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

he Catholic Record.

## LONDON, ONTARIO, SATURDAY, SEPTEMBER 27, 1902

## VOLUME XXIV.

## LONDON, SATURDAY, SEPT. 27, 1902.

## A PREJUDICED JOURNAL.

Harper's Weekly appears to be in sympathy with the anti-Christian tactics adopted by the French government. It is somewhat guarded in its expressions of approval, for the Weekly is too well-bred to descend to the hyperbole of the ordinary newspaper. But All we demand is fair play- a boon the approval is there, though subdued and clothed in polished phrase. Why? any conscientious newspaper man. Is it because, to quote the Casket, "he would rather see the French people atheists than Catholics ?" One may expect this from sheets which cater to the ignorant and prejudiced, but it is unworthy of an organ which claims to

be impartial and scholarly. Commenting in a recent issue upon the opposition of the peasants of Finisterre to the French government's attempt to close the schools, it quotes a saying of Victor Hugo's to the effect that "all our efforts, our initiative in legislation and education, our glories

shipwreck before the Brittains." As it was in 1793 so it is to-day. This comment of the Weekly is laconic, if not conclusive. Nor is the citing of Victor Hugo as an authority on the subject indicative of tact or a desire to be fair-minded. Victor Hugo was a great poet and a moralist of repute, but he was never in a condition to discuss dispassionately the faith-loving inhabitants of Finisterre. A political weathercock and an accomplished egotist, he could have had but little liking for the people who cling to the old religion-had a contempt for a renegade and the idea that the things of the spirit count for more than the things of earth. 'Tis a pity that

all Frenchmen are not of the same fibre. But at any rate Hugo's opinion on this matter is as valueless as the praise given him by some of his hysterical admirers. The peasants of Finisterre are not against education nor any factor which makes for the glory of France. On the contrary, they demand respect for the things which conduce to virility and permanence of national life. They want Christ to be held in honor by the laws of their country, liberty of conscience, their children shielded from the baneful influences of infidelity. Is there aught unreasonable in this? Or rather should it not compel the sympathy for all who can object to the Lord being made the butt of gibe and blas-

phemy. THE OLD POLICY RENEWED.

Some associated press despatches are calculated to make the credulous be lieve that the upholders of the association's law are not actuated by a hatred of religion. However, M. Combes, the present Premier, is not ambiguous on this point. When he was Minister of Public Instruction in 1896 he said : "At an epoch when all ancient beliefs, all more or less absurd, and all erroneous, are tending to disappear, it is in the odges that the principles of true mor-

The Catholic Record. ings than his conscience. We should not for a narrow-minded coterie steeped in traditional prejudices, but for a broad minded public. And the only satisfactory proof is that the columns of his paper be not besmirched by

tactics which manifest an unreasoning antipathy to things Catholic. We ask no immunity from honest criticism. We are willing to agree with him in anything consistent with truth and justice. which will not tax the generosity of

### MAURICE DE GUERIN.

In the New Century we noticed what it is pleased to term a delicately sympathetic appreciation of Maurice de Guerin, whose influence in French literature has been pervasive. This seems to us unduly eulogistic. We doubt if this generation would hear anything of the prose-poet were it not for the Journal of his sister Eugenie. So as not to seem presumptuous in running counter to the views of the Century. let us quote the opinion of Brother Azarias. He said that Maurice de Guerin was a young man with more ambition than brain. His verses are without inspiration and scarcely clever. "His prose fragments are poor stuff. The Journal of Maurice de Guerin reveals a morbid soul wrestling in a diseased body. While Maurice was in the toils of Lamennai's genius, a wren suffocating beneath an eagle's wing, Eugenie was thinking of himand pouring out to him all the love of one of the most beautiful souls that was ever unveiled to the gaze of

#### humanity." A RENEGADE'S VIEW.

Our readers may happen upon an article in the Fortnightly Review entitled Revolt from Rome. It is from the pen of a Rev. Arthur Gatton, an Anglican clergyman, who appears to be as well versed in Catholic matters as Mr. Richard Bagot, whose views are quoted now and then by near-by contemporaries. We may say that the gentleman is no novice in the business of retailing "the traditional fictions, sophisms, calumnies, mockeries, sarcasms and invectives with which Catholics are to be assailed." Ever since he left the Church he has exercised his vituperative and imaginative faculties with unwearying assiduity, so that he is looked upon as a discredited and discreditable writer. His latest effusion informs us that one hundred and fifty of the Catholic secular clergy of England intend taking steps to reform the Roman Curia-to start a new English Refor-

mation. The story is merely a pipe dream. It is also an insult to the unswerving loyalty of the English clergy, but this is not likely to weigh heavily upon the conscience of an Anglican who is out for a sensation.

There are many things in his article, says Rev. Ethelred Taunton in the London Daily Chronicle, which, to one

### CHRISTIAN CIVILIZATION. By Archbishop F. J. Ryan of Philadelphia.

IV. With regard to the poor, we know

the great Sermen on the Mount, with with a benediction on poverty: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He practiced during life the poverty which He blessed. He lived as the carpenter's Son. From that moment poverty was not carpenter's Son. From that moment poverty was not

careful to do." In the time of the first Christian Emperor, Constantine, the State gave over the care of the poor to their best protectors and friends, the Christian clergy, and, in every age since, we see the priest and the poor associated

ssociated. When the Mosaic dispensation passed when the Mosale dispensation passed away, the forvent early Christians established lazarettos or hospitals for the care of the poor lepers, and daily waited upon them when the rest of the world-even their own relatives — had abandoned them. This spirit lives in

abandoned them. This spirit lived in the brave Father Damien, dying of eprosy, but tearless and even joyous at the very portals of death. Other priests, as well as Sisters, con-tinue his work. During the terrible yellow fever visitation in Memphis

me years ago, five Sisters called on St. Louis to receive my episcopal blessing before going down to that eity of death. I asked them if they fully understood the danger of the situation They replied that they had done there. o, and had earnestly begged of their

so, and had builded by the privilege of going. "But people who go there now," I urged, "often die within ten days." "Ten days!" replied a bright, happy-looking Sister, "why we can do so much good in ten days, and there is no much good in ten days, and there is no one else to do it." As they descended the steps from my hall-door they seemed to me as going in procession to their early grave. Four of them descended into their graves within as many weeks. A noble young Episcopal clergyman om I knew well, went down to the plague-stricken city about the same time and died in the midst of his work. He had the happiness on his death bed to be received into the Catholic Church by one of the Dominican Fathers. Nine Catholic priests fell victime of e Catholic priests fell victims of

charity there. I might continue to multiply these evidences of self-sacrifice amongst Christians, but I think enough has been told to show the real blessings to hu-manity conferred by the civilization of the

