1903,

any real

, N. B.

les

xes

ne tip, 7 in., 20e

le, 12 in...... 75c kel figure, \$1.25

kel figure,

ro HANG)
e fig., 8 in., 35e
12 in., 65e

" 12 in., \$1.00

d Crosses

ck satin cloth, ed edges..... 200

ilt edges..... 60c

RED HEART—green leather,

Brown, green er, round cor-

ound corners,

eep red Ger-

d cover, gold

ed under gold

CRED HEART-

calf, flexible and title,

que figure,

A DEPLORABLE EVIL.

A short time ago a millionaire de-

"Forty years ago I was ready to retire with an income sufficient for all my needs, but I found that I was practically Those who had prospered in alone. Those who had prospered in the same measure as myself were not content. They wanted more wealth and more power. Even the wealthiest are engaged in commercial enterprises and often in speculation. I do not and often in speculation. I do not know a single wealthy American who is seeking rest with honor from business and devoting the autumn of his life to uncommercial occupation of worthy uncommercial occupation of worthy character simply as a healthful occupa-

The gentleman speaks whereof he knows, and, allowing for exceptions, captains of Industry may disgust us, in those who have an abundant store of it, remains unslaked; and that trusts charity and sympathy. Do we not see question. These facts indeed inspire character," we are told, and before have made them but a memory.

Trust is never satisfied. It throttles energy. both consumer and competitor. Its power is many-sided and it exerts an be laid for useful lives if the home talk

get rich quick. neyed to Jerusalem with harness on his for things material. back to seek pardon for his misdeeds. The robber millionaire, however, goes on his way of spoliation to the music of pious platitudes and may teach Sunday school and erect universities for the sheltering of freak educators. That this spoliation is by no means imaginary Chief Justice of North Carolina :-

"The earnings of the United States Steel Company, the Standard Oil Company and two or three other trusts last year, as reported by themselves, were eleven-twentieths of the total inthemselves, crease of wealth in the whole country, and there are two hundred smaller trusts to satisfy before the consumers and producers, the great body of the people can share in the annual increase of wealth. Every man is entitled to the advantages given him by his superior diligence and ability, but every one knows that Carnegie's \$200,000,000, Rockefeller's \$400,000,-000, Morgan's \$100,000,000 have not been obtained in that way, but by methods which have stripped countless thousands of their fair share in the vast annual increase of wealth."

And yet these men hold high place in the community and can, whenever they choose, make law-makers understand that they must be reckoned with. There are statutes, we believe, against the Trust, but we have never heard of any determined effort to enforce them, and they who weep over the sad plight of the Russian peasant and are prodigal in expressions of sympathy to the down trodden of other climes are themselves oppressed as were ever the victims of tyrants. True, last year there was an ominous growl that made the coal barons slacken their hold a little, but concessions due to coercion and not to principle promise no permanent relief. We know also that the Trust which may silence discontent by an increase of wage can easily guard against being any the poorer for it by levying a higher price for its product on the consumer.

Fearlessness on the part of those in authority will do much to abate this evil. The lawless capitalist as well as the lawless laborer must be made to respect the law. And we believe that with public officials unafraid to demand that respect from all, showever placed or wealthy, much of the socialistic talk

which is inspired by abuses or by the compromising attitude of those in power would fall flat. We can do our share in our owa humble way, to use the words of Leo XIII, to making the beneficent action of the Church universally felt. The need of this is great, for all the conceptions of bonesty, justice, authority, liberty, social rights and social duties have been overthrown. The Church must seek to recall the nations by the principles of moral faith: point out the true causes of existing evils: imbue the different classes of society with a feeling of equity and charity and instill in all an ardor for

COUNTERACTION.

lives. The freebooting tactics of some servants? Yet they talk glibly of boys build airy castles of the time when they too will have money, and we never bility of the marriage tie. Marriage is out, or, as we hope, Christian principles | boys build airy castles of the time when sign of better days in the horizon. The position should enlist their every proached with holy thoughts and rever-But at present there is searcely a let them forget that the dollar and

influence in quarters that to all steming were confined largely to that which are altogether removed from its sphere. develops and strengthens the soul. To It stretches its tentacles into legisla- talk little of financiers and much of tures and hypnotizes them into either God and His saints will make him condoning or conniving at its efforts to realize the truth and beauty of his faith, and, moreover, will give him a store of and, moreover, will give him a solve to and, moreover, will give him a occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation in life, and who is able to earn occupation occupa of liberty, and, as it oftimes happens, boy learns in his own home that his It is discouraging that men workers of liberty, and, as it oftimes happens, look with disdain upon those of other ages, are either the hirelings or slaves, or dependents in one way and another upon coal or oil, or steel kings. We nothing but worldly talk and who may dilate on the iniquities of has been impressed with the idea feudalism, but we question if they that forging ahead should be the who were at the mercy of principal aim of human endeavor. every robber baron were more en- The parents who allow the world thralled than this generation. And, to to warp the souls of their chilour mind, the robber baron is more en- dren are recreant to their most solemn titled to respect than the robber mil- duty. And many a boy goes forth to lionaire. He-the former-razed ham his work, to become in time one of the let and plundered peasant, and then army of the cynical and unsympathetic said no more about it, or mayhap jour- and indifferent who will pay any toll

HOME INFLUENCE.

We are not overstating the case when we say that the apathy of many in this community is due to their hometraining. We have of course our statistics and speeches anent them, may be seen from the words of the but our hard-working pasters who conversant with facts, know are the number of nominal Catholies. These people have a faint idea of the doctrines of the Church: they may attend a mission when the pastor gives them a special invitation to do so: they rarely deign to take any notice of the interests of the Church, etc. Various causes may be held to be responsible for this, but chief among them is the home. Homes pervaded by a Christian spirit will give us men and women who seek first the kingdom of God. Homes, however, that give entrance to unworthy books and vile pictures, elegantly framed doubtless, dubbed artistic by the critics, and in which boys and girls are taught to value wealth and social position above all things, also give us those who are pitied by their brethren and despised by Protestants.

COLLAPSE OF PROSELYTISM.

The latest news from Rome details the almost general collapse of the proselyting centres, and notably the statement that Mrs. Morgan's farm at statement that Mrs. Morgan's farm at Fara is now untenanted, writes the Rome correspondent of The Irish Ecclesiastical Record. It is too clear Protestantism was not made for the Italian. The Bible, however widely open, the plain unadorned pulpit, the colony parson the cheerless convenolemn parson, the cheerless conven solemn parson, the cheerless conven-ticle are but poor substitutes for the beautiful ceremonial and gorgeous de-coration and outline of the Italian churches. It is noteworthy that most of the boys, and still more generally the girls, who have been brought up at the institutions, return of their own accord, when free, to the Catholic Church. The proselyters, therefore, have not all profit; but it is undoubted that, if left unmolested to prosecute their traffic, the property of the many should eventually be lost to the

There is a whole chapter of sound advice in the admonition: "Don't dodge difficulties; meet them, greet them, beat them."

FOR CBRIST'S SAKE.

A CATHOLIC SOCIAL CRUSADE.

Father Cuthbert, O. S. F. C. -London, Eng., Catholic Truth Society.

II.—CONTINUED. Amongst the poor such cases as these are but seldom found. The poor are not sold for social influence; but they some-times do bargain themselves away for food and shelter: a more excusable fault, but one to be deplored. In other ways, however, the poor learn but too easily from the laxity of the rich and educated: as someone has remarked, the vices of the rich filter through to

the poor. To save both rich and poor, then, the Church has in these days need to assert vehemently the sacramental character of marriage, as she has ever done. This, indeed, has ever been one of her brightest glories, that she has unceasingly upheld the sanctity of marriage. But do Catholics themselves always enter into the married state with that sense of responsibility which should be expected from them knows, and, allowing for exceptions, his estimate of the situation may be assumed to be not exaggerated. That there is feverish anxiety to heap up there is feverish anxiety to heap up the first and riches; that the thirst for gold, even Catholic matrons overworking their ment against desceration, and to invest it with the proper dignity of a sacra-mental state. Are our Catholic youths, again, made to realize that the duties and syndicates have little scruple as to around about us the deference that of husband and wife go beyond the the methods for increasing dividends is paid to the man who has avoidance of legal infidelity, and imply the methods for increasing civil and into a bank account? "Money is a constant devotion and reverence toare facts which are not called into a bank account? "Money is a constant devotion and reverence towards each other higher than they may show towards any other man or wo many an indignant oration and make that we lay our tribute of admiration. It is for Catholics to set the example: many a lover of his kind sore at heart, But the dollar, however acquired, has a and an example so manifest and far bebut they remain nevertheless, and will remain, until as Carlyle phrased it, Truth clad in hell fire has blotted them in our prints and at our firesides. Our

enced with holy deeds.

indissoluble because it is a sacrament:

system which renders it still more imperative that both our young men and young women be convinced of high re-sponsibilities of marriage; that fact is the increasing social independence of wo-men. The woman who has some definite tue that commands respect, is not with-out its dangers. But her new-born independence makes woman in greater measure the arbiter of her own destiny, and that in the long run must conduce to a higher ideal of marriage. The fact of this independence, however, imposes upon parents a still more onerous duty of educating their children to take none of educating their children to take how but the noblest view of that state to which the vast majority of them are called. From their childhood they need, now more than ever heretofore, be taught to restrain their natural selfishness, to act with forethought, to assume responsibility when they claim assume responsibility when they claim a right or privilege. They must be trained to use their independence with discretion and honesty! They must be deeply convinced that there is a God to Whom they owe allegiance in every step they take along the path of life. Thus educated, our young women will make the better wives, because they are able to accept more freely their husbands; and our young men will be

better husbands in the presence of a free and noble womanhood.

The future lies with the children of to-day; but the children's fate is great measure in the hands of the parents. If the marriage of the future is to be of Christian and sacramental character, the parents of to-day, by word and example, must help their children to realize fully what Christian

and sacramental marriage is. OUR STANDARD - " BROTHERHOOD, TEN

PERANCE, AND PURITY!"
Here, then, we have the three evils which to-day shake the foundation of society—commercial selfishness, intem-perance in drink, and the desecration of the marriage vow. Against these evils we Catholics should band ourelves together, and raise the Christian standard of "Brotherhood, Temperance, and Purity!"—to oppose to the vices of the world the principles of the Gospel as they are especially needed at

In particular we appeal to those who call themselves by the name of the seraphic Saint—Franciscans. These have the most urgent duty to set before their fellowmen examples of high Christian tian virtue. St. Francis ever identified the glory of Jesus Christ with the moral welfare of the human race. He who had Christ in his heart, as he bore Christ's stigmata in his body, bore also in his mind and heart the great human world, with its joys and sorrows, its sunshine and storms. He loved the world as Christ loved the world. St. Francis the Incarnation was the central fact of human history; and the soft light of the Incarnation lay over all the earth. Only when the world's life was perfected would Christ's glory be complete; only when He had gained His kingdom would the joy of Christ be fulfilled. To the sweet Saint of Assisi the cause of humanity was the cause of Christ, as the cause of Christ was the cause of humanity. To complete the work of the Incarnation, by bringing the world's life into harmony with the teaching of the Gospel, was the Saint's most fervent wish. Hence he would spend days and nights in tearful prayer, begging for mercy on a sinful world.

pride. The knowledge of without the knowledge of produces despair.—Pascal.

And when his prayer was said, he would arise and go forth to preach from town to town the doctrine of the love of Christ and the Christian brotherhood, hoping to draw men away from their selfishness and greed and utter worldli-

ness. And the result of his preaching was that thousands were drawn to the love of Christ and the love of their fellowmen, and that wonderful reform-ation was worked in medieval society, which brought back to men's minds the which brought back to men's minds the Scriptural record of the primitive Church. Thus he left an example; and all who would be reckoned his true disciples must do as he did, as far as their weaker power will permit: they must bring home to the world the Gospel of Jesus Christ, and show the world of today wherein it fails to live according to the Gospel.

There are others, too, who, like Franciscan tertiaries, are bound by a special

ciscan tertiaries, are bound by a special profession of the Gospel—members of other Third Orders of the Associations. Let them all step forward and prove by their eager readiness in the cause of Jesus Christ their claim to be reckoned Jesus Christ their claim to be reckoned among the more favored of His disciples. Everyone, the Gospel tells us, will be proved by his works. Not those who cry "Lord, Lord!"—even a thousand times a day—will be found among the chosen flock, but those who do the will of our Father in heaven. And the will of our Father in heaven is that all the provided in the control of the control men be saved, that the Church be enlarged not merely in name but in reality, and that we each do our share to bring about the world's salvation.

NON-CATHOLIC MISSIONS.

Special to the CATBOLIC RECORD

Washington, D. C., Oct. 24, 1903.
The Apostolic Mission House at the
Catholic University in Washington has

catholic University in washing or no opened its second year with an increased number of students.

Pending the completion of the new building the priests who are following the leaves given by Father Elliott are But what a better foundation would be laid for useful lives if the home talk end of words are living in Keane Hall. The new mission TION FOR MARRIAGE.

One fact there is in the present social the blessing of it will not take place till after Easter when the Archbishops are assembled for their annual meeting. It looms up most majestically on the University grounds, and both in style of architecture and in appearance it is very notable among the group of buildngs that surround the University. There are now eighteen students attending the lectures ; four are from the South and two are Benedictines.

The arrangement that is made with the Bishops in the South is to accept their students without any expense to the diocese and to provide a salary for them for five years while engaged in mission-work. The Northern diocese that are represented among the students are Dubuque Peoria and the diozeses where the Apostolate bands are already

In Pittsburg, through the practical maragement of Bishop Canavin, the Diocesan Mission Band has been put on a permanent basis. Rev. Edward Grifin, who has been pastor at New Brigh-ton, Pa., for some years, has been made the head of the Diocesan Missionaries, and associated with him are three English-speaking priests, a Slav and an

Italian. The beautiful church at Mount Washington on the South Side has been assigned to the mission band and every opportunity is given to them to do efficient diocesan work. The establishment of the Pittsburg band is another link in the chain of Apostolate Mission Bands that will before many years

stretch across the country.

It is now just ten years since the non-Catholic Mission work began in its or ganized form and the result in awakening religious activity and in dissipating ignorance, in stopping the leakage and in building up the church are most re-

The Paulists in their missions during the past year received under instruction 1,252 converts.

A NOBLEMAN-MONK. A romantic tale of a Bavarian count

renouncing his title to become a rewas revealed by the killing, by an press train, of Adolph, Count of Holn-stein, at Beatty's Station, near Latrobe, Pa., on Oct 8. He was known as Pa., on Oct 8. He was known as Adolph Holnstein, and those who knew him well did not know of his rank until the facts were learned at St. Vincent's Monastery. Holnstein had been mail earrier for the monastery, getting the carrier for the monastery, getting the mail at Beatty's Station, and in the evening of Oct. 8 he was walking along the track toward the monastery. He had stepped off one track to let a yreight train pass. He did not notice the approach of the Philadelphia express behind him, and was struck and instantly killed. Inquiry at the monastery developed that Holnstein had come from Bavaria in 1865 and entered the monastery to study for the priesthood, but he never took orders. Three hood, but he never took orders. Three times he visited his native country, but each time returned to the monastery and the religious life. He was seventy-two years old, and it is said-had a brother in Bavaria. His death has cast a gloom over the monastery, where he was known as one of the best educated men in the institution. For years he had been trudging back and forth from Beatty's Station to the monastery with his mail sack, instead of living in ease, which he could easily have done had he willed to take the position in Germany

The knowledge of God without the knowledge of our own sins produces pride. The knowledge of our own sins without the knowledge of Jesus Christ

N. Y. Freeman's Journal, Oct. FIRST CATECHISM QUESTION.

To the Editor Freeman's Journal:

All of our catechisms cover about the same ground, they are compendiums of theology; but all do not follow the of theology; but all do not follow the same order, are not equally well worded, nor do they all begin with the same question. The most popular opening question is: "Who made you?" "Who made us?" or "Who made the world?"

"Could the world have made itself?" and "Is there a God?" (Cat. by a Jesuit Missionary-Herder), are but variations of the same thought.

Dr. Schweniger evidently thought

that a Christian catechism should give evidences of its Christianity in its opening question, so he began with:

"How do you make the sign of the lew years in Lane lectures at the Cooper

Cross?"

Since the catechism treats of more than creation, many authors have not been satisfied with the common opening question, about our or the world's creation. Why should the first subject presented to the child be creation rather than salvation?

Dehapte and others begin with the

end of man.

"For what end are we in this world?" "For what end are we in this world?"
is Deharbe's first question. "Why did
God make you?" is a simpler form of
the same. The scientific answer is,
"For God's glory," but the popular
answer is: "To know Him, and love
Him, and serve Him in this world, and
to be happy with Him in the next."
The words vary a little, but the sense
of all the popular answers is the same.
The fifth question in our Baltimore
Catechism is (it would do better for the
first):

Q. What must we do to save our souls?

A variation of it is: "What must I

do to go to heaven?"

What must I do to be saved? is certainly the all-important question, and if expressed in this simple way and if put first in our catechisms, would be most striking. It assumes God's wish for our salvation, and asks what are the means. Salvation—the longing of the soul for its Maker-for eternal happiness, surely it is an attractive opening thought. Whether "What must I do to be saved?" or "Why did God make me?" is the preferable question. me?" is the preferable question, may be hard to decide; but both should not appear in the same catechism, certainly not in the same chapter. The ansrs to both are the same.

What must I do to be saved? A. I must believe in God. A. I must believe in God.
I must hope in Him.
I must love Him.
Q. Why did God make me?
A. To believe in Him.

To hope in Him. To love Him. Faith, Hope, Love — these are the

Faith, Hope, Love — these are the three things necessary for salvation. In the popular answer, however, we have: God made me to know, love and serve Him. Love is put in, but faith and hope are left out. Instead of faith, we have knowledge, a grievous mistake. Without faith it is impossible to please God. Faith is the foundation of hope and love. God never made any man who came to the use of reason, or any who came to the use of reason, or any angel, either, to work out his salvation by simply knowing Him, but by believing in Him. Without that worship of God with our intellect, called faith, salvation is impossible. The fundamental importance of faith, and its want of prominence, and foggy and scanty treatment in some catechisms, is cer-tainly remarkable. In fact it is hidden and "knowledge" substituted for it, or confounded with it. Faith and hope and love their reward in heaven. popular answer would be more accurate if it read: "God made me to serve Him here, and to know and love Him becoming." (Of course love must behereafter." (Of course love must begin on earth or it will not continue in

"Why did God make me?" or "What must I do to be saved?" might very properly be the first question in a Protestant and Jewish as well as in a Catholic catechism. If the second Catholic catechism. If the second question were the following it would at nce differentiate a Catholic catechism

from all others:
Q. How shall I know what God wants
me to believe, and to do?
A. From the Catholic Church,
through which God speaks to us. In our Baltimore Catechism this question is imperfect. All it asks is · How shall we know the things which we are to believe?" Its answer shows us the Church as God's teacher of revealed truth, but it does not tell us that the Church is equally God's mouthpiece, and is equally infallible, in teaching us what to do. Our catechism is excellent in some things, but there is room for improvement.

J. F. SHEAHAN.

The official report of the propaganda gives the list of eastern rites in full communion with the Holy See as fol-

The Ethiopic or Abyssinian Rite The Ethiopic or Adyssimal rice harking back to the Apostle St. Matthew; the Armenian Rite, originating with St. Gregory the Illuminator; the Coptic Rite, whose father is St. Mark the Evangelist; the Greek Rite, which is divided into various families, the pure Greek, the Bulgarian Greek, the Ruthenian Greek, the Melchite Greek and the Roumanian Greek. Then there are the Syrian Rites, divided into the pure Syrian. the Chaldaic, the Maronite,

until they have received the pallium from the Holy Father.

1306

ANOTHER & ANTI-PAPAL STORY

"The Popes and the History of Anatomy," by James J. Walsh, Ph. D., M. D., of the University of Pennsylvania, is a most valuable and interest-

A statement current for many years, as standing in practically all encyclo-pedia articles on anatomy, is that a Bull issued about 1300 by Pope Boni-tace VIII. forbade the mutilation—and consequently the dissection-of human bodies, and that thus for several centuries all opportunity for true progress in anatomy was seriously hindered. This false inference of the supposed

Deharbe and others begin with the nd of man.

"For what end are we in this world?"

and the fact that contemporary with it and for centuries after, dissection of human bedies was made in the medical departments of the universities directly under Papal control.

The Bull de Sepulturis was, as its title implies, concerned with burial and not with dissection, its keynote being as follows: Persons cutting up the bodies of the dead, barbarously cookbodies of the dead, barbarously cooking them in order that the bones being separated from the flesh may be carried for burial into their own countries. are by the very fact excommunicated."
The entire Bull is given in a footnote to Dr. Walsh's article.

The practice condemned by the Pope had become prevalent among Christians after the Crusades, and is not unlike the custom which the early Jesuit mis-sionaries found among the North American Indians, and described most graphi-eally in their "Relations."
Dr. Walsh quotes Haesar, the well-

known German medical writer: "It is an error to think that Boniface's Bull, De Sepulturis, forbade dissection, since the practice was carried on without let or hindrance under the secclesiastical authorities, who universally presided over the universities of that day." And Haeser, in turn, quotes Corradi, who in his sketch of the teaching of anatomy in Italy durant ing the Middle Ages, expressly denies that the Bull of Boniface VIII. hampered the progress of anatomical study

or teaching in any way.

Dr. Walsh gives a succinct history of dissection before the Bull and after the Bull, from which we find that scientific medicine took its rise at Bologna about the middle of the thirteenth century. Taddeo, of Florence, was doing dissections regularly before the doing dissections regularly before the large classes which he had attracted to the university in 1260. In 1301, the year immediately following the Bull, a medico-legal dissection was performed at Bologna to investigate a suspected poisoning case. Guy de Chauliac, father of modern French surgery, attended the dissections at Bologna in these days. He was surgeon to three Popes while the Popes were at Avignon, and during this time wrote a book in which he insisted on the necessity of dissection, and proposed to use the corpses of executed criminals for this purpose.

In 1308 the Venetian Senate passed a decree ordaining an annul dissection in Venice; and in 1319, in Bologna, comes the first body-snatching on re-

Indeed it was at the Papal Unive of Bologna, within twenty - five years after the supposed prohibitory Bull, that the science of practical anatomy, as developed from actual dissection,

In the French University of Montpellier, also under the patronage of the Popes, the statutes of 1340 provide for dissections, and in 1365 Pope Urban V., on the appeal of the medical faculty, endowed the College of Twelve Physi-

Great anatomical discoveries were made in Bologna in the sixteenth century, the city being then, as it continued to be until the French Revolution, a Papal city. Here Vessalius lectured. Hither Harvey came from England to make many of the dissections whose outcome was his discovery of the cir-culation of the blood. Michael Angelo and Leonardo da Vinci studied anatomy and made plates for the illustration of anatomical text-books. The University of Bologna was the greatest centre for the teaching of anatomy in the whole world. We have given enough points from Dr. Walsh's notable paper to make our readers anxious to study it in detail and admire his copi-

ous, honest and convincing references.
We may add as further testimony to the progressive spirit of the University of Bologaa that its doors were opened freely to women students, and that a woman, Anna Morandi Mazzolini, once heid by Papal appointment, a professor-ship of anatomy.—Boston Pilot.

The Choice of a Spouse.

In the marriage service the couple yow "for better or worse." Once a choice is made and the new home is established it is worse than folly to con-clude that one might have done better. Sensible husbands and wives will make allowance for the discovery of points of disagreement in temperment and of human weaknesses in each other. They will be patient and tolerant. The blessing of God rests upon those who and the Malabar.

All these various rites accept the jurisdiction of the Roman See, and their patriarchs exercise no faculties of the Sacrament of Matrimony will be patient and tolerant. The blessing of God rests upon those who can bear and forbear. Besides the grace of the Sacrament of Matrimony will be patient and tolerant. The blessing of God rests upon those who can bear and forbear. Besides the grace of the Sacrament of Matrimony will be patient and tolerant. present to give contentment and happi-

er gold edges, \$1.25 creed Heart— rocco, flexible e, blind cross, ler gold edges, \$1.25 —Best German ver, gold title, der gold edges est French calf, ers, red under flexible cover, 25d arge type ediers, red edges, 750 ulars ne made....5c & 10c nd made..... esticks pair..... 250 mn, per pair.... 35c 0 in., per pair... 35c 2 in., ... 50c box..... 15c

don, Ont.



PALMS

ANNA HANSON DORSEY,

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

CHAPTER XVI.

TARES AND WHEAT AND FINE GOLD.

