renowned Hospital of St. Am-

slight commotion in the corridor.
Sister Agnes was flitting by him, but on seeing the young man, paused for a

moment to whisper:

"An accident, doctor. Come right away. You will be needed."

Dr. Randall followed promptly. keenly alive to the requirements of the occasion, for he was a surgeon to his finger tips. Sister Agnes led the way to the operating-room, where on a stretcher a shabbily-dressed man was being.

lying.

He was moaning in pain, having the was moaning in pain, having fallen down a cellar way, and from the manner in which he moved one leg it was believed was broken.

Dr. Randall made a thorough examinate.

ination and found no injuries save a few trifling bruises on the face and an abrathe skin on the right leg. He dressed these wounds and remarked to

the students standing by:
"There are no bones broken, gentlemen; merely some slight scratches. The man is intoxicated. This is no place

for him and he is discharged."

The man was removed from the hospital, and so far as Dr. Randal was concerned the incident was soon forgotten. For only a short time, however. On the evening of the next day as the young man entered the ho-pital, after an absence of a few hours, he was met by Sister Agnes, who with a deeply troubled countenance addressed him. "Come to my office, Doctor," she said,

of the limb, withdrew into little grou

ished you to know this, doctor, in order

The young man sat as if stunned. His face had paled during Sister Agnes'

taken an oath that nothing ailed the

man save intoxication, with the excep-tion of a few bruises, which, you re-

that you at least believe in me and that

the boyish face looking down upon her

and do not be disheartened."

Sister Agnes' loyal speech, and the

where on a spotless cot lay the man who

my doubt as to the man's identity, a

survey of his rough, ill-kept beard and

patient of yesterday now lay before

the supercilious manner of many of the nurses, with whom he had hitherto been

a favorite. The Sisters alone remained

unchanged, Sister Agnes in particular openly and energetically championing

his cause. Meanwhile the meeting of the board which would render a decis-

ion as to the new resident physician

tomed tasks with an easy self-assur-

Two nurses in a neighboring room were

"Oh, don't tell me, Janet," one said.

"There is not a grain of hope for Dr. Randall. At one time, yes, decidedly, but that was before the unfortunate affair over that man in the accident

talking in no stifled tones.

the confidence he felt in his victory.

you will not forsake me.'

to discuss the affairs in whispers.

it gives me no little uneasiness.'

"Doctor, something very strange has bappened. Do you recall the man who was brought here yesterday, whom you discharged as having but little the matter? Well, whilst you were out this afternoon he was brought to us again in much the same condition, and Dr. Kennard, being in charge, made the examination. To the surprise of every one, he pronounced the man to you? The class is already assembled Doctor, let me have a subject, will you? The class is already assembled in the lecture-room, and there is no every one, he pronounced the man to be suffering from a broken leg, and expressed himself in no complimentary terms regarding the doctor who had discharged him yesterday. Of course, time to lose. Is there a patient with a broken limb?"

The doctor winced, but he answered their relief. all knew that you were the man, and the students, after watching the setting the hospital was the man whom Dr. ennard had treated.

"Very good, let vs have him," briskly ejaculated the old professor, who had heard the story, but who liked to prepare you for any coldness that you way notice in the students manner. I trust the matter may blow over, but Dr. Randall too much to give any intimation of the fact. "Order him rought down at once."

Fully a hundred students were seated in the grand auditorium as the profes recital, and it was some time before he found his voice. He knew quite well r and Dr. Randall entered. Several physicians, members of the board were grouped on the lecture platform among what this meant to him—the slurs and innuendos of the college students, the them being Dr. Kennard, who chatted composedly with a tellow-surgeon. In a moment there was wheeled into the loss of the coveted post as resident physician—in a word, a blight on his professional reputation which would doubtless follow him through life. room a table bearing on its snow white surface the figure of the sufferer whose "Sister," he exclaimed, huskily, "I cannot understand it! I could have recent accident had wrought navoc to Dr. Randali's peace of mind.

A careful observer at that moment might have seen a slight change in the features of Dr. Kennard as the sick man was brought into the room. member, I attended to. It is very strange, and I thank you for preparing me—but, Sister," he broke off, suddenly as she rose from her chair, "tell me look of surprise, mingled with a certain anxiety showed itself upon his face, but it changed again, as did that of each man present as the name of Dr. Ran-dall was uttered. Simultaneously a hiss scarcely audible at first, but gain-It was never a difficult matter to ouch Sister Agnes' heart. Now, with ing strength as half a hundred voices took it up, went round the lecture hall the expression of bitter indignation against him who had shirked his duty!

with such a pleading glance, it fairly melted, and the tears rose into her mild blue eyes as she laid her hand kindly on his arm. "Cheer up, my friend; all may yet be well. As for Dr. Randall's cheek paled. hand cutched the chair near which he

me, my confidence in you is unchanged.

I am sure there is some sad mistake which may yet be remedied; but whether gray-haited professor silenced the de-claration of scorn even before his voice, thrilling with rightoous indignation, or not it be discovered, I am still your friend. Put all your faith in God A look of deepest gratitude rewarded

shocked at such an insult offered to a member of our staff. Withhold our censure, I pray. This unfortunate accident might have happened while accident wight have happened while accident wight have happened while accident with the control of the c doctor proceeded to the accident ward, figured in this curious incident. The leg had been neatly bandaged and placed in splints, and had there been bloated face were ample proof that his

point where, to better illustrate our lesson, it will be necessary to examine It took but a few days to realize the young physician's gravest fears. He perceived a loss of caste in the averted faces of his fellow-doctors, in the open the subject's broken limb. Please draw closer, gentlemen.' speers of the medical students and in

The professor bent and examined the recumbent form as the bandages were slowly removed. At once his countenance changed. He stooped lower, and for a moment there was an impressive ilence as the lecturer carefully moved his fingers up and down over the injured member. Then he stood erect, and his voice, thrilling with emotion, rang through the auditorium in tones they never forgot.

was rapidly approaching, and there seemed little conjecture now as to the man destined to occupy the position. "Geutlemen, there has been a great Everything seemed to point to Dr. Kennard, who went about his accusinjustice done. The surgeon who examined this man the second time has either been guilty of the same blunder of which Dr. Raudall stands accused or ance betraying more plainly than words he has perpetrated a malicious impos-ture! Examine this limb for yourselves Had Jack Randall still hoped to secure the coveted position, his expec-tations would have been cruelly dashed and prove to your own satisfaction what I now declare is the truth—this to the ground by a conversation accidentally overheard one morning while the doctor was making his daily rounds. man's leg is not and never has been broken!

As the professor's voice ceased, a profound silence fell upon the astounded gathering. It was broken a moment later by the loud utterance of Dr. Ran-dall's name, accompanied by a wild cheering that made the great room ring. They who had refused to join in recent expression of disapproval of great sacrifice on the mother's part and on that of a sister, whose savings from her salary as a teacher went far to defray "brother Jack's" expenses. It meant much to him, this longed-for position. A term as resident physician in the renowned Hamiltonian of St. Amplication of the sacrification of the sacromagnetic states and proposed to the sacromagnetic second of the recent expression of disapproval now crowded round the late object of second, shaking his hand and congratuating him warmly, while the others, described the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the recent expression of disapproval now crowded round the late object of second of the re with rare magnanimity, heartily reached out his hand to receive the most friendly hospital, anyway, and perhaps for life,

or that—Dr. Randall is a Catholic.

"Oh, nonsense; that is not the only reason, Nettie—Dr. Randall is a gentleman."

Their voices were suddenly hushed was nowhere to be found.

was nowhere to be found.

The post of resident physician was immediately tendered Dr. Randall by the St. Ambrose Board of Directors, who felt they could scarcely recompense the young physician for his recent bitter trial. Professor Miles, however, supplemented the offer by another on his own account. own account.

Their voices were suddenly hushed by the sharp ringing of a bell which hurried these talkative nurses to distant portions of the building. The subject of their light remarks had been, unavoidably, a listener to this little painful criticism, and it was with a sad face and a heavy heart that he turned his steps into the corridor.

The chapel door stood open. Through it could be seen the image of the Virgin Mother, seeming to look out towards him with pitying eyes. He started to pass the chapel, but something seemed to draw him to its sweet enclosure. In a moment he had stepped within, and, closing the door, knelt at the altar rail.

The young doctor's heart was very sore to-day. Before him rose the picture of his mother's face and that of his darling sister. How they loved him! How firmly was their confidence builded on him, their only boy! Once let him leave the hospital with the shadow of "I am going to Europe for some months "I am going to Europe for some months, Doctor," he said to the young physician "and I must have a competent man to take care of my sanitarium in my absence. I have always admired your qualities and feel every confidence in you. I desire you to take entire charge the integral the integral and on my return during my stay abroad and on my return to become my assistant. Do you accept?" This offer, made in the presence of

This offer, made in the presence of the entire hospital corps, was received with much applause by all assembled. The young doctor, now the lion of the hour, did not make his decision until in the quiet chapel he had sought counsel of his Lord. At the conclusion of a few minutes count in carnet, prayer his on him, their only boy! Once let him leave the hospital with the shadow of this mystery hovering over him, and his future career was soiled. Then how humbled would that proud and

ol his Lord. At the conclusion of a few minutes spent; in earnest prayer his resolution was taken, and Sister Agnes was the first to learn it.

"I shall be sorry to see you go, dear friend." she exclaimed, warmly clasping his outstretched hand, 'but I feel that a golden concentrative line before loving mother be! And the sister who had toiled so patiently for him—he simply could not face her! No, wonder, that a golden opportunity lies before you. It would be unwise to let it pass. Embrace it and labor diligently for advancement, but bear in mind that we are nothing if we stand alone, and that then, that a fervent prayer went up to the Sacramental King! No wonder that he lifted pleaded hands to the Mother

"Come to my office, Doctor," she said, on her soft, low, voice, which, he now remarked, trembled with emotion. "I have something very important to tell you."

"Wonder what's up," soliloquized the young man, as he followed her to the spot designated and closed the door behind him.

who had never yet forsaken him! He said the Memorare as he had never said."

DR HAMILTON'S PILLS CURE HEADACHE.

Nothing looks more ugly than to see a perform a room at hand, and Sister Agnes from a room at hand, and Sister Agnes from a room at hand, and Sister Agnes made her appearance at the door. "You are wanted right away. Pro-

TRUE LOVE FOR THE DEAD.

She prays for them at every Mass and

think how it works to our own interest.

In the service for the departed the Church gives us the most exalted of a true Christian. Throughout her most solemn and sorrowful dirges run the sweet consolations of a resurrection that awakens to an eternity of bliss. These are the signs symbolized by the cross planted upon the new-made grave —the earthly abode of a Christian the hope of a heaven-born resurrection How grand and beautiful the thought!
How sweet and consoling.
Away, then, with the cold blasphemy

of the atheist, the materialist and the infidel! Away with the cold and brutal theory that there is no God, no heaven, no hell—that there is no justice, no rewards, no punishments! God has fashioned man to His own image and likeness. Surely not to have his spirit-ual part perish like the balance of crea-But such is their foolish logic.

be right, what meant our dying Saviour's words on the cross to the penitent thief, "This day thou shalt be with Me in Paradise?" How empty life if there be no Heaven! Death does not end it all. mockery of Omnipotent design! If death be the eternal separation of life's sweetest charms, severest trials, holiest relationships and fondest affections, then, indeed, is heaven a myth. To hand c utched the chair near which he stood, but bravely enough he faced the accusing assembly, his clear, honest eyes never flinching.

One imperative gesture from the one imperative gesture from the deliver that death forever severs that believe that death forever severs that gray-haired professor silenced the de-claration of scorn even before his voice, thrilling with rightoous indignation, spoke:

"Gentlemen," he said, "I am shocked at such an insult offered to a shocked at such an insult offered to a

accident might have happened while the victim of it was on his way to the station house, whence, I understand, he was taken on leaving here. I will now proceed with the lecture, if you please."

"You will see, geatlemen," remarked the professor, after speaking at some length, "we have now arrived at that point where, to better illustrate our properties." Show your pity. Apply my friends." Show your pity. Apply the most powerful remedy in their behalf by having the Holy Sacrifice of the Mass offered frequently for the re-pose of their souls. And when they have joined all the other Saints around the throne of God, we can feel certain of their intercession for ourselves.— Church Progress.

SUNDAY SCHOOL NOT ENOUGH.

Rev. Henry W. Davies, a prominent minister of New Haven, Conn., at the annual meeting of the New Haven West Conference of Congregationalists, pro-ponded this question, "Shall the Sunday School be changed to a Day School?" and frankly answered, as his own c nviction, that, in the interest of religion,

it ought to be. "The Church," he said, does not and cannot solve the problem of efficiency in Biblical instruction under present auspices by a one-hour session on a Sunday, already overcrowded with work. The most serious indictment to be brought against the prevailing system is that it makes the Bible in-effective as an instrument of culture in comparison with the instruments wielded by the public school, the college and

the university."
Thus are thoughtful leaders in Pro-Thus are thoughtful leaders in Pro-testantism, one by one coming over to the Catholic position as to the need of explicit religious instruction for youth on other days than Sunday. Christian living is for every day of the week, and God is the Lord of all the days. The Rev. Mr. Davies has doubtless noted hospital, anyway, and perhaps for ine, brose would afford him an entree into the medical circles of the West, where the intended eventually to loca e. So day after day he knelt at Our Lady's feet asking her to "adopt him as her thild" and to secure for him the favor he so ardently desired.

The doctor left the chapel to find a slight commotion in the corridor.

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The doctor left the chapel to find a slight commotion in the corridor. the bitter fruit of its forgetfulness o

the Creator.
"We have heard much about man's right's," said Pope Leo XIII. in his Encylical at the opening of the new century; "let us think now about God's right's.

The Rev. Mr. Davies is mistaken,

however, in dating the Sunday Schools from 1780. They were first instituted by St. Charles Borromeo, who lived from 1538 to 1584, and was Archbishop of Milan from 1560. He never mean-them though to substitute daily religt ous instruction.—Boston Herald.

THE NEW THOUGHT.

One of the ideals which has been one of the ideas which has been placed before the young of the present day as part of religion is a sound mind in a sound body. And so it is an ideal and a desirable one, but a mind of the soundest, highest kind might by God's inscrutable providence, be lodged in a dwarfed, mis-shaped body. The one so dwarfed, mis-shaped ody. The one so placed is in no wise less precious in the sight of God than the one in a perfect body. The materialistic idea that the greatest evil in the world is disease opens the door to much that is peropens the door to much that is pernicious and wicked. The survival of the physically fittest can never be a Christian ideal. A theory that disease is the only real evil has been carried to its legitimate end by one physician who has recently written a book strenuously advocating the putting out of the world of the diseased and those mentally incapable. This writer has but followed to its legitimate end the arguments of those advocates of the new thought whose philosophy is directed toward fitting men for a long

and successful life here. However, of How appropriate that "True Love for the Dead" should be the intention assigned the Apostleship of Prayer for the present month! By this is meant not a human but a spiritual love, that is a love which finds its understanding in prayer. Help persons, surely the agnostic ual love, that is a love which finds its truest expression in prayer. Holy Mother Church has set us the example. She has always prayed for the dead. The sense of the supernatural, the desire to be virtuous for God's sake, has She prays for them at every Mass and has instituted the particular Feast for ligious thought. The new thought advocates virtue because it makes good What a grand purpose! Note how it rebounds to the glory of God. Mark its lessons of charity and justice and alism under the clock of humanitarianidea est body and highest citizenship is the best Christian.—C. M. Beaumont, the Rosary Magazine for November.

WAKE UP. BABY!

A NEW GAME FOR MOTHER.

Baby's awakening ought to be looked forward to as a pleasure, not dreaded as a scourge. He should awaken bright, merry, and full of fun, refreshed by

sleep, ready for a good time.

How many mothers dread his awakening howls, knowing that he will keep everyone miserable until he goes to sleep again or get his food. These crying fits are the terror of every inexperienced mother. Mrs. Gabriel Barnes, Six Mile Lake, Ont., is a mother who has learned how this trouble can be best met, and writes us as follows: · My baby suffered much from indigestion, was cross and restless. I gave him several medicines, but they did not help him. I then got a box of Baby's Own Tablets and they helped him almost at once, and have done so much good that I would not now be without them. I can recommend Baby's Own Tablets to all mothers as the best medicine I have ever used for children."
These Tablets are guaranteed to contain no opiate or harmful drug and can
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of this medicine convenient.

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and the Bind at Brantford.