Christianity. To what I have said two objections There are many things in his article, To what I have said two objections ays Rev. Ethelred Taunton in the London Daily Chronicle, which, to one who knows, bear on their face "the who knows, bear on their face the second that I have been so absorbed in what the Catholic been so absorbed in what the Catholic been so absorbed in the the catholic been so absorbed in the treatment of just and humane in their treatment of just and humane in their treatment of Church has done for civilization that I have almost ignored the works of Protestant benevolence. To the first I reply that I think I represent Anglo-Saxon civilization in have shown that the crimes and cruelties of paganism arose from its very principles, whereas those of Christianity would arise from ignoring or defy-ing its moral teachings; in the language of the convert and orator. Lactantius, the Christian Cicero, "It is easy to see that the worshippers of false gods could not be good or upright men. For how could then be avanted to here for they be expected to keep from blue hedding human blood who worshipped ods that shed blood, as did Mars and shedding human blood who Bellona ? How could they spare even their own parents, who adored Jupiter who drove away his own father ? could they be merciful to their own infant children who venerated Saturn, the devourer of his children ? How could parity have any value in the eyes of those who paid divine honors to an adultress, who had been nothing more than the common victim of the lusts of all the gods? How could rapine and fraud be avoided How could rapine and Iraud be avoided by men who knew the thefts committed by their god Mercury? He, moreover, taught them that cheating was not f aud, but smartness. How could they restrain their passions who venerated lore Herenles. Bacchus and Apollo as Jove, Hercules, Bacchus and Apollo as gods, while their lusts and frightful lasciviousness, of very blackest dye, were only known to the learned, but brought out upon the stage of theatres, and made the choice material of songs, that every one might the more surely

Another objection may be urged to what I have said—namely, that I have alluded chiefly to the action of the Catholic Church, as if there was no Christian civilization amongst those With regard to the poor, we know that pagan civilization practically ig-nored them, except perhaps to regard their poverty as almost a crime. Even Plato would have them expelled from his model republic if they became too numerous for the comfort of their more fortunget fellow-ditizens.

war, her goldesse of wisdom and of love, but no god or goldess of blessed charity, no god of the poor. Wealth, then, under Pagan civilization, despised poverty, when, lo ! a mighty revolution takes place at the birthplace of Christ, at the cradle of the new civilization. Behold wealth, royal wealth, at the ide structure for the fifteen centuries that pre-ceded the "Reformation," especially at the times of transition from Pagan to during it ! And when that Child grew to man-the great Sermen on the Mount, with the great Sermen on the Mount, with with a benediction on poverty: "Blessed are the poor in spirit, for

manity ? But let us hear one who can-From that moment poverty was not only not a diagrace, but a benediction. From the infancy of Christianity insti-tutions for the poor were placed under the special protection of the Christian Church. The appointment of deacons, mentioned in the Acts of the Apostles, was specially for the care of this class, and St. Paul tells us that when the other Apostles sent Barnabas and him-self to preach the Gospel, they charged them "to take care of the poor, which them "to take care of the poor, which thing," says the Apostle, "we were careful to do." In the time of the first

oor and to the oppressed, and for many centuries their protection was the fore most of all the objects of its policy."

#### CRUELTY : SPANISH AND OTHER. WISE.

There is a beiief commonly held among non-Catholics, and freely voiced in the literature of the English-speaking races, that Spanish explorers were formly cruel and unjust to the aborigines with whom their discoveries brought them into contact. "Cruel Spain" has for centuries loomed a lurid Spain has for centuries nonneal a furid figure in the imagination of non-Catho-writers, and the alleged iniquities of old-time Spanish adventurers have formed the subject of many a homily, and added horror to many a nomily, and added horror to many a work of fletion. It will, no doubt, take a long time to rehabilitate the Spaniard in English literature. Race and religious prejudice is strong, and the old tradi-tion is bound to survive for many a year to come. Meanwhile it is en-couraging to notice a tendency in the

couraging to notice a tendency in the direction of fairness and justice. A book recently published in London gives the Spectator, a staunchly Protestant paper, an opportunity to say a good word for the much-maligned Spaniard. This book was printed by the Hacknet. Society from original the Hakluyt Society from original manuscripts describing the discovery manuscripts describing the discovery of Solomn Islands in 1868 by a party of or Solomn Islands in 1808 by a party of Spaniards under the leadership of Alvara de Mendana. It gives a de-tailed account of the discovery and of the Spaniards' relations with the the spaniards relations with the natives, and in it is to be found no trace of that injustice and rapacity with which Spanish explorers are usually credited. On the contrary, it gives evidence, that these sixteenth

One of the features of the Cliff Haven Summer School just closed was a Sunday school conference, which was largely attended by those in charge of those religious education of children, and at which important and illuminative papers were read by the experienced in the important work of categolizing and inimportant work of catechizing and in-

Me" was the wish expressed by Christ on an occasion which must be dear to the hearts of childhood, and it is the "Suffer little children to come unto the hearts of childhood, wish that is consummation of this wish that is furthered by those engaged in the highly laudable task of instructing the innocents of the Fold. Zealons and innocents and continent in all devout ladies and gentlemen in all parishes of the land have consecrated their talents and a portion of their time to this important catcabatical work to this important catechetical work, verily a spiritual work of mercy. Without this voluntary sacrifice, this fusing into Christendom the conception of a bond of unity that is superior to the divisions of nationhood, and of a moral tie which is superior to force; by softening slavery into serfdom and preparing the way for the ultimate emancipation of labor, Catholicism laite the very foundation of modern eiviliza-tion. . . . That Church, which the very foundation of modern civiliza-tion. . . That Church, which often seemed so haughty and overbear-ing in its dealings with kings and nobles, never failed to listen to the processorie to the sum in their self-imposed tasks, to them in their self the sum the fatter with the set to them in their self the sum the fatter with the set to them in their self the sum the fatter with the set to the set of the sum the fatter with the set to the set of the set of the sum the set of the sum the set of the set to the set of th

One way by which they might be of assistance to one another and to great-er profit to their work would by by

conferences such as held at Cliff Haven. There would of neld at Chil Haven. There would of course be no need for a meeting in gen-eral conference of the teachers at different localities. Each community, different localities. Each community, even each parish, might have its own session. In a parish it might be well to have such conferences of the teach-ers once a month, while gatherings of the teachers of a city or diocese might be limited to once a year. At all such be limited to once a year. At all such meetings the teachers might be admeetings the teachers might be ad-dressed by the pastor or by a priest experienced in the conduct of Sunday schools who would give doctrinal in-struction to the teachers themselves upon such subjects as they are least in-formed upon, and counsel them also in ormed upon, and counsel them also in the best manner of administering their several classes, both as to instruction and discipline. Discussion among the teachers themselves will discover ways as to ensure their presence, even with-out parental compulsion. In Boston all the Sunday school teachers of the stimulation school

In Boston and the city meet in annual con-teachers of the city meet in annual con-ference. Doubtless this is done in ference. Doubtless this is done in other places, and there may be also parishes in which the teachers meet for more limited discussion of the possibilities of their profession.