Nemesius would have retired from the Emperor's presence at an earlier moment, but he had an object in remaining until the fury of the tyrant exhausted itself, which it presently did, in fitful curses and hoarse mutterings, like the last growls of a spent tempest then, having refreshed himself with a us draught of snow-cooled wine, and dried on a napkin of fine Egyptian linen his lurid visage, over which the sweat of his wrath still poured, he threw himself back against the gold-broidered cushions of his chair, and turned his bloodshot eyes on the grave, noble countenance of Nemesius, who stood leaning with easy grace upon the pedestal of a column, awaiting the opportunity he sought. It had come at last, and he spoke in his usual clear,

'I have a request to prefer, imperial

With a gesture Valerian signified his readiness to give attention, not having yet sufficiently recovered his breath to

'As there is a prospect that active hostilities will be delayed by this new move of King Sapor," continued Ne-mesius, "and as my legionaries are finely equipped, and under perfect discipline, I wish to transfer for a short time my command to the officer second in rank to myself, that I may look into my private affairs, and set them in

A most reasonable request, and one expected after thy confession of It is but natural thou shouldst wish to spend a few days in dalliance with thy charmer before en countering the grim chances of war, inswered Valerian, with rumbling voice and a coarse leer. "Thy requests are few, Nemesius; and thou hast always done good service to the Empire, and not seldom risked thy head into the not seldom risked thy head into the bargain by thy free speech to me—aye, and, by the gods! would have lost it too, but that thy audacious sincerity amused and refreshed me, and because I sometimes have need of one who does not fear to speak the truth, as thou hast the courage to do. art no plotter, which cannot be said of many, and thy request is granted; hold thyself in readiness for a surthyself in readiness for a sudden move at any hour, as I am convinced that the crafty Sapor is only couching for a deadlier spring. And — hold, Nemesius! — thou hast free access to the prisons; the order has not been revoked; look into them now and then to observe whether or no those con tumacious Christians get the full meas wretches tire and sicken me!" Gods! how the

"I thank thee for the favor granted, imperial sir, and for thy kind words. will not fail to visit the prisons,' Nemesius, as he bowed and turned to

leave the cabinet.
"And take this kiss to the beautiful little blind maid at the villa," cried the Emperor, tessing a kiss towards him trembling, bloated fingers.

While the blood surged into his face st the bare suggestion, Nemesius, with an inclination of his head, left the cabinet, saying, mentally: "Yes; I will visit the prisons, but not in accordance with thy cruel design; and as to thy kiss, let it pass to thy dæmons, for

As he had left the palace, he met the Cypriot, as already related, who gave him his sword and a letter; thrusting the first into its scabbard, without oticing the fragment of spangled Syrian gauze that clung to the handle, and the latter under his sword belt, he mounted horse, put him to a gallop, and did not slacken his speed until he got be-

yond the crowded streets.

In thinking over his interview with Valerian by the light of faith which now Nemesius felt as i illumined his soul, Nemesius felt as if he had been confronted with the very inearnation of the old, cruel idolatrous elief which he had that day abandoned and now thought of with the greatest horror, while he experienced presistibly urgent desire to fly from it, to be rid of every vestige of it, that, untrammelled, he might offer the entire homage of his being and life to the One,

was impatient for the morrow meon, when, by the voluntary act of his own will, he would receive Holy Baptism at the hands of the Christian Pontiff, which would be the sign and seal of his high calling as a soldier of Christ. His great heart overflowed with grati-tude, as he thought of the gratuitous and undeserved favors of which he had been the recipient—he who up to the time his child received her sight, had enemy of God and His servants, and was worthy only of eternal remdemnation. Henceforth whatever be possessed, all that he was—his child, the most precious of all; his fortime, his being, his life-h devoted with all the energy, sincerity, and generosity of his soul to the honor and glory of Him Who had opened her blind eyes, and at the same time un-scaled his benighted mind to a diviner

things by halves; he had all his life held an uncompromising belief in a false and idolatrous religious system, and now, seeing his error, he would be s uncompromisingly and as sincerely a

These thoughts occupied his mind as De rode homeward through the balmy, star-lighted night, exalting his spirits and filling him with a strange and wonderful peace; which explained to easure, the fortitude and stancy of the martyrs, whose suffer-

ings he had sometimes witnessed. Claudia was at her window watching for him. The first day in Paradise could not have been a greater surprise and joy to Eve, than this one had been to her whose eyes for the first time had leasted on the beauties of nature, and whose spirit, purified by the holy water darkness upon him.

of regeneration, beheld in them the creations of Him of Whom she had never heard until this, the day of her

"O my father!" she said, after em bracing him, "there has been so much to see! At last I watched the sun go down into the sea, and the sky was full of such beautiful lights, until the darkness came; then I was frightened, until I saw the stars like gold blossoms sprinkled over the sky: some of them bright and dancing, some shining far away, others glittering among the tree-O my own father! is not He Who made them, good to give lamps to the night, that there may be no darkness?" "He is indeed good, my sweet one—

this Creator and Supreme God, and worthy of all love and homage, said Nemesius tenderly. "Now seek thy couch, my child, and ask His protection before sleeping."

He kissed her, looked once more into her bright, beaming eyes with a uplifting of his heart, then left with Zilla, and went down the corridor to his own apartments. Throwing his helmet and sword upon a table, his eye was attracted by something white, which had fallen to the floor when he unbuckled his sword-belt. He saw, by the rays of the lamp overhead, that it letter he had so mysteriously received, and which he had forgotten until that moment. Mechanically he took it up, broke the seal that held the silk cords together, slipped them off and opened it. Glancing over the first lines, a slight start of astonishment, his knitted brows, and the dark flush that mantled his face, indicated some thing unusual and displeasing.

As it was, indeed; for Laodice, almost hopeiess of winning his love, had fallen on this desperate expedient—one that the had sometimes thought of, but which was precipitated by her accidentally meeting him that night. As soon as he had passed on to the Emperor's cabinet, she fled to her own apartments, and, led by her passionate, audacious nature, which mastered her womanly pride and her very reason, she wrote to him the letter be has just read, laying herself and her love at his feet. How many things were now understood which at the time of their occurrence had at the time of their occurrence had caused him only a momentary surprise! Again a dark flush mantled his noble face. "Unhappy woman!" he said, speaking low; "thy confidence shall never be betrayed, but there is only one course open to me."

Opening his cabinet, he selected fine piece of vellum, and wrote:
"The enclosed is returned, to be thrown into the flames by the same hand that penned it, and forgotten. A

heart already bestowed, and engrosse by a supreme love, has nothing left to

offer except good wishes."

This he folded with the letter in wrapper of papyrus secured it in the usual way with silk cord and his seal, directed it, and, with it in his hand, went to ascertain if Symphronius was still up. The old steward had not gone to bed; h had just risen from his devotions when had just risen from his devotions when his master entered. No need had he to grasp and conceal the crucifix before which he had been praying, when he heard footsteps approach or dash away the tears which his contemplation of the sufferings of Christ had caused to flow over his wrinkled face; for his master was, like himself, a Christian; and in those days the new birth made childlike the old as well as the young, and they loved the Christus with simple minds, their only aim being to show their devotion to Him, even to the shedding of their blood, in return for all He had done and suffered for

them. "I am glad to find thee awake," said Nemesius, gently; "for I should have been sorry to disturb thy slumbers. I have an important letter, which I wish to be delivered early to-morrow by a trusty messenger, and find Admetus here.

Here will be here about midnight He has been send to bear the Holy Bread to some who are to suffer at the Temple of Mars to-morrow, among them a priest," answered Symphronias. "One of the prison guards, a Christian, knows the boy; and, besides, the friends of the condemned are allowed to

them the day before their fiery trial."

Nemesius knew this to be a fact; he more than once witnessed these last interviews, and observed that the victims wore serene countenances radiated by flashes of divine anticipation; while their friends lamented and wept bitterly, repreaching them for pre-ferring a cruel death to life and safety, which a grain of incense offered to the gods would purchase. But he knew nothing yet of the Holy Bread, which, in times of persecution like the present in times of persecution fixe the present, the exigencies of the Church allowed to be conveyed to the victims, by ap-proved messengers, to strengthen and refresh them in the conflicts through which they were condemned to pass to their exceeding great triumph and reward; but he would soon know in all its fulness and divine significance that it was the Bread of eternal life, the Most Holy Eucharist, the real Body

and Blood of Jesus Christ. "When he comes give him the letter, and charge him to deliver it only into the hands of the person to whom it is directed, at the imperial palace, and allow no other eye than his the superscription," said Nemesius, grasping the hand of his faithful old "And to-morrow I have much

to say to thee, and many matters to arrange; but now good night." At last, in the solitude of his apartment, the happy convert was alone with his thoughts. The moon hung gibbous and pale over the distant sea, and a cool, damp wind drifted up from Tiber, whispering its moan to the To this noble Roman shivering leaves. To this noble Roman soldier it had been a wonderful day from beginning to end, typical of God's world, in which His marvels, by some secret design of His providence, woven in with human antagonisms, and stand face to face with evil. After the joy of the morning, how repulsive to his nature and his newly-awakened soul all that the evening had brought. was already past, borne away as by a torrent, leaving unobscured the grace of faith which had risen out of the

He sat there in the shadow, thinking. He knew nothing yet of Christian dogmas, but his entire faith in the existence, supremacy, and eternity of God, in His power and divine attri-butes, opened the way to their reception and glad acceptance without dis-cussion; for there would be nothing to doubt in whatever proceeded from Him, the everlasting Truth. On the morrow

he would receive hely baptism, the sign and seal of his covenant with Christ, by which, the Pontiff Stephen had instructed him, he would be made a child of God, and admitted to full participation in the divine mysteries He had provided for His faithful ones. And so he rested content on the rock of Faith, until knowledge should come.

Nemesius had heard the old story oft repeated that the Christians at th celebration of their secret rites wor-shipped an ass's head—the old rabbinical legend, which had drifted to Rome before, and had been forcenturies gotten and revived over and over again as an invective and reproach to the Jews, and later to the Christians, between whom at first, and even when they might have known better, the ignorant minds of the Roman soldiers ould not distinguish. The legend ran that a certain high priest of the synagogue was in the habit of remaining so ng in the Holy of Holies when it was his turn to officiate, that one day, having prolonged his stay to even than usual, a Levite greater was sent to see if perhaps he was dead and on opening the curtain beheld him alive, and worshipping a spirit in the form of an ass. (Spoken of by Jerome in he fourth century, also by Epiphanius, Bishop of Salamis. It was ng the Gnostics.)

There had never been lack of interourse between Rome and Judea, international comities and alliances for aid and defence, especially when the latter was beset and sorely pressed by Syria, Egypt, and Assyria in turn, and as-sisted by Rome, until such time as she was ready to "lay waste" the land, among her own Pompey's soldiers number insatiate conquests. rought the legend afresh to Rome with their Hebrew captives, to fling it at them with blows and derision; again the soldiers of Titus used it as a gibe to give emphasis to their insults and cruelties towards the unfortunate people, whose holy city they had razed to the ground. And so, through ignorance of the distinction which separated lew and Christian, it got fastened on the latter, because they celebrated the

And it was not an unusual occurnce that some who had embraced Christianity, but had not yet been advanced to a participation in or ever be present at the holy mysteries of the Eucharistic Sacrifice, when arrested and confronted with the rack, or the lions, or the flames, through mortal terror not only denied Christ, but cursed Him, and corroborated the foolish accusation about the worship of an ass's head. Nor did they deny that the ass s nead. Nor did rely dely dely charters of Christians, as was currently reported and believed, sacrificed a young child every day to their Divinity, and afterwards devoured it. Conjecture can only suggest the origin of the last manual through the control through the control of the control of the last manual through through the control of the last manual through the control of the last manual through t lignant report. It was known through spies and apostates that the Christian priests offered to their Deity a pure, spotless sacrifice of flesh and blood, of

which they afterwards partook.

Ignorant of the Divine Eucharist,
what could so well answer that which they imagined as a young, sinless child? They knew that the most precious sacrifice that could be offered to Moloch was a young child, and that mothers themselves, to propitiate him by sacrificing what they most valued, placed their offspring in his great, der flesh, while wild, barbarous music thought I might | and shouts rent the air to drown their shricks, until the little victims droppe into a fiery abyss below. Of course then it was a young child that was daily sacrificed to the Christus, and Roman mothers held their babes close lest they should be stolen for this purpose; while to threaten a refractory little one with, "I'll give thee to the Christians!" was sufficient to reduce

t to swift obedience and quiet. Nemesius had heard and there were times when, if they had interested him in the least, he might have believed them; but now, having the grace of faith, the golden portal of all others, neither fables nor malignant

rumors had power to disturb his mind. There was no need for Nemesius to ount the cost of becoming a Christian for he was familiar with the methods of the persecution, and knew exactly what it was; but the arrangement of his affairs and the disposal of his wealth required consideration. Whatever the details of his plans might be, he was esolved that, in case he and his child were called upon to suffer martyrdom the persecuted Church should inherit his wealth for the benefit of her needy and suffering members; and even were they left unscathed-which he had no they left unseathed—which he had no no reason to expect—he would devote the greater part of his substance to the same objects, as a thank offering to God for the miraculous and inestimable favors they had received at His hands.

On the following morning Nemesius had an early interview with his old steward, to whom he confided some of the preliminaries relating to certain plans which he purposed to intrust to his supervision, among them the liberation of his slaves, whose number he did not know. But Symphronius had been the factor of the rich estate on the Aventine too many decades to be ignorant of that, or any other business de-tail connected with it; his service had been too vigilant and honest, his acthoroughly well kept, for him to feel disturbed now at the prospect of his present task by a wearisome sense of anticipated toil, or a dread of uncertain results. His systematic methods of the past simplified the undertaking, while the motive sweet-

ened and lightened it.

Zealous to begin the work confided to him, the old man went back to his office, to take from the secret corners of his cabinet accounts and records which he had not expected would ever see the light again until he had passed to the

shades. He knew that every one of them would bear the most captious scrutiny; but now, since everything had to be divided and parcelled off, and the slaves liberated, it was quite a dif-ferent matter, in spirit and in fact, from all that had gone before; for in this the old leaven of idolatry had no

part, the honor and glory of the only true God being the incentive.

Nemesius sought Claudia in the apartment, where the light morning epast was usually taken. just come in from the beautiful gardens, and was waiting for him. was arrayed in a white, silver-embroidered robe and tunic; her eyes sparkled as if, like the fountain's had drauk the sunlight; her delicately tinted, were dimpled with smiles; her hair, thrown back from her childish forehead, flowed in

light, golden waves over her shoulders; Nemesius thought, as she his embrace, that so the angels of God must look; for with her human loveliness there was that nameless light irradiating her countenance, which like the "beauty of the King's daughter,"

ly, as he gazed into the bright eyes up-lifted to his.
"The light is beautiful, my father; it fills me, and, oh! it makes my heart so glad, that I stretch out my arms so" like the

showing him - " to fly

was from within.
"Lucilla, my own!" he said, tender-

Thou hast not wings yet, dearest,' he answered, laying his hand caressingly on her golden head—"not yet. But come: I must eat something and be off;

for I have much to attend to to-day."

Instead of offering the customary libation, Nemesius made the blessed Sign of the Cross, which Claudia did also, while she breathed the Holy Name that glowed in her heart; then as the minutes flew she told him with childlike rapture of all she had seen ing-the sunrise, the founthat morn its beams: tains glittering in doves, and her wonder to see them spread their snowy wings and sail away in the air; the flowers, and last of all Grillo, whose appearance filled her with surprise and merriment; his long ears, his long, solemn face, his bright eyes and small hoofs, altogether forming an image strangely unlike the one imagination had pictured of voice, and she knew him by his; for in his delight at eeing her he had lifted it up aloud, holding her in half-frightened suspense until his vociferous welcome sub

There was not a shadow to dim the ecstatic happiness that had so unexpectedly come into her life; by Zilla's tender, vigilant care, nothing of pain or sorrow had been permitted to reach her ears; consequently she had not as yet heard anything of the persecution and its horrors, and a sudden pang smote her father's heart as the thought of what might await her in the near future now passed vividly through his mind. Would she not die in wild affright if confronted with the ghastly wild horrors of a cruel death? Would not her child heart fa'l at the very last before the appalling paraphernalia of tor

He had too often faced carnage and leath on the battle field, to dread it in any shape for himself; to have lost his life under the proud advancing eagle of Rome would have been fame, but to lose it now for Christ, Who had suffered all things for his salvation, would not only sweeten the ignominy, the insults and tortures of martyrdom, but win for himself a fadeless glory, and crowning beyond all that earth could give. But beyond all that earth for her-ah! he could not yet endure the contemplation of it; he put it away from him, arose from the table, after embracing her with grea tenderness, hastened out to mount his horse, go to his camp, and transfer his command in due form. He was begin-ning to learn how possible it is for

the cross and the nails. When half way down the avenue, mesius saw a chariot, attended by slaves, pass the bronze gates. As it approached nearer, he observed that it was occupied by a lady of distinguished appearance, whom he almost instantly recognized as Camilla, the wife of Tertullus, and he drew rein. Her fine, spirited face lighted up with pleasure, and after the usual salutations were ex changed she said, in a low tone :

"I have come to make the acquaint-ance of thy little daughter, and wish thee joy.

TO BE CONTINUED.

THE HEART OF OLD BEN.

He was the most ancient piece of human furniture in the building. The oldest occupants could not remember the time when Elevator No. 1 had been propelled by anyone but Old Ben. The operators of the other elevators were constantly changing, and most of them were fi ppant young men. No. 1 was distinctly different. Without defining the difference, one had a vague consci-ousness that the occupation had swal lowed up the man; that in order to fur nish the Stiles building with a perfect piece of mechanism, the old man's personality had been sacrificed.

Sonality had been sacrificed.

Other elevator men make mistakes
Old Ben never did. His very perfec tion, which never betrayed the human frailty of forgetfulness, tended to con-ceal the man more completely, and emphasized the feeling of his passengers that he was devoid of human passion, and was, in fact, nothing more than an extremely convenient appendage to the

iron cable which he pulled.

They were discussing the old man in Bixby's office one afternoon—Bixby, Barger, Hazleton and Dalton—their feet elevated to the top of their desks, and their comments given between

puffs of eigars.
"I really wonder just how long the

ossifying process has been going on, anyway, 'queried Bixby, as he jauntily disengaged the ashes from his cigar.

"He was manufactured, not grown,' responded Barker. "Imagine the old curmudgeon as a tender, smilling infant, and the proposing to a or a sentimental youth proposing to a

"I'm not so sure, Charlie," interrupted Hazleton. "I've noticed a look in the old fellow's eyes occasion-ally that makes me think he may have a heart.'

"Nonsense!" responded Barker, who prided himself on his ability to read character. "His emotional nature is as dead as a coffin nail, and I'm willing to stake my reputation on any test you'll propose to prove it."
"Nobody wants your reputation, Charlie," drawled Hazleton. "Make

it a cold cash consideration, and might consider it." "Well, then, call it ten," responded

"Well, then, call it ten," responded Barker, with spirit.
"It strikes me as rather a heartless piece of business, this probing for a mau's heart, while he's alive," said Hazelton, slowly, "but in the interests of psychology, I'll accept the wager, if the test is satisfactory. Make it a vigorous one, though. I'm not saying the old fossil isn't a tough customer."
"How would a testimonial from all

" How would a testimonial from all the folks in the building do?-a letter of appreciation, you know, for his long and valued services—you know the style—and then, as a slight token, and forth, let Dalton here put in of his fine work on a fictitious deed to a

house and lot."
"Good enough, good enough,
Charlie!" exclaimed Dalton. "That
ought to loosen up the old man's
screws, if anything will."

"If he should happen to believe it and take it at its face value?" queried

and take it at its face value? queried Hazelton, soberly.

"Don't you lose any sleep on that score, Hazie." laughed Barker. "Any exhibition of emotion would be a healthy thing for the old bird. "Twould be worth the money to cure that infernal dumbness of his. He hasn't healt dezen words since Christspoken a half dozen words since Christ

Dalton was selected to draw up the cautioned to make the latter as touchingly appreciative as his vocabulary permitted. It was mailed on Tuesday morning, and after luncheon four curious faces might be seen hov-ering about the elevator upon the tenth awaiting the afternoon's deliveries. Old Ben had never known a more

dismal day. The tiresome refrain had not ceased for a minute to ring in his "Up-down-up-down, on that ceaseless journey he went which, although it covered many miles, ended moving with the speed of the wind and nowhere. "Up-down-up down," yet never reaching new regions. p — down — up — down," until it med that the old man's brain would Upgo wild under the strain of the perpet-

As the mail carrier, with his wellfilled bag, entered the car, Old Ben found himself vaguely wondering how it would seem to see his name upon one of those white envelopes. He looked up in surprise at the sound of the post-

man's voice.
"You're Ben Anderson, ain't you"

A letter for you."
Old Ben's hand trembled as he took the long legal envelope, plainly and unmistakably addressed to Benjamin Anderson, Esq., Elevator No. 1, Stiles building. He hurriedly secreted it in ide his coat, musing as to its contents.

He was descending from the tenth floor with a full elevator when he noted mething that made him start from his reverie. In the air was the scent smoke. Hurrying to the bottom whispered his fears to the starter. bottom he whispered his lears to the starter.
Up again he flew with an empty car.
As he passed the third floor he noted a
little tendril of smoke creeping from
under the door of a vacant room. With killed hand he quickly reversed his elevator and hastily gave the warning on the ground floor.

Upon his next ascent the smoke was pouring up the stairway in suffocating volumes, growing each moment more dense, illuminated here and there by angry tongues of flame which licked keep it. the woodwork upon the stairway. To The p the top floor darted Ben, shouting with all the repressed force of his silent, speechless years: "Fire, fire, fire!" Lawyers stopped in the middle of

briefs, stenographers dropped pencils from nerveless fingers, bookkeepers left columns of figures, unadded, cashiers hurriedly thrust cash box into vaults and rushed to the halls They turned instinctively to the elevators, but these were enveloped in a Despair dense, impenetrable smoke. Despairingly they moved toward the stairway. seemed a bottomless pit, peering into which frightened eyes sawan awful monster of flame climbing up to seek new victims. Grown desperate and well nigh insane with fright, they turned to the windows, when through the murky, stifling air rang a voice which to their dying day not one of all that frightened group will forget.

"Right this way-here I am" it "Ben will take you down. I'm called. called. "Ben will take you down." I'm here, if you can't see me! Get all the wet towels you can and hold em to your faces, and then crowd in, and don't be afraid. Old Ben will take you Men and women ceased to follow

their insane desire to jump to certain death into the street below, and with child-like confidence obeyed the old man. They flocked to elevator No. 1 -the other elevators had stopped running at the first alarm—and into his car Old Ben crowded as many as he could carry, keeping up a running com of comfort to the hysterical

The survivors of the frightful experience tell how through fifteen age-long minutes Old Ben endured the tortures of hell, his blistered hands pull ing at an almost red-hot cable, as he whirled load after load of passengers through scorching blaze and smother-ing smoke. About the thumping and puffing of the engines, the hissing of the steam and the shrieks of terror, his cry was heard:

'Keep up your courage! Old Ben will carry you down! Keep the towels wet. I'll be there in a minute!"

And although the brave old voice grew husky and faint and weak as throat and lungs filled with the cruel, choking smoke, there was in it to the ling.

last the jubilant note of the conquering

on the following Sunday, Barker, with a subdued, humble mien, strangely at variance with his customary selfsufficiency, walked down the corridor of St. Augustine's hospital, and stopped at the men's ward. On the sixth cot from the door lay Old Ben, scarred and naimed almost beyond recognition the old man's side, holding his hand, sat Hazleton.
Old Ben's stolid, unresponsive face

had relaxed at last, and peace and con tentment were written upon every feature. Hazleton flashed a warning to Barker, and then Barker saw that in one blistered, bandaged hand the old man held a long white envelope. A disagreeable, unfamiliar lump rose in Barker's throat as he tried to return Old Ben's cordial smile of greeting.

Old Ben's cordial smile of greeting.
The old fellow feebly patted the envelope, as he gasped painfully:
"Twas mighty good of—you fellows—to do it! I can't last—the doctors say—but 'twill go to the lit—little woman sure—won't it?" and he looked wistfully, and yet confidently, up into Barker's face.

"Yes, Ben, yes, it shall; you may depend upon it," Barker's husky voice replied, as he carefully avoided Hazledepend upon it,

ton's eyes.

The old man turned his head wearily and closed his eyes; the watchful nurse motioned them away. As they looked back from the corridor, they saw the attendants were pulling about Old Ben's cot the ominous screen.

"Remember we are to meet to morrow morning early in my rooms to fix this thing up. Be sure to tell the other boys," said Barker in a constrained voice, as the two men parted. Hazleton nodded understandingly.

BY MEANS OF THE BADGE.