Exception—Tenders are not required for the supply of meat to the asylums in Toronto, london. Kingston. Hamilton and Brockville, nor for the Central Prison and Mercer Reformatory, Toronto.

For invalids, for convalescents, for consumptives, for weak children, for all who need flesh, Scott's Emulsion is a rich and comfortable food, and a natural

Scott's Emulsion for bone, flesh, blood and nerve.



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Published Weekly at 484 and 486 Riching street London, Ontario.

Price of subscription - \$2.00 per annum.

EDITORS: REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Inddels." THOMAS COFFEY.
Pablisher and Proprietor, Thomas Coffey.

Messrs. Luke King. John Nigh. P. J. Neven n 1 Joseph S. King are fully authorized to re-late subscriptions and transact all other busi-aess for The Cartholte Records Agent for Newfoundland, Mr. T. J. Wall St. of Advertising-Ten cents per line each

Bates of Advertising—Ten cents per line each insertion, agate measurements by the Architeknops of Toronto, Kingston, Ottaws and St. Boniface, the Bishops of Hamilton, Peter borough, and Oxdeneburg. N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, ard must reach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

Ottawa, Canada March 7th. 1960. http://of. The Catholic Record, London, Oat:

Dear Sir: For some time past I have read

Dear Sir: For some time past I have read

our estimable paper. THE CATHOLIC RECORD,

our estimable paper and the manner in your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a ruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend to the faithful.

Blessing you, and wishing you success. you, and wishing you success. leve me, to remain,
Yours faithfully in Jerus Christ,
† D. Falconio, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, NOV. 22, 1902.

AN IMPENDING CONFLICT.

English papers state that the Low Church people or the so-called Evangelical wing of the Church of England are showing much activity at the present moment in marshalling their forces for a life or death struggle with the Ritualists at the next general elections. The death of John Kensit, which was really a murder, so far from having paralysed the party, has given them new energy, and they are making use of it to inflame the public mind against "the bloodthirsty Ritualists."

We say that Kensit's death was really a murder, though it may not have been formally intended by the guilty person; for the throwing of so danger ous a missile as a chisel was a murder ous act, even though the intention may have been only to wound, and not to kill. The man who threw the implement must have known, or at least should have known, that it was as likely to kill triumph. as to wound, and he was undoubtedly morally guilty of a murder, which cannot be justified or palliated on any plea. Yet the Evangelicals do not appear to regret much the act, whereas Kensit's inodorous character, and use of or leader of their cause. Also, while thus getting rid of the odium which attached itself to the party by their be able to find a new chief of less objectionable antecedents.

In fact the Earl of Portsmouth seems to have been put at the head of the anti-ritualistic party as now constituted, for a large meeting was held a few days ago at the National Club rooms in London under his chairmanship, at which it was resolved to organize in difference to which sect of Faith Curevery constituency a new society to be ists the guilty practitioners belong, as known as "the Protestant Thousand," they are all of one mould, as in each the duty of which shall be to stir up case the fanciful emanations of the the masses against all candidates who human brain are palmed upon their may be suspected of favoring Ritualism respective adherents as divine methods

throughout England and Scotland tian Scientist. during the coming months in the effort Protestant Thousand can bring about such a result, party lines will be ignored during the fierce conflict which will take place.

Why the Evangelicals should attack done. An attack upon "Romanism" if anti-Catholic tactics will secure takes cognizance of criminal cases. them. The unreasoning mob confound is a chasm wide and deep. They may, regard to it: however, find that their sword will cut both ways. If their tactics prove somewhat successful, as they undoubtedly will, in gathering into the new party the elements which entertain an undying hatred of the Pope, they will body of the sufferer. Their ignorance also have the effect of driving those and superstition, who are amenable to reason into opposing their madness all the more vigorously, and will also bring the Catholic

called Evangelicals the more firmly. Canadians know by experience that even the very Protestant province of jury for this case.

Ontario cannot always be turned to bigotry by un crupulous agitators. It is not very long since the attempt was made, and with such persistence that three general elections were carried on with the no-Popery banner floating to the breeze, but to no purpose. We do not doubt that with a similar issue, fraternity and tolerance will win the day even in England and Scotland, to say nothing of Ireland. At all events, on the part of Catholics the issue will not be shirked, but will be fought to the end, and we may be sure Catholics will be none the worse off when the battle shall have been fought: therefore let it come on.

We may rely upon it that the Catho lic Church will not lose anything should the conflict come on under these circumstances. We believe that the pseudo-Evangelicals will be routed; quit their mimicry of Catholic practices. pretended Catholicity, and may confor spiritual consolation in the true surrounding countries. fold of Christ which their ancestors abandoned.

place which the new movement threatens to bring about.

THE POPE ON IRELAND'S SUF-FERINGS.

the 11th of November the Pope received inution in the number of deaths, the Bishon O'Callaghan of the diocese of Cork. Ireland.

isfied and discontented with the repressive and coercive laws which are being enforced in that country. He also re ported that the tenantry are in a bad condition. The Holy Father told the Bishop to advise the people to be patient in their troubles. He expressed his conviction that the cause of the people is a just one and will ultimately

CHRISTIAN SCIENCE OR EDDY. ITE MALPRACTICE.

We mentioned in our last week's issue the sad case of a little girl named Bother Quimby who died of malignant brute force to stop Ritualistic proced- diphtheria at White Plains, N. Y., on ure, made him an undesirable champion Oct. 15th, owing to the neglect of the parents to obtain the attendance of a physician. The parents of the child had called in one John C. Lathrop to recognition of such a leader, they may treat her by the so-called faith cure, which was, as a matter of course, of no avail.

> While mentioning these facts we stated our uncertainty whether the parties acted under the Eddvite or Dowieite, or some other faith cure mode of

We mentioned that it makes little or even of being indifferent to its of healing disease. We have since ascertained that the faith-healer under 'Romanism'' will be vigorously whose treatment the child died is an denounced in every constituency Eddyite, otherwise known as a Chris-

It is but right that we should call to elect a strictly Evangelical or public attention to the frauds which Puritanical parliament of the "Praise- are perpetrated by such impostors who God-Barebones " stamp, and from the collect money under pretence of healing fact that the organizing meeting was diseases, which, according to their composed of both Conservatives and religion, have no existence save in the Liberals, we may predict that if the imaginations of their patients and their relatives.

The coroner's jury summoned to investigate the cause of death in the present instance brought in a verdict of manslaughter against the child's parents "Romanism" during their endeavor to John and Georgiana Quimby and John "purify" their own Church, which Carrol Lathrop, for failing to provide they declare to be a corrupt and be- proper medical care and attention for fouled Establishment, it is difficult to the little one, who was only seven years see, but this is certainly what will be of age. Lathrop is a regular Christian Science practitioner, and the parents of is sure to enlist many fanatics under the child have been regular attendants the banner of the assailants, and thus at the Christian Scientist church or the opportunity will not be neglected chapel. The three are held over by the to gather in recruits to the new party, jury for trial before the court which

In reference to the case, the Brooktogether Ritualism and Catholic Faith, lyn Standard Union uses the following though the distance apart of these two strong, but not too strong, language in

"The folly of these people is past all understanding, and on a par with the savage Indians whose medicine men beat tomtoms and perform weird dances before the sick to trighten away the evil spirits supposed to possess the better, in a land and age of enlightenment, is simply astounding, and it is no wonder Coroner Banning has lost patience with them. He has had body to resist the intolerance of the so- already several deaths due to what he calls 'Christian Science neglect,' come under his official notice, and says he proposes to hold some one for the grand

"If these people choose to go off and die by themselves when stricken with illness, rather than call in medical aid. no one can object, but that the lives of helpless children should be imperilled through their criminal folly and infatu ation is intolerable. An example should be made that will bring them to a realizing sense of their errors.'

We have not at this moment within reach any full statistics of the number of deaths which have occurred through Christian Scientist malpractice and neglect, but these cases are appalingly umerous, and they should be a warning to the public to have nothing to do with Eddyite or Dowieite or other impostors who are staging it under the name of divine or faith-healers.

THE POPULATION OF FRANCE.

From France comes the very pleasing news that during the year 1901 the but even should this not be the result, increase of the country in population the Ritualists will only be forced to was 72,398. This increase is not large, but it is specially gratifying in view of Many may throw off the mask of their the fact that the country has increased so very slowly during the last generasent to return to the Low-Churchism tion as to alarm statesmen, and to make which dominated the Church of it a problem for their consideration England in the first part of the what steps should be taken to preserve past century; but many others, the nation from falling into the rank of in sheer di-gust at the intoler- a second or third rate power, owing to ance of the Kensitite faction, will seek the rapid increase of population in the

In 1900 there was actually reported a falling off of 25,988, which added to the The Catholic Church will surely be alarm. It may be gathered from this the gainer should the conflict take what a relief it is to the minds of the people that an increase has taken place during the past year.

The gratifying change was due more to an increase in the number of births than to a diminution in the death rate. If now the statesmen of the country can A telegram from Rome states that on take steps which will make sure a dimincrease in population may be made considerably greater, and the danger of The Bishop told the Pope that the falling behind the neighboring nations Catholic people of Ireland are dissat- may become proportionately less, or may be made to disappear altogether.

RITUALISM IN NEW YORK.

The New York Sun of Oct. 21st gives an account of the dedication of a new Protestant Episcopalian Church in that city which is one of many evidences of the progress of Ritualism, not only in England, but in all countries where the Church of England taken as a whole, with its branches, exists.

The building itself is said to be a remarkable example of Gothic architecture, and from the fact that an imitation of a Catholic Mass was celebrated by the Ritualistic Bishop Grafton of Wisconsin and was dignified with the name of a "High Mass," it will be seen that in America Ritualistic practices have taken almost, if not quite as firm a foothold in the Church as it has undeniably taken in England; and the congregathe proceedings, so that Ritualism or University had brought forth, and High-Churchism is not confined to the urged their co-operation towards mak- CHRISTIAN SUIENCE AND GNOSclergy.

The vestments used in the Catholic permanent. Church were imitated as closely as the clergy knew how to imitate, the incense, the Sanctus bell, the lights on the altar gestive of a Catholic High Mass, the is not appreciable to the senses, as it lay ment and controversies. in the fact that the gentlemen who were performing the ceremony were not real priests, and were therefore taking part respond to the toast of "Our Parliain a mere fantastic ceremony which was | ment." destitute of meaning.

It has, therefore, nothing in common

"It is the Church of the worshippers in the catacombs and through Middle Ages of to-day: the Church authorized by Christ, through St.

Continuing, he defended the Real Presence of Christ in the Lord's Supper, and proved that the priesthood of Christ's Church has the right and power to forgive sins, according to the Gospels, a confession of sin being previously made by the penitent. 'This faith," he said, "and these practices are growing all over the land in

the Episcopal Church.' The preacher seems not to have follows from the principles he laid down that as these doctrines are "growing" in the Church they were not above ground a few years ago: that, in fact, they are novel doctrines

of the catacombs and of the middle Ages, as he pretends.

The Sun remarks on this sermon that the reverend preacher had good reason for his exultation in regard to Ritualistic or Catholic development of the Episcopal Church. It continues:

"The most aggressive party in the Episcopal Church is now the High-Church party, and it is steadily ing ahead to further extremes in ritualtoward mediævalism, sacramentarianism, and sacerdotalism.

The preacher said: "The priests of the church for the last fifty years have been cleaning out the wells: do not let the wells fill up again with rubbish and prejudice."

The Sun continues:

"Even a generation ago, Episcopal-ians would have been horrified by the Romanism of the service and the ser-mon at this opening of an Episcopal Church last Sunday, no matter if they had been included in the High Church party as it then was. But now the teaching of the Real Presence and of confessional absolution in an Episcopal Church produces no alarm, no un

It is known that Bishop Potter is not friendly to High-Churchism. In fact, his acceptance of the Rev. Dr. Briggs into the Episcopalian Church as one of its clergymen, and the discussion which ensued thereupon, indicate that he rather belongs to the Latitudinarian or Broad Church school. Hence, it is not surprising that he showed his displeasure at the proceedings by not assisting thereat; but it is a curious commentary on the strictness of ecclesiastical discipline in the Protestant Epis. copal Church, and the purity of its doctrine, that a Bishop is sought for to bless a church in the diocese in which he has avowedly no jurisdiction in order that there may be free scope for the teaching of doctrines, and the celebration of public worship in a form of which the Bishop of the diocese itself disapproves.

The very name of the new Church is indicative of the change which has taken place in Episcopalianism or Anglicanism. It is dedicated to St. Ignatius, the founder of the Jesuit Order. We all know how Protestantism has detested the Jesuits ever since their foundation. It is surely a sign of a wonderful change of teaching when Churches are dedicated to a Jesuit saint who, in establishing the Order, had in view as his chief purpose to put a stop to the propagation of Protestantism, by enlightening the public mind in regard to the claims of the Catholic

WHEN GREEK MEE'S GREEK.

At the annual banquet of the Laval University law students held recently at Montreal, the toast of Canada was responded to by the Premier, Sir Wilfred Laurier, in his usual happy style. tion, which was a very large one, was He congratulated the students on the apparently in complete sympathy with good fruits which the law school of the ing the work of the school effective and

Sir Wilfred wisely abstained from making any allusion to purely political events, which would have been out of and the genufications were strongly sug- place at a friendly gathering where Conservatives and Liberals sat together chief feature which makes up the differ- to cultivate the harmony which is so ence between the two being one which often broken through political disagree-

> The Hon. Israel J. Tarte present, and to him it was allotted to

We should have been glad to be able The preacher of the day was the to record that Mr. Tarte spoke as conrector of another New York church siderately as the Premier, but instead which is dedicated to "St. Mary the of so doing he at once launched into Virgin." He declared that "the a defence of his course in bringing Church is a part of the Catholic before the Canadian people his view on Church, and not of the Protestant sect." what the tariff of Canada ought to be, He did not explain how it comes that a and on the attitude which Canada Church which has no affinity to Pro- ought to assume toward Americans. testantism came to adopt for itself a These were the questions which Mr. name which proclaims Protestantism to Tarte treated at many public meetings be its first characteristic-"the Pro- held throughout the Dominion during testant Episcopal Church of America." Sir Wilfred Laurier's absence in Europe, and which led to the impossibilwith the Catholic Church of the whole ity of Mr. Tarte's remaining any longer a member of the Government. bone of contention which should not 24: have been brought forward.

We cannot discuss in our columns the political questions on which Canadians differ, as the CATHOLIC RECORD purposely abstains from such discussions, as not | (if it were possible) even the elect." being within the province of a strictly we deprecate Mr. Tarte's violent At the Laval banquet that gentleman declared:

" The hour has arrived when we must have a clearly cut and well defined policy. Are we to permit our forests to adverted to the natural corollary which be depleted, our mines sacrificed, or in a word are we to be the vassals of the United States?"

We should have, indeed, proper laws, that the proceeds of our mines and forests may benefit Canada and the in the Protestant Episcopal as well Canadians; but we cannot reasonably as in the Anglican Church; and, this and by arbitrary enactments shut out are falsely called Sciences." being the case, it cannot be the Church from the fruit of their labor industrious It is not against the opposites that St.

immigrants who come from other countries to settle among us.

We have asked Doukhobors, landers, Galicians to settle among us has an active, not a passive sense, and and offered them inducements to do so; it means, therefore, bold and profane and even such undesirable settlers as novelties (or babblings as the Protestant the Mormons have been welcomed by version has it) which pretended Scienour Government, under the condition that they shall obey our laws.

foreigners to come and settle among us, St. Timothy lived, was the capital. and we are reaping some kind of reward for our heartiness in welcoming them. The form of reward which we are reaping is the comfort we enjoy in the knowledge that the Doukhobers take so are made by the Eddyites or false much interest in our welfare that they scientists of the present day, for the are endeavoring at considerable discomfort to themselves and to as to convert us all to their own belief.

After the trouble which these earnest but deluded people have given to our the American Government and people Apostle St. Paul. if they should make it the shibboleth of cease to be vassals of Canada."

flags as "no vassalage to the United so-called. States," and then flaunting them in the faces of the American people. They have not treated in this way the hundreds of thousands, yea the millions, of Canadians who have made their home in all parts of their Republic.

Mr. Tarte's war cry of "Canada for the Canadians" is nonsensical and uncalled for, and may be used to our disadvantage by other hot-heads across

AN OLD AND RESPECTED PRINTER.