The idea seems to be an excellent one, and would probably if it were carried out with wise clerical supervision be productive of benefit to those Sunday schools whose teachers would be em-braced in such periodical assemblages. -Baltimore Mirror.

## FATHER AND SON.

1249

never guilty of an action universe gentleman of Spain." Now all this happened back in the sixteenth century. Can we of the twentieth say that in our dealings with strange, and not even savage, peoples, we have approached the standard of conduct set by those old-time Span-tards? What of the crueities perpe-trated by British soldiers in Africa and by America officers in the Philippines? Should not a little reflection on these of the the decisive step. Mr. Wilson will study for the priest-Mr. Wilson will study for the priest-mediately enter St. Mary's Semin-and will be ordained for this diocese in and will be ordained for this diocese in and mother accompanied him to Balti-more. They will reside there until his

coming from there to Cleveland, where he had charge of Grace Episcopal Church and also of the Church of the

confirmed included two hundred and confirmed included two hundred and two children and forty-one adults, of whom thirty-two were converts. A multitude large enough to fill the church twice over songht admission to the impressive ceremonics. The Right Rev. Bishop preached a magnificent sermon. Notwithstanding the fact that it was the third sermon he had de livered that day, he surpassed himself

The good work accomplished by the National Catholic Total Abstinence Union is something of which the officers and members of that great and growing organization well may be proud. From the Outlock we take the following comvention at Dubuque, Ia .:

vention at Dubuque, Ia.: The recent convention of the Cath-olic Total Abstinence Union was an event of national interest. To begin with the place of meeting was unusually well chosen. During the strictest pro-hibitive period in Iowa, the city of Dubune compilements defied the state Dubuque conspicuously defied the state law. Its great malting interest ran the city and multiplied saloons the city and multiplied saloons at its pleasure. Archbishop Keane during the past two years has thrown the gauntlet down to the law-defying ele-ments and has rallied about him the best citizens for law and order. The convention, which was unusually well convention, which was unusually well attended and was addressed by several of arousing and holding the interest and attention of the scholars and of making the Sunday-school attractive so as to ensure their preserved attractive so saloon regulation. Apart from this local the National saloon regulation. A particular incident, the report of the National Secretary—the Rev. A. P. Doyle, of the Paulist Fathers—showed a steady broad-ening and deepening of the work of the antigenetic patient of the second straight society. The national organization now numbers 85,729 pledged total ab-stainers, an increase of 5,566 over the numbers of the previous years. But more important than this increase in numbers is the stronger hold which the society has obtained upon the younger priesthood of the church through the "Seminary Apostolate" of Father Sie-benfoercher of Kenton, O. In reviewing the great work of this reformer

Father Doyle said : "As we look back over thirty years, one of the greatest obstacles to the progress of temperance work has been

ality find an asylum." In 1902 he stands by this declaration. It is the old policy which put a shameless woman on the altar and inaugurated a reign of libertinism. Voltaire and d'Allembert talked as their descendants do to day. They made war on the schools after the fashion of Combes and his satellites. And their aim was to teach the youth of the country to insult their God with the devil's "I will not serve." Such, too, is the design of the present rulers of France. Well may we exclaim: "How long, O Lord ! Not forever; no." All anarchy, said Carlyle, all evil injustice, is, by the nature of it, dragon's teeth, suicidal and cannot endure!

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THE ACCESSION OATH.

A short time ago we referred to an Ontario editor's wily exhibition in connection with the blasphemous Accession Oath. It was on a too primitive scale to deceive anybody, but it seemed to have a sedative effect on the red hot brethren who were strangely troubled at that time. In a recent issue we pointed out his unwillingness to write straight on the Associations Law.

Now it strikes us that an editor who preens himself on his journalistic rectitude should give better evidence of it than bald statements. We are willing to believe it if we can get something more substantial to rely upon than his dictum. His denunciation of yellow journalism did much to reassure us on this point, although we confess his recent utterances have, to put it mildly, given us a suspicion that it was induced more by his feel-1 -St. Anselm.

marks that he is the victim of a hoax, or of a certain wildness of assertion on the part of his informant. I have no hesitation in saying the idea of a revolt from Rome is a mare's nest, and has no other foundation than in the minds of a few men who have gone out from us because they were not of us."

### Vaudeville Religious Services.

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What may be called vandeville relig-ous services bid fair to supplant the ouls services but fair to supplant the oulpit in the Protestant churches. How effective they can be in filling empty pews is shown by the following press

Chicago, Sept. 8-With two whistler numbers featured in its programme the fashionable South Congregational Church succeeded in filling its audi-Church succeeded in filling its audi-torium for the first time in weeks. The whistler was R. C. Bain and the selec-tions 'The Holy City' and Rubenstein's 'Voices of the Woods.' The innovation

delighted the audience." delighted the audience. This whistling business indicates the drift of Protestantism. With the Bible discredited by the higher criticism, Protestant ministers find that sermons based on Scriptural texts are not so

attractive as formerly. Some Protestant ministers, who are opposed to vaudeville services, compro-nise by preaching on the topics of the day. It would not be surprising if, in

day. It would not be surprising it, in the course of time, such sermons fail to supply the entertainment Protestant congregations demand. When the modern sermon becomes as great a bore as the old style of sermon, nothing will be left but to fall back upon the whist-ling business or some other form of ling business or some other form of vaudeville.—N. Y. Freeman's Journal.