Some twelve years ago, in one of the mail streets of the populous city of B—ays a writer in the English Messenger, there dwelt a goor but respectable couple. They had several children, one of whom was a girl of six or seven who was very fond of collecting any old pieces of rubbish she might pick up in pieces of rubbish she might pick up in the streets, which she designated by the name of curiosities, and either a ranged on a little table in the corner the living room or nailed up against the wall. She was the pet of the family and allowed to do much as she liked. day on coming home from school she picked up a badge of the Sacred Heart, and, thinking rightly that she found a treasure, ran home to her mother, telling her she had got such a pretty little picture. It was quickly nailed up against the wall and much admired, but of course, no one knew what it really was. About a week after the event a knock came at the door and a Cathol priest walked in. There was only the oman of the house inside, who see surprised, but received him respectfully.

I beg your pardon," said the Father, ' but does not Mrs. Casey live here was the re-No sir; she does not

ply. "I was afraid I had made a mistake," continued the priest; "but will you kindly tell me at which house she does reside? I know she lives in this street. "I'm sorry I cannot," said the woman:

"I don't know such a person."
"Not know Mrs. Casey!" exclaimed
the priest. "You, a Catholic to tell me such a thing as that!"

"Indeed, I'm not a Catholic," cried the woman, indignantly, flushing red at the imputation.

But the good Father thought he knew

"If you are not a Catholic, what is the meaning of that?" he said, rather severely, and pointing as he spoke to the badge of the Sacred Heart.

'Oh, that's only a picture my little girl picked up in the street the other day. She is always bringing something home, and we let her do as she likes none of us here knew what it was, and

The priest hesitated; something in the tones of the woman's voice made him feel she was speaking the truth, and he said, more gently, "Then, you are not a Catholic, what are you? "Oh! we are nothing," replied the woman. "We never go to church or chapel of any kind. No one ever comes chapel of any kind. No one ever comes to see us or tell us about God or Heaven so we just stop away. Maybe we're as good as them that goes," she added, rather defiantly.

Here was a chance for the good Father which be was not regime to be talk.

which he was not going to let slip through his fingers. May I sit down for a minute, and is your little girl in? should so like to see her," he said.

"Certainly, sir," replied the woman, dusting a chair as she spoke, a pleased and gratified expression overspreading her face. 'Nellie is not in now, but her face. "Nellie is not in now, but she will be back directly, if you don't mind waiting.' No, the priest did not mind waiting

and what is more, he chatted and talked so pleasantly about irrelevant matters that the time passed all too quickly

When Nellie, a bright and intelligent child, came in, the priest drew her to his side and made her tell him all about finding the badge of the Sacred Heart; then he explained all about it to the d lighted little girl, who listened with large, wondering eyes when he told her of the wondrous love of the dear Lord esus, and the blessings He had promised to all who honor His Sacred Heart, Her mother also listened respectfully and attentively, and when the priest rose to go she thanked him warmly for his kindness.

"May I come and see you again?"

"Ob, sir, if you only would," she exclaimed. "I should be so grateful, and I'm sure the master would like to see you, too. You see we have no one that ever comes nigh us or takes any interest in us at all. We might be out of the world for the world fo

of the world for what any one cares! Needless to say, the good priest went many times again; and it ended in not only Nellie but the whole family being baptised and received into the one true Church.

And whatsoever is not God is nothing and ought to be accounted as noth-

Jesus was all eterni Sacred H pure hear the Perfe this Dual lately Co before us Regained ew that without a the spirit supernat many rh estimate " Fore between dured in brief whensoe' absorbin of this h instance creation the Pers actual a quite dis and, aft personal united, of God coopera looked though only in absolut the hea the last ously o sacred heart tance -the Lord create object ent pe Unity Godgrant Moth

Unio

exist

ever the c

Ada supp pleto perfo

only anot crea unic peri He

OCTO MARY : TI

Here and Mary, a cre

natures, wh

inder the t

exemplar o

certain, per less assured

fold instanc

the reiterat

same great

spiritual an

Not only psychologic

rd to e

umanity,

external re

in the fact

pletely cr

formation

woman, of

declared

flesh." Tof time at mentally le

yet anothe

more near

august in

in effect-

our preser

indeed, in

secondly, 8

debate.

Regained.

cance—one naving a numan element, the other being altogether divine in origin—the Hypostatic Union. Our Divine Lord being the Alpha and Omega of all created mystic union, whatever the

object and end of its creation, the inher-

ent perfection of the principle of Dual-

Unity is found in the person of the God-Man; its imparted perfection was

granted to the person of His Immaculate

granted to the person of His Immaculate Mother. But, a distinction must be drawn between the two several unities and their relations. The Hypostatic Union was self-originate, self-possessed, simple, without a prototype in the past. There existed nothing, there had existed nothing comparable to it. The

existed nothing comparable to it. The

Dual-Unity of Jesus and Mary how-

But, in both Unities He was Perfect

in the order of nature, to be alone; so

it was not good also, under new and supernatural conditions, for man to be alone in the case of the Second Adam.

peace and conn upon every ned a warning to ker saw that in d hand the old e envelope. A ar lump rose in a tried to return ile of greeting. patted the enve

of-you fellows o the lit—little?" and he looked fidently, up into

shall; you may ker's husky voice y avoided Hazle-

s; the watchful away. As they ne corridor, they ere pulling about nous screen. e to meet to mor Barker in a con-

derstandingly. THE BADGE.

ago, in one of the pulous city of B—
English Messenger,
but respectable
everal children, one of six or seven who collecting any old might pick she designated by ties, and either ar-ble in the corner of ailed up against the et of the family and as she liked. One ne from school she i the Sacred Heart, ly that she found a to her mother, tellsuch a pretty little quickly much admired, but knew what it really k after the event a door and a Catholic There was only the inside, who seemed ved him respectfully.

on," said the Father, s. Casey live here?" es not," was the read made a mistake," est; "but will you which house she does lives in this street.

that;" said the woman;
h a person."
Casey!" exclaimed
h, a Catholic to tell
that!"
t a Catholic," cried
cattly, flushing red at antly, flushing red at ther thought he knew

ot a Catholic, what is at?" he said, rather nting as he spoke to sacred Heart.

ly a picture my little the street the other ys bringing something et her do as she likes; new what it was, and s no harm letting her

itated; something in woman's voice made as speaking the truth, ore gently, "Then, if cholis, what are you?"
nothing," replied the
ever go to church or
d. No one ever comes d. No one ever comes about God or Heaven away. Maybe we're that goes," she added,

nce for the good Father not going to let slip ors. "May I sit down I is your little girl in? o see her," he said. s she spoke, a pleased pression overspreading llie is not in now, but directly, if you don't

did not mind waiting; b, he chatted and talked bout irrelevant matters passed all too quickly a bright and intelligent

the priest drew her to le her tell him all about ge of the Sacred Heart; ed all about it to the deirl, who listened with g eyes when he told her s love of the dear Lord lessings He had promised onor His Sacred Heart. so listened respectfully, and when the priest thanked him warmly for

e and see you again?"

you only would," she should be so grateful, the master would like to You see we have no one es nigh us or takes any at all. We might be out r what any one cares! say, the good priest went ain; and it ended in not the whole family being eccived into the one true MARY; THE PERFECT WOMAN. The Dolphin.

Eve was created, humanly necessary for the completeness of Adam's father-hood of man. Indeed, she became more than the Second Eve because she was II .- CONTINUED. co ordinated to, she co-operated with Here and there, in the person One infinitely more than a mere Second Adam, in order to secure for humanity Mary, a created relationship was estab-lished between the human and divine natures, which is in essence a dual union, and which theology recognizes an infinitely higher fatherhood. She became the Mother of a renewed race from the outset; at the end, in Dual-Unity wish her Divine Son, Mary beunion, and which theology recognizes under the term, the Hypostatic Union. Of course, the value of this initial exemplar of Dual-Unity is absolute, Necessarily, the relation between the First Adam and the First Eve was dif-ferent both in kind and degree from that which existed between the Second certain, perfect. Less perfect, but not less assured and defined, are the manifold instances abounding in the world, of the reiteration of the principle of the Adam and the Second Eve: Eve was taken from the side of Adam; Jesus same great prototype in matters both spiritual and temporal. Human nature was born in the bosom of Mary. But the principle of Dual-Unity existed in both cases. In both cases the union itself is constituted on the principle in debate. This is evident in two ways. Not only does the theory hold good was complete; and it will be remem-bered that the dual union of our first psychologically and physically, in regard to each several unit of created humanity, by the conjunction of soul parents was created in their state of innocence. And, inasmuch as the first union was obligation, in the will of and body in man; but also in its more external relations. For instance: first, God, for the perfecting of humanity as in the fact that human nature was coma whole, the second union was volun-tarily adopted by our Blessed Lord out pletely created only in and by the formation of two persons, man and of free, unfettered, ineffable and most loving grace. As He was pleased to woman, of a woman from a man; and secondly, sacramentally, in the union of those, as man and wife, of whom it was come into the world, for us men and for our salvation, through the created medium of the Woman foretold; so the two shall be in one These facts, precedent in point declared also, we may venture to believe that He of time and world-wide in application, was pleased to enter into this trans-cendent form of Dual-Unity in a more mentally leads onwards and upwards to yet another example of Dual Unity supersubstantial mode than that of cur more nearly eternal in origin, more first parents, by co-ordinating with Himself the Immaculate Conception of august in character, more far-reaching in effect—which more nearly affects our present argument. Of this instance God, the perfect and spotless creation whom He called Mother. In brief, Mary was predestined in the foreknowlof Dual-Union our Blessed Lady forms an integral and all-important factor; edge of God. She was elected in the foreseen conformity of her own freean integral and all-important factor; indeed, in relation to man she occupies the central position. For, as on the one hand, the Sacred Humanity of Jesus was united in the Immaculate bosom of Mary to the Divine Word for will, to play this great part in the supreme drama of the world. She became the perfect human counterpart of the Sacred Humanity of Jesus. As all eternity; so, on the other, was the Sacred Heart of Jesus united to the such, she was bound in the mystical bonds of Dual-Unity with her Divine pure heart of Mary, in the person of the Perfect Woman, forever. It is this Dual-Unity in heart and mind of This is a mystery of mysteries which may be more easily realized and adored than be reasoned and explained. But so it came to pass, after the Annunciathe Sacred Humanity with the Immaculately Conceived, of which the poem before us treats in a new "Paradise Regained." It is from this point of tion, that God was in Woman forming gained." It is from this point of w that Mrs. Shapcote had tried, not

in her flesh a Body for Himself, and at the same time informing and moulding her beautiful soul with constant acceswithout a measure of success, to gauge the spirit of Mary throughout her quiet her beautiful soil with constant accessions of His Holy Spirit to conformity with Himself. During all this time, therefore, at every moment of her life, the Union between the Sacred Heart of secluded and unostentatious and supernaturalized life. It is hence that we are invited, through the medium of many rhythms, to see, to realize, to estimate the Mother of Jesus. Jesus and the pure heart of Blessed Mary became more and more intimate and complete. So long as the Holy "Forever," it was observed above. Was, then, the union of heart and mind and complete. So long as the roop, Spirit of Jesus abode within her, the Immaculate One, so long as the "Woman compassed the Man," so long did the union remain intact. Whilst Jesus who ever become more between Jesus and Mary one which endured "forever?" Let us consider in brief this deep and obscure, but whensoever even in part mastered, this abode with Mary, she ever became more absorbing topic. We may understand and more conformed to the measure of and more conformed to the measure of the stature of the fulness of His Like-ness: her will was His Will; her of this historically premier and initial instance of the principle of Dual Unity ness: her will was fils will, her thoughts were His Thoughts; her words were His Words; her acts were His Actions—she being Perfect Woman, He being God. If this be true, it may be asked, where and when and how and why did the Dual-Unity ever come to an end if explusories, it ever had a which we contemplate—of itself a creation of God, inasmuch as God in the Person of Jesus formed one factor of that it is, it means, it represents, the actual accord in heart and mind of two quite distinct, but entirely sympathetic, quite distinct, but entirely sympathetic, and, after their kind, severally perfect personalities. These two personalities, one human and one divine, became thus united, as well in the eternal counsels of God as in the records of time, to cooperate together in acccusplishing a common and definite purpose. They common and definite purpose. They looked to the same origin of union, and at the Nativity that th sunnatural, and at the Nativity that the sunnatural, unspiritual divorce was effected? Was it by the Will of Jesus, or was it by Mary's will? By what means, human or superhuman, was the separation accomplished? The presence of the Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions. The Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions. The Spirit of God was promised to the Church, for ever and plenarily, apart from all conditions. looked to the same origin of union, though with different degrees of nearness. They employed the same means and modes of action, with a difference only in agencies and powers. They worked towards the same end with absolute identity of action. Of course, the heart-union and the mind-union of the terrotracting. Personalities was, in the neart-union and the mind-union of both contracting Personalities was, in the last resort, the Will Divine exerted in or towards, and influencing, consci-ously or unconsciously, each of the two sacred Persons. The means employed were such as need not be stated. The end to be gained was, of course, the from all conditions. Jesus abode with Mary, for ever, because there was nothing in her pure heart to cause Him to abandon it, or to desert her. No earthly element, apart from Him could offer the cause of desert ner. No earthly element, apart from Him, could affect the union: no Heavenly element, in His interests, could fail to cherish and confirm it. There could be no natural limit or terend to be gained was, of course, the renewal of the human race and the sal-

ist for ever.

III.

At the outset, it was proposed to appreciate the effort made by the author of Miry, the Perfect Woman to popularize in verse the position occupied in the Christian Religion by the Mother of God. The above pages form a brief, imperfect summary and outline of the principle on which is based the argument of this Marian Epic question of Dayl.

The poor in spirit and poverty of the world in every far from being poor in spirit; be very far from being poor in spirit; Now, the basis of the Dual-Unity in heart and mind of Jesus and Mary is in principle analogous to and parallel with, of course again, at an infinite distance—one having a human element, the other being altogether divine in origin question of Dual-Unity, and its application to the story of the Redemption of the universe, in theology and in fact, is an almost endless topic and opens to the mind altogether endless potentialities of devout thought. It is impossible to argue upon it, as a Catholic, with those who do not grant the premises on which bad University ever, looks for its prototype towards the creation of Adam and Eve; and in this relation our Blessed Lord became the Second Adam of the human race. ises on which Dual Unity stands. needless to argue with those who admit those premises. The latter may easily and may justly disagree with any given presentment of the all important given presentment of the all-important and the much-involving theory. But Man. He was not in the position of Adam who mystically needed the supplementary creation of Eve to complete the Divisor Vision of Eve to complete the Divisor Vision Plane Tendent Plane P the underlying theological facts, truths, and mysteries are, and must be, admitted implicitly by all Catholies. The plete the Divine Vision of a humanity perfected in the Image of God. He difficulty, however, of sustaining an argument on the truth or error of the theorem seems to the present writer could not take upon Himself a portion only of human nature and leave another portion to another of His only not insuperable. One may frankly accept the theory. One may severely reject it. But discussion of its realcreatures, a Woman, in order by the union of both to complete the absolute perfection of renewed humanity. No: He was Man, perfect Man, capable neither of diminution from, nor of ities or of its non entities seems to be hopeless. In any case, discussion is not offered in this place. The presentnot offered in this place. The presentment of the position which is here submitted for consideration, by the writer, is avowedly fragmentary and superficial. It is hoped notwithstanding, that, as "men of good will," readers will accept the statement simply and in suiter. augumentation to absolute perfection. But in the Eternal and Divine Decrees it had been prefigured, it had been prophesied, it had been willed, that there should be another element, a human element, co-ordinated cept the statement simply and in spite to and associated with the element of all defects in its annunciation, which was divine, not mystically but really, not of necessity but out of love. of all difficulties connected with its am-plification. In conclusion, the writer Under both dispensations we may reverently believe and reverently say that, asks leave to express his profound conviction that the theory of Dual-Unity. and that theory alone, and all that it legitimately involves and creates, suggests to pious-minded Catholics as it was not good for the First Adam,

sanction to many words and phrases used of our Blessed Lady by Catholics in their more loving moments and more tenderly expressed sentiments of affec-tion for the Mother of God. And (3) it petition and research of invocation and petition addressed to Her in their earnest prayers and devotional exercises, which are sometimes misinterpreted and misunderstood by non-Catholics.

It is only fair to the Epic, and to the theory which underlies the conception of the poem, to add that Mrs. Shapeote has written in prose a further and com-panion work on the subject of our Lady's position in the Church, which Lady's position in the Church, which now awaits publication. The work consists of two parts, which are severally entitled, "Mary and Mankind; the Woman Predestinate:" and "Mary and the Church; the Woman Glori-ORBY SHIPLEY.

Lyme-Regis, England.

THE ROAD TO FARADISE.

We celebrate on Sunday the festival of all the saints. Our holy mother the Church calls upon us to consider the glory and joy of all the citizens of the Heavenly Jerusalem, who founded her in their labors, their tears and their blood, whom we are indebted for the faith, the sacraments and all our hopes of heaven, since through their faithfulness they have transmitted this sacred

legacy to us who now enjoy it.

When we think of their joy and triumphant exultation, we think of our pains, our troubles, our miseries and sorrows. But this reflection, which our present condition forces upon us, is calculated to inspire us with an ar-dent desire to be where they are, and a firm, unshakable resolution to apply all the means to get there, cost what it may. The Church seems to take the may. The Church seems to take the same view when she gives us this gospel of the day: "Biessed are the poor in spirit; for theirs is the Kingdom of Heaven." She says: "You desire to enjoy the happiness of the saints; well, you must imitate their example and do as they did, and then

you will have your wish."

Let us see, then, the way the saints have trod. It is called, in the Book of Wisdom, a "wonderful way,"—God has rendered to the saints the reward of their labors, and has led them through "a wonderful way." Why is it called a "wonderful way?" Because it is a way which is so strange and different them the ordinary way; a way so different them the ordinary way; a way so different you will have your wish. m the ordinary way; a way so different from our natural expectations and

desires It is the road of poverty and detach ment from all the things of this world. This was why He was born in the stable This was why He was born in the stable at Bethlehem; why He had not whereon to lay His head; why He was weary on the way; why He put up with the coarsest fare and the simplest raiment; why, at last, He walked up the hill of Calvary and was crucified between two thieves. "It behooves the Son of Man to suffer all these things, and thus enter into glory." The road of the world is just the contrary. This is the road of ambition and worldly glory; an increasant strife to get above others and cessant strife to get above others and have rule over them, and to be honored and flattered, and to have power, and to carry a high and haughty head. This is the road of riches; to seek an This is the road of riches; to seek an abundance and a superfluity of this world's goods. This is the road of pleasure, of idleness and debauchery and drunkenness. It is a broad road, a well-travelled road, full of a crowd of people shouting and dancing and quarrelling and fighting.

Now, let us see what classes of persons, according to the words of the Divine Saviour, are in the narrow and wonderful road that leads to life. First, the poor in spirit. "Blessed are the

the poor in spirit. "Blessed are the poor in spirit, for theirs is the Kingdom poor in spirit, for theirs is the Kingdom of Heaven." Here we must notice that our Lord does not say, "Blessed are the poor; "but "Blessed are the poor in spirit." Because there are two kinds of poverty—one the poverty of necessity and other the poverty of choice. Those who are poor by neces-

money and this world's good. If they have property and wealth, they are very far from considering themselves masters of it, but only God's stewards, Who imposes upon them the heavy responsibility of disposing of it, not fo their own pleasure or gratification, but

for the advancement of His glory. You see, then, that the poor in spirit, and only the poor in spirit, who have freed their hearts from the dominion of creatures—i. e., of all worldly goods, or honors or pleasures—who live not as their slaves, but as their masters; who can lay them down, give them up; think a deal more of God than of any worldly thing, are the ones who shall pressess the Kingdom of Heaven. If you are domineered over by riches or other worldly things or objects, so that they overcome you and lead you into sin, it would be better to reduce yourself to a bare sub-sistence and throw the rest into the ocean, or burn it in the fire, than to continue to own it.

The Holy Name Society is known to every Catholic. We all know what it stands for—the suppression of the vice stands for—the suppression to the vice of profanity and blasphemy, and the making of better Catholics generally. It is gratifying to know that it is growing year by year; and in some places, as in the Brooklyn diocese, it is one of the leading organizations. The address of President Roosevelt before a number of branches of the Society last Sunday If this be so, Mary became in effect and fact what theology delights to call her, the Second Eve. She inherited the position, dignity and rights with which will have the effect of calling the atten-

THE LORD'S PRAYER.

Many may wonder to see this most common of prayers made the subject of editorial explanation. Many even, flat-tering themselves upon their supposed knowledge, may not deign to give the comments perusal. It is constantly on their lips; they concede its origin and confess to its efficacy. What, therefore, can be told them concerning it?

Perhaps, nothing that is new; but ertainly much that many of them have brotten. If you doubt the fact apply test yourself. Ask the first twenty ntelligent Catholics whom you know now many and what are the petitions ow many and what are the petitions ontained in the Lord's prayer. The answers in the majority of cases may be most surprising. Unquestionably they will justify any explanations of the prayer which may follow. Positively will they prove that the pursuits of life have crowded much of the Catechism out of their recollection. Yet these persons pass for intelligent, practical Catholics.

How many, then, are the petitions in the Lord's Payer? According to St. Augustine they are seven. In the first we petition for God's glory. In the second, that of ourselves. In the third we ask for the grace to do in all things God's will. In the fourth, food for daily sustenance of the body. In the fitch, forgiveness of our sins. In the sixth, deliverance from all that may lead us into sin, and in the seventh, that God may deliver us from all things

that God may deliver us from all things that jeopardize our salvation.

In the very first words of the prayer we ackowledge that God is our Father. We are His childen because created according to His image and likeness. And because He is our Father we confidently seek from Him every blessing. Furthermore these words indicate that while God is everywhere, yet in Heaven while God is everywhere, yet in Heaven alone is He seen and enjoyed in all His glory. At the very beginning, therefore, we are reminded that towards God and Heaven we should turn our thoughts and raise our hearts when re peating the prayer.

But do we always do so? Are not

our thoughts too frequently turned upon worldly affairs and our hearts set upon bodily comforts? Whence then the benefits from this most excellent of prayers? May we not find in this the reason why our petitions so often go unanswered? Does it not show the necessity for review of the subject? Surely these facts are sufficient justification. cation.-Church Progress.

THOUGHTS ON OUR LADY.

The Hail Mary is the most beautiful of all prayers after the Our Father. Mary only exists with reference to God. She is the echo of God: and she says nothing, repeats nothing, but God.

When we praise, love, honor Mary, or give anything to her, it is God Who is praised, loved, glorified. We give to God by Mary and in Mary.

Our Blessed Lady is the faithful Virgin, who by her fidelity to God repairs the losses which the faithless Eve has caused by her infidelity. Devotion to our Blessed Lady is a secure way to go to Jesus, and to acquire perfection by uniting us to Him.

The Most High has come down to us perfectly and divinely by the humble dary. He has come to us by her, Mary. He has come to us without losing anything of His divinity without losing anything of His divinity and sanctity. We are to yield our and sanctity. We had He may live, selves to Him, that He may live, selves to Him, that He may live, breathe, act, speak within us, by the Spirit's flery impulse and dove-like power combined, and may never follow any more natural impulse of our own.

Who can doubt that there is a close and invariable connection between devotion to our dear Mother Mary and devotion to the Blessed Sacrament? And does it need further commentary than the remembrance that the one is the Mother and the other is the Son?

A BLESSING TO CHILDREN.

"From the fulness of my own experience," writes Mrs. Samuel Hamilton, of Rawdon, Que., "I can say that Baby's Own Tablets are an indispension." medicine in every home there are infants and young children. They speedily relieve and cure all the n ailments incident to childhood. In fact I think the Tablets are a bless

ing to children."

It is such sincere, honest words as these that has made Baby's Own Tablets the most popular medicine with mothers all over the land. The Tablets can be given to all children from the tinger weakest haby to the well the tiniest, weakest baby to the well grown child, and where they are used grown child, and where they are used you find only healthy, happy children in the home. You can get the Tablets from any dealer in medicine, or they will be sent by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

If your children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and effectual. Try it, and mark the improvement in your child.

mark the improvement in your child.

Very many persons die annually from cholera
and kindred summer complaints, who might
have been saved if proper remedies had been
used. If attacked do not delay in getting a
bottle of Dr. J. D. Kelloga's Dysentery Cordisk, the medicine that never fails to effect
a cure. Those who have used it say it acts
promptly, and thoroughly subdues the pain
and disease.

and disease.

It is the Farmer's Frhend.—The arner will find in Dr. Thomas' Edectric Oll a potent remety for wounds or pains in the body or for affections of the respiratory organs and for household use generally. He will also find it a convenient friend in treating injured horse cattle, etc., or relieving them when attacked by colds, coughs or any kindred silments to which they are subject.

BEAUTY OF DEATH.