We publish in this week's issue of the CATHOLIC RECORD a very interesting account of the time which Mr. Matthew Teefy, Postmaster of Richmond Hill, spent in the printing business-written for the Canadian Printer and Publisher by Mr. W. A. Craick. Mr. Teefy, who is the father of Very Rev. Dr. Teefy, C. S. B., President St. Michael's College, Toronto, is very well known and highly respected by all classes of the community. The publisher of the printing office-long before the composing rooms were turned into machine Mr. Teefy, coupled with the wish that he may long be spared to enjoy a serene

TICISM.

"O Timothy, keep that which is committed to thy trust, avoiding the pro-fane novelties of words and oppositions of knowledge falsely so called, which some promising have erred concerning the faith." (I Tim. vi. 21).

In the Protestant "Authorized Version" the same text is given thus:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of Science falsely so called.'

This translation does not differ substantially from that of the Catholic version first given.

We make reference here to this passage of Holy Scripture because of a fantastic article under the heading "Beware of False Prophets' which appears in the Boston Christian Science Sentinel of November 6, over the signature of Alfred Farlow.

The warning against false prophets is a timely one, for it is given by Christ Himself in St. Matthew's Gospel vii. 15, as follows: "Beware of false prophets who come

to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them." Elsewhere also these false prophets

The introduction of this matter was a are described, as in St. Matt. xxiv. 11-" And many false prophets shall rise

and shall seduce many. . . . For there shall be false Christs and false prophets, and shall show great signs and wonders, inasmuch as to deceive

The first Epistle of St. Paul to Tim-Catholic paper, but we must say that othy was written in about the year 66, or 1836 years ago, so that it indicates language in regard to Americans who no small amount of brazen-facedness for are honestly earning a living in Canada. a follower of Mrs. Mary Baker G. Eddy as a judge" have passed into a trite to attempt to make it appear that the saying; but certainly no one can apply Apostle is warning Timothy to beware of anything opposed to Eddyite teach- Curran (shade of a venerated nameing. Yet Mr. Farlow has the effront. John Philpot!) of the county Westery to assert this, and the Christian meath. No one can deny that Science Sentinel by giving the essay a the language of the document preprominent place in its columns among sented to the Court was moderate approved selections, endorses the state- and respectful, simply enunciating the ment of the writer, who says: "He fact that, even according to the judge's (St. Paul) warned Timothy to beware of the opposites of Christian Science which

Paul warns Timothy ; but against the oppositions : in the Greek original of the epistle the word is antitheseis which tists made use of in order to confuse true Christians, especially those of We have, perhaps, been too free in Asia, which at that time was the name sending our invitations to all sorts of of the province of which Ephesus, where

Reference is here made to the errors of the Gnostics whose oppositions of profane and false knowledge or science consisted in just such oppositions as Gnostics of the first century were quite as skilful as the Eddyites in making catch phrases to tickle the ear, such as the favorite phrases of the Eddyites: "God is All, All is God. God is Government, it is some relief if sensible Spirit, Spirit is God," etc. These are Americans come to live among us; for intended to take the fancy of the multithere can be no more desirable immitude, and to inculcate the Gnostic grants into Canada than these same Pantheistic theories, and come well Americans. Besides, we would regard under the condemnation of oppositions it as very unbrotherly on the part of of false knowledge spoken of by the

It is to be remarked that the word party that the Americans must "Science" used by St. Paul is, in the Greek original, gnosis, from which the The danger of our becoming vassals word gnostic is formed, and St. Paul of the United States, which Mr. Tarte takes occasion from this to condemn dreads so much, is very remote, and the fantastic follies of Gnosticism just we see no need of irritating the Amerias he would have condemned the cans by putting such a motto on our Pantheism of Christian Science, falsely

We have here mentioned among the oppositions of Christian Science the expression "God is Spirit."

The sense in which these words are used by Christian Scientists is a revival of Pantheism, as they are made to mean that all spirit is God. This is contrary to the teaching of Holy Writ. wherein we find that there are both good and evil spirits besides. Seven good spirits are mentioned in Apoc. (Rev.) I. 4, which are constantly before the throne of God, and numerous evil spirits are mentioned in the same sacred book (xvi. 13-14.)

The passage in St. John iv. 24 is properly translated in all English Bibles " God is a Spirit." so that the Pantheistic sense of the Christian Scientists, and which is given to it by Mr. Farlow, may not be drawn from it.

" AN IRISH JUDGE AND HIS GRAND JURORS.

Possibly no occurrence could more plainly show the wonderful change that has taken place in Irish affairs within CATEOLIC RECORD can also recall with the last five or six years than does the pleasure early experiences in the excerpt given below, which appeared in some of the Canadian newspapers lately under the caption given over this shops - and sends congratulations to article. A decade of years ago and who would dream of the appearance of a document couched in such patriotic, Autumn at the closing of his well-spent | manly language from the hands of any Grand Jury throughout the length and breadth of the land! Local Government-a minimized form of Home Rule, which must eventually, and in the near future, come, let it be hoped-has done much already, but possibly in no respect has it done more than in giving to the world such assertions of manly independence of expression as is contained

in the subjoined document. Up to the passing of the Local Government Act county affairs were altogether under the control of the oligar chy known under the style of the 'landed gentry." With them rested the levying of County and Baronial cess or rate : with them rested the giving out of all contracts for works throughout the countynew roads, repairs to roads, new buildings, etc. The people had no say in these matters; their only usefulness was, to use the language of Mr. Chief Secretary Wyndham with reference to the tenantry class, to "pay up." Now all this is changed. The people, the cess-payers, are in control, and the Local Government system has worked like a charm-the best refutation of the old worn-out argument: "You Irish are not capable of governing yourselves!" But turning to another phase of the

matter: what is to be thought of the conduct of the judge? He started out by congratulating the Grand Jury on the fact that there was only one crime -that is, he remarked, "ordinary crime-to be tried, and the alleged culprit was a stranger in those parts. Then he proceeded to introduce a matter altogether within the range of the politics of the day in Ireland, lecturing the gentlemen of the jury on their duty in the premises. "Sober as a judge," "impartial as a judge," "cool-headed one or the other to Judge John Ayde own words, the county was free of crime, and deploring the action of the Dublin Castle officials in placing it under the Crimes Act-proclaiming that

crime existed where no crime! taking awa right, (in England Wales), of trial by action of the independent ruffled the nerves · Briefless Barrister position which his ac sion shows him to be to fill. " How long, will such conduct towards a liberty-lov "One of the coun

NOVEMBER 2

land is John Ayde sides at the Quarter meath. Up to 1882 barrister in Dublin. seful to the government perpetrators of murders, when Lord dish and Under Sec assassinated, he was udgeship, or rather essions. presided at the cour complimented the g marked absence of c As reported in the d There is only o you, and as far as the county goes I fin

factory state. I am of boycotting has be your county. I do to it any further no the common sense dress through you grand jury, will developmen The only case one in which a sol at Athlone was char burglary. The gra

indictmen then adopted the fe That we, the County Westmeath, Onarter Sessions, ng the Mullingar ful and crimeless c nch apprehension government in put in force in Westmer do, that such action can result friendly relations classes in the count ate opinion the go vell advised in rem tion, and we wish resolution be forw Secretary. "When the forem Judge the letter a

passion. He said: ess you were re twenty-three any one man stand was coerced in any clamation. Don't your precious resol "As he spoke the into shreds, and, flung the pieces in The Judge in his

destroyed the doc it contained have civilized world. But the Prophe ever a source of co to the children of all appearance it

DARWINISM A FOR GOL

Our attention h report of a sermon in a Hamilton Pre a recent Sunday.

The subject was of the preacher wa is only an incid limited period," disappear. It would serve whether scientific discuss the theor

which are most

founded upon his

evolution theory

operates in certa

in various sp battleships, and t It is not quite of not the preacher show that by the things, it ought to will live forever i appears to be the it seems to us speaker used ver for the demonst The most scientif

Darwin's theory than an unproved If our understan purpose be corre though it appears reaching it, rega at demonstration The most learn Darwin's theorie species and the best, nothing hypotheses.

The Pope s The Holy Fat nterest in astron 1891 he publish onsent that th Leonine Tower, ed, should take making an accur entire starry hea current with thi now pleased to l tory was not lag The three plate being complete stars of the 14th the errors sitions of or science itions as or false y, for the vere quite n making r, such as Eddyites: . God is These are the multi-Gnostic come well ppositions

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in the near d-has done in no respect iving to the manly indeis contained Local Govs were altoof the oligar. f the 'landed d the levying or rate: with it of all conthe countys, new buildd no say in y usefulness of Mr. Chief reference to "pay up.

The people,

trol, and the has worked itation of the You Irish are yourselves!" phase of the ought of the e started out and Jury on aly one crime "ordinary the alleged those parts roduce a mat range of the nd, lecturing on their duty as a judge,"
"cool-headed into a trite one can apply

e John Ayde rated nameounty Westdeny that vas moderate unciating the to the judge's was free of action of the in placing it claiming that

crime existed where there was actually COLUMBUS AND THE EDUCA no crime! taking away the inalienable right, (in England, Scotland and Wales), of trial by jury. But this action of the independent Grand jury ruffled the nerves of the aforetime Briefless Barrister" now placed in a position which his action on this occasion shows him to be utterly unworthy to fill. "How long, O Lord, how long" will such conduct be tolerated as

towards a liberty-loving people? "One of the county Judges of Ire-land is John Ayde Curran, who preland is such a sides at the Quarter Sessions in West-meath. Up to 1882 he was a briefless barrister in Dublin, but, having been barrister in Dubin, but, having been useful to the government in discovering the perpetrators of the Phoenix Park murders, when Lord Frederick Cavendish and Under Secretary Burke were assassinated, he was given a petty sadsaybin or rather a challmanable of judgeship, or rather a chairmanship, of Quarter Sessions. A few days ago he presided at the court in Mullingar, and complimented the grand jury on the marked absence of crime in the county. As reported in the daily newspapers he

There is only one case to go before you, and as far as the ordinary crime in the county goes I find it in a very satis-factory state. I am sorry to hear, howfactory state. Take the property of the wedge of the thin edge of the wedge of boycotting has been introduced into of boycotting has been introduced into your county. I do not intend to refer with equanimity, ever recognizing the your county. I do not intend to refer the common sense of the people I address through you, gentlemen of the grand jury, will put an end to its further development in Westmeath.'

"The only case on the end to its further development of the christian faith in the gentleman whose honor and integrity find best expression in the life of virtue.

Quarter Sessions, while congratulating the Mullingar district on its peaceful and crimeless condition, view with much apprehension the action of the government in putting the Crimes Actin force in Westmeath, believing, as we do, that such action is unnecessary, and can result only in endangering the friendly relations existing between all classes in the county. It is our deliberate opinion the government would be well advised in removing the proclamation, and we wish that a copy of this sioned His Church to teach as well as

The Judge in his ungovernable anger The Judge in his ungovernable anger destroyed the document, but the facts it contained have gone forth to the similard world.

By and impressed upon our lives. The Revealed World of God make definitely known to us the will of God, and the natural in life receives its beauty and its civilized world.

But the Prophecy of St. Malachy is ever a source of consolation and of hope to the children of St. Patrick, and to all appearance it is fast being real-

DARWINISM AS A SUBSTITUTE FOR GOD'S WORD.

It would serve no useful purpose, dent of history to study the evolution whether scientific or spiritual, for us to of the Church in its educational, as well discuss the theories of the preacher, which are mostly speculative, and founded upon his notions of how the evolution theory of Charles Darwin operates in certain specific instances, in various species of the whale, battleships, and the human frame.

It is not quite clear to us whether or not the preacher intended merely to show that by the analogy of material things, it ought to be inferred that man will live forever in heaven, though this appears to be the purpose. In this case it seems to us that that the rev. speaker used very dubious arguments for the demonstration of his thesis. The most scientific writers admit that Darwin's theory is at best nothing more

than an unproved hypothesis. If our understanding of the preacher's purpose be correct, the intention was good, and the conclusion orthodox, though it appears to us that the mode of reaching it, regarding it as an attempt at demonstration, was very dubious. The most learned physicists admit Darwin's theories on the origin of species and the descent of man are, at nothing more than unproved hypotheses.

The Pope as an Astrocomer.

The Holy Father still takes a keen interest in astronomy. As far back as 1891 he published a brief, giving his onsent that the observatory in the Leonine Tower, which he had perfected, should take its part in the task of making an accurate photograph of the entire starry heavens. He has kept in current with this great project and is now pleased to learn that his observatory was not lagging bening the three plates now in process of being completed contain over 6,000 being completed contain over. stars of the 14th magnitude and over.

TIONAL SYSTEM OF THE CHURCH.

BY THE RIGHT REV. THOMAS J. CONATY. The Catholic Church which blessed Columbus and gave to him, through its sacraments, the grace and strength necessary for his trials, is the Church of our baptism, the Church of our love and life. As trials, is the Church of our baptism, Columbus as a brother in the faith; as Americans, we honor him as the discoverer of our land, the age, who faced untold peril, that he might contribute to knowledge and honor the kingdom whose confidence he possessed. Gratefully we thank God for all that Columbus has been to humanity. Gratefully we acknowledge the benefits that have come to through his sacrifices, and gratefully we bear in remembrance the Church which blessed him and under whose inspiration he went forth new worlds to conquer. With the simplicity of a child, he trusted to his religion to develop in him that strengthening of character, which made possible the great deeds of his after life. He be-lieved in God and in His Church, and sought for consolation and strength in the sacraments through which grace

further development in Westmeath.

"The only case on the calendar was one in which a soldier of the garrison at Athlone was charged with attempted burglary. The grand jury promptly tound an indictment against him, and then adopted the fellowing resolution:

"That we, the grand is the fellowing resolution:
"That we, the grand is the fellowing resolution:
"That we the grand is the fellowing resolution:
"That we the grand is the fellowing resolution:
"The grand is the fellowing resolution:
"The grand is the fellowing resolution:
"The grand is the fellowing resolution is the fellowing resolution:
"The grand is the fellowing resolution:
"The grand is the fellowing resolution is the fellowing resolu County Westmeath, sitting at Mullingar Quarter Sessions, while congratulating the Mullingar district on its peacewell advised in removing the proclama-tion, and we wish that a copy of this resolution be forwarded to the Chief Secretary.

"When the foreman handed this to the "When the foreman handed this to the education, and the Catholic Church is "When the foreman handed this to the Judge the letter at once went into a passion. He said:

"This is a resolution outside the business you were called on to transact. Talking about a proclamation! There are twenty-three of you there, and let any one man stand forward and say he was coerced in any way owing to the proclamation. Don't be talking about coercion. It is all humbug. There is your precious resolution for you.

"As he spoke the Judge tore the paper into shreds, and, white with passion, flung the pieces in the direction of the grand jury box."

education, and the Catholic Church is responsible for the civilization which the world has enjoyed. Christainty is the highest form of civilization, the most important result of education, and in itself, the strongest force in education. Truth is the object sought after by intellect. Truth alone can satisfy the human intellect, as love alone can satisfy the human heart. Christ is truth and love, and the full knowledge of Christ and the full love of Christ form the perfection of all human knowledge. All things else in the Province of God lead to them. Science, literature and art are, after all, ence, literature and art are, after all, but means by which truth is brought to dignity under the light of revealed re-

Christ was the teacher Who told men authority of Christ to preach His mor-ality and convert the world to Christian belief. The Church built upon the Apostles became the teacher of the world, bearing to all mankind the mes-Our attention has been called to the report of a sermon which was delivered in a Hamilton Presbyterian Church on a recent Sunday.

The subject was "Death," and the aim of the preacher was to show that "death is only an incident of life having a limited period," and that "it will disaymers." and the christian character, and gave to the world the best fruits of Christianity in human life.

as in its religious work. In all age like ours when education is on every lip, it is particularly interesting to study the school side of the Church, to trace it from the first springs through the trickling rivulets on to the mighty river losing itself in the great ocean of knowledge. Remarkable were those knowledge. Remarkable were those first schools at Alexandria, with Mark and Clement and Origen as teachers: where Christian philosophy offset the intellectual dangers from the great pagan schools. With the first Christian Emperor came the larger development of the church and the school. We might trace the development through the Cathedral school into the monastic development, when from East and West came mighty systems of education with the then perfect equipment for the training of youth, not merely in the doctrines of the Church, but also in the studies of the pagan masters and in the greater knowledge which the world demanded for the complete the world demanded for the complete education of the Christian men and women. Let us not forget that the Chris-tian women, under the inspiration of great intellects like that of St. Jerome, made great strides in religious and pro-fane studies. From the monastic day we pass to the Middle Ages, when there arose in the Church the system of universities dotting the land with great centers of learning, higher schools of general culture. Doctors of the Christian Church, men learned in arts and science, full of knowledge and sanctity, were nasters in the schools, stood in the public places, contributed to general knowledge, everywhere and always unfolding

about us.