Lord, Thou has created me in Thine Lord, Thou has created me in Thine own image, in order that I may remem-ber Thee, that I may think of Thee, and that I may be filled with love for Thee.

know them ?' If many Pagans were good and noble -and unquestionably they were—it was because of the natural goodness of their hearts, which were better than their religion, and also because of the truths of natural religion, such as the exist-

ence of God, the future rewards and punishments, which, though mingled with some false doctrines, produced many admirable results.

the "inferior races" of Solomon Islands than are many of the men who mann. this, the enlightened twentieth cen-.

tury, in other quarters of the globe. The Spectator, reviewing the book,

"The natives, cannibals and head hunters, met the Spaniards in a spirit of hostility. They refused them food and water and, had it not been for their arquebuses, few of the Spaniards would bave escaped. Yet even under these circumstances the explorers hazardo showed an admirable spirit of humanity Mendana called a meeting of his officers, to whom he declared that a officers, to whom he declared that a fourth part of his provisions was consumed, and that the natives refused to supply them with food. Therefore, that he might lay no burden on his conscience, he took counsel with the viear, whose humanity will surprise those who believe that the Spanish explorers were masters of cruelty 'They were free,' said the vicar, 'to go inland in search of provisions, pay-ing for them in articles of barter ; and if the natives refused to trade, they might take food in moderation, but not in such quantities as to cause distress to the natives. They were not to touch anything else, not to commit any act of violence; and if the natives attacked them they were to act on the defensive, and abstain from reprisals.' "

We agree with the Spectator that such advice on the part of the vicar will seem strange to those who have always seem the Spanish priest depicted

as a monster of greed and cruelty. That the Christian advice thus given was in the main closely followed by the explorers the book gives ample evidence.

The Spectator says: "Now and again they are forced to depart from this golden rule, but nothing emerges more clearly from these narratives of travel than that Mendana and his friends did nothing

Former Episcopalian Mintster and His Father Confirmed by Bishop Horst-

### Cleveland Universe Sept, 19,

Among the thirty-two converts in the immense class that received Con-firmation at the hands of Bishop Horst-St. Thomas Aquinas' Church

olicity for years. It was his father who first unsettled his faith in Episcopalianism and led him to consider the claims of the Catholic Church. And it was the fear that his father, already an old Lan, might die without solving the problems that perplexed him that led the young clergyman to pursue his investigations unflinehingly even when he foresaw where they would lead him and what revolutionizing changes they would make in the whole plan and behin would make in the whole plan and habit

the Roman The Bull of the Pope on the Anglican orders turned me from that belief or started me in that direction, and during

db.

the attitude of many of the seminaries where the young priests have been educated. Not only has there been very little or no cultivation of a total abstinence seatiment there, but the practices, methods and teaching, in many instances, have favored the molerate use of stimulants as against firmation at the hands of Dishoft Photse mann at St. Thomas Aquinas' Church last Sunday afternoon, were two whose conversion is of especial interest. They are Mr. Stephen W. Wilson. They are Mr. Stephen W. Wilson tormerly rector of Grace Episcopal Church, corner of Harvard and Sawyer streets, and his aged father. Mr. Wilson resigned his rectorship a few weeks ago and on Monday of last week he and his father were received into the Church by the Rev. Richard O'Sullivan, of the Thomas Aquinas' Mr. Wilson has been studying Cath-olicity for years. It was his father who first unsettled his faith in Episcopalianthe principles of total abstinence. on his shoulders and with a look of intense conviction on his face, and he impressed them with the significance o the words of the Holy Father in hi the words of the riory rather in his letter to the clergy of the United States, that "the practice of total abstinence is the proper and truly efficacious remedy for the prevailing

vice of drunkenness." The result of Father Siebenfoercher's work during the past year, continued been the establish-Father Doyle, has "I believed at one time," said Mr. "I believed at one time," said Mr. Wilson in an interview on his conver-sion, "that the Episcopal Church and the Depiscopal Church and the Roman Catholic Church were branches of the Holy Catholic Church. to the National Union.' That this work was done by a priest of German extraction made it all the more significant. In some portions of the country, as, for example, the mining regions of the years that have followed I have studied the matter with the greatest Pennsylvania, the total abstinence move earnestness and the change I have made is the result." Mr. Wilson leaves his former flock without any ill-feeling on either side.

### THE CATHOLIC RECORD.

## HEART AND SOUL.

2

BY HENRIETTA DANA SKINNER, AUTHOR OF 'ESPIRITU SANTO"

CHAPTER VIII.

I had a glorious welcome, as I knew I should have. Etienette greeted me with enthusiasm and danced all about me, clapping her hands and laughing gleefully. The boys, Remy and Frank, glectully. The boys, itemy and fourteen, fine fellows of eighteen and fourteen, were delighted to have an old companion in mischief turn up, and Mrs. bert, though I liked her the least of any in the family, was certainly not lacking in cordiality. It was the first time we

in cordiality. It was the first time we had all met together since Alix's death, and there was, of course, a sense of desolation, of a vacant place that never could be filled, but we did not allude to her openly, and I was too glad to be again in this dear home atmosphere to yield to sadness. Of late the air I breathed had been tainted with cynicism and unbelief, and I had felt a certain sense of contamination, even though not sense of contamination, even though not ielding to these influences. But the healthy air of home sanctity and affection blew away the murky vapors. breathed it in greedily, strengthened and uplitted by the sweet tonic. How Mr. Arthur and the doctor

ced around me.

daughters.

The Lamb which is in the

mouth was found no guile, fo

For there was, as I now kn

smoothed over the matter of their rival guardianships I know not, but I con-tinued to make my home with the Chatinued to make my home with the Cha-berts through the summer. Whenever I met Mr. Arthur, he was all suavity and condescension, and I was made to feel that much was forgiven me on account of my poor bringing-up. But with Montgomerie Moir it was different. He had formerly been friendly and kind to me, with the kindness of a mature young man of twenty-four for an unboys that might have been his ' cent and studious'' sons. A accomplished " young man of twenty-four for an un-formed lad of seventeen. The change in him was now startling, for he either shunned me or treated me with marked seorn and frigid contempt. I became had said, lived in a different world from different world, even here in Paris-a world that believed in faith and moraluneasy as I realized how completely my character was at the mercy of an offended, unprincipled woman. There was no saying what color she might have given to our meeting, nor in how despicable a light she might have placed me, while the paper I had signed ve witness to my identity. I resolved confide my misgivings to the good gave witness to my ide doctor, and after some preliminary hesitation I at length launched into the story of my adventure with the English-I had been tortured lately with the fear of having perhaps misjudged a kindly, well-meaning person, of having acted in a cowardly, unchivalrous way towards one truly worthy of my consider-To my relief, when I reached the ation. tea episode and the ruined gown, the burly doctor burst into a hearty laugh, dug his fist into my ribs, and laughed again till the tears ran down his cheeks