Men seldom see any misery in life so great as to ontweigh the misery of leaving it. But yet it comes to all of us, that He who made death made it, like all things else, to be beautiful in its time. When a life has lived in its days but in happiness, grown old with constantly accumulating joys, and then at last before decay has touched it, or the ground softened under its feet, the door opens and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God Whom he loved; when a man ha lived for his rethren, and the times comes that i life cannot help them any longer but his death can put life into dead truths, and send enthusiasm into fainting hearts; when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his ene-mies baffled behind him on the shore of time-in all these times, is not death

The Value of Latin.

The study of Latin finds an earnest advocate in Mr. J. W. Headlam, Chief Inspector to the Board of Education on Literary Subjects in Secondary Schools in England. In the Blue Book of General Reports on Higher Education for the past year just issued he writes de-ploring the disuse of Latin: "Even for those who never advance beyond the initial stages, the study of Latin supplies a training in the formal analysis of language for which it is not easy to find a substitute—certainly not in modern languages and English grammar as they are now taught. It must also be noted that the great improvement in the text-books from which Latin is now taught, and the later age at which it is usual to begin it, remove many of the objections against the use of it which might at one time have been urged."

A Beautiful Custom.

When a Catholic dies no matter how great or how holy the world may have leemed him, no matter how widely his virtues may have been praised and recognized, no matter how lofty may have been his station, the Church does not forget to pray for his soul. Amid the chorus of praise and appreciation of Pope Leo XIII., the voice of the Church was heard beseeching God to have mercy on his soul, even as on the soul of the least and lowliest of her children.—Boston Review.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Rome?— down to the fads of the day, like Christian Science, have been asked in these missions, and in this book find an answer. We predict for this work a large circulation and much good. Just such a little book as Catholies might have and hand to their non-Catholic neighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD Office, London, Ont. The sale has already in one month reached 30,000.

For so vital a necessity to all living men is Truth that the vilest traitor feels amazed and wronged—feels the pillars of the world shaken, when trea-



Don't forget the old man with the fish on his back.

For nearly thirty years he has been traveling around the world, and is still traveling, bringing health and comfort wherever he goes.

To the consumptive he brings the strength and flesh he so much needs.

Too all weak and sickly children he gives rich and strengthening food.

To thin and pale persons he gives new firm flesh and rich red blood.

Children who first saw the old man with the fish are now grown up and have children of their own.

He stands for Scott's Emulsion of pure cod liver oil-a delightful food and a natural tonic for children, for old folks and for all who need flesh and strength. 9 •

SCOTT & BOWNE, Chemists, Toronto, Ontario 500. and \$1.00; all druggists

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED

We teach full commercial course, As well as full shorthand course. Full civil service course, Full telegraphy cours

Our graduates in every department are to-day filling the best positions. Write for entalogue. Addres Address: Belleville, Ont. PRINCIPAL

Ontario Business College 35th Year. BELLEVILLE.

Most Widely Attended in America. 27 Years under Present Principals. Address Robinson & Johnson, F.C.A.

ASSUMPTION . COLLEGE

BANDWICH, ONT. THE STUDIES EMBRACE THE CLASSE A ICAL and Commercial Courses. Termal lucinding all ordinary expenses, \$150 per Excum. For full particulars apply to REV. D. CUSHING. C.E.E.

For an education that is practical, useful and up to date attend the



OWEN SOUND, ONT., OWEN SOUND, ONT.,
Best courses of study in Business, Subjects,
Shorthand and Typewriting. Best Methods.
The most thoroughly equipped College in the
Dominion. Students may enter at any time.
Full particulars sent free to any address,
Address C. A., FLEMING, Principal. 2

BOARDING SCHOOL AND ACADEMY CONGREGATION DE NOTRE DAMB

Cor Bagot and Johnston Street KINGSTON, ONT.

Pupils prepared for Commercial Diplomac and Departmental Examinations. Special Classes in Music, Drawing, Painting, Shorthand and Typewriting. For terms, Etc., apply to
MOTHER SUPERIOR

GET THE BEST-IT PAYS.

Business College. STRATFORD, ONT.

Best place in Canada for securing a thorough business education or a superior shorthand training. Graduates always successful in gen-ting positions. Write for catalogue. W. J. ELLIOTT, Principal. ST. JEROME'S COLLEGE

BERLIN, ONT. CANADA. (G.T.R.) Commercial Course with Business College Commercial Course — Prepar-features. High School or Academic Course — Prepar-ation for Professional Studies. College or Arts Course — Preparation feat Degrees and Seminaries. Board and Tuition per Annual, 1990.

For Catalogue Address-REV. JOHN FEHRENBACH, C.R., Press.

ST. MICHAEL'S COLLEGE TORONTO, CANADA.

Established 1852, in affiliation with Toronto University, and conducted by the Basilian Fathers. Tuition and Board \$160.00. No extras. Send for

calendar. Address REV. DR. TEEFY ST. MICHAEL'S COLLEGE,

TORONTO. LEARN MORE - EARN MORE

What we teach we teach well. This co-counts for the surcess of our graduates when they compete with those of other colleges. Writs for particulars about our course,

FOREST CITY Pusiness College LONDON, ONT. J. W. WESTERVELT.

Peterborough Business College

cives THOROUGH courses in Bock-Keeping, Shorthand, Typewriting cita. The demend for affice assistants is often greater than the supply. Write for particulars. Peterboro, Ont, WM. PRINGLE,

IT'S TOO BAD ...

that your Plumbing is not working have us put it in first-class order. F. G. HUNT

PLUMBER. 521 Richmond St., The London Mutual Fire

INSURANCE CO. OF CANADA. TORONTO, ONTARRO FULL GOVERNMENT DEPOSIT

Losses Paid Since Organization, \$ 3,250,900.4 Business in Force, 628,690.73 Assets,

Hon. John Dryden,

President,

Geo. Gillies,

Vice-Pros.

H. WADDINGTON, Sec. and Managing Director
L. Leitch, D. Wrismiller, Inspectors
Supt. John Killer,

ever is not God is nothto be accounted as nothPublished Weekly at 484 and 486 Rich street. London, Ontario.

Price of subscription—\$2.00 per annum.

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

Messrs. Luke King, John Nigh and P. J. even are fully authorized to receive subscrip-ons and transact all other business for The CATHOLIC RECORD.

Johns.
Rates of Advertising—Ten cents per line each

Rates of Advertising—ten cents of the Market Maproved and recommended by the Archishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, 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, and 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.

Agentor collectors have no authority to stop your paper unless the amount due ts paid.

is important that the out as a scidense so sent us.

Agentor collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada. March 7th. 1900. liter of THE CATHOLIC RECORD.

te the Editor of The London, Ont: Dear Sir: For some time past I have read Dear Sir: For some time past I have read Dear Sir: For some time past I have 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 truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend its othe faithful.

Blessing you, and wishing you success.

te faithful.
ssing you and wishing you success.
Believe me, to remain,
Yours faithfully in Jesus Christ,
†D. FALCONIO, Arch. of Larissa,
ADOST. Deleg.

LONDON, SATURDAY, OCT. 31, 1903.

THE PSEUDO ELIJAH IN NEW YORK.

John Alexander Dowie, the founder and prophet of the sect of Zionist or Dowieites, and of the city of Zion, Illinois, has at last carried out his long made promise of invading New York with a large body of followers for the purpose of converting that city to his

It had been stated that he would be accompanied by three thousand followers, the intention being that these would have New York divided into districts, and would make a house to house visit, to induce the people of New York | direct mission to teach their methods to join the Zionists, or at least to at- of salvation and to prove their mission tend the public meetings which are to by healing the sick. There have not be held in Madison Square Gardens. been, however, any instances brought It does not appear that the number of forward in either case, of cures which appears to have numbered about one beneficially on the patients. hundred more by another route not at the most six hundred and twenty, a sometimes proves beneficial, but in the absurd undertaking, though falling far Dowieite impostors, there are no cershort of the army which was announced for months with a great flourish

We draw these figures from reports of the arrival of the trains in New word only, or by a prayer, the sick York, and they seem to be a pretty the blind, the lame, the maimed should nearly correct statement of the true be instantly healed from the most status of the Dowieite invasion of the dangerous and persistent maladies. On city. It is said, however, on the other the contrary, the instances in which hand, that eight trains bearing the en- the methods used by these pretended thusiasts left Chicago over the same divine healers have failed to cure, are number of railway lines, the number of numerous and certain, though sure cures ordinary coaches being forty-one, with had been promised. Deaths have fretwenty sleepers. The cost in railway quently occurred under their treatfares is also placed at 40,000. One of ment, when in all probability the use these trains bore Dowie himself and of proper medicine, which these imposthis lieutenants who occupied a private ors reject, would have cured the car attached to the train. Dowie was persons afflicted. than might be inferred from the num- acknowledge them as prophets of God. ber who actually arrived in New York.

does not care if the people there do not | send in their money. pay his gas-bills. He added:

the representative of a powerful ecclesiastical body, but in my prophetic capacity. I care not for your smiles. I am as indifferent to ridicule as to any other wrong. Your facile pens should never be harnessed to ridicule. There is a place for ridicule and satire. going to dodge anything. I am a very open man and have no concealments. am opposed to every form of secret so-cieties. What I have spoken I have spoken carefully, and I thank God I have never had to take anything back."

The prophet appears to be now more conciliatory with the newspaper reporters than he was some time ago when he was at Court in attendance on a suit brought by his brother-in-law. Samuel Stevenson, from whom he obtained fraudulently nearly all his money, and put it to his own use in his moneymaking schemes at Zion. At that time he designated the reporters as "the vermin of the press," and according to

a recent issue of the New York Tribune, in reply to an request for an interview he replied in his broad Scotch accent:

"Will I grant you an enterview? I reporters. They are the children of the devil." never grant enterviews with newspape

In reply to further requests to know details of the defence he was to set up in the Stevenson fraud case, no answer could be obtained except: "And fairther deponent sayeth not."

John A. Dowie was originally preacher of the Congregational Church, but owing to his new departure in Scriptural interpretation, that denomination thought it desirable that he should leave it, and he established the Dowieite or Zionist sect, of which he is the head and front.

The chief doctrine of this sect is that Dowie is a prophet having a direct divine mission to heal the sick by the laying on of hands, and to obtain this grace of healing through him, thousands have given him all their wealth, which he has invested so profitably that he is now said to be a multi-millionaire. It is certain that he is immensely wealthy, and nearly all the business of Zion city is in his hands, in which one of the chief industries is a successful lace factory which brings in immense profits to the prophet.

Dowie did not at first claim to be the prophet Elijah, but twenty-five years ago a certain Jew who became converted to his sect told him he was Elijah. He declares, however, that he was not Elijah at that time, but that the inspiration and virtues, and finally the nature of Elijah entered into him. and made him truly Elijah the Restorer or Regenerator, and it is in virtue of this alleged fact that he now claims to be the prophet of God.

In some respects Dowie's sect is very like the pretended Christian Scientist or Eddyist denomination. Believers in each of these impostures attribute to their founders a special mission from God and assert that they are God's prophets. Both also assert that their respective prophets have a Evangelists reaches that which was have certainly been wrought by their preannounced. Four hundred and methods. The only cures which seem twenty members of the Dowie host to have been wrought by these false arrived by the Baltimore and Ohio prophets and their disciples are of Railway, one hundred by the New York | cases wherein it is known that a certain Central, and another company which nervous excitement may have worked

It has long been known to medical stated, so that the total appears to be science that this nervous excitement large enough number truly for the case of the Christian Scientist and the tain instances of healing in the miraculous manner in which Christ and His Apostles operated, and vorked miracles as mentioned in the Gospels, that by

furnished with telegrams every hour The best results of these two fanatiinforming him of the progress of each cisms have been that their founders of the other seven trains. From these have become immensely wealthy through statements it might be supposed that the large number of rich dupes whom the invasion is on a much larger scale they have induced to follow them and

Dowie has announced, as we have We infer that the statistics of the already stated above, that his present start from Chicago have been exagger- trip to New York is not for the purpose of making money, and that he will be In Madison Square Garden Hall a satisfied even though the New York crowd of about three thousand persons people do not pay his gas bills. On the awaited Dowie's entrance. These con- other hand he has already stated pubsisted of those who had come from licly that the first step which he wishes Chicago, together with many who were his hearers to take is to be converted there from curiosity. Reporters waited to God, which will occur when they upon the Zionist leader for some decla- recognize him as the prophet Elijah by ration of his intentions, and he told whom the world is to be regenerated. them that his coming to New York is He added, naively enough, that those not a money-making scheme, and he who become converted will afterwards

The money, is no doubt, the pole to I have not come to New York as which the present evangelical movement is directed.

There are thousands of people in every country who are waiting to be duped, and it is not very wonderful that there should be many in this case in the United States, and that both Dowie and Mrs. Eddy should have many followers. These people seem to wish to be humbugged.

It is stated that at Dowie's second public meeting in New York 30,000 people endeavored to get in but there could be only 10,000 admitted, so that the rest had to leave without hearing him. However, it is interesting to have declared that they are already tired of their present mission, and have declared that they will abandon it. We may therefore presume that so far as converting New York to Dowieism is do the business for us or do we resist? If we take little slights, neglects, contempts, well, patiently, nay even will ingly, looking on each as a treasure God gives us to bring us nearer to Him, to destroy His enemy—our own self love—then we are really aiming at His love.

To know by rote is no knowledge; it is only a retention of what is entrusted to the memory. That which a man truly knows may be disposed of without ruly knows may be disposed of without ruly knows may be disposed of without ruly knows may be disposed of the author, or reference to the book from whence he had it.—Montaigne. learn that already 200 of his followers

concerned the mission or invasion will be a dismal failure.

A few days ago the Rev. P. S. Henson, a Baptist clergyman formerly of Chicago but now of Brooklyn, and who personally knows Dowie's Zion said, speaking to the Long Island Baptist to them.

" Dowie is not an Elijah. He is Powie is not an Enjan. He is a reincarnation, but a reincarnation of Brigham Young. Elijah of old did not run a bank, keep a hotel, and run a real estate business, but this Elijah does all that. His devotion to the Almighty Dollar is his principal form of

We commend these words to our readers to be pondered on in connection with the Dowieite invasion of New York city.

THE LATE VICAR GENERAL.

The death of Very Rev. Joseph Bayard, V. G., a report of which appears in another column, removes from the ranks of the priesthood of this diocese an exemplary member-a priest who was at all times sincerely zealous for the honor and glory of the Divine Master and the salvation of immortal souls.

Even before the beginning of his priestly career the young Joseph Bayard was identified, as Bishop's secretary, with the affairs of this diocese; and after ordination, his activity having wider scope, his daily life was ever a model of apostolic zeal in the interests of God's Holy Church and the uplifting -spiritually and temporally-of the various flocks committed to his charge.

The late Very Rev. Father Bayard vas in truth blessed with a large share of Nature's noblest gifts, which, to his honor be it told, he at all times employed to the best possible advantage. Indeed it might be said that God alone can reckon the magnitude of the good works accomplished by His faithful servant during his fortyfour years of priestly service. Father Bayard's innate courtesy and gentleness could not fail to compel the adniration of all with whom he came in contact, irrespective of race or creed; whilst his tenderness and compassion towards all kinds of misery, his fatherly regard for the little children, his love for the beautiful in everything connected with the ceremonies or adornments of God's Holy Temple, his care to provide whenever possible the best and most appropriate music from out the Church's abundant store, were characteristics which appealed more strongly to others. As a true priest, however, he was unceasingly animated with zeal for, and concerned himself chiefly with the extension of God's Kingdom upon earth, the salvation of souls being apparently the dominating motive of his lifework. But it was perhaps during the Very Rev. Father's long and tedious illness that the true nobility of his nature shone more resplendent. Truly heroic was his unvarying cheerfulness and resignation to God's holy will; whilst his patience and kindly consideration for others and his gratitude for even the smallest service, were the edification of

all his attendants and friends. To the good Bishop of our diocese and his faithful priests we offer our sincerest sympathy in their loss of a valued co-worker in the Lord's vine yard, and to the Vicar General's relatives we likewise tender our condolence in their bereavement.

We ask our readers to join us in the prayer that peace-eternal peace-may be given the soul of the Very Rev. Joseph Bayard.

CONDITIONAL LOYALTY.

A recent cablegram quotes the London (England), Saturday Review as saying that "Mr. Bourrassa belongs to the peculiar order of politicians who remain loyal so long as loyalty enjoys all the benefits and involves no departure which can be construed into a sacrifice." Now while far from agreeing with the Review's estimate of the distinguished member for Labell, Que., the passage above quoted fits our friends of the Loyal Orange Society. When threatened to "kick the Queen's crown into the Boyne."

Government troops.

Sovereign carry out the threat?

Here is a test of your honesty. We know we cannot trust ourselves te crush know we cannot trust ourselves te crush self. Are we willing that others should do the business for us or do we resist? If we take little slights, neglects, contempts, well, patiently, nay even will-

Dublin, Oct. 19-Three of the large Irish e-tates which are being sold to the tenantry under the provisions of the new Land act, namely the Rock-ingham, the Leinster and Talbot estates some historical interest attaching The first named was one o large estates confiscated the Cromwellian sway. It was taken from the MacDermotts in consequence of their devotion to Charles I., and given to Colonel King, an ancestor of the present family. The Leinster estate has been in the possession of geralds since th ne reign of Henry II when Maurice Fitzgerald, "the patriof the Irish Geraldines, Burke calls him, came over in the train of Richard de Clare, Earl of Pembroke, better known by the name of "Strongbow." The Talbot estate dates back to early English settlement of this country. Like the Rockingham property, it was confiscated by Cromwell for the benefit of one of his generals. This soldier, however, happened to have been an active regicide, and one of the signatories to the death warrant of Charles I., and when the "king came his own again" the general was taken to London, tried, and executed on Tower Hill, and the estate restored to he despoiled Talbots. This, it is said, is the only case recorded of the restoraconfiscated property

The foregoing throws some curious lights on the question of the land in Ireland. First - the invasion of the country by the Anglo - Norman Henry II., of England, involved confiscation of the land from the Chiefs and their clansmen to the followers of Strongbow and the other invaders. Then came the confiscations under the Queen Elizabeth of unsavory memoryalbeit her admirers style her the Virgin Queen. Next came Cromwell and his psalm-singing soldiers when another reconfiscation took place. Lastly came William of Orange who disturbed many of the holders of the lands to bestow them upon his followers.

But, to-day! To-day the descendants of the original owners in order to own the lands of their ancestors have to purchase them from the descendants of the Norman, and of the minions of Elizabeth, those of the hatedCromwellites and of the sons of William!

It is after all a price paid for Peace! But it is also a stepping-stone towards the goal of Home Rule.

SERIOUS MISCARRIAGE OF JUSTICE.

The recent acquittal at Lexington, South Carolina, of J. H. Tillman, Governor of that State, who was charged with the murder of N. G. Gonzales has created a general feeling of insecurity Mery del Val's head, an act which was of life among orderly citizens in the

State. There is no doubt in regard to the murder, which was perpetuated in open daylight on the street on January 1st the present year. Gonzales, who vas editor of a paper in Columbia, was resolutely opposed to the election of Tillman to the Governorship, and this led to bad feeling between the two

It was stated by one of the witnesses at the trial that Gonzales had asserted that he would kill Tillman, and Tillman's counsel maintained that this fact constituted Tillman's anticipative action into a justifiable self-defence.

But it was shown that Gonzales' expression amounted to no more than this, that when he was told that his opposition to Tillman would bring Tillman's anger upon him and that he thus exposed himself to Tillman's vengeance he declared that he would kill his assailant, meaning, no doubt, that he would be on the alert to protect himself. At all events, it was not a sufficient pretext for the maintenance of the position that Tillman was acting

against an assailant on his life. In fact, Gonzales was walking quietly homeward from his office when he met Tillman. He was unarmed, and there was no pretence that he made any hostile movement, but Tillman at once drew a revolver and fired at his victim directly, inflicting wounds of which he died soon after.

It was a clear case of murder, but the jury were evidently swayed by the RECORD would point out how neatly their political bias for Tillman and his high position in society, to acquit him, or it may be that they hold the opinion Mr. Gladstone undertook to disestablish that if one man opposes another in the Irish Protestant Church, they politics, the man who is opposed is justified in taking the life of his political opponent. In either event, it is On each occasion that Mr. Gladstone | clear that there has been a great misintroduced his Home Rule for Ireland | carriage of justice which makes life unbills they threatened to "line the safe in the State, inasmuch as those ditches" of Ulster and shoot down the who have high position and influence will be shielded from the consequences Did not our own Canadian Orangemen of their crimes by juries who have any provide a contingent of ten thousand sympathy with them. Such a state of men? But Home Rule is coming, is affairs is subversive of all civilization close at hand. Will the present Grand and is against Christian morality, and the State itself in which such opinions prevail, is in danger of lapsing into barbarism, if it has not already reached this condition.

To know by rote is no knowledge

MONSIGNOR MERY DEL VAL, THE NEW PAPAL SECRE-TARY OF STATE.

Canadians who became acquainted with Monsignor Mery del Val during the period of his stay in Canada in 1898 will be delighted to learn of his elevation to the office of Papal Secretary of State by Pope Pius X. During his short sojourn in the Dominion the Monsignor rendered himself most popular by his affability of manner, while his high attainments and diplomatic tact made him most highly respected by our hierarchy and the Canadian statesmen with whom he come into contact in fulfilling the duties of Delegate of Pope Leo XIII. to the Dominion of

The new Papal Secretary of State was born in Spain but was educated in England, where his father, the Marquis Mery del Val. was attached to the Spaniah Embassy to London as Chief Secretary nearly forty years ago. He still nominally belongs to the Diocese of Westminister, although he has resided in Rome for many years, being at tached to the Pope's Court.

In 1887 he represented Pope Leo XIII. at the Jubilee of Queen Victoria, and in June 1902 he was sent as the Pope's special envoy to the coronation of King Edward VII.

In 1898 he was sent to Canada to investigate the status of Catholic education in the Dominion, and especially in reference to the Manitoba School laws, on which he made a report to the Holy Father. Four years later he became Acting Private Chamberlain to the Pope, and since then he has occupied several high positions in the Church. Monsignor Mery Del Val succeeds Cardinal Rampolla to the Secretaryship

of State, the latter having retired from that responsible office, as he has desired to do ever since the death of Pope Leo. The announcement of Mgr. Mery del Val's appointment has been made to himself in a letter presented to him by the Pope, but the official announcement will not take place till the next consistory which will be in a few days. when it is expected that the new Secretary of State will also be appointed to the Cardinalate.

It was Monsignor Mery del Val's duty as Secretary of the Conclave which elected Pope Pius X. to present to the new Pope the papal white cap which is part of the Pope's dress. As the Pope took the cap from the Secretary's hand to place it on his own head, he lightly dropped his red cap on Mgr. understood to signify that the latter would soon be made a Cardinal.

THE PRISONER OF THE VATI-CAN.

"Genuine good sense seems to be one of the characteristics of Pius X. Owing to historical causes the Pope is no longer a temporal Sovereign over any part of Italy, but the Italian Govent has never intimated a desire to deprive the head of the Roman Catholic Church of the title to the Palace in Rome. Pius IX. and Leo XIII. regarded themselves as 'prisor-ers' in the Vatican. Their successor has made known to the world that he does not feel bound to follow their example if he can arrange a satisfactory modus vivendi with the Government. -Toronto Globe, Oct. 24.

If we had no other source of informathe Pope and the King of Italy than the Globe and the non-Catholic press school. in general, we would suppose that the Italian Government is very much maligned when the Pope regards himself and the Catholic press look upon him also as a prisoner in his own house.

It is true that the Italian Governnent admits in theory that the Holy Father has still sovereign rights in the Vatican Palace and the property annexed thereto, but these journals conveniently forget or ignore the fact that not only has the whole territory of the Church been seized by the usurping Government, including the Eternal City itself, but also that there is another Palace in Rome which was the favorite dwelling of the Popes, and that the King of Italy is installed therein as if it were his own property!

Besides, in bygone days, it was part of the ceremonial after the election and coronation of the Popes, that he should go to his Cathedral, the Church of St. John of Lateran, in solemn procession of the Catholic world. All this is impossible now, when official Italy is presume to show himself on the streets | tural methods failed to secure. of what should be peculiarly his own city; and the fact cannot be blotted from the pages of history that on the very night of the coronation of Pope Leo XIII., when the old Roman nobles, and the Roman people as distinguished from the government officials, illuminated their houses in joy that a great Pontif was seated on the throne of Peter, organized bands of ruffens percent of the control was marked by granting a divorce to the Landgrave of Hesse-Cassel while his lawful wife was bands of ruffians paraded the streets, alive. Now, in the twentieth century, the houses which were illuminated with tapers or lamps; and the police actually stood by abetting all this. The notori

ous Crispi was the spirit which was directing this wicked procedure.