The university marks the highest progress in educational life, and the Catholic Church is the mother of universities. Its Pontiffs gave impetus and encouragement to them, and its teachers laid their foundations and taught their classes. The Church stood in the world as a great teaching torce. The hold cannot develop the Christian. priests or nuns out of education. don, Ont.

North: who pillaged Rome and devasted all that stood for civilization. They met the preacher of the Christian Church; they heard him, believed him, were converted by him, civilized by him, and from out those great heathen hordes there grew the mighty Chris-tian nations of Europe. Not merely in the civilization of the barbarians is the educational force of the Church seen, but also the conversion of seen, but also in the conversion of races that prided themselves upon

Cross and the teacher of the Christian Church, and found a sweeter and higher philosophy, accepted the Gospel of Christ and became a Christian. Then came Kelts and Teutons and Angles and Saxons and Gauls, and the story of each is the story of education intermingled with the story of religion. And so eivilization, Christian eivilization, owes its origin to the Christian teacher, who, as the educational agent of the Church, taught wind and heart the essons of truth and life.

It is always interesting to the Kelt

to study the work of the Christian Church in the land of the Kelt, to notice the spirit and generosity with which the Keltic nature accepted the Gospel of Christ and became a nation synonymous with Catholicity. Its ages of faith from the sixth to the tenth century were ages of educational glory, for Ireland was then the school of Europe. From its monasteries and conmonks and nuns went forth to vents found a resting place the monastery and school arose. Read the history of the Anglo-Saxon monks and nuns they educated Britain. Follow the lives of the teachers in Germany and throughout the continent, and the history is equally beautiful. Brethren, this was the work of the Christian Church, when Europe believed in authority. From the moment that Christian unity was broken and heresy at-tempted to plant itself beside the Cross tempted to plant itself beside the Cross the agencies of education were turned in many quarters in the direction of schism and revolt. When we look back over these three or four centuries that separates us from the beginning of this separates us from the beginning of this so-called Reformation, we see what Christianity was, and we see what Christianity, under such influences, became. The university, under the influence of the State, became the teacher of error and the fomenter of disorder which destroyed the unity of Christianity. If during the last few Christianity. If, during the last few centuries, the English-speaking world has been without a voice in the higher education, it is not due to any spirit of hostility on the part of the Church to knowledge, but it is due to those who by force prevented her from expressing herself in the field of education. Thank God, there were those in the English speaking world who valued the poverty of Christ and fidelity to His Cross as more valuable than the purple and fine linen of those who sat upon the throne; and they gave up land, and oftentimes life, rather than deny God and yield belief which had come to them through the teachings of the Church. Legislated into illiteracy, they were branded as ignorant, because they refused to batter their religion for a loaf of bread or an acre of land. The enemies of the Church wrote history against her, and attempted to prove that the poverty which bad government had created was the result of religion, and created was the result of religion, and that illiteracy was a result of Church belief. Modern enlightment and toler-ation have blotted out many of the pages of so-called history, and the truth is now more brilliant than ever.

Education is on every tongue to-day, Education is on every tongue to-day, and the demand for popular knowledge is heard on every side. We are living in an age that demands intelligent citizenship, and the old Church of God, the Church of our fathers, the Church the Church were poor, exiled, friend-less. Beside the Church stood a rude school, the priest oftentimes pastor The log cabin church and fifty years! the log cabin school house have disappeared. Cathedral's ornament our great cities, beautiful churches dot the land, houses and convents are found beside the church, and consecrated men and women are giving their lives that the little ones may learn the ways that

lead to life. When men speak of the Church in relation to education, why may we not ask them to open their eyes and look around and about them and see the mighty net-work of Catholic schools which cover the land-schools built by the generous sacrifice of citizens who their taxes to schools which do not satisfy the demands of their Christian lives? The Church system is to-day complete from the infant school where the child learns its first prayer up to the highest grade of university work. Through parochial school, academy and college to the University the Catholic Church in the United States presents to the educated student of to-day an admirable example of its devotion to educa-Nowhere in the history of education do you find anything to surpass the sacrafice the Catholics are making for the Christian education of their chil-

edge, everywhere and always unfolding the great truths of Christianity, while making known the truths of the nature about us.

Men frequently question the motive and the principle that underlie these sacrifices. The answer is a simple one. The same motive, the same principle underlie the school that underlie the Church. As Catholics we believe in Jesus Christ as a Saviour and also as a Teacher. His Gospel contains the principle of mortal life, and His life is principle of mortal life, and His life is the model of life. The education which has not Christ in it is an education diffusion of Christian ideas by keeping (Anglican) outlined the Masonic programme as one to "stop the diffusion of Christian ideas by keeping (Anglican) outlined the Masonic programme as one to "stop the Address, Catholic Record Office."

We are Christians and followers When this is done, the Radicals will of Christ, and our education should be along lines that will develop the kingdom of Christ in us. Of what use is Greeian philosophy and Roman classicism, and of the arts and sciences classicism, and of the arts and sciences that tell of nature, if we have not the knowledge of God? What use are these if they diminish in us the knowledge of God. With God all things that are best are known to us, and my agency in education which crowds Him prophesy, the laws of history are too prophesy in the control of the control o are best are known to us, and my agency in education which crowds Him out of our knowledge and which dims in any manner whatever the races that prided themselves upon their civilization. The Roman in all his strength of pagan knowledge met the Christian teacher, turned aside from his idols, saw the beauty of a higher and better truth in the Gospel, and became Christian. The Greek with his philosophy, the greatest effort of human mind, stood before the Christian and the teacher of the Christian knowledge and which dims in any manner whatever the beauty of His truth, is a curse and not a blessing. Our duty to society demands our best character, our highest citzenship. The morality of Christ alone can give us character and make us good citizens. As Cathellow the christian knowledge of our religion, and a faith

knowledge of our religion, and a faith

ful practice of its obligations.
Columbus gave us the thought of that grand old Church which he loved, and from which he received his inspiration and his strength. Columbus, the scientist, the man of knowledge, tells us of the day when the Church held the mastery of learning. Brethren of Columbus, children of the Church, we love the traditions of our Catholic faith, and we glory in the civilization which brought to the world and preserved for it. The members of that great organization which bears the name of Colum bus, you pride yourselves in being Cath-olic Knights, proud of your faith and proud of the inheritance of your religion. The knight of old was a man of courage, of honor, of integrity. He has been presented to us in song and story as without fear and without reproach, who loved truth and spent his life in quest of it; who loved virtue and prac-ticed it; who loved the Church and deteach the lesson of the Cross and the truths of knowledge, and wherever they the weak and the downtrodden, and the enemy of oppression and wrong. The Catholic Knight should be the Catholic gentleman, whose name is a name of honor and respect, whose word is his bond, and whose integrity of life is an evidence of his faith. His constant search is for the Holy Grail of truth in life. He is never satisfied until he has found it. When found, it is his most valuable possession, which he carefully guards in possession, which he carefully good holiness of purpose and sanctity of life. Wrong should find in him an implacable enemy, and right an unflinching friend. The Catholic Knight should be the best example of the Catholic gentleman.—

FAMOUS FRENCHMEN OF LET-TERS RECENTLY CONVERTED.

Washington New Century.

France, it was pointed out in this place some months ago, though in a very bad way from the Catholic point of view, both by reason of attacks from without and apathy from within, has one strong reason for Catholic hopefulthe revival of religion among

the leading writers.
Ferdinand Brunetiere, who lectured in America two years ago, has since be-come a convert, and his example has been followed by Francois Coppee, Paul Bourget and Joris Kahl Huysmans. Other active authors now closely identified with the Church are Paul Herkieu, Marcel Prevost, Henri de Regnnier, and J. de Narfon, while Leo Taxil, once put in prison for writings which shocked the moral sense of the French courts, has been re-

ceived into the Society of Jesus. The name of Coppee has been most or the cable, because during the recent the cable, because during the recent evictions of nuns from their schools the poet was their passionate defender, going to prison for their sakes and writing from the jail such a protest as quickly brought about his release. It quickly brought about his release. It is said that Coppee's conversion came to him during a critical illness, when the contemplation of death brought thoughts of God and the Church. His own sufferings, says a French writer, have made Coppee sympathetic to all who suffer, and "he has entered the public arena under the impulse of re-

of Columbus, stands in the problems of civilization with all the powers with which she worked them out in the beginning. See our efforts in our own country! Time was, and not so long ago when the church was a rude one, perhaps on the church was a rude one, perhaps on the church with the Church stood a rude. The children of the Church were poor, exiled, friending the Church stood a rude to the church with the church stood a rude. except politicians and Germans;" and withal he wears his laurels modestly

Paul Bourget has been attack that rather remarkable person. Miss (or is it Mrs.?) Hannah Lynch, who calls his Catholicism "mere dilettantism." Since his stories, and particularly the "Domestic Dramas," exhibit a French home life hitherto unsuspected to exist by many foreigners, and read about with delight and surprise even by perons who have thought they had visited France, he should be at home in such a family-loving instantion as the Church. We have been told of late by more authors than one (M. Brunetiere included), that when domestic life is uncovered in France it is frequently the most beautiful in the world. Of M. Bourget it has been said that his powers of observation were the outcome of the inherited Catholic habit of self-examinleading to the knowledge of others through study of self. "The popular novelist of the feminine heart," another critic dubs Bourget.

The sincerity of Joris Kahl Huysmans nobody has had the desire to question. It is in descriptive power that he triumphs, and his masterpiece of this kind is in "La Cathedrale," where the great edifice at Chartres is described. "To him," runs one comdescribed. ment, "it is a poem in stone." He lingers lovingly and beautifully with each statue, each window, each column, while "permeating all he discerns the mystic influences of the Blessed Virgin to whose worship the Cathedral is dedicated."

These recruits to Catholicism come at a grave time. A recent number of the London Church Quarterly Review (Anglican) outlined the Masonic

plain—we shall see a reaction. Catholicism may disappear from France in two or three centuries, for it is losing ground every day, but it will use up severa generations of Radicals before being de

stroyed by purely violent measures The potency of the varile set of writers we have been mentioning will be no small factor in the said using up.

DEATH NOT FAR DISTANT.

HOLY FATHER OFTEN REFERS TO HIS DEMISE-HIS WONDERFUL MEMORY.

A despatch from Rome (Nov. 9th) to

immediately for the good of your dio-cese, where you are so loved. But at the same time I would wish you to

Cardinal.

On Tuesday he completed twenty-"our years, eight months and fourteen days of his pontificate, which is only shorter

than those of St. Peter and Pius IX. Yet it is affirmed in Vatican circles that the Pope has not been as well in ten years as he is now, when his ninety-third birthday is but four months away. Father Dunford, leader of the English pilgrimage which has just been received, says he thinks the aged Pont looks better than when we saw him two

years ago. Nothing about the Holy Father is more to be marvelled at than his won-

derful memory.

Father Dunford told the Pope that he is a rector of the chapel at Lincoln Ian Fields, Lonlon, whereupon he re-

'Yes, I remember it perfectly. I used to say Mass there when on a visit to London fourty-six years ago."

Then he went on to minutely describe the chapel as it was. He took great interest in a description of the changes the chapel has undergone since then.

New York Freeman's Journal. The Rev. Dr. Charles H. Parkhurst, of New York, is a man who goes about with his eyes open and takes note of

men and things. He was in Ireland recently, and the following are some of the thoughts suggested by that visit: "Aside from obtaining rest, I made it my purpose to look into conditions in Ireland. I am very fond of Irishmen.

and I wanted to see and find out for myself the causes of their present unsatisfactory condition. The English people know little about conditions in Ireland, and care less. They have Ireland, and care less. They have never granted anything to Ireland except when they had to. Talk about the Irish being always engaged in agitation; why, they have to agitate. That is the only way they have ever got anything—and they have got a good deal, teo, from time to time. You put a snake on a griddle, and it's bound to spitate. agitate.

andlords. I was shown one large estate which yields a large income, one penny of which is expended in Ireland. That money is spent in England, or perhaps in Paris or elsewhere on the Continent. Such a state of affairs, when it is widespread, makes the

people discontented.
"The intelligence and Christianity of Ireland were a tremendous power be-fore there was any similiar development England. The early Christian fathers from Ireland exercised a great deal of influence, not merely in England, but also on the Continent. I find that there are very few people who know anything about the history of Ireland. They don't even know what the early Irish missionaries did for England. Englishmen don't tell you anything about that. But if you keep a boy in close confinement all his life, would you be surprised if he should not do very were suddenly thrown out i the world upon his own resources? say that England ought to be ashamed that after seven hundred years of her government the people of Ireland still hate her. England has not been so wise as Rome, which allowed a people to de velop according to the genius of their own history. The trouble is that the English are so well satisfied with themselves that they think the only thing to be done with the Irish is to make them over into Englishmen; and that is som thing—I say it reverently—that the Almighty could not do. Irishmen told we that they did not expect to be independent of Great Britian, but they did wish to get fair treatment and an opportun to develop along their own lines. But there is a feeling of hopelessness among them, and so emigration will go on in spite of any efforts that may be made to stop it.

IRISH CHRISTMAS CARDS. Hand Painted on Geletine and Parch ment. Designed and Painted in Ireland.

Address, Catholic Record Office, Lon- in 1855. R. I. P.

GOOD ADVICE FOR WELL-MINDED NON-CATHOLICS.

Rev. Geo M Searle, C. S. P. After explaining what the Catholic Church means by Sanctity, the author ontinues: Of course it may very probably be said by our non-Catholic (riends that this spirit which has been described is very admirable, but that it exists as commonly among them as among us. Far be it from us to deny that many prominent instances can be brought up in support of this claim; and we do not wonder that it should be so, for the grace of God is not restricted and all supernstural gifts may, if He so wills, be given to those outside the Church who are in good faith, and really and thoroughly anxious to serve Him. But if you will take the trouble to read the lives of even a few of the canonized saints of the Catholic Church, and compare them with those who are, as we may say, canonized by Protest-ants, I think it will seem to you as if you had passed from the arctic zone to

Still, I do not wish to insist on such A despatch from Rome (Nov. and Landard Anderson And Cardinal, I advise you to leave lediately for the good of your dios, where you are so loved. But at the Church may by God's grace love Him with all their hearts, and live interior and saintly lives. No; what we wish to remove is the improvious which you may have that what the Catholic Church honors and extols is the per-Cardinal.

"To spare you the trouble of returning scon from Australia for the next conclave," was the reply.

Cardinal Moran naturally answered with a compliment.

The Vatican prelates have noticed lately that the Pontiff has often referred in audiences to his not far-distant end.

On Theodoxy he completed twenty-form. the lives of the saints of the Catholic Church. Actions, it is well said, speak londer than words; and to read the actual life of any of the saints whom we honor would do more to show to those outside the Church what her real spirit is than ten times that amount of argument, or even of explanation.

WITH THE SUFFERING SOULS.

How solemn and subduing is the thought of that holy kingdom, that realm of pain! There is no cry, no murmur; all is silent, silent as Jesus before His enemies. We shall never know we really love Mary till we look up to her out of those deeps, those veils of dread mysterious fig. Beautiful of dread, mysterious fire. Beautiful region of the Church of God! Lovely troop of the flock of Mary! What a scene is presented to our eyes when we gaze upon that consecrated empire of sinlessness, and yet of keenest suffering! There is the beauty of those immaculate souls, and then the lovelithe chapel has undergone since then.

A PLAIN STATEMENT OF THE

CASE.

New York Freeman's Journal.

New York Freeman's Journal. silence, the moonlight of Mary's throne lighting up this land of pain and unspeechful expectation; the silver-winged angels voyaging through the winged angels voyaging through the deeps of that mysterious realm; and, above all, the unseen face of Jesus, which is so well remembered that it seems to be almost seen! What a sin-less purity of worship is here in this liturgy of hallowed pain! O world! O weary, clamorous, sinful world! Who would not break away if he could, like an uncared dove, from thy perilous toils an uncaged dove, from thy perilous toils and unsafe pilgrimage, and fly with joy to the lowest place in that most pure, most safe, most holy land of suffering and of sinless love?—Father Faber.

Another Kind Letter. Marysville, Ont., Nov. 7, 1902. Thos. Coffey, Esq., The CATHOLIC RECORD,

London, Ont.