again till the tears ran down inscheeks. "Served her right, Roderic, my boy," he roared. "Served her just right! Oh, Lord, why wasn't I there to see!" "And there is something else," I stammered. "I have reason to think that she is acquainted with Mr. Moir, and there she may have..." waters, and God shall wipe away all tears from their eyes. These are they which are not defiled with women, for and that she may have-

they are virgins, which follow the Lamb withersoever He goeth, and in "She has," interrupted the doctor, composedly. "And they have told you stories

against me, and yet you have kept me your family without asking me a single question ?" He turned round and faced m

squarely, his mouth twitching a little "Eric Fremont, haven't I summered you and wintered you for thirteen years, ever since you were brought up from Cuba, a pale, weazened little atom buff pelisses? I knew you would tell me about this affair sooner or later, tell me about this affair sooner or later, and in the meantime I would as soon have suspected my Etienette of evil as you. But, I say, it isn't good for any boy to stop too long in bad company. Mr. Arthur may look after your pro-perty well where I should probably make ducks and drakes of it in short ducks and drakes of it in sho order, but, when it comes to morals, between you and me you are safer with us than with my honored co-trustee and his precious nephew." "But suppose that they should have

Lamb without spot. The innocence and fervor of their devoted lives radimy grandfather "I don't suppose it, I know they have, and that they have given you a

and fervor of then devote and modest eyes. These were the chivalry of God, the flowers of the Church Militant, the good coat of black paint. You are an underhand scoundrel, a hypocrite of the

"Why, Eric !" exclaimed Etienette, given so generously of its wealth and the lives of its children to the things of God as France. From my childhood a "Why, Eric" exclamate Determined There with tearful, reproceeding eyes. "What shall I do? I expect to marry you when I grow up, and if you turn monk what will become of me?" "You need not speak of eight days,

halo of romance and heroism had crowned the picturesque figure of French monk and missionary in the hisas if you could ever get away from there," said Mrs. Chabert, shappishly. tory of the exploration of the Great Lakes. The fascinating volumes of Montalembert's Monks of the West let you go if "Those monks will never came to add an earlier chapter to the glorious pages of devotion and martyr you once get inside their gates. talented young man with an independ-ent fortune is too good a prize to lose. dom, and had led many a generous young heart in France to the conse-eration of the cloister, or sent it forth to a martyr's reward in China or Africa. Take my advice and don't go near them. The world really needs fine young men like you. It would be a sin to bury yourself in a convent. Just think how ch good you could do in the world, After having rubbed against the vorld of unbelief and materialism for a

and what good use you could make of your money and talents !" "Roderic," said the doctor, seriously few months, the religious ideals of my childhood became a very rock of refuge. and affectionately, taking me aside and The ardor, the enthusiasm, of my pres laying both hands on my shoulders, "have you thought about your grand-father, my lad? It will break his heart. The ardor, the enthusiasm, of my pres-ent companions fostered my new-born piety, and it was while in this mood that I passed one day by a somewhat gloomy portal in the Rue de Vaugirard. He will not try to keep you back - he le will not try to keep you back - no s an Irishman to the core and they are It was surmounted by a cross, and I took it to be the entrance to a church or convent, and entered in hesitatingly. always proud to give a son to God. always proud to give a son to cool. He will make the sacrifice, and then — he will die — for his is no ordinary affec-tion. Few parents love as he loves you, and he is growing old and feeble. It proved to be the outer chapel of friars of the Dominican order. I was well filled with a congregation from the outside world, and as I took God knows I respect the priesthood and reverence the religious life, but I can-not think you are called to leave your my place at a priedieu near the door I Near by knelt a lady that might have only parent.

You need not be afraid of his rebeen the colonel's "charitable and distinguished " wife, with two schoolmaining," sneered Mr. Arthur. "I know monks, and know that they always have an eye for profit. They will not care to keep Eric when I tell them how cent and studious" sons. A little farther off, accompanied by their govseriously impaired his financial pros-pects are, that he will not be of age erness, knelt two young girls that might have been his "virtuous and for four years, and that not a cent of dowry will they get from me as trustee were others, also, men and women, and these were they who, as the colonel

in the meantime." "I hope you will all come to see the Fathers while I am making the retreat," I rejoined, "and tell them frankly what you think. I ask nothing better than to have them fully informed of every ide of the question.

that worshipped God in this life I was filled with joyous anticipation nd hoped for heaven hereafter. Soon I realized that some one wa when the convent door was opened to ne. Its bare walls seemed to me like a reaching, that in the pulpit stood a riest, tall, ascetic, elad in the white abit of the Friars Preachers, who was impse of Paradise; the manly, white robed forms that moved about within then were to me as the angels and archfinishing an exquisite peroration on the fitness and beauty of personal holines angels of God, the boyish figures of th words from the divine Revelation t ovices were as the ministering spirits before the throne. They were human the beloved Apostle John. I sank back in my chair, closed my eyes, while my and pleasant enough, with strong, sensible faces, frank, open manners, and kindly smiles, but the thought of their In my chair, closed my eyes, which my ears drank in hungrily the consoling words of unearthly joy : "What are these which are arrayed in white robes and whence came they ? These are they which came out of and consecrated hearts, their lives united through different avocations into one service of God and the Lamb, seemed great tribulation and have washed their to lend them a touch of supernatural grace and bind them together in the robes and made them white in the blood of the Lamb. Therefore they are beonds of a charity all divine. I was fore the throne of God and serve Hit

conducted to the small, whitewashed cell that was to be mine during the day and night in His temple, and He that sitteth on His throne shall dwell eight hays of my retreat, and when I found myself alone a flood of joy came among them. The Lamb which is in the midst of the throne shall feed them and over me. I glanced fearlessly at the bare walls, the hard couch and chair, shall lead them unto fountains of living the board floor. I was undaunted by poverty and penance.