We might mention many other facts which show how truly the Pope is a prisoner in the Vatican to this day, but we will only say briefly that when the body of Pius IX. was taken to its last resting place in the Church of St. Laurence beyond the city walls, the funeral procession itself was attacked by rowdies-still with the connivance of the police.

We have no pretensions to the gift of prophecy, and we cannot say whether or not the Holy Father Pope Pius X. nay arrange a "modus vivendi" with the Italian Government. We do hope for the sake of the nation that some arrangement may be reached; but no compromise can justify the high-handed usurpation and robbery which is humanly speaking triumphant to this day; and we cannot regard as final any compromise which will leave the Holy Father subject to a Government which may at any moment interfere with the divinely established and essential liberties of the Church of God.

HALLOWED BE THY NAME.

Having briefly considered the character of the Lord's Prayer in a general way, it may not be without profit to weigh its various petitions. In the first of these, "Hallowed Be Thy Name," we pray that God, Our Father, may become known by all men and by praised, honored and worshipped. this we at once recognize the end for which we were created. For it is only in this way that we cannot expect to attain eternal salvation. He who does so is walking the way of eternal hap-

Nor is this all. We not only pray that all men may know, love and serve God, but that they may also have a proper reverence for even His very name. How great the need in our time for this important lesson! the thousands given every day and every hour of the day to the blasphemous use of that Holy the lips crusted with curses! What mockery "Hallowed Be Thy Name sounds from such!

It is a vicious habit that has become entirely too general. Worse still, it is one now too widely imitated by those of tender years. This is a fact with which all have become familiar without observation. It is forced on us by the shocking language heard from the child on the street. Children untaught to lisp the holy name of God and Jesus in morning and evening prayer we hear

renouncing it in vilest prefanation.

Is this not abundant proof that there exists a great need for consideration the petitions of the Lord's Prayer? Where the consistency of those who repeat it as a morning offering of praise their Creator while through the balance of the day it is invoked in blasphemy? What belief can they have in its power? Where the praise, love and adoration which its words imply Such action is simply hypocrisy and mockery of God and it might be better for them if such people omitted the prayer entirely.—Church Progress.

TO GET THE BOYS.

Writing to the recent annual conference of the Catholic Young Men's Associations of England, Cardinal Associations of England, (Vaughan of Westminster says:

Remember that we have three hundred thousand young people who have left our schools and are under twenty one years of age. The boys espe need clubs and organizations to them together—to help direct and en-courage them during the most critical years of adult life. I know of no work the Catholic Young Men's Association could take up more needed, but at the same time more difficult, than this of establishing a strong worki late on behalf of the boys who have left

"I know the difficulty with boys who have left school. They are rougher, coarser, wilder and less easily interested and held together—at least this is frequently so. But have they not is frequently so. But have the frequently been taken the wrong Give them by all means, physical ercises—games, athletics, and other amusements—with some useful instructions; all this is needed and responds to their growing faculties and muscles. But there remains a some-thing wanting. They are capable of something higher; there is in their breasts a nobler chord that may be touched. They may be touched by an appeal to a sense of chivalry. They have within them a certain tenderness that responds to a mother's heart. Appeal to all this. Place them under the Blessed Mother, who is God's Mother as well as their Mother. Bring the whole position out in words and ways that boys can understand. The Blessed of God ought to be brought home to these rough lads. Without interfering with amusements and ath-letics, they may be a warm appeal to their chivalrous nature. quire tact, judgment, boldness, courto take possession of the mother Church | age and love for the divine Mother as well as for these boys, who are in reality her children, though they know it not. But I have said enough to sugready to insult the Pontiff should he gest a line of conduct, which mere nathe Mother; appeal to the mother in loving earnestness.

Another noted convert, and one whose conversion is significant of the return of the Teutonic races to the a direct affiliation of that same family

DEATH OF VER BAYAB

AN EXEMPLARY PR The tolling of to 21st, announced to don the death of

General of this Joseph Bayard. at St. Joseph's Hos above date, after a Father Bayard burg, N. Y., on the When five years school at Isle Pethe age of seven elder brother, the Bayard, he enter Teresa, Quebec, veight years, fin course at the ag went to Montre Sulpician Semina Theological couruntil 1856, when late Right Rev. P London, Ont., a When the Episco London to Joseph Bayard w Bishop Pinsonnea to the Seminary preparatory to h ordained in Mor March, 1859, th his patron saint. ing he returned Bayard, who was Shortly after turned to Sandw till about the was appo of Ingersoll. In to Sarnia, where for about twent time he erected school house as residence, all co

hood of \$40,000 paid for when Windsor in 189 Very Rev. Dear years later at removed to St Flannery. Aft trator of the duties of which the consecratio Right Rev. F. Among the plished during we may men Hellmuth Coll extensive and

> shipappointed neral, which Failing hea Rev. Father t n April last Hospital, whe and the most ployed to alle When the

was made kn

rounding it, s

our Forest

On Right R

of them, at teachers, the repaired to t Way of the C soul of the b was truly an the Heart of with the in Who during 'Suffer little The body dral on Thu the processi entrance by Aylward, Re McCabe and

Egan, Dunn dral escorte Hospital to Murphy The chance n mourning church was of the Ross clergy reci

The followi

attendance

graves, Cor

number of a ing the pr

Corcoran, Dunn and ! the C. M. Rev. Fath Customs Madame B Sister M. and Mary

> The Ca Holy Rede Mass of priest. I the Mass Church f the dioces

ough were clergy.

number from St.
The ce B. Boub deacon, subdeaco

1, 1903.

s to the gift of t say whether Pope Pius X. vivendi" with We do hope ion that some ached ; but no ne high-handed ry which is nphant to this rd as final any eave the Holy ernment which rfere with the d essential lib-God.

HY NAME.

lered the charer in a general thout profit to tions. In the Be Thy Name, In the Father, may be rather, may bem and by them
corshipped. In
hize the end for
For it is only
annot expect to . He who does of eternal hap-

not only pray , love and serve nay also have a even His very need in our time son! Think of every day and to the blasphem-Name. Thirk of curses! What a Be Thy Name" that has become

Worse still, it is mitated by those s is a fact with familiar without reed on us by the red from the child Iren untaught to f God and Jesus g prayer we hear st profanation. t proof that there Lord's Prayer

offering of praise ile through the it is invoked in lief can they have e the praise, love its words imply? bly hypocrisy and it might be better cople omitted the urch Progress. IE BOYS.

ecent annual con-

olic Young Men's ngland, Cardinal ster says: we have three hunpeople who have are under twenty-he boys especially

ganizations to hold elp direct and en-I know of no work Men's Association needed, but at the flicult, than this of my working apostoboys who have left culty with boys who

They are rougher, I less easily interether-at least this But have they not en the wrong means, physical ex-letics, and other some useful inowing faculties and re remains a some-they are capable of ; there is in their hord that may be y be touched by an of chivalry. They certain tenderness mother's heart. Aplace them under the the is God's Mother Mother. Bring the in words and ways rstand. The Blessed ought to be brought th lads. Without innusements and athe a warm appeal ature. This will reent, boldness, cour-he divine Mother as oys, who are in real-though they know it said enough to sug-luct, which mere na-ed to secure. Go to eal to the mother in

convert, and one is significant of the eutonic races to the andgravine Anna yon be remembered that to the Church in the y was marked by e to the Landgrave of le his lawful wife was he twentieth century, of that same family, that was strict and theranism, has come man allegiance.—The

DEATH OF VERY REV. JOSEPH BAYARD, V. G.

AN EXEMPLARY PRIEST CALLED TO HIS

AN EXEMPLARY PRIEST CALLED TO HIS REWARD.

The tolling of the Cathedral bells at 10:45 on Wednesday morning, October, 21st, announced to the citizens of London don the death of the beloved Vicardon the death of the beloved Vicar-General of this diocese, Very Rev. Joseph Bayard. His death took place at St. Joseph's Hospital, London, on the above date, after a lingering illness.

Father Bayard, was born at Ogdensburg, N. Y., on the 16th of May, 1835. When five years of age he went to school at Isle Perrot, Quebec, and at the age of seven. In company with an

school at the age of seven, in company with an the age of seven, in company with an elder brother, the late Rev. Edward Bayard, he entered the College of St. Bayard, he can be a seen and for eight years, finishing his Collegiate course at the age of fifteen. He then vent to Montreal and entered the went to Montreal and entered the Sulpician Seminary where he made his Theological course, remaining there until 1856, when he accompanied the late Right Rev. Bishop Pinsonneault to London. Ont., as Bishop's Secretary. When the Episcopal See was changed from London to Sandwich, Father from London to Sandwich, Father Joseph Bayard went to Sandwich with Bishop Pinsonneault. In 1858 he went to the Seminary in Baltimore, Md., preparatory to his ordination. He was ordained in Montreal on the 19th of March, 1859, the feast of St. Joseph, his patron saint. The summer following he returned to this city as assistant to his brother, the late Rev. Edward ing he returned to this etty as assistant to his brother, the late Kev. Edward Bayard, who was then Pastor of London. Shortly after "Father Joseph" returned to Sandwich and remained there was a 1866, when turned to Sandwich and remained there till about the year 1866, when he was appointed Parish Priest of Ingersoll. In 1876 he was translated to Sarnia, where he remained as pastor for about twenty years, during which time he erected a fine church, a large time he erected a mis school house and a beautiful pastoral residence, all costing in the neighborhood of \$40,000, which was nearly all paid for when he was transferred to Windsor in 1896 to replace the late Very Rev. Dean Wagner. Some three Very Rev. Dean Wagner. Some three years later at his own request, he was removed to St. Thomas, exchanging places with the late Very Rev. Dr. Flannery. After Bishop O'Connor's consecration as Archbishop of Toronto Father Bayard was apopinted Administration. Father Bayard was appointed Adminis-trator of the diocese of London, the duties of which he ably performed until

was truly an edifying sight—one, too, which must have found much favor with

for such an occasion. Rev. McKeon of St. Mary's Church, Egan, Dunn and Emery of the Cathedral escorted the remains from the Hospital to the Cathedral. The pallbearers were Me-srs. James Wilson, T. J. Murphy, Philip Pocock, Hubert Dignan, M. Masuret and O. Labelle. The chancel was appropriately draped

m mourning.
In the evening at 7:30 o'clock the church was well-filled for the recitation of the Rosary and the Litany of the Blessed Virgin, after which His Lordship the Bishop and the assembled clergy recited the Office of the Dead. The following were among the clergy in attendance: Fathers O'Neil, Northgraves, Connolly, Brennan (St. Mary's), Corcoran, West, Noonan, Brady, Prud-nomme, McCormack, Aylward, Egan,

Dunn and Emery.

The St. Vincent de Paul Society and the C. M. B. A. acted as a guard of

honor during the night.

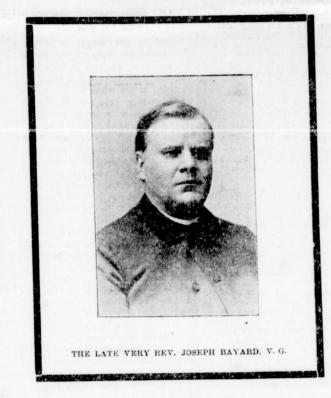
Besides other relatives the Very Rev. Father leaves to-mourn his loss his brother, Mr. Gilbert Bayard of the his brother, Mr. Gilbert Bayard of the Customs Department, Walkerville; Madame Bayard of the Academy of the Sacred Heart, Rochester, N. Y., and Sister M. Angelique, Superioress of the Convent of the Holy Names of Jesus and Mary, St. Louis de Gonzague,

The Cathedral was crowded on Friday, Oct. 23rd, the Feast of the Most Holy Redeemer, to assist at the Solemn Mass of Requiem for the deceased priest. Previous to the celebration of the Mass the solemn Office of the Church for the Dead was chanted by His Lordship the Bishop and the

Assembled clergy.

The archdiocese of Toronto and the dioceses of Hamilton and Peterborthe dioceses of Hamilton and Peterb represented amongst clergy. There were also present two of the Sisters of the Holy Names of Jesus and Mary from Sarnia and a number of the Sisters of St. Joseph

from St. Thomas and this city. The celebrant of the Mass was Rev. Boubat. Rev. T. West acted as deacon, and Rev. Father McKeon as subdeacon.



master of ceremonies, Rev. D. J. Egan of St. Peter's Cathedral, London.

The following priests were present:

Very Rev. R. McBrady, C. S. B.,

President Assumption College, Sandwich; Very Rev. Father James,

O. F. M., Superior Franciscan Fathers, Chatham; Rev. J. J. M. Aboulin, C. S. B., Toronto; Rev. J. H. Coty, Ham-Flannery. Alter Consecration as Archbishop of Toronto Father Bayard was appointed Administrator of the diocese of London, the duties of which he ably performed until the consecration of the present Bishop, Right Rev. F. P. McEvay.

Among the other good works accomplished during Father Bayard's administration of the affairs of this diocese we may mention the purchase of Hellmuth Celleg', together with the extensive and beautiful grounds surrounding it, situated on the outskirts of our Forest City, now the Mother House for the Sisters of St. Joseph.

On Right Rev. Bishop McEvay's accession to the See of London, His Lord-ship appointed Father Bayard his Vicar-General, which position he held at his death.

Falling health compelled the Very Rev. Father to relinquish his duties as pastor of the parish of St. Thomas, and in April last he came to St. Joseph's Hospital, where the best medical skill and the most careful nursing was emptored. Rev. J. E. Crinion, Paris, diocese Rev. C. MeGee, P. P., Maidstone; develops the parish of St. Thomas, and in April last he came to St. Joseph's Hospital, where the best medical skill and the most careful nursing was employed to alleviate his sufferings.

When the announcement of his death was made known to the pupils of St. Peter's school preparatory to their dismissal for the dinner hour, nearly all of them, at a suggestion from their teachers, the good Sisters of St. Joseph, repaired to the Cathedral to make the Way of the Cross for the repose of the soul of the beloved Vicar-General. It was truly an edifying sight—one, too, which must have found much favor with the Heart of Jesns Who is ever pleased.

the Heart of Jesus Who is ever pleased with the innocence of childhood and The front of the centre aisle of the

The final absolution for the dead was pronounced by His Lordship the Bishop of London, and the funeral proceeded to Mount St. Joseph cemetery where the remains of the Vicar General were deposited in their last resting place.

The clergymen who acted as pall-bearers were: Rev. Fathers P. Corcor-an, Charles McGee, J. E. Edw. Meunier, J. A. Beaudoin, Peter Mc-Cabe and M. J. Brady. At the conclusion of the Mass,

At the conclusion of the Mass, Rev. G. R. Northgraves ascended the pulpit, and announced as his text the passage from Ecclesiasticus xlv. 30:

the goodness and readiness of his soul he appeased God for Israel. Thereupon He made to him a covenant of peace to be the prince of the Sanctuary and of his people, that the dig-nity of priesthood should be to him and to his seed for ever. "

These words, the rev. preacher said, were pronounced concerning Phinees were pronounced to the inspired writer who pronounced them gave a catalogue of persons who had distinguished to the service of writer who pronounced them gave a catalogue of persons who had distinguished themselves in the service of Almighty God, declaring them to be worthy of the admiration of God's people who should not only honor, but should likewise imitate their virtues and give them due was in the Church and give them due praise in the Church

and give them due probabilities of the living God.

But if such words could be spoken of a priest of the Old Law who by his virtues merited praise, even more appropriately may they be said of a holy propriately may they be said of a holy and the said of the New Law and faithful priest of the New Law whose office is much higher and nobler, for it is said in Leviticus, xxi, "They (the priests of the Old Law) shall be holy to their God and shall not profane His name, for they offer the burnt offering of the Lord, and the bread of their

God, and therefore they shall be holy."

The priesthood of the New Law offering up our Lord Jesus Christ Himself on the altar and the bread of God, our divine Saviour in Person, is of a higher order than that of the Old Law; and among the priests of the New Law to whom these words of the prophet are

His Lordship the Right Rev. Bishop
McEvay assisted at the Episcopal
throne. The deacons of honor assisting the Bishop were Rev. J. M. Aboulin, C. S. B., Toronto, and Rev. J. H.
Coty of St. Patrick's Church, Hamilton;
master of ceremonies, Rev. D. J. Egan
of St. Peter's Cathedral, London. sacred once for the welfare of his flock, and it was for these qualities which God saw in him that Almighty God called him to be a priest, a prince of the sanctuary and of His people, and that the dignity of the priest should be to him forever.

to him forever.

And of the persons enumerated to whom special honor should be paid, the

whom special nonce same prophet says:
"Let us now praise the men of renown and our fathers in their generation. Rich men in virtue studying press. beautifulness, living at peace in their houses. All these have gained glory in their generation, and were praised in their days. Let the people show forth their wisdom and the Church

These words were also applicable in every detail to the Very Rev. Father Bayard for whose soul we have as-sembled here to-day to offer up our prayers. The beautifulness of God was

his study. Father Northgraves then gave a brief sketch of the life and career of the deceased Vicar General, which agreed substantially with that given above. He said that Father Bayard was the son of pious parents who had laudable pride

death, and a longing to extend our life, for God has implanted these feelings in our souls that we may take proper pains to preserve our lives which He has committed to our keeping. Never-theless we know that we must die, with Him and enjoy His own bestitude in His eternal kingdom. This is what distinguishes the hope of the Christian from the hopelessness of those who do not know God. This the prophet of

the Heart of Jesus Who is ever pleased with the innocence of childhood and with the remarkable of the christian from the hopelessness of those who do contract himself into servitude, and not know God. This the prophet of God also says:

"The souls of the innocence of childhood and with the innocence of childhood and with the open the christian from the hopelessness of those who do contract himself out of matriage. Wencate who do not know God. This the prophet of God also says:

"The souls of the innocence of childhood and with the innocence of childhood and with the open in the congregation of St. Thomas, Father Bayard's last parish.

The panegyric was delivered by Rev. G. R. Northgraves, editor of the Carnia and of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to distinguishes the nepe of the Christian from the hopelessness of those who do contract himself out of matriage. Wencate who do on the contract himself out of matriage. The from to know God. This the prophet of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to distinguishes the nepe of the Christian from the hopelessness of those who do on tract himself out of matriage. Wencate who in the hopelessness of those who do on tract himself out of matriage. The from the Austrian of the Carnia and the

suffered torments, their hope is full of immortality." Our Lord Jesus Christ to the two sisters of Lazarus, Martha and Mary. He son why he shouldn't have twenty." ters of Lazarus, Martha and Mary. He was about to raise Lazarus from the dead, but of this intention on the part of Jesus the two sisters had no conception. In their faith they knew that Jesus could have preserved their brother from death if He had been present [at his bedside during his death's illness. And Martha said to Him: "Lord, if thou hadst been here my brother would not have died."

to Him: "Lord, if thou hadst been here my brother would not have died. Jesus saith to her, 'Thy brother shall rise again.' And Martha saith to Him 'I know that he shall rise again in the resurrection at the last day.' Jesus said to her, 'I am the resurrection and the life. He that believeth in Me, alternath he he dayd shell live. And though he be dead shall live. And every one that liveth and believeth in shall not die forever. Believeth thou this?" Martha believed all, for she knew that He Who spoke was the

Son of God.

Death without hope is a gloomy prospect, but the Christian has this hope and firm expectation of the reward which is a crown of glory and which God our just Judge hath laid up for those who love and serve Him on the

earth. Precious in the sight of the Lord is the death of His saints." The life of Rev. Father Bayard was that of a saintly and devoted priest, and we therefore trust in God that his death was precious

in the sight of God.

Yet we have prayed for him this morning, and have offered Masses for the repose of his soul. This is because the holy Scripture declares that "it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins." (2 Macc. xii., 44.)

After a battle fought by God's chosen ration, Judas Maccabeus sent a large sum in silver, twelve thousand

large sum in silver, twelve thousand drachms, that sacrifice might be offered in the temple of Jerusalem for the souls of those who had been slain, and this peculiarly applicable is the Very Rev.

Joseph Bayard whose obsequies we are

have some venial sins to be atoned for which may be forgiven after this life, this forgiveness being hastened by our

prayers.

We have offered up our prayers and the sacrifice of the Mass for the Rev. Father Bayard, but this does not necessarily imply that he has need of our prayers or that the Holy Sacrifice should be necessarily needed by him personally. be necessarily needed by him personally. If he has not need of them, they will at least benefit the souls who are in need, for the Holy Sacrifice of the Mass is offered for all, both living and dead.

We do not know even for ourselves whether we are worthy of love or hatred, for we are so told in Holy Scrip-ture. Still less can we know this in regard to others, and it is therefore, a duty of charity to pray for the dead; and among those for whom we should pray specially we must reckon those to whom we are under special obligations

SAFEGUARDING THE FAMILY.

N. Y. Freeman's Journal.

The Catholic Church in all ages and

in all countries has ever sternly set her face against divorce. She will not compromise this question. She views the relationship of husband and wife as of the most sacred character. Matrimony in the Catholic Church is a sacrament for which Catholics must prepare themselves, as they do for the reception of Holy Communion. It will be seen, then, that from the beginning of mar-ried life the Catholic husband and the Catholic wife have brought home to them a realization of the sanetity of the married state. With them marriage is not a mere contract to be broken when either party to it finds the obliga-

tions it imposes grow irksome.
Of the innumerable benefits the Catholic Church has bestowed upon society olic Church has bestowed upon society not the least is this of safeguarding the family against the evils of divorce. The societary unit is the family. Undermine that and you undermine society itself. There is no need of argument to prove this. It is a self-evident proposition. Now no deadlier blow can be aimed at the family than that delivered by the family's deadliest enemy livered by the family's deadliest enemy—divorce, which is one of the unhappy legacies bequeathed us by the founders of Protestantism. To-day it is a cancer eating into society, as is shown by the startling divorce statistics which every now and then appear in the public

Mr. W. Burke Cockran, the wellknown orator, did not indulge in the language of exaggeration when he de-clared last Sunday, in the course of an address to the Knights of Columbus, declare their praise. (Ecclus. xiiv. that divorce is one of the most power-ful and relentless evils threating the

that divorce is one of the most powerful and relentless evils threating the
State. He set forth in these words his
reason for making this statement:

"A Christian State rests upon the
family—the sanctity of the marriage relation. Destroy the family_tand the
State must crumble.

"If a man can have two wives there
is no reason why he shouldn't have

is no reason why he shouldn't have twenty. If the woman can have twenty husbands the family can't be kept together.
"It was only a short time ago that a

of plous parents who had laudable pride in the fact that they had given two sons to the priesthood of God, both of whom had served the altar in the Cathedral of this city. The preacher continued:

We have, indeed, a natural fear of death, and a longing to extend our life, for God has implanted these feelings in our souls that we may take proper pains to preserve our lives which He has compilted to our keeping. Neverthal the following the followin

right on marrying divorced couples. It is shown in the attitude of the State that it doesn't believe in its own logic. because God does not intend that we should live on earth forever. He created us for a more noble end, to live divorce one must commit an offence

only a question of namber. That is consolation was given by all. As Mr. Cockran puts it: "If a

In recognizing divorce the Protestant sests throw the door wide open for abuses which inevitably bring about moral decay in society. On the other hand, the Catholic Church as the uncompromising guardian of the sanctity and the indissolubility of the martial tie stands forth as a champion defending our civilization against an evil which seriously menaces it.

DIRT IN DEMAND.

Fraudulent advertisement, finds the Catholic Sun, inviting men and women to perform work at their homes at great pay, are on the increase, and it is apparent, therefore, that credulous people continue to be the foolish prey of sharpers, who succeed in getting

snarpers, who succeed in getting their money, giving nothing in return. Don't answer these swindling appeals. The dirty medical advertisement is growing more prevalent, with its consequent wreck of body and sometimes ruin of the souls of men, women and children. Your family physician's advice is surely worth more than that of

conscienceless quacks.

The shameless personal and many other objectionable advertisements of similar kind are taking up more space than ever, to the detriment of old and more especially the young. No decent man or woman would thus advertise. Fortune tellers, frauds, fakes and swindles of various descriptions find a

fruitful field among readers of those daily newspapers which thus sell their

What influence, what merit, what good can be found in the advice, practical, social or Christian, of these pur-veyors of poison to the youthful mind? And yet it is strange that those news-papers which refuse to profit by the noxious advertisements are only in exceptional cases the most widely patronized. Dirt is in demand nowadays.-

A PLEASANT EVENING

The Senior Music and alocution class of St. Joseph's Academy entertained their frienes on Thursday evening last, in their spacious Music Hall, which was prettily decorated for the

Joseph's Academy entertained their friemes on Thursday evening last, in their spacious Music Hall, which was prettily decorated for the occasion.

The programme was well selected and excellently rendered, showing with what untiring preverance teachers and pupils must have worked to have attained such perfection.