Dear Sir-I notice by the label on Education is on every tongue to-day, and the demand for popular knowledge is heard on every side. We are living in an age that demands intelligent eitizenship, and the old Church of God, the Church of our fathers, the Church of Columbus, stands in the front rank working out the problems of civilization with all the powers with which she is always written about the simplest, most ordinary characters, in a simple that the most ordinary characters, in a simple that the most ordinary characters, in a simple to Ireland was most depublic arena under the impulse of religion and patriotism, caring little for my Recond that I am dropping behind in my duty towards our lightful. The people charmed us. ligion and patriotism, caring little for his health and nothing for calumny and hatred."

M. Coppee is a member of the Academy of Immortals, and because he salways written about the simplest, most ordinary characters, in a simple the label on my Recond that I am dropping behind in my duty towards our lightful. The people charmed us. Their quarrel with the English is not merely that their landlords are Englishmen, but, rather, that so much of the wealth, produced in Ireland is spent elsewhere by their non-resident most ordinary characters, in a simple the label on my Recond that I am dropping behind in my Recond that I am dropping behind same time taking intelligent note of current political events. Wishing the RECORD many more years of increasing

financial success,

I remain very truly yours,
VERY REV. DEAN O'CONNOR, P. P.

Archbishop Farley's "Rise."

The New York Times says that at a inner party some weeks ago, Bishop 'Farley, the newly chosen Archbishop,

'Farley, the newly cheer's related the following story:
related the following story:
shortly after I had been "It was shortly after I had been made Vicar General or Monsignor—I do not remember which—when an aged Irish woman encountered me on the street. She was a good old soul and had been a member of our parish church for years. Grasping me by the hand, he remarked:
"Oh, Father, and sure the Lord

bless you; I hear they gave you a rise. I replied that her information was correct

"'Well,' she responded, 'an' I'm pleased for that; it's yourself that deserves the rise.' "I thanked the good woman sincere-

and was about to leave her, when, still holding my hand, she remarked:
"And all I hope is that the next rise they give you will be to heaven."

Bishop Vaughan is Dead.

The Right Rev. William Vaughan, coman Catholic Bishop of Plymouth, England, and uncle of Cardinal Vaughan, is dead.

Bishop Vaughan was one of the best

known of the Catholic clergy in Europe. While he never reached the height which his illustrious nephew has attained, the Bishop, in his sixty-four years of work as a priest, has won for himself many honors, and could count many of the highest officials of Europe among his friends. He was born in London, February 4. 1814. He was ordained a priest in 1833. He became Bishop of Plymouth

THE TRUTH ABOUT THE CATH. OLIC CHURCH.

BT A PAOTESTANT THEOLOGIAN. CCXV.

I observe that some time back in speaking of St. Vincent Ferrer, I have inadvertently called him St. Nicholas

The Independent is usually careful in its statement of Roman Catholics technicalities, but some time ago I noticed an inaccuracy, which it is important to avoid, although even in-structed Catholics sometimes fall into it. It says that the United States are partes infidelium, and that this appears by the subjection of our Catholic bishopries to Propaganda. It is true, Protestant countries, equally with Mohammedan and pagan, are a terra emissionis, standing ecclesiastically under Propaganda, but they are not partes infidelium. Rome never gives this title to a Rome never gives this title to a the kingdom under the legal definition Christian country. Observe, too, how careful the Council of Trent is to avoid this injurious misapplication. It never uses Infidelitas of baptized Christians not even of those, who have entirely apostatized. Sometimes Catholic writers, of more zeal than good manners, call Protestants "infidel," but the Holy See never does. It knows as only those who have never

professed Christianity by baptism. 807
This misinterpretation of "infideles," as the present Pope has remarked, is hibits our government from even thinklargely owing to a misinterpretation of the title "Bishop in partibus." As the Pope says, non-Catholic Christians are Pope says, non-Catholic Christians are apt to suppose that "in partibus" describes the Bishop's residence. If this were so, then the Catholic Church herself would be partes infidelium, for Bishops in partibus are found everywhere they where they where the partial every where they where they are and very where they where they want and very where they where they want and very where they want to be supposed to the control of oughout her range, and very abundantly at Rome itself. But in partibus does not describe the Bishop's residence, but the site of his titular which is always a Mohammedan city that was once a Christian Bishop-As Herzog-Plitt remarks, no Roman Catholic Bishop in partibus has ever been consecrated by the name of a All such consecra-Protestant city. tions are to actual jurisdiction.

In view of this almost inevitable mis-take. Leo. XIII., a number of years back, directed that "Bishops in partiback, directed that should thenceforth be known as titular Bishops." Accordingly, all the later numbers of the Gerarchia Cattolica describe Bishops without actual jurisdiction as "Vescovi titolari."

I may remark that occasionally even holding certain religious opinions, within the Empire, as being "inconsistgreat writers of Catholic education fail into the mistake of designating Protestant countries as partes infidelium. I have even observed it once in Saint-Beuve, and once, I believe, in De Amicis, and once in the Tablet, from the pen of a Scotch Catholic peer, who injuriously, and (undesigned) contempt of the Holy See, has disparaged the baptized Kingdom of Scotland as partus infidelium. The editor of the Independent, therefore, has no great occasion to be mortified over his misapprehen-

To revert now to the question temporal and spiritual allegiance, I notice that a valued friend of my a clergyman of note from New York to Calcutta, and by no means of the vulgar Dunn and Lansing level, nor of the virulent and mendacious Vernon sort, has allowed himself to be so entangled in that identification of the two forms of allegiance which Henry VIII. has brought in among us, that he even de-clares that those who yield spiritual allegiance to any authority outside the country are guilty at least of "con-

See what a lamentable effect religious partizanship may have to impair the sense of civil freedom and justice.

The framers of our Constitution have The framers of our taken the utmost pains to banish from taken the utmost pains to banish from tit the very thought of such a thing as "constructive treason." They enact: "Behold how I love you! In us: Behold how I love you! In the very thought of such a thing as "constructive treason." They enact: Blood to drink I desire by this close relation to awaken your love and to shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." Moreover, they provide that there shall be over, they provide that the provide the transformation of your souls into that of your crucified Saviour, who is the transformation of your souls into the transformation taken the utmost pains to banish from it the very thought of such a thing as "constructive treason." They enact: no conviction of treason except on the testimony of two witnesses to "the same overt act," or by confession in open court.

See how careful the Constitution is to hunt out and chase away the notion of "constructive treason" from every nook and corner. Everything must be overt, flagrant. No desires, expressions, plans, can be treason unless there is a war actually going on, within or without the country. must then become acts, by our citizens, in direct aid of the war. No casual and unintended encouragement given to an enemy is an overt act.

Of course the phrase "giving aid and comfort to the enemy" is a tech-nical term of law, which, like all terms of penal justice, must be rigorously construed. For a citizen to hold communication with a belligerent force for the sake of strengthening its hostile purpose, is treason, or for him to supply it with provisions or munitions of war. These three disloyal acts, in the nature of the case, exhaust the legal signifi-cance of "aid and comfort."

It is true, as the prophet Isaiah saith, the churl will still speak churlishly. is therefore not so strange when a low-minded politician like Joseph Foraker, who disgraces the Senate of the United States, and disgraces the great state of Ohio, which has idiotically put state of Onlo, which are the declar-ing that every citizen is liable to be hanged who expresses disapprobation of our behavior towards the Filipinos, because, forsooth, to know that a single citizen dislikes the policy of the Government encourages the insurgents to

Would the Convention of 1787 have thought it possible that in 1902 there should be found a federal Senator, who interpret the Constitution, which has done its utmost to bring down the definition of treason to its very lowest terms, as finding room, in time of war, for suppressing the freedom of speech of eighty millions of citizens? The government, it seems, from the moment it takes up arms, justly or unjustly, becomes legally infallible. The onstitutional rights of the citizens are

FIVE-MINUTES SERMON

in abeyance, even though the war is

waging on the other side of the globe. To criticize the government, nay, to

himself on the superiority of our free-dom to that of England. Now England

We see then how it is. There can be

no such thing among us as "construct-ive treason," of any sort of kind, even

any of our citizens a command intruding

mand, as the great Jesuit Cardinal tells us, could have no force, "but must be opposed to the utmost, by refusing to

do what he enjoins, and by putting pos-itive obstacles in the way of his will."

Rome has complained that Bellarmine

has had an exaggerated zeal for the

It is astonishing how far the influence

Papacy, but she complains of none of

of Henry VIII, still goes. I have actu-

ally seen, in a magazine published by this clergyman, my friend, a protest of some English Christians — Dissenters

too,-against being thought capable of

ent with their allegiance to his Majesty." As if truth had anything

nothing to do with the King's author-

any control of the Crown over Dissent-

ers as Transubstantiation or the nature

PRAYER TO THE SACRED

EUCHARISTIC HFART.

in order to give to give to our souls Thy Flesh as food and Thy Blood as

heavenly drink. We believe firmly, Lord Jesus in that supreme love which

has caused Thee to institute the most Holy Eucharist. Here before this

Host, it is just that we should adore

this love, that we should acknowledge and exalt it as the life-giving center of

Thy Church. This love urges us to

approach Thee. Thou seemst to say to

e call of Thy Eucharistic Heart.

thank Thee and we are ready, yes, we will respond to it. Grant us the grace that we may be fully penetrated with this sovereign love, by which, on the eve of Thy Passion, Thou didst invite

s to partake and eat of Thy Sacred Body. Imprint deeply into our inmost

souls the firm resolve to respond faith

applicable to the souls in purgatory.)

City of the Sacred Heart,

Naples. Its apostle was St. Gaetano Fiene, and Maria Villani founded here

a church and monastery in honor of the

love of God. Here St. Alphonsus Liguori composed one of the early novenas to the Sacred Heart; and here,

too, one of the first houses of the Visita-tion, after Paray-le-Monial, was conse-

crated to the source of Love Divine.

sanctuaries and sanctified by its

Since then Naples has been enriched by

last mark of Thy love.

ully to this invitation. Grant us the

Body.

Eucharistic Heart, O sovereign

mark that the opinions in question

they were, but they were as

of the Resurrection.

Andover, Mass.

with boundary-lines! I may re-

CHARLES C. STARBUCK.

his limitations.

within the temporal range, such a

enemy.'

Foraker would bring.

THE VIRTUE OF ROPE.

Faith and Love are often better inderstood than Hope. We occasionpetition the government in deprecation of the war, is a capital offence, for even understood than Hope. We occasionally meet with timid, frightened (and it a petition known as under advisement is encouraging to the enemy!

This man, I am informed by the Springfield Republican, has himself actually sat upon the bench. How thankful we should be that we are not now liable to arraignment before this must be confessed somewhat wilful) souls who seem half-suspicious of the importance of this great theological virtue. They do not value it as the should because they do not understand They do not value it as they now liable to arraignment before this it: they do not understand it because they have never taken the trouble to monstrous malformation of political and judicial ideas! ask themselves what it is and what are This man is of just the sort to plume

its motives. oughly appreciate any virtue whatsoever we must put it in practice. has been waging a desperate war, during which multitudes of her citizens have expressed in the strongest terms, and often in a very unseemly way, their approbation of the other side. But I No amount of theorizing on the subject will make up for the lack of strong and trequent acts of hope: nevertheless it is good for us now and again to remind ourselves what is the true nature of Hope and what its real grounds.

have yet to learn of the British journal or judge that has dreamed of bringing the extremest expressions used within Faith and Hope belong only to the life that now is: Love belongs to the present life and also to that which is to of "giving aid and comfort to the enemy." England has stains and blots Faith is primarily an act of the understanding: Hope is rather an act of the will. It has nothing to do with the go-as-you-please-take-it-easy-everyenough upon her shield, but at least she is free from the splotch that Joseph thing-will-be-all-right theory. There is such a theory, but it forms no part of the teaching of the Catholic Church. Let us be thankful that we still have Supreme Court of the United States

Hope then is not a positive assurance that however little we may do for God and for our own soul, we shall be saved. On the other hand, it is not a mere wish or desire that God may be good to within the political sphere. Within the religious sphere the Constitution inus here and hereafter. When we hope that to-morrow may be a fine day, or ing of such a thing. There can be no constructive treason anywhere, or in that some long-desired event may come to pass, we are not exercising the virtue of Hope. This virtue is a supernatural any way and there can be overt treason gift of God, and when we make acts of it we are expressing no mere wish but a firm trust and confidence that, if only we do what God requires of us, He will not our enemy in any sense known to most certainly give us Eternal Life and the law. Could we even imagine a Pope so far forgetting himself as to give

all the means necessary to obtain it.
God is the object of our hope, and by our acts of this virtue we please God by the homage they render to Him; at the same time we greatly benefit our own souls. Moreover, we are perform-ing what is necessary to our salvation. Even in the attainment of some worldly benefit we can do little without confi dence in ourselves and in others. out the prospect of some benefit or advantage, who would give himself to labor either of hand or head? Without some hope of success, what scheme, great or small, could ever succeed? Yet in regard to these hopes of material success how very slender sometimes are their grounds or motives. Howentirely speculative are many of the schemes of modern men of business. How far from being really solid and secure is the basis of many a great commercial under-

taking.

But when we come to examine the otives that we have for our hope and confidence in God we find them abs lutely sure and safe. With entire certainty we know that God exists. know also that though He is infinitely just He is also infinitely merciful. We know His revelations from the begin-ning of time, the history of His dealings with the nation of His choice. Nay, but His Incarnation has made our knowledge of Him most intimate and It has revealed His winnost perfect. ningness, His tenderness, His goodne His love. Before He appeared on earth in human form the motives of hope were abundant and sufficient: now they are love of Our Lord Jesus Christ, who has instituted the angust Sacrament in orper to dwell here below in our midst,

werwhelming.
"But I am a sinner"—is the objection of the timid, and of those who are weak in hope. And for whom did Christ come? What class of souls did He labor to win? For whom had He a predilection? What does He say of the bruised reed and the smoking flax? Why did He utter those moving parables of the Prodigal Son, the Lost Sheep, the Lost Piece of Silver? What in fact was the policy of the whole of His three years' ministry? The Jews

then your hearts, have life by living in Me, and you will live in God and confidence in the Divine mercy.— Rev. David Bearne, S. J., Ed. English We recognize it, O Lord, that such is Messenger Sacred Heart.

THE SACRAMENT OF PENANCE.

I shall endeavor in this paper to explain to my non-Catholic friends, in the simplest manner, the doctrine of the sacrament of penance. olic Church teaches that Christ established on earth a means whereby fordevotion and reverence necessary to honor, to receive worthily the gift of giveness should be imparted to poor sinners — whereby all who have of-fended God may obtain authoritative Thy Eucharistic Heart, bestowed as a forgiveness. This institution which we call the sacrament of penance is made up of three parts—contrition, May we thus be enabled by Thy grace to celebrate effectually the remembrance of Thy Passion, to repair our offenses and coldness, to nourish confession and satisfaction. It is often confession and satisfaction. It is often asserted by non-Catholic writers that the institution machinined by the Catholic Church is confession. This is a misstatement for the Catholic and increase our love for Thee, and to keep forever alive in our hearts the seed of a blessed immortality. Amen. (Three hundred days' indulgence each time when recited before the Blessed Sacrament exposed. A plenary Church holds that confession is only one of the three parts of the sacra-ment of penance, and that not the indulgence if recited once a day for an entire month, together with at least half an hour spent in adoration once a nost essential part. Before confession there must be sorrow for sin with purpose of amendment. The week before the Blessed Sacrament, under the usual condition of Confession Church teaches that sorrow for sin, which involves all that any other religion means by repentance, has always been necessary to obtain the forgiveness of God.—Rev. John F. and Communion. These in dulgences are Mullany in Donahoe's for November. Naples is showing itself in 1902, says the Italian Messenger, to be the city of the Sacred Heart. Devotion to the Divine Love has had a history in

LIQUOR AND TOBACCO HABITS

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IMITATION OF CHRIST.

OF CONSIDERING THE SECRET JUDGMENTS OF GOD, LEST WE BE PUFFED UP

WITH OUR OWN GOOD WORKS. All vain glory is swallowed up in the depth of Thy judgments over me. What is all flesh in Thy sight?

Shall the clay glory against him, who formed it? How can he be puffed up with the

vain talk of men, whose heart in truth is subjected to God? All the world will not move him, whom truth has subjected to itself.