As the days passed by my happiness did not lessen, though it changed in character. It was instinctive, unrea-soning, at first, like the happiness of a did not lessen, though it healthy child on being turned loose into a field of flowers. Later it was their mouth was found no gaine, for they are without fault before the throne of God. These were redeemed from among men, the first fruits unto God and the Lamb. For he that over-cometh shall inherit all things, and L less emotional, but the solid, reasonable, unshakable joy of a man who has possessed himself of a treasure and finds even beyond his dreams. As the ile of the Dominican order was exvill be his God, and he shall be My onal I opened my eyes and looked before lained to me, as the religious life un me. In the foreground were the kneel-ing figures of worshippers from the olded itself practically before me, I was nore and more satisfied. I loved it all: he midnight chanting of the divine blice, the austere life with its penitenrld outside. Divided from the main body of the chapel by the high carved rood-screen was the long, narrow choir, al practices, its long months ubstinence from meat, its many seasons with the altar in its midst, and in its shadow knelt rows of white-robed, youthful figures, the Dominican novices of strict fast, the humility and et ence of the novitate, the ten long years devoted to study of the Greek and Hebrew Scriptures, of theory and the great order of Friars Preachers, youths from sixteen years of age up to maturer manhood, young men who, in the heyday of life, had turned away not canon law, of philosophy and science, of letters and oratory, and all the irduous preparation for the life of from its sinful pleasures only, but also from humanity's most sacred joys, to breacher and missionary. When my imbs ached with contact from the hard consecrate their youthful ardor to the couch, I murmured not. When I, the lazy, sleepy Eric Fremont, was roused from my first slumbers to join the choir in singless the answer of the choir in singing the praises of God during hours when the world forgetfulness, I rehose midnight wrapped in forgetfulness, was sponded gladly. My heart was o flowing with love for God and man. heart was over-It was not hard to love man under these surroundings, for those about me were choice spirits, intellectually and mon ally, manhood ennobled by lofty aims, pure living and disinterested labor for the elevation and sanctification of their fellows. The monks were manly, kindly, genial and it was no credit to me that I was happy in their midst, but I verily believe that had I found them hurlish and crabbed I could still have served them with humility and gladness in those fervent days. But in the midst of my joy there was one thought that wrung my heart with misery-my grandfather! I had en-deavored to be perfectly honest with my superiors, to lay all the circumstances of the case before them plainly, hoping to be guided by their advice. But with to be guided by their advice. But with great delicacy they refused to force my judgment in any way, and I was atterly unable to come to any decision myself. It looked as if the suspense was going to continue indefinitely, was going to continue indefinitely, when they suggested that the matter might be laid before the Father Provincial, who was to be in Paris for : ew days. The Father Provincial! Pere Lacordaire! How my heart bounded at his name! Lacordaire, the impassioned prator, the most eloquent preacher since orator, the most eloquent preacher since the days of Bossuet! Lacordaire, the idol of the Catholic youth of France, the Apostie of Liberty, the valiant soldier of the Cross, the hero of every generous heart! No wonder I was overcome at the thought of meeting him of having my fits hid in his him, of having my fate laid in his

one would look into the face of trusted friend and sympathetic father. I remembered afterwards how very simple he was, how quietly and natur-ally he talked to me of my affairs, as if he had no sympathy with the republics or with the Neuleonia dynasty. The i remembered alterwards how very simple he was, how quietly and natur-ally he talked to me of my affairs, as if we had been friends for years and everything was understood between us. There was no trace of the eloquence, the memotion the neuron that thrilled he saluted as "Henri V." e magnetism, the power that thrilled spoke hearts of multitudes. with great decision, simplicity, sav so. at from the first glance that he gave me out of those deep, glowing eyes I would have died for him had he bid me. He lost no time asking me questions, but began at once. "I will tell you straightforwardly my

views with regard to your position. Your leaving the world and your grandather cannot, it seems to me, be ser-ously thought of. Your duty lies paused a moment. I bowed be-

fore his decision, but my heart was heavy. It was as if he had shut the neavy. It was as if he had shut the gates of heaven against me! I could not speak a word. "Poor boy!" he said, gently. "I understand! Many think that in renderstand ! Many think that in re-ouncing the world and entering the

they are making a sacrifice; but with you it is the other way, the sacrifice lies in renouncing the convent o re-enter the world. Is it not so?"

For a moment I could not control my voice. Then I stammered, "But I am glad not to make my grandfather suffer.

"Yes, yes," he replied ; "you owe him a duty as your only parent, you owe him a debt as the protector of your infancy. These are sacred bonds. God gave to all men the commandment, Honor thy father,' but only to a chosen few the counsel, 'Leave thy father and follow Me.' He asks of all, as He did of the rich young man in the Gospel who sought perfection, that, as a funwho sought perfection, that, as a fun-damental requirement, they fulfil the commandments first. The counsels come later. You may not now see God's object in keeping you in the world, but you cannot fail to recognize in the duties of your position a mark of His will to which you must submit. It seems to me clear that you should seize the advantages offered you in the way study, and devote yourself to the rofession for which you are fitted, attached to them and their interests. Mrs. Chabert I had never fancied. She ithout further anxiety. Providence he obstacle of a plain duty—the sup-port and consolation of your only remaining parent. Have no trouble about the future, my child. Do your daily work, bear each day's burden, and believe that you will always find the will of your Lord good and lovable

hen you get at the secret of life. "But there seems to be so little that I can do for God in the world," I said, with inimitable grace; she prodigy at the piano, gitted with a marked sense of rhythm, an unfailing memory, and strong, supple fingers. Her young voice was full of rare promise hesitatingly. "I am not rebelling against your decision, Father, but I want to serve Him in some special

eculiar smile. "Do you, then, think ourself capable of something great?" I hung my head in confusion, but he nstantly resumed his kind, friendly

that you may be called upon for a little heroism. Begin with the duties of our state of life, your loving ministrations to your grandparent, the work of your profession, which is your percomplishment of that sentence sonal accomplishment of that sentence passed by God upon our first father, 'In the sweat of thy brow shalt thou eat thy bread.' Then come the duties of citizenship. You cannot, as the citizen of a great Democracy, be initizen of a great Democracy, different to its various public vicissi-tudes, and you may be called upon to the full measure of your No country can live without strength. an educated class, especially when that the eyes of the world. The doctor, fortunately for his children, was of educated class is the only nobility which exists within it; but an educafiner fibre and deeper faith than his tion which ignores the things of God cannot regenerate the State. Prepare wife. yourself assiduously to be worthy of worldly notions and silly dreams, ye highest citizenship, and if no Etienette had many noble natural qualithis inguest checksharp, on your coun-beautiful day is to dawn on your coun-try, at least the day of God will dawn ties. She was fearlessly honest, was staunch and loyal in her friendships,