Mr. Paul Hahn also favored the audience with a number of selections on the 'cell's in which he was accompanied on the plans by Miss Molna O'Connor. Mr. Hahn is always warmly welcomed in Lindays.

An interesting number of the programme was the reading of a well worded valedistory by Miss Mollie O'Boyle in a clear, steady voice.

A pleasing feature of the evening was the presontation of two gold media, one to Miss Mollie O'Boyle of Lindsay for honors in Eog. Island to the other to Miss Molna O'Connor of Port Arthur for honors in music, awarded by Mr. J. McDonald of towe.

Miss O'Boyle obtained highest honors in the English course of the academy this year. Miss O'Connor obtained, with first class honors, an intermediation of the Conservatory of Music.

The clergy present were the Venerable Archdeacon Casey and Rev. T. J. O'Sullivan. of Lindsay; Rev. P. J. McGuire, P. P. Hatings; and Rev. Father McGoll, rector of the Cathedral, Peterboroush. After the presentations each of these referred briefly, but in well-chosen words, to the pleasure it afforded him to be present on the occasion, and congratulated teachers and pupils on the degree of 'keeling' address was particularly pleasing as wit and humor—characteristics poculiar in so marked a degree to the Irishman—were so freely interpreted.

Following, the address, the National Anthem was sung, which brought to a most successful close, a very pleasant evening.

The following is the programme:

Programme:

Programme.

PROGRAMME.

Part I.

Recitation-Vision of Handel
Vocal solo—The better landCowen
Inst solo—Fruhlingraushen Sinding
Vocal solo -Last night Kyerull
M. O'Connor. Int. Solo—" Peer Gynt Suite"
1st and 3rd movements. M. Brady.
'Cello Solo-Selected Mr. Habb.
Vocal Solo—" Rory Darlin' Temple "Young May Moore " Moore M. Louergan,
Part II.
Inst. Solo-" Necturne" Chopin
Vocal Solo- Gift of Rest Cowen
Inst, Solo -" Spinniled "Litoff
Vocal Solo-" Mona" Adams
'Cello Solo-Selected
Concerto-In G. Minor Mendelssohn

list. Piano—M. Brady.
2nd Piano—N. Kingsley's,
1st. Violin—M. Cairns.
2nd. Violin—N. O'Boyle.
1st. Cello—Mr. Hahn.
2nd. Cello—E. Kingsley. Valedictory M. O'Boyle.

Distribution of Medals." God Save the King." Accompanist, M. O'Connor.

Sister Martha Shannon, R. S. H., died in the Sacred Heart Academy, Detroit, on Monday, the 19th Ostober. Early last spring she contracted a severe cold which settled on her lungs, and despite the best medical care, together with the tender nursing of the Sisters, she passed away as the Sisters were chanting the prayers for the souls in Purgatory. From the time she knew that she could not recover she perfectly resigned to the will of God. She had the extreme happiness of receiving Holy Communion on the day of her death. All truly had the Spouse, to Whom she had devoted her life, come ; and while she travelled calculy and pascefully to her Home, left loving messages for her dear ones, who were left to mouth. DEATH OF SISTER SHANNON.

cal'uly and peacetully to her holm, let loving messages for her dear ones, who were left to mouth.

Sater Shannon's home was in North Dorchester. She first became a religious in the London Academy, but eight years ago she was moved to Detroit. Always of a sweet, amiable disposition, she endeared herself to all with whom she came in contact, and those who knew her will regret to hear of her death.

Besides her mother, she leaves four brothers, all residing on farms around the old home; also three sisters, namely. Sister Julia Shannon, R. S. H. London, Wrs. Michael Dunn, St. Thomas, and Miss Nellie Shannon at home, Sister Shannon had four sisters, who predeceased her, in religious bife.

The funeral took place on Wednesday the 21st, High Mass of Requiem being celebrated at the Sacrod Heart Convent. Jefferson avenue, after which the remains were interred in Grosse Pointe cemetery. R. I. P.:

DIOCESE OF LONDON.

HE BISHOP AT OUR LADY OF LAKE PARISH

THE BISHOP AT OUR LADY OF LAKE PARISH.

The cornerstone of the new Sunday school building in the rear of Our Lady of the Lake church above Walkerville was laid yesterday afternoon by Right Rev. F. P. McEvay, Bishop of the diocess of London in the presence of a number of visit. We greatly afternoon to the control of the diocess of London in the presence of a number of visit. We greatly and the surrounding country. Consciouses at the ceremony were the unbers of the Windsor C. M. B. A. and the C. C. F. beaded by the Twenty-first E. T. Regiment band.

The regiment band.

The regiment band is the church and the building was not sufficiently large to accommodate all who wished to enter and lisen to the remarks of the Bishop. Near the altar steps the stone was placed, and ofter blessing it Bishop McEvay told the people how proud he was of their ifforts to supply the church with a handsome new building which could be used for a place to teach the children religion and for other parish work. He congratulated the congregation on the free spirit of giving to the church which they had exhibited, and said that the new buildings erected for church work within the past two years would live as montant to their generosity.

After the address by the Bishop the people to the church wise then to their generosity.

ments to their generosity.

After the address by the Bishop the people in the church were given a chance to view the stone, and when the building was cleared the stone was carried from the church to the school building by Dr. J. O. Reaume, M. L. A.; Dr. H. R. Castrain and Gaspard Pacaud, Windsor, and Charles and Luke Montreuil. Walkerville. Immediately behind those carrying the stone came in procession, headed by Tying the stone

building by Dr. J. O. Reaume, M. I. A.; Dr. H. R. Casgrain and Gaspard Pacaud, Windsor, and Chailes and Luke Montreuil. Walkerville. Immediately behind those carrying the stone came in procession, headed by the Bishop and a number of pricession, headed by the Bishop and a number of pricession, headed by the Bishop and a number of pricession, headed by the Bishop and a number of pricession, headed by the Bishop and a number of pricession, headed by the Bishop and a number of pricession headed by the Bishop and a number of pricession headed by the Bishop and a number of pricession passed through their lines. At the new building no time was lost in placing the stone in position, and after it had been embedded in mortar it was prickled with holy where by Bishop Mc. White his was going on, the band, which was stationed in the interior of the school building, played several relections and concluded the programme with the national anthem.

The new building will be of brick veneer and will have a fine basement, besides a large hall and smaller room on the first story. It is just such a building as has been required by the church, and great credit had been given Rev. Father Beaudoin, the parish priest, for his zeal in collecting the funds with which to pay for the building. It will be completed about Christmas.—Detroit Free Press, Oct. 12, 1963.

Rev. Frank Van Antwerp of the Holy Rosary Church, Detroit, gave the address on "Catholic Education" and "Duties of Catholic Societies. "The building measures 53x61 feet.—two stories high—stone and brick. The different rooms will be used for the following purposes: two for school and Sunday school rooms, one dining room, one kitchen. one meeting hall for Catholic societies, one general meeting hall of a seating capacity of five hundred and a stage.

On the corner-stone were engraved the names of Pius X. F. P. McEvay, D.D. and L. A. Beaudoin, P. P.

OBITUARY.

MRS. MARY MERRITT.

OBITUARY.

MRS. MARY MERRITT.

There passed away at Toronto Sunday last, after a ling ring linness, Mrs. Mary Merritt, beloved wife of Thos. Merritt. Casadian representative of the Mutual Life lasurance Company of New York. Mrs. Merritt was the fourth child and iddest daughter of the latter of the Battle. Since her marrisse, twenty-three years ago, she had resided away from Thorold, and, though scarcely known to many of the present generation, yet there are many as Thorold who knew her and still remother her as Minnie Battle. Mrs. Merritt, though of a quiet and retiring disposition, possessed many amiable quiet into the control of the present seneration yet there are made in the father, in that she was generous and kind of latter father, in that she was generous and kindness in an unostentiatious manner. He husband and family have been the recepteds of many messages of sympathy, testifying to the high esteem in which the deceased was held by all who knew her; they were tributed to the high esteem in which the deceased was of the highest respense and admiration for her many womanly qualities.

The families were obought to Thorold from Toronto. Wednesday, and conveyed to the cauren of our Lady of the Holy Rosary, where a solemn requiem Mass was celebrated by Rev Father Sullivan, assisted by Rev Father Sullivan, assisted by Rev Father Sullivan, assisted of Rev Father Sullivan said the would be unable to allow the said occasion to pass without making a few remarks, as he had known the deceased so long, and so well. He stated that Mrs. Merritt, more familiarly known the fact the gift of her and condition of the service Father Sullivan said he would be unable to allow the said occasion to pass without making a few remarks, as he had known the deceased so long, and so well. He stated that Mrs. Merritt was the foreign familiarly known the father. The reverend gentleman laid stress on the fact that Mrs. Merritt was the first predeficit fite young Isdies' rodality of Phorold, and making a few remains were brought to her

her six eldest brothers.

The deceased lady is survived by her sorrowing husband, one son and one daughter.—
Thoroid Post. October 22.

MISS BEATRICE LAPLANTE, ORILLIA.

Mas. John Gallagher, Kinkora.

One by one the pioneers of this parish are passing away to join the great and silend majority until now there are only one or two left. The last whom our Heavenly Father called to her reward was Mrs. John Gallagher. She died rather unexpectedly on 18th inst., with only about two days' illness and had reached the ripe ago of seventy eight years, She came to Kinkora with her husband about forty eight years sao, and the quiet unassuming. Christian life that she led, won for her the respect and esteem of all who knew her. She is survived by her husband and five children, John of Port Huron, Patrick near Straiford, James at home, Mrs JP. M. Judge, Kinkora, and Mrs, John Smith, Straiford.

DRAND TRUNK SAILWAY HUNTERS' EXCURSIONS.

SINGLE FARE FOR THE ROUND TRIP

From Stations in Canada, Brockville and West, including Suspension Bridge, Niagara Falls, Buffalo, N. Y, to

" THE HIGHLANDS OF ONTARIO" Muskoka Lakes district, Lake of Bays, Magnetewan River, Lake Nipissing, Severn to North Bay inclusive, Lindsay to Haliburton, points on Canada Atlantic Ry., Rainy Lake to Rose Point, on C. P. R., Havelock to Sharbot Lake

C. P. R., Havelock to Sharbot Lake Jne. inclusive. GOOD GOING OCT-OBER 24th to NOV. 5th inclusive. Tickets on sale October 9th to Nov. 5th to Point on C. P. R., Mattawa to Nepigon and Garden River, inclusive, also Kipawa and Temiskaming. All tickets valid returning on or before Dec. 12th (or earlier) from Lake points. if navigation closes before Dec. 12th

Write for handsome illustrated booklet entitled "Haunts of Fish and Game," giving all information pertaining to Game Laws, the regions to go to, map Copy sent on apand all particulars. Copy sent on application to J. D. McDonald, District Passenger Agent, Toronto.

For further information or tickets

apply to City or Depot Ticket Offices.

THERE IS NOTHING LIKE K.D.C FOR NERVOUS DYSPEPSIA

BEESWAX CANDLES!

PURISSIMA

Made from absolutely pure besswax without the slightest adulteration.

ALTAR
A high grade Beeswax Candle. STANDARD White Wax.

inese branes have atood the test of fifty years, and, to day, are the only candles used where quality, not price, is the consideration.

This oil is brought by us direct to Canada from Europe, thus saving the United States duty. In Canada we give the Imperial measure. No charge for cans.

The Will & Baumer Co. THE CANDLE MANUFACTURERS SYRACUSE, N. Y. BY A PROTESTANT THEOLOGIAN. CCLXXIII.

The general chorus of appreciation and eulogy called forth in the Protest. ant world by the sickness and death of Pope Leo XIII. has of course had its exceptions. There will always be Devil's Advocates" in the world. death of the Pope.

However, it is always warrantable to

criticize the critics, and to insist that their exceptions shall be accurately their exceptions shall be accurately taken. Otherwise, in fairness, their depreciation goes to swell the general volume of praise. The presumption is always for the soundness of this, in view of the usual inclination of men to carp at him "who followeth not with

The Advance, the Congregational organ of Chicago, demurs to these praises of Leo, although I can not say that it denounces them.

It founds its objection on the ground that his Pontificate was wholly devoted

to the interests of his Church.

This might call out praises from Roman Catholics, but how could it evoke such a current of praise from Protest-We Protestants have no inter est in extending the power of the Ro-man See. Our interest lies quite the opposite way. It can not be that opposite way. It can not be that Protestants are praising Leo because he was a zealous Roman Catholic. Cardinal Antonelli was that, but who of us thinks of praising him? No one

that I know of except Miss Dorothe

Dix, whose philanthropic efforts he and Pope Pius IX. so warmly promoted. The Roman See is to present the second The Roman See is to us very much what the Southern Confederacy was once. Jefferson Davis was wholly devoted to the interests of this, but assuredly we of the North did not extol him. Stonewall Jackson wes equally devoted. Why is it that we hold him so high in honor? Because he pursued an object, the success of which we dreaded, in the spirit of a high-minded, righteous and religious man. Human excellence always draws the hearts of men, however they may judge the im-mediate object pursued. We honor Hampden, and we honor Falkland, although they were opposed in war, be-cause of their personal human worth. Indeed some of us who are on Hampden's side honor Falkland personally more than him, and find a strong in-gredient of baseness in Carlyle's temper, who can not mention the noble Viscount without a most ignoble sneer.

Assuredly Leo XIII. bas not called out this warmth of regard in general Protestantism as being Pope. Gregory XVI. and Clement XIII. were equally Popes, but how much do Protestants care for them? Leo XIII. is honored because, being Pope, he is apprehended as a high-minded and saintly man. He is honored as such ardent Protestants

BS Harnack or Herzog-Piitt would
honor such Popes as Pius VII., or honor such Popes as Plus YIV., or Clement XIV., or Benedict XIV., or Innocent XII., or Innocent XII., or Urban VII., or Gregory V., or Gregory the Great, or Zachery, of whom Neander says that while he was zealous for der says that while he was Zeanous for the interests of the Papacy, he was yet more zealous for the interests of truth and righteousness. He used the Papacy, as he should have done, to promote the ends of the Kingdom of

Of cour e Leo could not have been honored, by anybody, had he not studied the interests of his Church. The question is: Has he worked for these in the spirit of selfish partisanship and dark intrigue, or in the love of truth and in best Catholics, for she was sincere in the light of day, in the pursuit of mercy, justice, social purity and religious faith? The world generally seems to have decided for the latter assumption. I do not pretend to have gained any such personal insight into his character and administration as to be entitled to render a verdict on my own account, but I submit that the judgment disappointed ones! titled to render a verdict on my own account, but I submit that the judgment of the world appears to be that he has followed out the immediate ends of his great office, as was his duty, in a spirit deeply concerned for the general interests of mankind. No good and great man who is at variance with our own religious communion can fail of disap-pointing us in much that he does and leaves undone. Yet this hardly seems sufficient to justify us in carping against the general judgment of the world that he has been a good and great man.

There are some Pontifical acts of Leo XIII. which seem remarkably to identify immediate, papal and general human interests. For instance, his encyclical in promotion of the study of St. Thomas has resounded much beyond Roman Catholic limits. We remember how enthusiastically it was greated, and its author hailed as a great intellectual reformer, by the Independent, to which no one is likely to attribute a medieval or Roman Catholic turn. Indeed, Professor Ernest Lavisse, who if a Catholic at all, seems to be very loosely such, informs us that it is now "good form" in France to close a cientific lecture with a passage from

Personally I am not enough of a metaphysician to enter very deeply into the thinking of the great School-man, but I can testify, as a much more eminent man, the late Dr. William Shedd, of Union Seminary, does em-phatically, to the spiritual and intellectual benefit breathing from his works, to the cleansing, and clarifying, and strengthening, and exalting power to be found in the study of Aquinas, even when only carried on derivatively, through the Divina Commedia, and the had Leo's Pontificate offered no other

The echoes of this encyclical find re-

percussion in quarters far removed from Leo's personal point of view. One of our most learned theologians and professors, standing, moreover, at the very antipodes of the late Pope, re-marked to me once that if we wished to marked to me once that if we wished to train our young men in clearness of vision, a settled repose in Christian philosophy, and a perfect and impartial apprehension of the arguments on every side of every proposition, we perhaps could not do better than to follow the Pope's recommendation, and to set up in our seminaries courses for the "Devil's Advocates" in the world.
Nor can such exceptions reasonably be denounced, as long as their temper is simply critical and enquiring, not simply critical and enquiring, not sneering and vituperative. Of this latter hateful disposition I do not remember that any examples have come to the complex latter hateful disposition I do not remember that any examples have come to my eye, except in one or two Spanish-American Protestant papers, upon the death of the Pope. for the selfish interests of his own Church. Indeed, how can a high minded and clear-minded man, firmly in the persuasion that God is in Carist, set forth his thoughts concerning mat-ters of universal and eternal interest, without acting for the good of the whole intellectual and believing world?

The Pope's encyclical (or encyclicals) on Labor, and its rights and duties, is undoubtedly meant to conciliate work-ingmen to the Church; but it means much more than this when an economist of the standing of Carroll D. Wright declares that it is a vade mecum with him, and that it has done a great deal to settle economical thought. Here again we seem to find an official act at once strictly ecclesiastical and universally humanitarian. Two such acts, of one Pontiff, might well take him out of the list of ordinary Popes. Yet these two acts are far from being all that are beyond the common mark.

A recent French article, Liberal, and by no means ecclesiastical, the substance of which is given in the Tablet, remarks that dates and facts do much to vindicate for Leo XIII. the place of author, or at least of a main promoter, of the Dual Alliance. Now I frankly own that I hate France and detest Russia; but as long as there are two such great powers in the world, it is certainly true that the Dual, balanced against the Triple Alliance, has had much to do with keeping world anced against the Triple Alliance, has had much to do with keeping world steady. This now is an act, the benefits of which is distinctly redound to the good of mankind, and only obscurely and circuitously to the advantage of the Roman Sec. the Roman See.

These considerations admit of being prosecuted farther. CHARLES C. STARBUCK.

Andover, Mass.

SISTER MARGARET.

An eminent physician once said that we pass by countless saints during the course of a day—that we touch elbows with them on the streets.

It is a consoling thought to cherish, particularly in these times when we hear so much of the evil that is rife, for the good that exists is unfortunately not given as much publicity. If we pass by the friends of God in our daily coming and going, without knowing them, happy they who do catch glimpses of the beautiful inner lives of those who dwell in the quiet places of the

There was one well-remembered, kind soul who in her round of work wa an ideal of Christian womanhood. I first saw her the day the carriage stopped at the convent door to give some directions about the time the boxes would arrive. Her rosy, smiling face framed with the band of snow-white linen appeared in the door-way, and from that time on during the ing school years, she was ev gentle, kindly old lay sister. she was ever the say she was a convert; she may have been, if there be truth in the saying often heard, that converts make best Catholics, for she was sincere in

disappointed ones! And when the school time drifted into the past, we heard one morning that Sister Margaret was dead. It was in the early autumn days they laid her way under the brown grass and rustling leaves beyond the hill of Notre Dame cemetry. She had lived her life, a full one and rich in noble deeds, and was it not right she should be called for the reward? So pass many of the good about us, but the memory of the faithful comes back now and then in the darker moments to touch our with newer life .- The New World.

ENCIRCLES THE GLOBE WITH ITS MEMBERS.

"By their fruits you shall know them, said our Divine Lord. The fruits of the League of the Sacred Heart are num erous, and most precious. The first fruit is the love of God and our neigh-bor, the beginning of all wisdom. The second is fervent and frequent Communions — the altar rails are crowded every Sunday and feast-day by devout worshipers of the Sacred Heart. The third is a most tender and practical de-votion to our Blessed Mother—a devotion which marks those who will be among the elect—and a love for her holy rosary. The fourth is a practical dev otion to the Saints, whose lives teach s so to live that we may enjoy a happy eternity with them. And the fifth is the knowledge how to sanctify our hours

of labor, yes all our actions,—and make them all prayers for our salvation. An endless chain that encircles the through the Divina Commedia, and the abundant illustrations of it from St. Thomas, made by Scartazzini, and by Scartazzini, and by gether and unites all their hearts, so that King John of Saxony. An act of so wide an influence might well have called out high commendations, even the Lock Particular of the property of They are bound together by love of the great loving heart of our Lord, and they will that His kingdom come on earth as

FIVE-MINUTES SERMON.

Twenty Second Sunday After Pentecos

HYPOCRISY.

"Why do you tempt Me, ye hypocrites?" St. Matt. xxii, 18).

What was it in the conduct of these Pharisees that made our Lord send them away unanswered and unsatisfied? If we listen to their words, there is no-thing in what they said but what was most true and appropriate. They told our Lord that they knew that He was a true speaker, that He taught the way of God in truth, that He cared for no man and did not regard the person of Could anything be better said that? And yet He Who came to be the light of men dismissed these fin talkers still wrapped in darkness and ignorance. What is the reason for this treatment—a treatment so different to that which our Lord generally gave to

those who came to Him?

The reason is plain. These words of theirs were only on their lips, not in their hearts; they did not mean what they said nor wish to mean what they said. In fact it was all put on. They came to our Lord to ensnare Him, to get Him into difficulties. In one word, they came to Him as tempters. But He Who not only hears the words of men but sees their hearts detected their dishonesty and insincerity, and meaured out to it fitting punishment. The Saviour of mankind left those hypocrites, so far as we are told, unforgiven And now how does this apply to our

selves? Very closely and practically. Far and away the most important thing for all of us is that we should receive from God the forgiveness of the sins which we have committed. In order to obtain this forgiveness, we have, each one, to go in person to God, as really as these Pharisees went to our Lord, and we have to make to Him certain professions of sorrow and contrition. We have to say we are heartily sorry for all our sins, we declare that the reason why we are sorry is that those sins have offended Him Who is infinitely good and worthy of all love, or at least that the loss of heaven or the danger of everlasting punishment makes us detect those sins; above all, we have to declare that our mind is made up not to commit mortal sin again, nor willingly to expose ourselves to the dangerous occasions of sin. These are the professions which we have all made to Almighty God over and over again. If they are sincere and genuire, they will, through the Most Precious Blood of our Lord, secure to us the remission of our sins. lowever many and great those sins may

But the important point is that these professions should be sincere and gen-uine. How, then, are we to know that they are sincere and genuine? of course, if we know that we don't mean what we say, that we don't intend to make any change in our life and conduct, those expressions are plainly hypocritical and will bring down upon us a curse instead of forgiveness. This is so plain that it only needs to be mentioned to see the result. But there are many people who intend to do right and yet make a mistake about the act of contrition. They think that its sincerity and goodness depend on their feelings. They think that they ought to be able, if they are truly sorry, to shed tears for their sins, or at least to have profound emotions.

Now no one will deny that it would be a good thing to be able to shed sincere tears of sorrow for our sins. The saints have done so, and have structed us that we should pray for the grace to be able to do so. But the act of contrition may be and generally is sincere and true if—but mark the condition—we have made up our minds not to sin again, and also to avoid dangerous occasions of sin.

This is the test of a real good act of

contrition, and it is a good test, for every one must know his own mind on the point. If we have that full and sincere determination, an act of contri-tion is good, however dry and cold may be our feelings; but if we have not got that determinat resolved to avoid bad company; if, on the contrary, we intend going on much as before, then, although we might deluge the confessional with floods of tears, our Lord's words to the Pharisees would be appropriate to us: "Why tempt Me, you hypocrites?" This, then, dear brethren, is a very

important application of to-day's Gospe to ourselves: that we must take great care not to approach Almighty God with words which we do not mean, and especially, in coming to Confession, that we must come with a real, true determination to avoid all grievous sin in the future.

IMITATION OF CHRIST.

DISREGARDING ALL THINGS CREATED,

And unless a man be at liberty from all things created, he cannot freely

attend to things divine. And this is the reason why there are found so few contemplative persons, be-

cause there are few who wholly sequester themselves from transitory and reated things. For this a great grace is required, which may elevate the soul and carry

ner up above herself.

And unless a man be elevated in spirit and set at liberty from all creatures and wholly united to God, whatever he knoweth and whatever he hath of no great weight.

Long shall he be little and lie grovelling beneath, who esteemeth any thing at, but only the one, immense, eter-

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 32.

Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypoderical injections, so publicity, no loss of time from business, and a certainty of our Ad lross or consult Dr. McTaggart, 75 Yonge street, Toropto.

NESTLÉ'S FOOD as stood the most exacting tests of several generations. It is so easily assimilated that the most delicate baby thrives on it. Made only o pure cow's milk, and needs only water to prepare it for use.

Let us send you, free of charge, a

MONTREAL

ample package of Nestle's Food ontaining sufficient for eight full

Send us a postal card.

LEEMING MILES & CO.

Canadian Agents

ALL SAINTS AND ALL SOULS.