Neither will he be moved with the longues of all that praise him, who hath

settled his whole hope in God. For behold, they also who speak are all nothing; for they shall pass away with the sound of their words: but the truth of the Lord remaineth forever. (Ps. exvi. 2.)

OUR DUTY TO THE DEAD.

It ought not to be necessary to remind our lay readers that one's duty of piety towards the dead is not entirely fulfilled by providing a Mass, or an "intention," for them on All Souls' Day. The tendency of modern Cathelic devotion to set avide months and olic devotion to set aside months and special seasons in commemoration of the great mysteries of our faith has its roots in Scripture, and its visible beginnings very far back in ecclesiastical history. November is above all other months the month of the "faithful departed." begin it by special services in honor of those who are known, on the Church's testimony, to be in glory; and we con-tinue it by remembering, as often as possible during the weeks that follow, to have Masses and Holy Communions offered, to fast, and pray, and be assid ious in alms giving and other works of mercy, that God may deliver those who are waiting to be released. these things is to make practical our belief in that article of the Creed which we rightly call the "Communion of Saints." The Church is Our Lord's great household, and all its "good things," new and old, its graces and prayers and good works are intended, in a sense, to be shared in common. "Fellowship with the Saints," which is the test of active membership with the Church, does not cease with this It stretches across the valley of the shadow of death, and reaches through Purgatory to Heaven .- Providence Visitor.

THE "PRE-EXISTENCE" IDEA. Fallacy of Such Speculation Scientifically Explained.

Recent researches in physiology throw considerable light on that favorite doctrine, or rather speculation, of poets and philosophers, pre-existence. It has haunted the imagination of men from the beginning of the world, and shaped itself in all kinds of worthy and degrading assumption. Like all other form of anamnesis, or memory of former existence; and in this shape it has become familiar to us through Shelley who was a professed Platonist, and in the remarkable lines of Wordsworth in his "Intimations of Immortality:

Our birth is but a sleep and a forgetting; The soul that rises with us, our life's Star;

But such hauntings as of a former existence are not limited to poets, whose minds are supersensitive to imfew persons, and pressions. those of dull metal, who are not some times startled by the vivid reminiscences which arise on visiting some strange place, which certainly they had

It is a sudden sensation that some time in our lives we have been here, seen those objects, just as now they are pictured to our waking vision. Nor is it the shadow cast by the vanishing skirts of a dream, vivid in its intensity, and which the waking brain fails to cast aside under the more imperious calls of reality. But there it is, and we have been here before. How can we explain it? By the theory of double consciousness, and the unequal action, therefore the unequal sensitiveness of the two great factors, or lobes in the brain. We know that these lobes can act quite independently of each other; that one can display the greatest activity, while the other is orpid; and that often, particularly under the pressure of necessity, the torpid, dominant lobe takes up its duties and emulates in its sensitiveness its more active brother. If we suppose, then a person whose cere-bral power is functionally impaired by the imperfect interaction of the two lobes of the brain, coming suddenly lobes of the brain, coming saddenly upon a perfectly strange scene the first impression made upon the healthy active lobe will be of perfect strangeness and unfamiliarity. But in a short ness and unfamiliarity. But in a short time the other lobe wakes up to active consciousness; and the impressions made by the first are cast upon it, thus creating a reminiscence as of something once and long ago experienced or seen. Alas! that science should be so ruthless; even though it has the honor of accommodating itself to scholastic and strictly logical reasoning. It is not the only case where the conclusions of science are at one with the venerable traditions of the Church.—Rev. P. A. Sheehan, D. D., in The Dolphin.

Every hard effort generously faced every sacrifice cheerfully submitted to, every word spoken under difficulties raises those who speak or act or suffer to a higher level; endows them with a to a nigner level; endows them with a clearer sight of God; braces them with a will of more strength and freedom warms them with a more generous and large and tender heart.—Henry P. Liddon.

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a Farm..

Oh, how beautiful it is to have our purgatory in this world, wrote Fene lon. Nature would rather not have it

at all, either in this world or in the

next; but God prepares it for us in this world, and it is we who, by our

evasions, make for ourselves two pur-gatories instead of one. We make our

purgatory in this world so useless by our resistance that it has all to be be-

be, even in this life, like the souls in

purgatory, quiet, and resigned in the

hands of God, abandoning ourselves to

Him, and suffering ourselves to be de-

stoyed by the avenging fire of love.

WOMAN'S WORK

Often Leads to a Breakdown in Health

Woman's cares about the household

are many and often worrying, and it is

no wonder that the health of so many

give way under the strain. To weak, tired-out, depressed women everywhere,

the story of Mrs. Geo. L. Horton, the wife of a well known farmer living near Fenwick, Ont., will come as a message

of hope. To a reporter who interviewed her on the subject, Mrs. Fenwick, said: "Yes, I am quite willing to

give my testimony to the great good Dr. Williams' Pink Pills have done me,

as my experience may help some other sufferer. A couple of years ago my

health began to give way, and I suffered

from aniemia, with most of the depressing symptoms of that trouble. I be

came much emaciated, had distressing

headaches, and a very poor appetite. At first I thought the trouble would

pass away, but in this I was mistaken, as I continued to grow worse. My

heart began to palpitate violently at

the least exertion; my rest at night was broken and finally a bad cough set

in, and I was scarcely able to do a bit of work about the house. An aunt in England who had been ill had written

me that Dr. Williams' Pink Pills had

restored her to health, and I determined

to give the pills a trial. After the use

of a few boxes I noticed a distinct

improvement in my condition, and after

using the pills for a few weeks more the

trouble had completely left me. I could sleep well at night, the cough left me;

the headaches that had made me so miserable vanished, my appetite re-

turned, and I could again perform my

housework with ease. I shall always feel grateful for what Dr. Williams

Pink Pills have done for me, and

strongly recommend them to other ail-

Dr. Williams' Pink Pills have accom-

plished just such good results in thou-

sands of other cases among ailing men and women, and sufferers from any of

the numerous ailments resulting from

poor, watery blood who will give these

pills a fair trial will soon be on the high

road to health and strength. Imitations

are sometimes offered by unscrupulous

dealers, who care more for their own

profit than for their customer's health.

Be sure that the full name, "Dr. Williams' Pink Pills for Pale People," is

found on the wrapper around every box you buy. If your dealer does not keep

these pitls send to the Dr. Williams

they will be mailed post paid at 50c. per box or six boxes for \$2.50.

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ing women.

continued to grow worse. My

gun over again after death.

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EV LIONEL BYRRA. IN M. Leaden skies and sodden mea life, and cheer Herald once again the adver

NOVEMBER 22 190

drear;
Fittul through the leaf-short
the mournful blast.—
Walls in tones that dimly ec Mark one oft recurring cade recall
Solemn dirge in darkened
bierland pail?
Rest eternal grant them, Ling wind nows say.—
Requiem acternam dons e

Take we up the touching bu pleading for the Holy S uncrowned saints. Still unpaid to cur departed

sill upsate to converge a cover;
sill unransemed, some as oppressed with woe.
Friends we loved and vower us in their need;
Prove we now our love we word and deed.
Rest eternal grant them, I let us pray.—
Requiem aeternam dona

CHATS WITH YO A Clever Young Ph

In Scotland a young C cian, Dr. Thomas Colvin eian, Dr. Thomas Colvin receiving many honors of his mastery of his p is now generally believ to his being the first and report the exist bubonic plague of years ago, a national averted. It is hinted the him in view for special h Tranquility Why do not our Cath

attempt to learn the less For who does not heart, a sweet-tempered It does not matter whe shines, or what misfor those possessing these they are always sweet That exquisite poise

which we call serenity son of culture; it is t life, the fruitage of the The Uses of Misfe

brighter after a rainy Billtops, "and after a smooth sailing all the n pose a certain amount should not be regarde very dreadful. We do blows that burst cripple us, but a gentle then only serves to sti prove our circulation. in moderate quantities often, misfortune give which otherwise it would

Keep on Hit Two boys stood close ber of workmen busily structing a building.
"That seems nice the other observingly, mechanic driving, w force, nail after nail int

'Yes: I should like ter, but I could never he to hit the same nail s answered the other boy The workman pause lifted midway, and smil 'You would never do peated effort that brin This is true along a you may pursue. The plishing a task skilful in a day, but often resteadfast toil. This of courage us, however, crease our desire to su

A boy who early in his work, whatever earnest, is likely to acc Get in Touch With The man who gets "to speak, who los the great, pulsing wor secludes himself in hi atory, and deals only theories instead of wit will soon find himself It is not living in t day, nor in the world in to-day's world, t

must know the world

are living in, and ke touch with the gre civilization. past, and have been eval methods instead They have lived in their time in buries philosophies, in ex-until they are dried gathered all their not past. They are as m the present as a bird sustenance is the on them to the actual Their mental food, th all in the past, and why the world doe them, why they are it, when the fact is t strangers in a strange no sympathy with th present, with the ter

with the great mo all about them .- Suc Advice to Y Foolish spending poverty. Don't be work. Work for th wages you can get, price rather than is master, and do not ion swallow up yo hat, coat and boots. wear all you can e selfish body to spare fits sake. Be stingy tite, but merciful Help others, be of the right kind wear a coat you can too proud to lie, or proud to be stingy

of integrity and ind It is the easiest th be a "nobody." A is to do nothing, or who, when question to why he had resig clerk in a store, r

Requiem Aeternam. BY LIONEL BYRRA. IN MESSENGER.

Leaden skies and sodden meadows, dearth of life, and cheer Heraid once again the advent of November Mark one oft recurring cadence-doth it not

Solemn dirge in darkened chapel, sombre bierland pall? bierland pall? t eternal grant them, Lord!" the moan-ng wind nows say.— to quiem acternam dona eis, Domine!

Take we up the touching burden of November's plaints,
Pleading for the Holy Souls, God's yet
uncrowned saints.
Still unpaid to cur departed is the debt we owe; sill urransemed, some are pining, sore eppressed with woe.
Friends we loved and vowed to cherish call us in their need:
Prove we now our love was real, true in word and deed.
Rest eternal grant them, Lord!" full often

" Rest eternal grant them, Lord!" full ofte let us pray.— Requiem aeternam dona els. Domine!

CHATS WITH YOUNG MEN.

A Clever Young Physician. In Scotland a young Catholic physician, Dr. Thomas Colvin of Glasgow, is receiving many honors on account of his mastery of his profession. It now generally believed that owing his being the first to discover and report the existence of the bubonic plague of Glasgow two years ago, a national calamity was years ago, a national canality years ago, a hattonal canality ago. him in view for special honor.

Tranquility. Why do not our Catholic young men attempt to learn the lesson of tranquil-ity? For who does not love a tranquil heart, a sweet-tempered, balanced life? shines, or what misfortunes come to those possessing these blessings, for

which we call serenity is the last lesson of culture; it is the flowering of life, the fruitage of the soul.

The Uses of Misfortunes.

"The sun certainly does shine brighter after a rainy day," said Mr. Billtops, "and after a storm we enjoy smooth sailing all the more. So I supa certain amount of misfortune should not be regarded as anything very dreadful. We don't want crushblows that burst our armor and cripple us, but a gentle whack now then only serves to stir us up and improve our circulation. In fact, taken in moderate quantities and not too a, misfortune gives to life a zest which otherwise it would lack."

Keep on Hitting.

Two boys stood close beside a number of workmen busily engaged in constructing a building.
"That seems nice work," said one to

the other observingly, as he watched a mechanic driving, with wel force, nail after nail into place. with well-aimed "Yes: I should like to be a carpen-

ter, but I could never have the patience to hit the same nail so many times,"

answered the other boy.

The workman paused, his hammer lifted midway, and smiled.

"You would never do for a mechanic, en," be said, "since it is only repeated effort that brings good result. This is true along any kind of work you may pursue. The art of accom-plishing a task skilfully is not learned in a day, but often represents years of steadfast toil. This ought not to dis courage us, however, but rather to increase our desire to succeed.

A boy who early in life sets about his work, whatever it may be, in earnest, is likely to accomplish wonder-

Get in Touch With the World.

The man who gets "out of the swim," so to speak, who loses his touch with the great, pulsing world about him, who secludes himself in his study or labor-atory, and deals only with books and theories instead of with men and things, will soon find himself going down grade. It is not living in the world of yester

day, nor in the world of to-morrow, but in to-day's world, that counts. We must know the world and the day we are living in, and keep in responsive touch with the great movements of civilization.

A great many men have lived in the past, and have been educated in medieval methods instead of modern ones. They have lived in history, spending their time in buried cities, in dead philosophies, in exhausted theories, until they are dried up. Taey have gathered all their nourishment from the past. They are as much out of place in the present as a bird of paradise would be at the north pole. Their physical sustenance is the only thing that ties them to the actual world of to-day. Their mental food, their reflections are all in the past, and yet they wonder why the world does not appreciate them, why they are not in touch with it, when the fact is that they are really strangers in a strange land. no sympathy with the struggles of the present, with the tendency of the age, or with the great movements going on

all about them. -Success. Advice to Young Men.

Foolish spending is the father of poverty. Don't be ashamed of hard work. Work for the best salaries and wages you can get, but work for half-price rather than idle. Be your own master, and do not let society or fashion swallow up your individuality—hat, coat and boots. Do not eat up or wear all you can earn. Compel your selfish body to spare something for profits sake. Be stingy to your own appetite, but merciful to others' necessities. Help others, and ask no help for yourself. Be proud. Let your pride be of the right kind. Be too proud to war a coat you cannot afford to buy: too proud to lie, or steal or cheat; too proud to be stingy; in short, be a man of integrity and individuality.

It is Easy to be a "Nobody."

It is the assiest thing in the world to be a "nobody." All that is necessary is to do nothing, or to be like the boy who, when questioned by his father as to why he had resigned his position as folcry in the property of the property is to do nothing, or to be like the boy who, when questioned by his father as to why he had resigned, "The work of the property is to do nothing, or to be like the boy who, when questioned by his father as to why he had resigned, "The work of the property is to do nothing, or to be like the boy who, when questioned by his father as to why he had resigned his position as clerk in a store, replied, "The work of the property is to do nothing, or to be like the boy who, when questioned by his father as to why he had resigned his position as to which Robbie took his dandelions which file was to strew flowers the canopy. He had given the canopy. And so Lady Granville had given the canopy. And so Lady Granville had given the state the very choices to thouse of the canopy. And so Lady Granville had given the state of the canopy. And so Lady Granville had given the state of the canopy. And so Lady Granville had given the state of the canopy. And so Lady Granville had given the state of the canopy. And so Lady Granville had given the state of the canopy. And so Lady Granville had given the sta

was too hard; I am looking for some-

thing easy."
Look for a "soft snap." Don't get Leaden skies and sodden meadows, dearth of life, and cheer life, and cheer drait if and c at your work.

If you are at school, don't trouble about preparing your lessons. whenever you can, cheat as often as possible, and get the best of your teacher whenever you see a chance, and your progress in the desired irection will be assured.

If you are in college, never

about a scholarship; the main thing is to slide through. You can employ a tutor at the close of each term and "cram" for the examination. Have a "good time," and never bother about results: they will take care of them-

Do not try to do things as well as you can; any way will do. If you are sawing a board, do not exert yourself to saw it straight. If you start to make a sled or a bookcase, never mind about completing it; or, if you do, put it together anyhow. Half done, botched work is just the thing for "nobodies."

Employes to be Distrusted.

The late Governor Burnett, of Cali-fornia, who was for years the president of a bank, once expressed this opinion of clerks, which has in it several hints for the young men of to-day:

"The discipline in a bank must be as rigid as that in an army. If an employe willfully and deliberately disobeys orders, he should be discharged. If, when caught in a mistake, he manifests no feeling, no feeling, no regret, but takes it coolly and indifferently, it shows that he has deliberately trained heart, a sweet-tempered, paraheed the? shows that he has deliberately trained his feelings to bear reproof, and he is shines, or what misfortunes come to be trusted. If he shirks his in the bothouses and it would not do dety and throws an unfair proportion they are always sweet, serene, and calm.

That exquisite poise of character

That exquisite poise of character the bank, so as just to save his time, he should be watched. If he is too fond of display, and carries a little cane for show, you had better conclude—

Little cane, Little brain; Little work And big shirk.

streets, to show himself. If he is a fast young man in any way, he is unworthy. If he expends all his salary and saves up nothing, he is unfit. up nothing, he is unfit. It will do him no good to increase his salary, because he will be just as poor at the end of the year as he was at the beginning. In fact, an increase of compensation is a positive injury to him, because it in-creases his fast habits in proportion.