upon your own soul." I had never thought much about the

tradition that this family traced its descent from the ancient duke Beittany. This tradition Mrs. Chabert had found convenient to revive during her residence in France, and her visitor with the Napoleonic dynasty. The Duke of Bordeaux was his king, whom ing cards, which at first had read "Chabert nee Bretagne," were now boldly engraved "Chabert de Bre-, whom while the tagne," and to my astonishment I heard Etienette being introduced as "Made Second Empire, with all its pomp and glitter, was a source of constant irrita-tion to his loyal spirit. The ruthless The doctor moiselle de Bretagne." saw my surprise and poked me jocosely

tion to his loyal spirit. The ruthless destruction of historie landmarks which characterized the administration of Baron Uaussmann as Prefect of the Seine was nothing less than sacrileg-ious in his eyes, and he prophesied a templity exterior to the opposing for in the ribs. "Roderic," he whispered, " my family has its traditions as well as my wife's. It is well proved that the Chaberts are descended from Noah. ' Dr. Chabert de Noe, Prince de l' terrible retribution to the empire for its unholy desecrations. That the sani-Ararat,' would look well on a card, The dukes of Brittany couldn't tation of the city was vastly improved, that it was growing daily in beauty and magnificence, was no compensation.

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eard

better than that, eh ?" Madame Chabert de Bretagne ful-filled her arduous duties as chaperon by His only pleasure was to meet the old Legitimist aristocrats at their club, to Legitimist aristocrats at their citb, to grumble with them over the degener-acy of the age, and to drink the health of Henri V. standing. At the end of the second year he received with resig-nation. A superstitute from his scent in dancing as gayly as her daughter while the "Prince of Ararat" joine some English acquaintances of mature years at a rubber of whist in the cardrooms. I did not dance much myself nation a suggestion from his agent in Detroit that the farm at Hamtramck but was content to lean against a pilla

the ballroom and watch Nita's umphs. How pretty and happy, and needed his personal supervision. For the remaining two years of my stay in Paris I shared bachelor quarters with Remy Chabert and two French backelor guarters at the all nation with Remy Chabert and two French lads from the provinces, students at the University of Paris. We were merry and congenial in our tastes and in how good she looked, and how eager! past year of convent training had and congenial in our tastes, and in vacation-time we tramped gayly, had marred the beauty of he vacation-time we tramped gayly, student-wise, through Switzerland and er childhood. student-wise, through Switzerland and the Black Forest, the Pyrnees and the sweet, modest air of pleased surprise the Black Forest, the Pyrnees and the Low Countries, with our knapsacks on our shoulders, sticks and guide-books in hand, singing and making merry wherever we went, as only youth, and with which she accepted the compli ments and attentions showered her. How merrily she laughed, daintily he danced, how incessantly she chatted in one language after another, French or Italian, German, English or innocent youth at that, knows how to do. I had renounced completely and for-ever all idea of entering a religious Spanish, all were alike easy to her ! Nothing happened to spoil her ple order, and threw myself eagerly into

not only my professional work and ambitions, but also into the amusements ure till after the supper, when I and see that she was annoyed by assiduous devotion of a h and interests of youth. The last days of my vacation brought young German sprig of nobility. immediately crossed the ballroom offered her my arm, saying with a us to Lucerne, where Dr. and Mrs. Chabert, Frank and Etienette were established at a pension on one of the of apology towards her partner: mother has sent me to conduct you to her. She has met some old friends to During the four years of my stay in Paris I had ever been received with open-hearted affection as a son and brother in their family, and I had grown more and more a she wishes to introduce you.

She moved off with me gladly enough. "Eric, you are an angel," she whispered. "How good of you to rescue me from that odious cre What do you think ? He has not known me fifteen minutes, and he already declares that existence has no char

except at my side !" "He is drunk," I said, drylyworldly advancement. Etienette was ' drunk as a loon-or he couldn't think children. She excelled in every study such a thing.'

"You ungallant creature !" she that she took up. She talked fluently pouted, withdrawing her hand from my arm. "I shall have to punish you by in five longuages, each with the accent and gesture of a native. She danced arm. refusing you the dance you were ab ask me for." ' Take my arm again instantly !" 1 to ask

exclaimed, with an assumption of great sternness. "Don't you know that a young woman must take her escort's nd her rm or people will think he is ashamed Now, however much I may be of her ? shamed of you, I am a self-respec young man, and I wish the world to think well of you for my sake. Therefore Infine well of you for my save. Interefore I will dance with you, especially as I see your mother is waltzing and cannot introduce you to those friends of hers just now." "So sorry !" she murmured ; "but

they will do for another emergency. I enjoyed my waltz perhaps somewhat more than brothers usually enjoy dancng with their sisters, although perfectly prepared, after I had surendered her to her mother's care at the end of the dance, to be taken aside by a Swiss youth, who presented the card of the young German sprig of nobility and demanded that I should either apologize mmediately for robbing him partner or else meet him in a certain field on the road to Brunnen at ( notive than a desire to appear well in o'clock the following morning.

'I shall be there punctually," I said, handing my card to the second, "unless, indeed, your principal will come to his senses and apologize to the young lady and her family for thrusting his attentions upon her when he was in no condition for polite society."

I sought one of my French student friends, who consented to act as my second and to make the necessary

not bother me much. Nobody fought life-and-death combats nowadays ; they

only stood up and fenced awhile till one

or the other was either scratched or disarmed. I knew very well that the Church condemned duelling, but, boy-

like, without consulting a theologian, I took it carelessly for granted that the

condemnation referred only to combats

a l'outrance, and not to the convention-al fencing-bouts of Continental students,

It was only in the Southern and South-western States of America that it was

still the fashion for gentlemen to shoot

the life out of each other. In Europe

the average duel was not worth losing

heavy

I am just as

ball.

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ly—" you sacrifice two sleep for a dip in the you too well for that ! eive me, Eric Fremont me mischief !"

on some mischief : "I know you are di-grumbled. "You wish grumbled. grumbled. "You wish something romantic—fig you, or something of th more likely to die in t 'm very fond of you, Nif your fancey for adventu care a great deal for care a great deal for Do you realize that you ing my reputation by h in this position ? Jus scandal in the pension i ful eyes should happen and see me at your win. But I had no no f artifice. With a little

artifice. she sprang back and c while, chuckling at quickly slid off the roo quickly shd on the For shoes, and ran lightly the freshness of a sur found myself humming the sweet gayly in gayly in the my lad going to meet my lad an angry rival. It wa Canadian love-song th head, and it struck m funny that I, Eric Fr

singing love-songs an for little Etienette black-eyed Etienette, on my knee and m stories. "A la Clai sang:

By the crystal spr I wandered weari Under an oak-tree I lay me down to Long have I lo Ne'er can I fo

Under an oak-tree I laid me down te While from the te Sang the nighti Long have I lov Ne'er can I fore

And from the top Bang the nightin O nightingale, si Your heart is lig Long have I lo Ne'er can I for TO BE CO

#### THE HONOR OF

Of the terrible pe that swept over Ir the year 1845, the f remembered as the and devastating. hamlets and among farmers that the f greatest havor, for there were no phil

aid.