All Saints and All Souls-the two solemn days of remembrance for the great multitude of the nameless sanctified and for the yet unreleased "faith-ful departed"—how the shadowy spiritfeasts fit the dying year for whom winter is even now weaving a shroud of

Spirits all, as they are we invoke the aid of the free and we pray for the de-liverance of the bonded. All saints may pray for us; we pray for all souls. may pray for us; we pray for all souls.
To-day we beg, we receive: to-morrow
we offer, we bestow; to-day we are
mendicants; to-morrow, benefactors.
The glorious, deathless brotherhood of the Church, its imperishable communion of saints, is made evident to the most unthinking during the first two days of November, when we, the living, the unpunished, the unrewarded, are linked in loving charity with the blessed in heaven and with the suffering souls in purgatory. On these days of mystical love earth itself seems to be transient, unreal and sin and hell are very far

Few are the saints whom we know by name. Since humility is one of the first essentials of sanctity, no saint could have wished to be known of men. The renown of the greatest among them was not self-sought; because they fired the lukewarm and startled the sinful and instructed the ignorant, the re-claimed glorified the name of their reclaimers. The unnamed saints are a multitude in heaven. "I saw a great crowd whom no man could number," testified St. John after having beheld the heavenly vision. The martyrs who died for Christ in the early centuries of the Church are numbered not by hundreds or thousands, but by millions.

Long after the decline of the Roman persecutions, Turkey and England began to emulate Diocletian and Nero. many Christians in Europe, Asia and Africa who repudiated Mohommed-anism to die for Christ can never be known. Nor can the martyrs of holy Ireland be enumerated. The numbers slaughtered for their faith by Cromwell and Elizabeth alone reach an appalling total. The Holy Isle is inundated wit the blood of martyrs. Even before per-secution tried the souls of her sons Erin was famed for sanctity; the princely O'Neills in their mediaeval glory venerated a hundred of their name were canonized saints. Thousands of saints had Eire in her golden days, hundreds of thousands in her day of sorrow.
Yes, "all saints" are countless;

every Christian nation has given to heaven innumerable "Servants of God." Their heavenward path concerns us more than their numbers, the path marked out by the Gospel of their own day— the Eight Beatitudes. "Blessed are the Eight Beatitudes. Biessed are they" forever, because they were humble, just, resigned, merciful, clean of heart, reconciling, faithful and patient. "In heaven there are saints of all ranks and conditions," writes Dr. or all ranks and conditions, writes Dr. Weninger. "Emperors and empresses are there, kings and queens, princes and princesses, nobles and plebeians, learned men and intellectual men, poor and rich, officers and private soldiers nagistrates, mechanics and peasants uan - servants and maid - servants, narried and single, widows and widow s, youths, maidens and little children. Many saints lived in the same station in which you live; like you, they lived in dangers and temptations; like you, they suffered, and yet they served God and went to heaven. Are you unable to do what they did?"

to do what they did?"

We are recommended to invoke especially those saints who on earth were in our own "station." For a woman these must be sainted women. Great indeed is the republic of heaven in all its ranks, from the Queen of Vir gins to Pelagia the penitent, from Helena the Empress to Zita the servant, from Clare of Assisi, the noble, to Catharine of Siena, the plebeian; from Agatha, child of wealth, to Rose of Lima, daughter of poverty; from Genevieve, the simple shepherdess, to Teresa, the mystic.—Catholic Standard

There is a great difference between the wisdom of an illuminated devout man and the knowledge of a scholar.



Imprudent investments are frequently made by persons who have neither the time to make a thorough investigation, nor the means of obtaining reliable information. Such investments often

Endowment insurance in a strong financial institution

North American

has no such disadvantages. The Company, in common with other Companies, is carefully examined each year by the Canadian Government, who require a strong reserve fund to be held for the protection of the policy-holders. The solidity of the Company is conclusively shown by the proportionately large net surplus over all liabilities. No safer investment can be made than an endow ment policy in the

NORTH AMERICAN

ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT.

J. L. BLAIKIE, President,

L. G@LDMAN, Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary,

WHAT WE HAVE WE HOLD! That this Company's Investments have always been "wisely

The Mutual ife of Canada

and profitably" made is proved by the fact that the UNPRECEDENTEDLY SMALL LOSSES

sustained, since the organization of the Company in 1870 up to the present time, would not, all told, amount to

One Tenth of One Per Cent.

of its present assets!

SPECIAL FROM IRELAND

NICKEL BOUND CROSSES

MITATION JEWELS, MOUNTED IN 14k

ROLLED GOLD PLATE CHAIN AND

CROSS.

-Torquoise.....15 "

Statues

Sacred Heart of Jesus...... 35c

Holy Heart of Mary.....Immaculate Conception.....

St. Joseph......

St. Joseph..... St. Anthony....

St. Anne.....

Holy Heart of Mary....

St. Joseph

St. Anthony.....

Height 12 Inches-

No. 2-Amethyst

SIZE 7 INCH-

" (round) 15 " 25e " (oval) 17 " 35e

(oval) 17 ·

......15 in. \$2.50

2.50 2.50

2.50

2.50

No. 8-Brown Cocoa (oval) 15 in.

Head Waterloo

THE MERCHANT OF APRIL 23rd, 1903, referring to this feature of the Company's business, says: "The

Statement shows an entire absence of any speculative assets and reflects the highest credit upon its exceptionally able management and sound policy in the interests of its policyholders."

JUST ARRIVED --- A Large Consignment of

Religious Articles

Rosaries PRICE.	Cracifixes
H Imitation Pearl 12 in 15e 15e	Black polished wood, bone tip, 7 in., 20 " 12 in., 35 " 18 in., 75 " imitation ebony, plastique figure, 12 in
37	Walnut and Ebony, nickel figure, 15 in
REAL MOTHER OF PEARL, WHITE METAL CHAIN.	Black Ebony, plastique fig., 8 in., 3
o. 2—Regular	Nickel Bound Crosse 2 in

Prayer Books

KEY OF HEAVEN-Black satin cloth, round corners, red edges NEW MANUAL OF SACRED HEART-Brown, blue and green leather, round corners, gilt edges MANUAL OF PRAYER-Brown, green and black leather, round cor-

ners, gilt edges KEY OF HEAVEN-Roan calf, gold title and cross, round corners,
red under gold edges.......
KEY OF HEAVEN—Deep red German calf, padded cover, gold

title and cross, red under gold NEW MANUAL OF SACRED HEART-Seal brown, dark blue and green German calf, flexible cover, gold heart and title, gold roll, red under gold edges, \$1.25

gold roll, red under gold edges, visible cover, gold title, blind cross, gold roll, red under gold edges, \$1.25 MANUAL OF PRAYER-Best German calf, padded cover, gold

roll, round corners, red under

square corners, flexible cover, 25c
New Testament—Large type edition, round corners, red edges, 75c Scapulars

Immaculate Conception	75e 75e	Five Scapulars—machine made
Immaculate Conception	1.25	Crystal Glass Column, per pair 350
Sacred Heart of Jesus	\$1.25 1.25	Crucifix Pattern, 10 in., per pair 350

1.50 Milton Floats, per box.....

1.50 Tapers, per box.....

1.75 Bobaches, per doz.....

The Catholic Record, London, Ont.

It may be only a trifling cold, but neglect it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using a Bickle's Anti-Consumotive Syrup, the uncities that has never been known to fall in curing coughs, colds, bromehitis and all affect tions of the threat, lungs and chest.

OCTOBER 31 CHATS WITH

What if I do with a What a thousand And leave undone What was mean com that. O Must Move my hand, to their peculiar in this world of

Ard oh! whatever Are not finished Let them be for se Grant the doing Think brightly surely pleasanter if downcast. Why as possible for forward for somet up is certainly me expecting disaster to one, won't come

His Life L The life that h dustry and strivir failure, is the nea of Christ, for wha only with extern Golden (

Perhaps the re cause we are not prove the silver the nickel ones. careful to make nelpfulness to ot ment in our work find larger and opening up befor The Men The great maj

people have more what to do with have won the gr usually the me ability. But the planted their fe forward girded urpose. A ma his breast some their powers. limit to the pos

abilities are con Gen Sarti, the mi his head warml It is said tha posing, put his Gretry, to composing, bre and then applie to his piano. Guido Reni

He dressed h

had his pupils ranged around The historia in midsummer. on his visitors. Jeremy Ber papers stitche form of his ma Michael An Titian, Ruber to the pen or rested them f and thus duri

plished marve

Nothing c highest succe the habit of ever your call ever misfortu to you, make every day; t capacity for find the sunn of the day.
you will se
things. No yielding you be, there is see it. The worth more in life than a up your min ist; there s

shake with There is a tidings have We often or home tra blighted an

Franklin

simist about

sunshine wh

There is I

Conn., has foundry at Beingasked had gone t "But w shop at \$4 e attempt "The men w

ica to beat are practic a univers wealth to "How sha do not tak Grant hav had he groomed la In this J. J. Hill

A wrec car with

LIFE

O, ONT. BLAIKIE, President, . Secretary.

HOLD! always been "wisely

LOSSES mpany in 1870 up to

er Cent.

nt to

23rd, 1903, business, says: "The speculative assets and its exceptionally y in the interests

nment of ticles

ucifixes ro stand) wood, bone tip, 7 in., 20c " 12 in., 35e " 18 in., 75e ebony, plastique

y durable, 12 in..... ony, nickel figure, ack, nickel figure, c, plastique figure,

FIXES (TO HANG)

plastique fig., 8 in., 35e

12 in., 65e

15 in., \$1.00

Bound Crosses

yer Books en-Black satin cloth, rners, red edges...... of Sacred Heart— lue and green leather, rners, gilt edges...... RAYER—Brown, green k leather, round cor-

edges VEN—Roan calf, gold cross, round corners, r gold edges........... 600 ven—Deep red Ger-, padded cover, gold cross, red under gold . 85c

red under gold edges, \$1.25 LOF SACRED HEART— ack morocco, flexible cold title, blind cross, red under gold edges, \$1.25 PRAYER—Best German dded cover, gold title,

Scapulars -machine made....5c & 10c

-hand made..... Conception ars-machine made..... 20c -hand made..... andlesticks

ss, per pair..... 25e ss Column, per pair..... ttern, 10 in., per pair... 350 12 in., ats, per box..... r box.....

rondon, Ont.

per doz.....

CHATS WITH YOUNG MEN.

Duties are pressing on me, And the time for work is brief What if with purblind vision I neglect the very chief?

What if I do with ardor What a thousand could mayb, And leave undone foreye What was meant for only me?

From that. O M ster, save me!
Move my hand, thought, voice and pen
to their peculiar service
In this world of needy men?

Ard oh! whatever labors
Are not finished with my day,
Let them be for self—for others
Grant the doing, Lord, I pray!

Think brightly, hopefully! It's surely pleasanter than to be moody and downcast. Why not make life as easy as possible for ourselves? Looking forward for something pleasant to turn up is certainly more comfortable than expecting disaster which, ten chances to one, won't come, and can't be worse. to one, won't come, and can't be worse than our anticipation of it.—M. L. Lei-

His Life Like a Failure. The life that has been spent in in-dustry and striving, and which is yet a failure, is the nearest approach to that of Christ, for what was His life, viewed with external eyes, but a great

Golden Opportunities. Perhaps the reason why we do not Perhaps the reason why we do not have more golden opportunities is because we are not careful enough to improve the silver opportunities, or even the nickel ones. If we were always careful to make the best of every there for self-improvement or to careful to self-improvement, or for helpfulness to others, or for advancement in our work, we would frequently grander opportunities find larger and grander opportunities

opening up before us. The Men Who Succeed The great majority of men that fail do not fail for want of brains. Most people have more brains than they know what to do with. But the men who have won the grandest laurels are not usually the men of splendid natural usually the men of spiendin hatdray ability. But they set their teeth and planted their feet and moved straight forward girded and guided by a great purpose. A man will achieve some-thing if he has a single purpose, if in his breast some master passion sweeps all the rest. Men dissipate and waste their powers. There is scarcely any limit to the possibilities of men whose abilities are converged on the one local

Genius at Work.

Sarti, the musician, composed only in darkness. Bossuet worked in a cold room, with

his head warmly enveloped.

It is said that Schiller, before composing, put his feet in cold water.
Gretry, to animate himself when composing, breakfasted and took coffee, and then applied himself day and night

to his piano.

Gnido Reni painted with much pomp.

He dressed himself magnificently and had his pupils attend him in silence ranged around him.

The historian Mezeray would work

only with a candle, even at midday and in midsummer. He never failed to wait on his visitors, even to the street, with

be, there is a sunny side if you can only see it. The mirth-provoking faculty, see it. The mirth-provoking faculty, even under trying circumstances, is worth more to a young person starting in life than a fortune without it. Make up your mind that you will be an optiming the provided with the gate into the lane.

"He's gone to do it!" exclaimed "He's gone to do it!" exclaimed up your mind that you will be an optimist; there shall be nothing of the pessimist about you; that you will carry

sunshine wherever you go.

There is longevity in the sunny soul that eases our jolts and makes our sides

shake with laughter.

There is a wonderful medicinal effect in good cheer. Good news and glad tidings have a magic effect even upon

invalids.

We often see a whole store or factory or home transformed by one sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, morose, fault finding person.

Self Reliance. had gone to work at manual labor, he replied: "Wealth is no excuse for idle-

But why didn't you go into your father's office instead of into a greasy shop at \$4 a week?" The young man said he wanted to learn the trade before e attempted to direct its operations. The men who make the inventions, the men who make it possible for America to beat the world in manufacturing

are practical mechanics. He was further asked how it felt for a university graduate and a man of wealth to take orders from a mechanic. "How shall I give orders some day it I do not take them now? Would General Grant have been able to command men had he not when a young soldier groomed his own horse?"

directed, but heaved with the crew, putting his shoulder to the obstacles. The wreck was soon cleared away. Mr. Hill knew what to do. He had mastered

his business. It is said he knows more about his line of railroad than all the other officials put together. In consequence he has introduced economies which make it possible to pay dividends where other railroad men said dividends were im-Master your business, young man!

If a millionaire's son cannot afford to take chances without knowing every detail of his factory, how can you, a poor boy, hope to succeed by less ener-If J. J. Hill with all his money must know everything about his business how can you hope to get on by slipshod methods. The old law of the survival

of the fittest holds. The ignorant and the ineflicient go to the rear. The masters go to the front.

There is no grander sight than that of a young man with a fixed purpose and a determination to win in spite of all obstacles. He does not have half the opposition to overcome that the undecided, purposeless man has, who, like driftwood, runs against all sorts of

has no momentum to force them out of What an inspiring sight is that of a youth going straight to his goal, cut-ting his way through difficulties and surmounting obstacles which disheart-en others. Defeat only gives him new power, danger only increases his courage. No matter what comes to him—sickness, poverty or disaster—he does

obstacles to which he must yield. He

sickness, poverty or disaster—he does not change his purpose.
Young men who are always seeking the help of others never amount to anything. Those who have been bolstered up all their lives cannot be depended on in a crisis. When misfortune comes they look around for something to lean upon. If the propies not there down they go: and once something to lean upon. If the prop-is not there down they go; and once down they are as helpless as a cap-sized turtle. Many a youth has suc-ceeded beyond his expectation simply because all props were knocked out from under him and he was obliged to stand on his feet and rely on him-

OUR BOYS AND GIRLS. TARLTON.

"How good natured you are to me," said he to Hardy, as he was trying vainly to entertain him; "but if you knew—" Here he stopped short, for the bell for evening prayer rang, and they all took their places and knelt down. After prayers, as they were going to bed, Loveit stopped Tarlton. "Well!" asked he, in an inquiring manner, fixing his eyes upon him. "Well!" replied Tarlton in an audacious tone, as if he meant to set his inous tone, as if he meant to set his in-quiring eye at defiance. "What do you mean to do to-night? "To go to

you mean to do to-night? "To go to sleep, as you do, I suppose," replied Tarlton, turning away abruptly, and whistling as he walked off.

"O, he has certainly changed his mind!" said Loveit to himself, "else he could not whistle." About ten minutes after this, as he and Hardy were undressing, Hardy, suddenly recollected that he had left his new kite out upon the grass. "O," said he, "it will be quite spoiled before morning!" "Call Tom," said Loveit, "and bid him bring it in for you in a minute," They both went to every day; that you will increase your capacity for enjoying life by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unyielding your environment may seem to be, there is a sunny side if you can only see it. The mirth-provoking faculty, window in his room, which looked out towards the lane; and as the moon was risen, he could see if any one passed that way. "What are you doing that way. "What are you doing that way. "Said Hardy, after he had been watching some time;" why don't you come to bed?" Loveit returned no answer, but continued standing at the

Loveit aloud with an emotion which he could not command. "Who's gone? to do what?" cried Hardy, starting up. "How cruel, how wicked!" continued Loveit. "What's cruel? what's wicked? goal out at once!" returned Hardy. speak out at once!" returned Hardy, in that commanding tone, which, in moments of danger, strong minds feel themselves entitled to assume towards weak ones. Loveit, instantly, though in an incoherent manner explained the affair to him. Scarcely had the words passed his lips, when Hardy sprang up and began dressing himself, without saying one syllable. "For heaven's saying one syllable. "For heaven's sake, what are you going to do?" said Loveit, in great anxiety. "They'll never forgive me! don't betray me! they'll never forgive! pray speak to me! only say you won't betray us!" "I will not betray you—trust to me," said Hardy; and he left the room, and Loveit stood in amazement; whilst, in the meantime, Hardy, in hopes of overtaking Tom before the fate of the poor dog was decided, ran with all pospoor dog was decided, ran with all pos-

sible speed across the meadow, and then down the lane. He came up with Tom just as he was climbing the bank into the old man's garden. Hardy, too much out of breath to speak, seized hold of him, dragged him down, detainhold of him, dragged him down, determined him with a firm grasp, whilst he canted for utterance. "What, master ing him with a firm grasp, whilst he panted for utterance. "What, master Hardy, is it you? what's the matter? what do you want?" "I want the poisoned meat that you have in your pocket." "Who told you that I had any graph a thing?" said. Tom, clanning his

tion, and a violent struggle immediately commenced. The dog, now alarmed by the voices, began to bark outrageously. Tom was terrified lest the old man should come out to see what was the matter; his strength forsook him, and flinging the handkerchief and meat over the hedge, he ran away with all his speed. The handkerchief fell within the reach of the dog, who in-stantly snapped at it; luckily, it did not come untied. Hardy saw a pitch-fork on a dunghill close beside him, and seizing upon it, stuck it into the hand-kerchief. The dog pulled, tore, growled, grappled, yelled; it was im-possible to get the handkerchief from possible to get the managerenie from between his teeth; but the knot was loosed, the meat, unperceived by the dog, dropped out; and while he dragged on the handkerchiei in truimph, Hardy with inexpressible joy plunged the pitchfork into the poisoned meat and bore it away.

Never did hero retire with more satisfaction from a field of battle. Full of the pleasure of successful benevolence, Hardy tripped joyfully home, and vaulted over the window sill, when the first object he beheld was Mr. Power; the usher, standing at the hand of the stairs, with a candle in his hand.

"Come up, whoever you are," said Mr. William Power, in a stern voice; "I thought I should find you out at "I thought I should find you out at last. Come up, whoever you are!" Hardy obeyed without reply. "Hardy!" exclaimed Mr. Power, starting back with astonishment; "is it you, Mr. Hardy?" repeated he, holding the light to his face. "Why, sir," said he in a sneering tone, "I'm sure, if Mr. Trueman was here, he wouldn't believe his own eyes; but for my part, I saw through you long since; I never liked saints for my share. Will you please to do me the favor, sir, if it is not too much trouble, to empty your not too much trouble, to empty your pockets?" Hardy obeyed in silence. not too much trouble, to empty your pockets?" Hardy obeyed in silence. "Heyday! meat! raw meat! what next?" "That's all," said Hardy, emptying his pockets inside out. "This is all," said Mr. Power, taking up the meat. "Pray, sir," said Hardy eagerly, "let that meat be burned; it is poisoned." "Poisoned!" cried Mr. William Power, letting it drop out of his fingers; "you wretch!" looking at him with a menacing air, "what is all this? Speak." Hardy was silent. "Why don't you speak?" cried he, shaking him by the shoulder, impatiently. "Sir," said Hardy, in a firm, but respectful voice, "I have nothing to confess." "Very well, sir, very well! very fine! stick to it, tick to it, I advise you—and we shall see. And how will you look to morrow, Mr. Innocent, when my uncle the doctor comes home?" "As I do now, sir," said Hardy, unmoved. His composure threw Mr. Power into a rage too great for integrance. "Sir," continued threw Mr. Power into a rage too great for utterance. "Sir," continued Hardy, "ever since I have been at Hardy, "ever since I have been at school, I never told a lie, and therefore school, I never told a lie, and therefore sir, I hope you will believe me now. Upon my word and honor, sir, I have done nothing wrong." "Nothing wrong? Better and better! what,

when I catched you going out at night? when I catched you going out at night?"
"That, to be sure, was wrong," said Hardy, recollecting himself; but except that—" "Except that, sir? I will except nothing. Come along with me, young gentleman; your time for pardon is past." Saying these words, he pulled Hardy along a narrow passage to a small closer, set apart for Jeremy Bentham jotted his ideas on little squares of paper, which he piled upon each other, and this pile of little papers stitched together was the first his, as he minntes after this, as he hard were undressing, Hardy, suddenly recollected that he had left his new kite out upon the grass. "O," said hen, "it will be quite spoiled before or the brush. The change of the mere of the stairs to call Tom; no make up your hind resolutions." If the day, "added he, double locking the highest success than the formation of the highest sun too well. All assembled in the morning with faces of anxiety. Tarlton's and Loveit's were the most agitated ; ton for himself, Loveit for his friend, for himself, for everybody. Every one of the party, and Tarlton at their head, surrounded him with reproaches, and considered him as the author of the evils which hung over them. "How could you do so? and why did you say anything to Hardy shout it? when you ton for himself, Loveit for his friend, anything to Hardy about it? when you had promised too! O, what shall we all do? what a scrape you have brought us into! Loveit, it's all your fault!" "All my fault!" repeated door Loveit, with a sigh: "well, that is hard."

"Goodness! there's the bell, "exclaimed a number of voices at once.
"Now for it!" They all stood in a half circle for morning prayers: they listened. "Here he is coming! No—Yes—Here he is!" And Mr. William Yes—Here he is! "And Mr. William Power, with a gloomy brow, appeared, and walked up to his place at the head of the room. They knelt down to prayers, and at the moment they rose, Mr. William Power, laying his hand upon the table, cried: "Stand still, gentlemen, if you please." Every holy. men, if you please." Every body stood stock still. He walked out to the circle: they guessed that he was gone for Hardy, and the whole room gone for Hardy, and the whole room was in commotion. Each with eager-ness asked each what none could answer. Has he told?" "What has he told?" "Who has he told of?" I hope he has not told of me?" cried e he has not told of me.

"And I'll answer for it he has
"And I'll arlton. "And they. "And I'll answer to... "And told of all of us," said Tarlton. "And I'll answer for it he has told of none of I'll answered Loveit, with a sigh.
us," answered Loveit, with a sigh.

At this instant the prisoner was led in, and as he passed through the circle every eye was fixed upon him; his eye turned upon no one, not even upon Loveit, who pulled him by the coat as he passed. Every one felt almost afraid to breathe. "Well, sir," said Mr. Power, sitting down in Mr. True-man's elbowchair, and placing the prisoner opposite to him; "well, sir, groomed his own horse?"
In this connection note an incident of J. J. Hill, the railroad magnate.
A wreck occurred on his road the other day. Mr. Hill was in his special car with other officials. He took off his coat and assumed command of the wrecking operations. He not only

more to say to you, sir, then; and a great deal more, I promise you, before I have done with you: " and then seizing him in a fury, he was just going to give him a severe flogging, when the school-room door opened, and Mr. Trueman appeared, followed by an old man whom Loveit immediately knew. man whom Loveit immediately knew. He leaned upon his stick as he walked, and in his other hand carried a basket of apples. When they came within the circle, Mr. Trueman stopped short, "Hardy!" exclaimed he, with a voice of unfeigned surprise, whilst Mr. William Power stood with his hand suswide of unfeigned surprise, whilst all william Power stood with his hand suspended, "Aye, Hardy, sir," repeated he. "I told him you'd not believe your own eyes." Mr. Trueman advanced with a slow step. "Now, sir, give me leave," said the usher, eagerly drawing him aside and whispering. "So, sir, said Mr. Trueman when So, sir, said Mr. Trueman when ing. So, sir, said Mr. Trueman when the whisper was done, addressing him-self to Hardy with a voice and manner, which, had he been guilty, must have pierced him to the heart, "I find I have been deceived in you. It is but three hours ago that I told your uncle I never had a boy in my school in whom I placed so much confidence; but, after all this show of honor and integrity, the moment my back is turned, you are the first to set an example of disobedience to my orders. Why do I talk of dis-obeying my commands? you are a thief!" "I, sir?" exclaimed Hardy, thief!" '1, sir?" exclaimed Hardy, no longer able to repress his feelings. "You, sir,—you and some others," said Mr. Trueman, looking round the room with a penetrating glanee—"you and some others." "Aye, sir," interrupted Mr. William Power, "get that out of him if you can—ask him—" "I will ask him nothing; I shall neither put his tenth or his honor to the trial; his truth or his honor to the trial; truth and honor are not to be expected amongst thieves." "I am not a thie! amongst threves.