"But a young man of correct habits pleasant manners, fair health, and good temper, who saves a portion of h come, may be safely trusted. To bear the continual strain of good economy is clear proof of integrity, sound common sense and self - control. Occasionally a young man may be found who is co petent, sober, economical and industrious, and who will yet steal from sheer avarice; but such cases are rare. An inordinate love of pleasure is the ruin of many a young man. Extravagance in dress and living is the great besetting sin of the times in almost every portion of the world."

OUR BOYS AND GIRLS. " BESTEST OF ALL."

Sister Mary Xavier, S. N. D., in the English Messenger.

Mike nodded, "I do that, Master Robbie." "And you keep vem warm all ve winter, and you help ve to grow,

stant-like, they'd be dead, every one of

"Well, ven, Mike, you see you help God to make ve camellias and 'zalias. But He made my yellow daisies all by His own self. He did, and so He must like vem bestest of all." And Robbie looked triumphant, for he considered this argument conclusive.

But Mike always met argument by

simple reiteration of his own statements, so he merely repeated:

"You can't go for to give weeds to the Almighty, Master Robbie, you can't," and went off to the conservatory to cut his beautiful red and white camellias and delicate azalias for the morrow. For to-morrow was Corpus Christi, and there was to be a grand Christi, and there was to be a grand procession of the Blessed Sacrament in the beautiful little village church which Robbie's father, Sir Henry, had built, and his sister Edie was to strew flowers just in front of the canopy. And so Lady Granville had given orders that the very choicest hothouse

snap when you broke them, and were full of milky juice, and he would sit for hours with Edie, blowing their fluffy white "clocks" to bit. The was one particular clump of very large ones which he had been watching day by day. There were three big golden suns open now, and Robbie thought nothing would look lovelier just in front of the

constrance than they.

A few minutes after his conversation with Mike found him standing by the desk where Lady Granville was writing letters in the drawing room. He held his hands behind his back; his cheeks were very red and his eyes very big and bright as he began in his silvery voice: "Muvver dear" (Robbie's utterances was admirably clear and correct in every sound but th, which he never could manage) "muvver dear, if you made one fing all by your very own were finished?"

His mother patted his head. "I am afraid, little son, most of us are con-ceited enough to like the things we do

all by ourselves best," she said.
Robbie gave her one of his brilliant smiles, and bringing his hand from behind his back, displayed his "yellow daisies," and told her where he wanted them prot to-morrow, and how God made them grow in the meadow all by Himself, and how, therefore, He would like them bestest of all. Lady Granville laid down her pen and lifted him onto

"Listen, Robbie, dear," she said. "We must never give our dear Lord anything but our best, you know, our very best." Robbie nodded his head

in the hothouses, and it would not do for me to keep them and send Our Lord the common flowers which I took no trouble about. Does my little boy

"Yes, muvver dear, Robbie sees vat "Yes, muvver dear, Robbie sees vat for you. But Robbie doos see somefing also for hisself, too. Suppose muvver dear," and Robbie slipped off her lap, so as to look straight into her face and speak more impressively, "suppose He He likes ve yellow daisies bestest, cos He made vem—and you said He would," "Ah! I understand. You want

mother, very tenderly. "Let mother give nice fresh flowers to Jesus for Robbie and herself this time. Some Robbie laid two fat hands on his arm Robbie and herself this time. Some day you will see that she is right. Ah!

nursery, Robbie sat up in bed in his night-gown with his chin on his knees, holding his little pink toes, and think-ing very hard. When Edie came to ing very hard. When Edie came to kiss him good-night, as she always did, she found him thus. Edie was eight years old and quite a little mother to Robbie, who was only five, and she saw at once that there was something

troubling his mind.
"Why, Robbie darling, why don't you lie down? what's the matter?' and she sat down on the side of the bed and put her arm around him. Robby very seldom cried, but he felt a great lump in his throat and two ears on the point of falling, so he kept "Them there's weeds, Master Robbie

—you can't go for to give them there
to the Almighty, you can't."

"But God made vem, Mike, didn't
He? Didn't He? repeated the sturdy
little kilted figure, as Mike seemed inlittle kilted figure, as Mike seemed inlittle kilted figure, as white seemed inlittle kilted figure, as Mike little kilted figure, as Mike seemed inclined to disregard the point.

"Maybe, maybe, Master Robbie—but they ain't His best, as you may say. Camellias now is the things for the haltar—camellias and 'zalias, and such like—not them there nasty-smelling dandelions."

"More and i am such a lot of days, but Mike bie always said "pleasey" and spoke doesn't like vem, and muvver doesn't like vem, and muvver doesn't like vem, and muvver doesn't like vem, and in a raver sorrowful, like yem. And I am rav his hot, fat little hands. Then he lifted his large, truthful blue eyes to wild flowers to cultivated ones. And wild flowers to cultivated ones. And the chief point to both their pure, lovthe gardener's face.
"Mike," he said, slowly, "you take a lot of care of ve camellias and 'zallias, don't you?"

the chief point to both their pure, loving, little hearts was that our Lord's tastes ought to be consulted on His feast day, and to those of any grown-

up persons even.
"Don'tmind, Robbie, dear," she said, promptly, "Big people don't understand—but I know what to do. Give don't you, Mike?"

"Ay, you may say that, Master Robbie. If it war'nt for the green-house, and my looking after 'em so conhouse, and the roses, and then, when all the roses are fullshed. I'll throw them before our the bottom of my basket underneath the roses, and then, when all the roses are finished, I'll throw them before our Lord and say, 'from Robbie;'—and perhaps, Robbie, somehow, He'll show us just you and me. I mean—that He really likes them best!' Robbie's two tears fell now—but only from the sheer happiness of his full heart. He squeezed Ledie's hand tight, and said in a loud Edie's hand tight, and said in a loud whisper! "Dear Edie!" twice over, very warmly—adding, after a pause, "It comed right; Edie made it right!" Then he scrambled down from the bed, went to the washstand, took the tumb went to the washstand, took the cambiler in which he carefully placed his three "beauties," and gave it into her keeping. As he had his cheek on the pillow she heard him murmur to himself, "I fink He will like them bestest

Next morning saw the two children in the greenhouse. Very carefully and reverently Robbie took his dandelions

would be finished when the procession on its return journey, came to about the middle of the nave. Robbie was counting to himself all the time. But Edie's eyes were fixed on the Sacred Host as she walked backwards just in front of It. She scattered her fowers with a great deal of grace, first kissing the handful and then giving it a pretty little toss upwards so that the petals fell back in a shower. Suddenly, as the canopy reached the centre of the nave,
Robbie gave quite an audible gasp, and
his firm, rosy, little cheeks flushed
crimson. He pulled Lady Granville's
hand down from her face, and turning
on her two wide open eyes, that glistored like stars, and breathlessly. "He tened like stars, said breathlessly, "He liked vem bestest of all—He kissed vem. Oh! muvver, dear!" Then he pressed his two little palms tight to-gether before his breast, and turning self, and anover fing wiv someone else helping you, which fing would you love bestest, do you fink, when bofe ye fings

his chubby face back again gave one of his glorious smiles to the Sacred Host. Lady Granville was glad something had made her gentle child so happy, she did not understand. Only Ro she did not understand. Only Robad seen it all—seen Edie come to end of her rose petals, seen her lips form the words "From Robbie," seen the dandelions thrown high into the air seen them touch the very crystal of the golden monstrance. He knew Edie had not made them do it on purpose;

III.

The church was empty now-save for a little golden-haired boy in a Stuart-plaid kilt, who was walking slowly up ground, peering under every bench and into every corner.

Suddenly the sacristy door opened

and a priest came out-not Father Morely, but the great orator who had come down on purpose to preach at the High Mass in the morning. Seeing Bobbie, he came up to him. "Have you lost something, my child?"

"No, Faver, I'm only finding some flow. You previously find in all your property for in all your property."

of the blossoms Jesus passed over. My bonnie little laddie !" said his Take as many as you like, dear child,

Robbie and herself this time. Some day you will see that she is right. Ah! here is nurse come to fetch you to bed. Good-night, darling?"

Robbie threw his arms round her neck and hugged her, but when he reached the door he turned round and said in his grave way: "I am raver sorrowful, muvver, dear, about ve yellow daisies. They is quite fresh," he added, wistfully, "my free beautifullest is. Praps you will find again, and Robbie will fluk, too."

So when nurse had left the night nursery, Robbie sat up in bed in his matting, they found the three dande-lion heads very flat and crushed. But Robbie held out two dumpy little palms pressed together to receive them as if they had been three diamonds.

he said, "and Edie "I kissed vem," he said, "and Edie kissed vem, and He kissed vem." "And now I will kiss them," said the Father. But Robbie closed his fingers

very quick and tight, and shook his head very energetically indeed. "But you mustn't," he said, in tones of wondering reproach; "you mustn't kiss on ve top of His kiss—it must be ve lastest of all—for always." And having got what he wanted he pattered down the nave, and home again, for church stood only just outside the Hall grounds—and went straight upstairs to

explain everything to his mother. "Now, muvver, dear," he said as he finished, "give Robbie a sheet of your fluished, "give Robbie a sheet of your bestest note paper, wiv red letters at ve top—pleasey, muvver, dear." Rob-bie always said "pleasey" and spoke in the third person when he was specially beseeching. Lady Granville took

dandelions."

There was a pause, during which Robbie looked admiringly at the great bunch of "yellow daisies," as he always called them, which he grasped in the his best fat little heads. Then he was called them, which he grasped in the his best fat little heads. Then he with him that God was bound to write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen we write him that God was bound to be headen where flower heads as best she could on to the paper. "Now rule some lines, muvver, dear." She pinned the three flower heads as best she could on to the paper. "Now rule some lines, muvver, dear." She pinned the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as best she could on the three flower heads as And gave them to him, and he sat down on a stool at her feet and laboriously wrote in large, round, childish fashion:
"He liked vem bestest of all ve flowers, 'cos He kissed vem.''

Then, screwed up at the bottom, he added; "Robbie, for allways."

There is a gentle old priest with wonderfully blue eyes and a smile like sudden sunshine in charge of one of the poorest parishes of the great manufacturing town of M. There are not facturing town of M. There are not trees or flowers in the shabby little street where he lives, but in a corner by the doorstep is just a little clump of coarse grass and dandelions. If you open his breviary at the office for Corpus Christi, you will find a folded piece of stamped note paper, yellow and taded, with the traces of a child's writing on it. Most of the words are ing on it. Most of the words are effaced, but you can just read:
"Bestest of all * * for allways."

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TELLS WHY HE IS A CATHOLIC.

(Abridged from Dennis J. Tuohy, in Truth) It is plain even to a casual reader of the Scriptures that much ability and labor are requisite to get at the meaning of many texts, and even then some of the most learned men have been forced to give up the task. How, then, can the ordinary man understand then or draw from them his rule of faith: He will not understand them. He will in the words of St. Peter, " wrest them to his own destruction."

Protestants have tried this rule of

private interpretation, and it has proven a principle of disintegration. It has split them into three hundred warring ects, agreeing in nothing save in hatred to Rome. . . . A rule that has been tried and found so disastrous in it effects cannot be the rule appointed b a Divinity. The common sense of man-kind is beginning to reject such a sup-position. It feels the very idea of Revelation implies a present informan and guide, and that, too, an infallible one. This is shown by the notion that prevails among thinking Protestants. They sought an authority and chose the Bible as such. And we see that in proportion, as many of them realize tha the inspired volume was not intended or adapted to subserve such a purpose they are forced to return to the living guide, the Catholic Church. Witness the many conversions of eminent Pro-testants to the Catholic Faith. As, for instance, Brownson, Manning, man, Faber, etc., etc. They told that God had spoken. asked where? In the Divine Book they were answered. They tried it, and it disappointed them, ot through fault of its own, but because it was used for a purpo which it was not given. pian's reply, when St. Philip asked him if he understood what he read, is the voice of mankind, "How can I unviii., 31.) The Church undertakes this She does what none else can do, and this is the reason why I am a Cath

olic. . . .
I consider belief on the authority of the Church no mere submission power, but in very fact a true surrender to the highest reason, the eternal God, speaking through His Church.

believe that a Revelation might as well not have given if there were no infallible authority to decide what it is that has been given. It would soon become obscure to us, as was the primitive revelation to those who preceded the coming of Christ. But as a Catholic, I believe that the Church is the preserver, the guide and the infallible interpreter of the whole Revelation of Jesus Christ. I believe her teaching, not because my private reason understands each particular dogma of belief, but I believe in them, and give them the assent of my mind, because I believe her, and I believe her because I believe that she received the formal commission from Christ "to teach all nations to observe all things whatsoever He has commanded."

We Are All Alone.

All souls are alone. Who speaks truthfully, or rather who permits his soul to speak, will so adm customs and institutions, we may busy ourselves with interests and affairs, we may enfold our lives with loves and friendships, but the moment comes in every life when we are thrown back up-on ourselves, and we realize, despite all, we are alone. Our deepest thoughts are unuttered, our truest words are unsaid, the very cry of our loneliness is smothered, for we realize the distance that parts soul from soul, though they may appear one, as mountains viewed from afar seem to lean one against another but nearer beheld, they are separated by broad, fathomless chasms. But as friends lost in the mountains may some-times catch a comrade's voice across the abyss, so occasionally and briefly soul may meet soul.—Anna C. Minogue, "Racing the Whirwind."

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many prepara-tions are absolutely worthless, and some are positively dangerous to health.

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THE PRINTERS' PRIEST

HAS AN INTERESTING AUDIENCE WITH THE

Rev. Luke Evers, Rector of St. Andrew's Church, New York City, has just returned from Rome, where he had an audience with Pope Leo XIII. It will be remembered that last year Father Evers established a special Mass Father Evers established a special Mass for newspaper printers, which is celebrated at 2.30 a. m. on Sundays and holy days. Shortly after his arrival in the Eternal City, he made his report on the early printers' Mass to the Prefect of the Propaganda. It was to the effect that the Mass had been a great the effect that the the sumber of wor. for newspaper printers, which is celebrated at 2.30 a. m. on Sundays and holy days. Shortly after his arrival in the Eternal City, he made his report on the early printers' Mass to the Profect of the Propaganda. It was to the effect that the Mass had been a great success, and that the number of worshippers was increasing steadily. The Prefect complimented the rector and authorized the continuance of the service.

The account of the interview with His Holiness is thus given by the printers' priest himself:

"It was on the 22nd of July that I was presented to the Holy Father. I had gone to Rome to make my first report on the result of the early Mass, which I am permitted to celebrate through a special dispensation. As soon as Bishop O'Gorman, who was introducing members of our party, told His Holiness who I was, the latter said to me:

"And how do the printers manage to get up so early in the morning?"

"They work all night,' I explained, 'for they're already up."

"Why,' he inquired.

"They work all night,' I explained, 'because they have to get out the Yunday newspapers. They have to start on their work at 6 in the evening, and continue on duty until 2 in the morning."

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could be attended by from four hun to six hundred night workers, and he told me Italy didn't have so many men who had to labor while folks were sleep

irg. America is the place for all sorts of men," I told him. "Over there we can work just as well by nicht as by day." The party to which Father Evers belonged numbered about two hundred and fifty Americans. They were ushered into the audience chamber to. ushered into the audience chamber to-gether, just after the Pope had re-ceived a large delegation of Indian Princes, who had been to England for the coronation. All the Princes, Father Evers said, were clad in their most gorgeous robes, and it was a fine sight to see them file, out of the Pon-

signt to see them sie, cut of the Pon-tiff's presence in a column of twos.

"Pope Leo," said the rector, "ap-peared on July 22, just as he did seven years before—apparently pale and teeble, but still full of mental energy."

The Archbishop of Manila testified before the Taft Commission: "So much is their (the natives of the Phillippines) musical taste an innate faculty and so responsive are they to it that the way the original missionary Fathers succeeded in getting religious thoughts inculcated into the people was by trans-lating the Bible into their language and putting it in the form of a song, and the entire sacred testament was thus made plain to them and they sang it enthus-lastically from Genesis to Revelations. This plan was brought from Mexico."
—Senate Document 190, page 100.

GRAND MUSICAL FESTIVAL.

A High Class Sacred Musical Festival will be given at St. Mary's Church, corner York and Lyle streets, London, on Tuesday evening, December 2nd, commencing at 8 o clock Some of the best local talent will take part. All who attend will have the pleasure of listening to some choice vocal and instrumental selections, and the additional advantage of premoting at the same time a very worthy object, as the praceeds are to be applied to the fitting up of the church basement.

RETREAT AT "IRISH BLOCK."

RETREAT AT "IRISH BLOCK."

To the care infested, overshadowed soul, to the feet that have trodden over desert years or toiled up barren ways, does retreat brins that solitude and rest for which the traveller, weary and won, sighs. In it lies a charm that overwhelms the heart and soul and brings poace found only within the shadow of the altar in the sanctuary of prayer. Three days of such calm were given the young ladies of Irish Block when they began their retreat on last Saturday under the guidance of Rev. Father Howare. C. S. R. assistant pricest of Owen Sound. Only six weeks since the reverent director came here ard in that short space of time, he has end-ared himself to all. for his zeal in the interests of the spiritual welfare of the people seems univing. The exercises consisted of a series of semmens on Ratreat, Charity, Death and Devotion to the Souls in Purgaiory, in all of which there was much material for reflection. The elevating tone of the instructions, the oratorical power of the speaker and his kindly manner to all, made an indeible impression on his hearers. At the closing of the exercises all present were the recipents of a dainty souvenir card, the sift of Father Howard. The people of 'Irish Block' pride themselves on being under so able a director and times! it will be their good fortune toretain him many years in their midst.—Owen Sound Times.

An event of special in erest to the Catholics of South London took place on Tuesday afternoon, Nov. II., at the second annual celebration of St. Martin's Day since the opening of St. Martin's Day since the opening of St. Martin's Day since the opening of St. Martin's State and St. Joseph. There were present: R. v. Father Ersen, Iceal superinteed at cf the Separate schools of the city; Rev. Fathers Driscoll and Pinsonneals, Messrs, John Dromgele, M. OSullivan, James E. Costello and J. P. Murray, also many of the parents and friends of the children. Addresses were delivered by the clergy and other sendemen prosent. The programme rendered by the children was as fellows: "He my to S. Martin," by the numbs; Address of Welcome, Agnes McLellan; rectation St. Martin, and Martin's by the pupils, rectation. Dignity of the Priesthood, Minnie Irwin; hymn, "Ave Maria" by the pupils. The programme concluded, the children were rerudered still happier by the recption of a substantial treat through the kirdness of Mr. Martin O Sullivan, whose zerl and energy in the interests of the Separate schools particularly St. Martin's, is highly commendable.

endent in Ireland of the Mon

The correspondent in Ireland of the Montreal Star says:
Now that the Exhibition is over (it closed on Friday, October 31) it must be admitted that it was a happy idea on the part of Mr. C. R. Deville, Canadian Commissioner for Ireland, to have Canadia 'so splendidly represented at the Cork Exhibition. Thousands or rather hundreds of thousands, who had heard but little of Canada were admarted in a most practical manner, as to the wonderful resources of the Lorning.

ARCHDIOCESE OF MONTREAL.

The Trappist monks at Oka, who so recently sufficred the lose by fire of their monastery are atready making preparations for rebuilding, though it will be sometime before anything like their former home is attempted. A sensibuilding will be erected temporarily to accommodate a number of the Brothers until finances allow of rebuilding the monastery. In the meantime their school of instruction in agricul ure is handlespied though they are overcoming their difficulties as rapidly as possible.

His Grace Archbishop Langevin of Sh

possible.

His Grace Archbishop Langevin of St
Boulface visited Montreal and east of us to
arrange with different religious communities
who are already established in his diocese to

MARRIAGES. CAULEY FORSTER.

Cauley Forster.

A very pretty aulumn wedding took place place early this morning at St. Partick's church, Hamilton, when John T. Caul'y was united in matrimony to Miss Dorothy C. Forster. The ceremouy was performed by Rev. F. Forster, C. S. B. of St. Michael's college Toronic, cousin of the bride, assisted by Rev. F. Forster of St. Patrick's curreh, the Nuprial Mass being celebrated by Rev. D. Forster of Bothwell also a cousin of the bride Tae bride looked charming in a "avering suit of blue cloth, with hat to match, Ste carried a bouquet of white chrysanthe mums. Her sister, Mrs. Lottle Forster, was bridesmad. Joseph T. Noonan, city traveler for McColl Bros. & C., was gromsman. During the offer ory Miss McInerney sang most accopiably the hymns. "O Sanctissima" and "veri Jesu," and the organist, J. F. Morrissey, rendered appropriate music. The church was besulfully decarted with palms and "nums. The bride and groom received many beautiful and costly gifts, which proved the high ester m in which they are held, "The wedding breakfast was served at the home of the bride's parents. South Walnut street, after which the happy young coutele left on an early train for points west, amid good wishes.—Hamilton Horald, Nov. 11th.

Miss Cabill beid the position of organist of the church at West Lone until failing health forced her to resign her position. Her funeral— very levge one—took place on the 4th inst. Solemn High Mass of Requiem was celebrated for the repose of her soul by Rev. Father Quinlin. who paid an elequent ributa to the life and character of the deceased. During the Mass Mr. James Connor ang with much expression that beauffully suggestive hymn "My God, my Father, While I stray." Miss Martina presided at the organ Besides her father and mother she leaves to mourn her loss, one sister, Mrs. Peter Cunningham, Chatham, and four brothers namely, Edward (travelier), James, Thomas and Timothy, on the homestead.

To the members of the family we offer our beartfelt sympathy. As faithful Catholies they have ever the comforting hope of a happy reunion in that Home where sorrow and death may not enter.

they have ever the comforting boge of a happy reunion in that Home where sorrow and death mey not enter.

Peace to her soul!

MRS GARRETT BROWN, ALMONTE

An old and much respected citizen of Almone, in the person of Mrs, Garrett Brown, passed to her long rest on Monday last. Death came as a shock to all for she was erjoying her usual health until Sunday, when stricken with neuralgia of the heart. She bore her sufferings patiently until Monday when she heathed her last. The deceased was born in county Limerick Ireland, in 1831, and was a daugh ter of Edward of Keefe, who came to Canada about flits five years ago, setting in Clayton and afterwards removing to Huntley. The deceased during the cares of a family to a kind and loving mother. She was of a quiet and amable disposition, faithful in her religious duties and endeared herself to her many friends and neighbors by her many acts of kindness. She leaves to mourn her loss three daughters—Mrs. M. J. McCabe, Misses Ellen, Jane and Arnes of Almonte, and one son. Thomas of Winninez, Two sisters, Mrs. Patrick Dely of Almonte and Mrs. James Gleeson of Ramsay, and one brother Mr. Maurice O Keeffe of Michigan. The funeral, which took place on Friday is three daughters—Wrs. M. J. Mecuber her.

gurvive her.

The funeral, which took place on Fiday 1st moved sowing to St Mary's church, where a Stema R quiem High Mess was celebrated by Cann Foley, sire which the remains were being to St Mary's cemetery for interment. The family have the sincere sympathy of the community in this their sed hour of bereavement. May her soul rest in peace!

Tather Fraser of Les ieville left Toron'o yesterday for the Chinese mission, to which he has been appointed by the Propaganda. He is 'he first Canadian priest to be called to the Chinese field, probably the first English speaking priest.

Father Fraser is a Toronto boy, who finished his education in the Propaganda College, Rome. When Catholic priests go on the Chinese mission it means a life work from which they never retire.

Father Fraser has a sister now engaged in mission work at Saltilla. Mexico, whither she went from Toronto two years ago, and a brother who is studying for the priesthood at Geons, Italy.

ized? "How?" By the teacher. "When?" At all times." Where?" In school and out of it.

Let us now examine the builder of this character, which is to reflect the image of its Creator. In building a costly edifice the grousest care in always exercised in selecting the builder. The importance of his work is impressed upon him. He is made to realize that a missake either through ignorance or carelessness will mar, if not ruin the beauty of his work. Each teacher is a builder, but thematerial with which he works, is not bruck or stone, but the food given faculties of his pupils. Do we realize the importance of our work? We should, or wears traiters to our trust. By entering the profession, we have accepted a responsibility, and if we would faithfully discharge that responsibility, we must, in spirit at the fet of the Great Master, learn the lesson of tenderness for the work of teaching, a whole-souled love for his pupils, and an over failing patience in dealing with them, should not dave to enter the prefession. The true teacher will love his outpuls and alls work. Ho will make all selfish interests subordinate to the welfare of these found ready to forsive, to guard and to encourage.

set must be sent that a prompt obedience is the set of the sent of

CHARACTER BUILDING IN OUR SCHOOLS.

Glengary News.

In compliance with a resolution passed at the recent Teachers' Convention, we have much pleasure in reproducing the paper read by Miss E. Macdonald, the fiftient Principal of the Boys' Separate School. Alexandrias, on "Character Building in our Schools" which we sun never sets, saccudes a nation's payer, "God save our Gracious King." Yes the Boys' Separate School. Alexandrias, on "Character Building in our Schools" was the say to teach particulais when we recall our own Canadian heroes in distant Africa. The complete will be an inepiration to our pupils and the most ficting illustration of true pupils and the most ficting illustration of true teaching, the noblest part of education. The building of character, and thus we shall, in the words of the poet "make life, de-auth, and the words of the poet "make lif

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the street and the power of the

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WE WILL SEND to every subscriber or reader of this paper a fact sized ONE DOLLAR We package of VITE-ORE, by mail, POSTPAID, sufficient for one ments the ment, to be paid for within one month's time after receips if near-cety or can be a fully say that its use has done him or her more good than all the grugs and cope of quarket or good doctors or patent medicines he or she has ever used. READ this over again or a fully say that its use has done him or her more good than all the grugs and cope of quarket or good doctors or patent medicines he or she has ever used. READ this over again or a fully said understand that we ask our pay only when it has cone you good, and not before. We ske all the risk; you have nothing. Vire fore is a natural, hard, adamantine rock like substance—mineral—ORE—mineral form the ground like gold and silver, and requires about twenty years for oxidization. It consists five iron, free sulphur and magnesium, and one rackage will qual in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water, drunk fresh at the springs. It is a ge clopical discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism. Bright's Disease Blood Possoning, Heart furble, Diphtheria, Catarrh and Throat Affections, Liver, Kidney and Bladder Ailments Stomach and Femela Disorders, La Grippe, Malarial Fever, Nervous Prostration and General behitty, as thousands testify and as no one answering this, writing for a package, will deny after using. Give age, tills and sex.

This offer will challenge the attention and consideration and afterward the gratifude of every living person who desires better health, or who suffers pains, ille and diseases which have defed the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what his you have, by sending to us for a peckage. You must not write on a postal card.

In answer to this, addre

THE SECRET OF THE SAINTS.

To play through life a perfect part,
Unnoticed and unknown,
To seek no rest in any beart,
Save only God's alone:
In little things to own no will,
To have no share in great,
Tofind the labor ready still,
And for the crown to wait.

Upon the brow to bear no trace, Of more than common care, To write no secret in the face For men to read it there.
The daily cross to cleap and bless, With such familiar zeal.
As indes from all that not the less The daily weight you feel.

In toils that praise will never pay,
To see your life go past,
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things
And yield them reverence due,
Bur feel infe's daily offerings
Are far more fit for you.

To woo no secret, soft disguise,
To which self love is prone,
Unporticed by all other eyes,
Unworthy in your own.
To yield with such a happy art,
That no one thinks you care,
And say to your poor bleeding heart:
'How little can you bear!"

Oh! 'tis a pathway hard to choose, A struggle hard to share. For human pride would still refuse The nameless trials there; But since we know the gate is low That leads to heavenly biles. What higher grace would God bestow Than such a life as this?

ILLUMINATED ADDRESS.

A beaufully illuminated copy of the address of the Catholic congreation to Right Rev. Bishop Breynat was presented to His Lordship before his departure for Dawson. This handsome work of art was designed and executed by Dr. L. S. Sugden and is one of his master pieces. The address was illuminated, with an ornate framework in blue and gold, the body in burnt sienna hand printing; at the tot an ideal of the Catholic Church in vicinette; to the right (in pen and ink) a quartette of pealing bells, representing the chimes of welcome given to His Lordship; to the left a burning censer, with clouds of incense culling upward; at the bottom a delicate toned sunrise, with brilliant shafts of light, symbolic of the glorious orbining with magnificent splendor on the yet young churches of this new territory.—Whitehorse, Yukon Territory, Sac. O.U. 4.

MARKET REPORTS.

MARKET REPURIS.

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CATHOLIC HOME ANNUAL FOR 1903.

TWENTIETH YEAR. 25 cents.

Friar Timothy, by vicenite de Fon dilus-irateo). Sketch of the Life of Most Rev. Micrael Augustine Corrigan, D. D., third Archbishop of New York-Together with photograph of His Grace. Nettie's Wager, by Mary T Waggaman (illustrated). The Realms of the Aztecs, (Illustrated.)

How Ted Variett Kept His Promise; by David Seiden, (Plustrated).

The Fall of a Castle; by Marion Ames Tag gart (Illustrated).

The Turbulett Tide; by Henry Ruffin. ome Notable Events of the year 1901, 1902.

Address : THOS. COFFEY, CATHOLIC RECORD, Stamps Accepted | Also for sale by our Travelling Agents.

TEACHERS WANTED

WANTED A MALE OR FEMALE TEACH. Wer for Separate Shool Belleville, for year 1903. The male teacher holding first second class professional certificate to tean advanced class of boys. The fem teacher holding hird class certificate, to tea a class of rmail children. Applications will received up till Dec. 19th, 19.2. Apply, stat salary, with references, to J. F. Dolan, M. Belleville, Opt.

Helicville Oct.
That Hen WANTED FOR R. C. 8
That Hen WANTED FOR R. C. 8
That Hen WANTED FOR R. C. 8
That he or female. Knowing and speaking
French and English, with legal certification of the selection of the s

A CATHOLIC TEACHER, MALE OR FE-A male, fully qualified to teach a French and English for R. C. S. S. bury North Essex Co., for the year

TEACHER WANTED FOR SCHOOL SEC Tion No. 4. Sebastopol. A Catholic teach er holding a certificate of qualification for the Province Apply, stating salary, to Peter J Foran, Sec Treas. S. S. No. 4. Lake Cleat. F O., county Repfrew. Ont. TEACHER WANTED FOR R. C. S. Woodslee, for the year beginning Jan 1993. Male or female, Holding a 2nd cor-fficate. Applications will be receive till Dec. 1, 1992. Apply, stating salary, references and experience, to F. B. Fu Sec. Treas., Woodslee, P. O., Ont. 12

WANTED A TEACHER WORR C. SEPARare School. No. 9 Downie, for the year
beginning Jan 5th 1903. Female, holding a 2nd
or 3rd class certificate. Applications will be
received up till Dec. 1st. 1902. Apply, station
salary, with references and experience, to
Thomas Queenan, Sec., Conroy, P. O., Ont., 1256 3

FFMALE TEACHER WANTED FOR 8. S. No. 9 Admaston. Must hold legal certificate. Catholic preferred. Duties to commence Jan 3, 1903. Apply to Jas Sammon Sec. Tress., Gorman, P. O. Ont. ATHOLIC TRACHER WANTED FOR Union Separate scrool. The year emencing Jan. 4 193. Please answer as soon as possible, stating salary, experience and qualifications. John Dalton, St. Columban, 1256-3

TEACHER WANTED FOR THE R. C. S. School, No 9. Harwich, Ont. female holding second or third class certificate. References required. Applications will be received up to the 1st December. Duties to commence Jan. 5th, 1903—State experience and salary. Address, John Downie, Sec. Treas., Van Horne, Ont.

CATHOLIC TEACHER WANTED FOR C. R. C. S. Section No. 4, Raleigh and Tibury, East, for the year 1903 to be a holder of a legal certificate of qualification. Average attendance about fifteen. Apply, stating qualification and salary expocued, to M. Gleeson, Sec. Treas Fletcher, P. O., Ont. 1256 2 TEACHER WANTED FOR R. C. S. S. No. 6, Biadulph, for the coming year. State salary, qualifleation and experience to Michael Breen, secretary, Lucan P. O. 1257 2

WANTED FOR SEPARATE SCHOOL. NO. 7, Ellice, a female teacher, holding 2nd class ceruffate. Apply, stating salary, to M. Daniel White. Kinkora, P. O. 1257 2 A FEMALE TEACHER FOR THE PRIM-ary department of the Catholic Separate school. Almonte, one holding a second class professional certificate preferred. Applications received until the 3rd December, 1992. Appli-cants state salary expected. Duties to com-mence on Jan. 2, 1993. J. Fay, See Treas.

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VOLUME XX The Catholic

LONDON, SATURDAY, N

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