I have never had anything to do with thieves," cried Hardy, indignantly.

"Have you not robbed this old man? thieves, don't you know the taste of these apples?" said Mr. Trueman, taking one out of the basket. "No, sir, I do not; I never touched one of that old man's 'Never touched one of them! apples." I suppose this is some vile equivoca-tion. You have done worse—you have had the barbarity, the baseness, to at-

life."
"Lord bless him," said the old man. "Nonsense! cunning!" said Mr. Power. "I hope you won't let him impose

upon you so, sir."
"No, he cannot impose upon me—I

have a proof he is little prepared for," said Mr. Trueman, producing the blue handkerchief in which the meat had been wrapped.
Tarlton turned pale; Hardy's countenance never changed. "Don't you know this handkerchief, sir?" "I do, sir!" "Is it not yours?" "No, sir." "Don't you know whose it is?" cried Mr. Power. Hardy was silent.

"Now, gentlemen," said Mr. True-man, "I am not fond of punishing you; but when I do it, you know it is always in earnest. I will begin with the eldest of you; I will begin with Hardy, and

knees, and in a whining voice begged for mercy. "Upon my word and honor, sir, I'll tell you all that the form the form of the the dog into my head; it was he that carried the meat; wasn't it?" said he, appealing to Hardy, whose word he knew must be believed. "O, dear sir!" continued he, as Mr. Trueman sir! continued he, as Mr. Frachman began to move towards him, "do let me off—do pray let me off this time! I'm not the only one, indeed, sir! I hope you won't make me an example for the rest—it's very hard I'm to be "I'm not flogged more than they!" "I'm not going to flog you." "Thank you, sir," said Tarlton, getting up and wiping his "You need not think me," said Frueman. "Take your handkereyes. "You need not think me," said Mr. Trueman. "Take your handker-chief—go out of this room—out of this house—let me never see you more."

"If I had any hopes of him," said Mr. Trueman, as he shut the door after him; "if I had any hopes of him, I would have punished him; but I have none. Punishment is meant only to make people better; and those who have any hopes of themselves will know how to submit to it."

At these words, Loveit first, and immediately all the rest of the guilty party, stepped out of the ranks, con-fessed their fault, and declared themressed their runt, and deciated them selves ready to bear any punishment their master thought proper. "O, they have been punished enough," said the old man; "forgive them, sir."

Hardy looked as if he he wished to

"Not because you ask it," said Mr. Trueman, "though I should be glad to Trueman, "though I should be giate to oblige you—it wouldn't be just—but there," (pointing to Hardy), "there is ene who has merited a reward; the highest I can give him is the pardon of

oblige you—it wouldn't be just—but there," (pointing to Hardy), "there is one who has merited a reward; the highest I can give him is the pardon of his companions."

Hardy bowed, and his face glowed with pleasure, whilst everybody present sympathized in his feelings. "I am sure," thought Loveit, "this is a lesson I shall never forget."

THE ENS.

1963, at the hour of ONE o'clock in the after' nonest containing terms and conditions of Sheets conta



Alcohol In Medicine.

Our own opinion, which we have frequently set forth, is that alcoholic beverages are of value in certain forms of disease, and that their value depends not so much upon the alcohol but upon the vinous ethers which these beverage contain, or should contain. No medical man doubts that intemperance in alcohol is an appalling factor in the spread of crime, disease and poverty, and it is un-doubtedly the duty of the medical profession to endeavor to stay the curse of drink by every means in its power. — The Lancet.

RHEUMATISM CURED

A Right Way and a Wrong Way to Treat the Trouble.

LINIMENTS AND OUTWARD APPLICA-TIONS CANNOT CURE—THE DISEASE MUST BE TREATED THROUGH THE

Rheumatism is one of the most com mon ailments with which humanity is afflicted, and there are are few troubles which cause more acute suffering. There is a prevalent notion, also, that if a person once contracts rheumatism it is bound to return in cold or damp weather. This is a mistake; rheumahad the barbarity, the baseness, to attempt to poison his dog; the poisoned meat was found in your pocket last night." "The poisoned meat was found in my pocket, sir; but I never attempted to poison the dog—I saved his life." weather. This is a mistake; rheumatism can be thoroughly driven out of the system, but it must be treated through the blood, as it is a blood discussion with liminents and lotions will never cure rheumatism, though personnel. haps it may give temporary relief. Dr. Williams' Pink Pills have cured more cases of rheumatism than perhaps any other disease except anemia. These pills drive the rheumatic poison out of the system by their action on the blood, and the trouble rarely returns if the treatment is persisted in until the blood is in a thoroughly healthy condiblood is in a thoroughly healthy condi-

tion.

As an illustration of how even the As an illustration of how even the most aggravated forms of this trouble yield to Dr. Williams' Pink Pills, the case of Mr. J. J. Richards, of Port Colborne, Ont., may be cited, Mr. Richards says:—"About three years ago I suffered from a most severe attack of rheumatism. I could neither lie down nor sit no with any degree of lie down nor sit up with any degree of ease, and I am quite sure only those who have been similarly afflicted can

eye turned upon the guilty Tarlton, such as anemia, indigestion, kidney who now, as pale as ashes, and trembling in every limb, sunk down upon his St. Vitus dance, etc. The genuine Williams' Pink Pills for Pale People, sir, I'll tell you all. I should never have thought of stealing the apples if Loveit had not first told me of them: and it was Tom who first put poisoning the dog into my head; it was he that convied the most investigated by all medicine dealers at 50 cents abox, or six boxes for \$2.50, or sent by mail, post paid, by writing to the Dr. Williams Medicine Co., Brockville,

NOT A NAUSEATING PILL,—The excipient of a unit is the substance water enforces in ingredients and makes up the pill mass. That of Parmelee's Vegetable Pills it so compounded as to preserve their moissure, and they can be carried into any latitude with oft impairing their streng h. Many pills in order to keep them from adhering, are rolled in powders, which prove nauseating to the taste. Parmelee's Vegetable Pills are so prepared that they are agreeable to the most deficate. Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worse sind.

Excell

AUCTION SALE OF TIMBER BERTHS. PUBLIC NOTICE is hereby given that pur-suant to authority of Orders in Council, the Red and White PINE TIMBER in the following NOW AND WINE FINE TIMBER IN the following lownships, berths and attess, camely:

IN THE DISTRICT OF NIPISSING—the TOWNSHIPS of HUTTON, CREELMAN, PARKIN, AYLMER, MACKSLOAN, MOLARTHY, MERRICK, MULOCK (par. of), FRENCH (OSCIOT) STEWART, LOCKHART, (per. of), GARROW (par. of), BORNE (part of), HAMMELL, BBC PHELPS (part of).

f).
IN THE DISTRICT OF ALGOMA—Berths
Cos. 195 and 201, the Townships of KITCHENER
and ROBERTS and Block W"near Onaping

CARLING'S PORTER is unequalled as a pure, wholesome tonic. Every dealer in good goods can supply

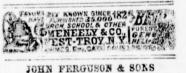
PROFESSION AL.

HELLMUTH & IVEY, IVEY & DROMGOLE -Barristers. Over Bank of Commerce,

DR. CLAUDE BROWN DENTIST, HONOR Graduate Toronto University Graduate, Philadelphia Dental College, 188 D indes ST.

DR. STEVENSON, 391 DUNDAR ST. London, Specialty—Anaesthetics and X. Ray Work. Phone 510.

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases



180 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone-House 273: Factory

W. J. SMITH & SON UNDERTAKERS AND EMBAIMERS 113 Dundas Street
Open Day and Night. Telephone 586

Father Sheehan's Works
 My New Curate.......Post paid, \$1.50

 Geofrey Austin, Student
 " 1.25

 Triumph of Failure......
 " 1.60

 Luke Delmege......
 " 1.50

CATHOLIC RECORD OFFICE.

O'KEEFE'S Liquid Extract of Malt Is not a patent medi



some imagine, but 15 is a strong extract of Malt and Hops, recommended by leading medical men all over Canada, for the weak and convalescent. If you are run down a few bottles will do

cine, nor is it beer, as

you good. Price. 25c per bottle. Refuse all substitute said to be just as good, W. LLOYD WOOD Wholesale Druggist, General Agens, TORONTO.

Life of Our Lord

WRITTEN FOR LITTLE ONES. By MOTHER MARY SALOME, of Bar Convent, York.

With frontispiece. Price \$1.25 post free CATHOLIC RECORD OFFICE LONDON, ONT.

A MOST MARVELLOUS SALE 30,000 during the past month of the

Question Box By Rev. Bertrand Conway.

tions asked by Non-Catholics. It runs over 600 pages. Price 20c., post paid. CATHOLIC RECORD OFFICE. LONDON, ONT.

The Book answers over 1000 ques-

The demand still keeps up IT HAS REACHED ITS

Eighth Thousand in less than a year. Extraordinary demand for

Father Elliott's Cife of Christ

Profusely illustrated, 800 pages in cloth for One Dollar

CATHOLIC RECORD OFFICE,

LONDON, ONT. Sole Agents for Canada.

Mr. C. R. Devlin, M. P. for Galway, spoke at largely attended meeting in Chelsea last vening, and was enthusiastically greeted by

IN BUSINESS AS A SAVINGS BANK AND LOAN CO., SINCE 1854

"THE HOME BANK OF CANADA."

OFFICE HOURS:-9 a m. to 4 p.m. SATURDAY 9 a.m. to 1 p.m.

ARCHDIOCESE OF KINGSTON.

AN ADDRESS AND PURSE FROM HIS CONGREGATION.

On Sunday morning last the Church of the Exaltation was the scene of a very pleasure event when Rev-Father O'Connor was the recipient of an illuminated address accompanied by a well filled purse. The action of the parisbioners was prompted by their pastor's parisbioners was prompted by their pastor's successful and unitring zeal in the discharge of his duties during his pestorate of nearly five years. The beautiful edifice was well filled. After High Mass was sung and just prior to commencing the sermon, a number of the members of the cengregation advanced to the chancel where the following address was read by Mr. P. Roach:

To Rev. T. P. O'Connor, pastor:

R. v. and Dear Father—We, the undersigned, representing the members of the Church of the Exaltation of the Holy Cross, have been silent but admiring witnesses for the past live years of your faithful and unremitting for the general interests of the mission of Kempiville. We take this occasion to offer you our dutiful and loving regards and to express our those appreciation of your unfaiting and kindly interests.

appreciation of your untaining and shorty betrests.
Your ready sympathy with usin our troubles, and untiring devotion have earned for you the love and esteem of your fisck. We have noticed with satisfaction your prudence and care in the financial management of our church affairs. Our church debt has been largely reduced, our convenience and comfort looked after by the erection of splendid sheds, and necessary repairs to the church made, and by your foresight and tact, our interest reduced, so that now it is but half what it was at your advent among us.

advent among us.

We are pleased, therefore, Dear Rev. Father, to bear this testimony and pay tribute to your splendid executive ability, and at the same time to assure you of our loyal and hearty co-operation in the work you have still on hand to

operation in the work you have still on hand to effect.

We could not but remark, Rsv. Father, that the work accomplished has been done so at no little sacrifice on your part, and that your general health and strength has been seriously affected. We assure you, Rev. Father, you have been the object of our sincerest sympathy and constant concern throughout your recent illness. We wish to give some tangible evidence of our sincere regard and affection, and as a token of it, we beg you, dear Rev. Father, to accept this purse. We trust in God that you will be long spared to us and that you will be specifly restored to full enjoyment of perfect health, is the most carnest prayer of your feev teel people.

devoted people Signed on behalf of the congregation, P. J. Stoneh, John Slavin, John Gassidy, M. M. Lougnin, Elijah McGovere, Patrick Cassidy, O A. McGovern, James Tobin, and Francis

Roach, John Slavin, John Cassidy, M. M. Loughlin Elijah McGovern, Patrick Cassidy, O. A. McGovern, James Tobin, and Francis Accaw.

Risk, Father O'Connor made a very suitable repiy, which was in part as follows:
Dearly belowed prethren, there are occasions when it is difficult in foot impossible to give expression to one's feelings. I sincerely confess your too kind considerate action has made this occasion that sort for me. I wish to ray to you as heartily as I can that I deeply approciate the kind sentiments and good wishes contained in your beautiful addresses as well as your generosity in supplimenting it with the handsom offering you have been so good to handsom offering you have been so good to handsom offering you have been so have the years I have been with you the happiness and pleasure of your encouragement and auxiety all round; but with the light of the divine faith before us, looking to the end and purpose of the work. I know you have felt with me that no reasonable sacrifice is too great, no proper anxiety is to be put aside in view of the supreme supernatural end of the work. You have readily recognized as intelligent Catholics that above all my sole aim during the few years that I have been amongs? you was the advancement in all that pertains to a true Christian principle and motive in our labor, in order that when the work and ambitions of or I. I and Himself to "seek first the kingdom of G id and His justice and all other things will be added unto you." I have endeavored Sinday after Sunday to inculcate this high Carlistian principle and motive in our labor, in order that when the work and ambitions of this brief life are at an end we may all merit the "Well Done" of the Creator, the Supreme Master of us all. I have not expressed my feelings by any means, as I have been tuched to the heart by your kindness.

I wish to speak as your paster of the true spirito fharmony that xists between the different sects to day. There is no reason why it should not exist, and we could show our appression.

THE D'YOUVILLE READING

CIRCLE.

INAUGURAL MEETING OF THE SEASON HELD YESTERDAY.

The Alumbae Library association and You ville Reading Circle in connection with the Rideau sireet convent held their inaugural meeting of the season yesterday afternoon, the gathering being honored by the presence of the Archbishop and a large audience apart from the members.

The Archbishop presided at Benediction of the Riessed Saramene, in the convent chapel and Miss Helene de kideau sang beautifully. Afterwards a reception was held in the convent chapel and Miss Helene de kideau sang beautifully. Afterwards a reception was held in the convent calon has lattended by several hundred of the former pupils. Mrs. J. M. MacDonskil (Gerella Ryan) read an address in English and Miss Guilbrandeon one in French, while Rev. Father Lajsune gave a sytopsis of the work of the Laturary Association. Archbishop Dulamel spoks in eulogy of the society and its work givirg it his fullest approbation and blessing and anading to the benefits of the higher education.

Mrs. D. Coughlin (Ada Sayage) read a paper

NEW BOOK.

CASEY-DOYLE
St. John's, Nfd., Oct. 15, 1903.

One of the preticest weddings witnessed for some time was that which was solemnized last evening at St. Joseph's altar, St. Patrick's, St. John's West, the outracting parties being Patrick J. Casey and Annie W. Doyle, diest daughier of JD. officiated, The bride looked beautiful which the figured silk lustre, point lace with whice fibon. She were a white picture bat and carried a beautiful bridat bouquet. Mistard polye, to blue j pianese siik and include the lace, and Miss Ella Casey in cream, with trimming the same, but wearing black ploture hats were bridesmaids; whilst Mr. J. Doyli, brother of the bride, and Mr. Peter Casey, supported the bappy groom. The bride was given away by her fasher Within the sanctuary were the relatives and friends of the contracting parties. After the coremony all drove to the residence of the bride's parents Pairfex street, where a reception was held, the health of the young couple being proposed by the Very Rev, Dean Ryan, who also paid a graceful tributs to the popularity and goodness of the young couple. Speeches, singing, instruments and zonophons selections filled in a most enjoyable evening. Mr. and Mrs. Casey were the recipients of many costil and beautiful presents. They will reside on Hamilton street. Miss Doyle was a graduate of St. Patrick's Convent and one of our most successful Catholis teachers in the St. John's currences and held the position till about to enter an enverse fullyoung oushness men, carrying on large victual and positions. He is also a skilful veterin ary, e.c., as was his father before him.

We wish the young poople every happiness and prosperity.

THE D'YOUVILLE READING

TORCLE,

We wish the young people every happiness and prosperity.

A quiet wedding took place at St. Patrick's church Fallowfield on the morning of Ort. 21st. 1933, when Daniel Delaney and Julia Watters, daughter of the late Martin P. Watters, the word a pretty suit of grey ladies cloth and white plat with back trimmings. W. Kennedy, of Ottawa University, was grooms. The bidesmaid Miss Annie O'Grad, wore navyblus and white hat with back trimmings. W. Kennedy, of Ottawa University, was grooms. The wedding march during the Nupital Mass. The wedding march during the Nupital Mass. The wedding breakfast was served at the resilence of J. J. Tierney, Jockvals, brother in-law of the bride. Immediately after the bridest party drove to their future home, 33 Cambridge Street, Ottawa, where a reception was tendered them by their friends and a pleasant evening was spent in seags and speeches. The groom has recently given up f.rming for a less cnotous and more lucrative position. He is Chief Ranger of Manotick court, C. O. F. and the loss is deplored of a zasious member, an active worker, and a philannthropic brother. The beat wishes of a large number of friends are extended to the young couple for a long, nappy and proeperous life.

Rev. Father Keilty is spending a few days in Montreal among his old friends, He is stay ing day he attended the Grenadier Guards' shade and proposed to the United Stakes, fearing Russia's power in North are well as the proposed of a support himself and his aged sister, also an extended to the young couple for a long, and the long of the bridge of the b Delaney-Watters.

A quiet wedding took place at St. Patrick's church Fallowfield on the morning of Oct. 21st. 19:3. when Damid Delaney and Julia Waters, daughter of the late Martin P. Watters, were married by Rev. Father Newman. The bride wore a pretty suit of grey ladies cloth and white bat with ostrich feathers. The bridesmaid Miss Annie O'Grady, wore navy. blue and white bat with back trimmings. W. Kennedy, of Otawa University, was groom and Miss Mary Monaghan played the wedding march during the Nupital Mass. The wedding breskfast was served the residence of J. J. Tierney, Jockvak, brother in-law of the bride. Immediately at the residence of J. J. Tierney, Jockvak, brother in-law of the bride. Immediately at the price of J. J. Tierney, Jockvak, brother in-law of the bride. Immediately at the residence of J. J. Tierney to the brides party drove to their fature honor, the brides party drove to their fature honor, and a brides and wore lace to the position. A less currous and more lace two position. He is Chief Ranger of Manotick court, C. O. F. and the loss is deplored of zaslous member, an active worker, and a philamthropic brother. The best wishes of a large number of friends are extended to the young couple for a long, happy and proeperous life.

Terrible massacres have been allowed to pass unpunished in Macedonia because no one European power wishes to interfere.

The idea of migration flows so steadily away from I feel and Bill will do all the good that was noped would come from its becoming law, we political crisis in Eagland like theo present one in the Cabinet is rare. Everyone is talking of Mr. Chamberlain just now.

Two books were reviewed. "A Girl of Ideas" is a new work of fiction by Annis Fient, Her style is bright and catching, but the book lacks the strength and teaching powers of such authors as Dickens. Thackersy of Jane Austin. Is looks upon life as an absurdity, which view does not tend to make life more noble and worth living. The other book is a splendid history of Mary Tudor—that queen of whom so much that is false has been written. "Time will reveal the instory.

There was not much time for the regular avening and was entitied as the Land Bill" and spoke along lines almost identical with those which he followed when he addressed the United Irish Lague of Ottawa som; weeks ago. He referred at some length to his proposal to make Galway the termical port of the proposed Fast Atlantic Mail Service, touched sightly upon thereforences of Candidan pupers

Ont.

ATHOLIC TEACHER WANTED FOR Separate school No. 9 Wellesley. Tp., f rith year 1904. One capable of teaching Easlish and German. Apply stating qualification, experience and salary expected to Martin Kiesweter Sec. Treas, Bambers, P. O., Ont. 1306-3

Preas, Bamberg, P. O., Ont. 1306-3

A PPLICATIONS WILL BE RECEIVED
A up to the first of December 19/3, for an exverienced male or female teacher for the
Roman Catholic Separate school, Sec. No. 4,
Biddulph for the year 19/4 Teacher must
have a professional 2nd class certificate and
give references and experience and name
saiary wanted. A 4dress Michael Blake, Elsrinfield, P. O. Ont.

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

TEACHER WANTED FOR R. C., S. S. S. No. 5. Normanby, for 1994 State experience, qualifications and salary Duties to commence Jan. 4th. Apply to Patk Lynch, Ayton P. O., Ont. Bex 9 1896-2



no substitutes, but the genuine articles, at

Walton's Grand Opera Pharmacy.

Pandora Range There is only one practical way of ventilating the oven in a range and that way has been adopted in the "Pandora"—is an actual working feature

and not a mere talking point.

Fresh air is drawn from the outside through small vents into the oven and is quickly heated and disseminated, while the odors and cooking fumes escape through small vents into the smoke flues and up the chimney. Result is that expensive, juicy roasts retain their rich, natural flavors and are entirely free from cooking odors and taints, to which the palate is so sensitive. Puddings, bread, etc., when baked, are always light, fresh and free from taint.

and free from taint. In the production of the "Pandora" range you have all that scientific study, practical experience, skilled workmanship, and an immense and finely equipped plant combined, can produce.

M^cClary's



STORIES BY THE BEST WRITERS. ARTICLES ON INTERESTING SUBJECTS.

WOMAN'S REALM. CHILDREN'S DEPARTMENT. PRIZE COMPETITIONS.

NUMEROUS FINE ILLUSTRATIONS, ABOUT 800 A YEAR. EACH NUMBER CONTAINS SEVERAL REPRODUCTIONS OF FAMOUS PAINTINGS, IN LARGE SIZE, SUITABLE FOR FRAMING.

The finest Catholic Magazine published. WHAT IS SAID OF IT:

Subscribe now, and get a year's entertainment for the whole family. The easiest way to remit is to mail a Two-Dollar Bill to BENZICER BROTHERS, 36-38 Barclay St., New York.

BENZIGER BROTHERS,

NEW YORK: CINCINNATI: CHICAGO: 19-33 Barclay St. 848 Main St. 211-213 Madison St

AN ART REPRODUCTION IN COLORS OF A PAINTING OF

POPE PIUS X.

AFTER AN ORIGINAL PORTRAIT BY JOHN F. KAUFMAN. Price, by mail, 50 Cents. Size, without margin, 18x24.



This reproduction of Mr. Kaufman's Painting of the Holy Father is an exact likeness, reproduced by a new and surprisingly effective process, which preserves all the values of the original oil painting. It will be an ornament to every Catholic home.

CATHOLIC RECORD OFFICE, LONDON, ONT.

WANTED-RELIABLE MEN TO SELL for the Fonthil Nurseriss, largest and best assortment of stock, Liberal terms to workers, pay weekly, outhir free, exclusive tetritory. Stone & Wellington Toronto.

MUSIC.

BERTHA KING-BELL BOSTON GRADU-ate, Fletcher music method, has open d her studio at 171 Maple street, where she will receive pupils on, and after Tuesday 15th September, 1300

INDICESTION CONQUERED BYK.D.C.

C. M. B. A.—Branch No. 4, London.
Meets on the 2nd and 4th Thursday of every
month, at 8 o'clock, at their hall, or Ablon
Block, Richmond Street, T. J. O'Mears, Pres
ident; P. F. Boyle, Secretary.

VOLUME 2 The Cathol

LONDON, SATURDAY THE SITUATION

A correspondent h of a French newspap contains an arraig Catholics by Bishop taise, in Savoy. Th that if they had follo of Leo XIII. in his I the situation would what it is now. Th cord and powerless their account. You, to understand the late Pope, or if you d have done all in you them from having them of faithlessness of the late Pope and dearest interests t ance or preference ment of the past.

This is good talk it for some time, w ing any effect from of commendation, fo pierce the armor brain and heart But a brave spee

as guerilla warfar army. It inspires siasm, but it canno tion of affairs. It enemies, but it is them from marchin needed is organiza all those who are in serried lines. there must be, but their followers kee cording to order object, all their e We have comment we content oursel that the present d is instructive to

To the Catholic of a Catholic assoc Rev. Dr. Gordon determination or better. Such an on Catholic line productive of g association must truest sense of political. The olics in Geri must be the one selves they were but when Cath stake, and their tional liberties true Catholic me tical differences shoulder as Catl

have tried to s

the amusement wherein we may Church. In th Catholicity is a candidate se the reason is t what he does 1 tion that ende around about and truth con The organizat known for th lessons of h Without these We grasp thi because we ar mission entru opportunity its duties. A manifold. I by laymen.

much that ca in the work affairs of fin welcome the self-sacrificin and fruitful night school