The cabin of Sh ated on a barren t mountain region, miles northwest lived with his w five years that he death of Captai death marked a hitherto uneventi captain, and his a tions back, had be domain that su Manor. A typica of that period, the drinker and an an a poor business were so heavil death that his so ing them, and con

into other hands. With the passi Shaun lost his po the manor house the sale and t moved away. M while tilling the on the mountain good old days iain. It had been a

ice the first starvation away failure of the p blight, the en For awhile the on the half-dec: dug from the g that they must decaying veget Even this so

and her understanding far vay. "So little?" he repeated, with a years. She had much girlish beauty also—her eyes were large and intensely black, her cheeks rosy, her chestnut hair thick and curly, her small nose straight and delicately cut, her teeth regular and brilliantly white, her mouth "Indeed, my child, it is very likely a fascinating little Cupid's bow. On all these personal advantages her foolish mother had expatiated in her presence a dozen times a day, till the girl had become painfully vain and selfonscious. Mrs. Chabert's one thought was to give Nita every mental and physical advantage that Paris could afford-the most celebrated masters, the most accomplished governess, the most picturesque clothes, the most desirable young friends. Of the girl's spiritual nature she thought no more pagan, perhaps not as much, for I never heard an appeal to any higher

deepest dye, a youthful adept in crime masquerading in the guise of a milksop and prig, at seventeen trifling with the as of an innocent married woman allections of an innocent married woman and enticing her away from her happy home! Oh, fie! Oh, fie!" If I had any anxiety about my grand-father's reception of this flattering characterization it was soon put to rest by the following communication from "My DEAR Boy-I enclose

• My DEAR EOV-I enclose an order for \$100.00 for pocket money (fasting your skinfl at of a trudtee may keep you too close. Draw on me for all you want for you will never make your old grandfattor sigh nor your angel mother blush the way you will use make your old grandfattor you will use it. I can't ji a you the way you will use it. Morieseau Tie wonderful how many more eggs the house with end in how many more and to you will use it. I believe i the side a rich man, after all, but i shall die soon, for I have a plevora of crepss and croucholles, which old Kate gives me every day sceames Monsieur Eric liked them. Every tree on the old spot is signing for you. my lad, and every little waviet on the river rises and fails to the tune of Roderic. Roderici' A happy day it will be when you come home to the old place and to the heart of your old Pepe. "RODERUE EUGENEE DE MACAETRY." And so I dismissed the adventure

And so I dismissed the adventure from my mind, little dreaming how it would exert its baneful influence upon my future life.

With the autumn came my return to Paris to take up my studies at the Ecole des Ponts et Chaussees, but this time under happier auspices, for, while awaiting my grandfather's arrival, I shared quarters with Remy Chabert. He was a year older than I, knew Paris well, and was preparing to study medicine. The French lads to whom he introduced me were fine young fel-lows, trained in the best homes, eager students, and enthusiastic adherents of the young Liberal Catholic party under the leadership of Ozanam, Montalem-bert, and the Dominican Lacordaire-a very different set from the cynical, dis-illusionized, world-weary youths whom I had met at the cafes and clubs patron-

Arthur Montgomeric ized by Mr. Artnur and age con-Moir. My new surroundings were con-Mr. genial and stimulating. The very air we breathed inspired devotion and sacrifice and carried me back to the atmosphere of boyish ideals and enthusiasms, for no country in the world has

flowers of the Church Militant, the glorious young knighthood of heaven, vithout fear and without reproach ! And I beheld their faces as they had been the faces of the elect !

#### CHAPTER IX.

From the hour of this visit at the Dominican chapel in the Rue de Vag-girard the seed of desire for the monasic life, already sown in my heart, took oot there and grew rapidly, choking out the weeds of worldly ambitions. I yould have knocked at once for admis-

sion at the convent gates and begged that its doors might close on me forever but for one thought which re-strained me and kept me in misery, for I knew not whether to consider it a knew not whether to consider natural weakness, holding me back from God, unworthy of one who had put his hand to the plough, or whether it was the voice of Duty bidding me to When I thought of stay in the world. my grandfather, of him who had been father, mother, all in all to me, and to

whom I owed everything, then I felt irresolute and unhappy. How could I leave him desolate in his old age? Did not every sentiment of duty, affection, and gratitude bind me to him? Did not God Himself place duty towards our parents as the first

towards our parents as the first of all our human obligations? Yet on the other hand He had said: "He that Yet on the : "He that loveth father or mother more than Me is not worthy of Me. Leave all things and follow Me. He that leaveth father and nother or lands for My sake, shall receive an hundredfold in this world and the world to come."

Eager, uncertain, troubled, I took refuge in the thought of making a spirtual retreat with the Dominican friars, of spending the customary eight days in prayer and consultation with them. their decision I would abide, after before them laying everything

onestly as I knew how. The announcement of my plan was net by those nearest me with a storn of disapproval variously expressed.

or disapproval variously expressed. "Rory Macarty a monk !" jeered the Chabart boys. " Are you very ill, my dear? Let us feel your pulse. Bleed him a little and he'll get over it."

hands. I did not see him the night of his arrival, but in the morning he sent for me, and I found myself standing in the fledged

presence of the great Lacordaire with a tranquil heart and a great confidence that I should hear from his lips that which was to be my vocation in life. I had no fear or embarrassment. I knelt before the stately figure, and asked his blessing; then 1 stood up and looked into his noble face and luminous eyes as

foreign birth making me an alien in the land, I had given but a half-hearted allegiance to the country of my adop-tion; but now I inwardly resolved to be a loyal, zealous American citizen from that moment, and to be naturalized im-

"As aids to perseverance," he con-tinued, "the first thing is to choose a spiritual adviser and friend who will help you keep to the right path. The next is to have the society of young men of your own age. Do not be with souls inferior to your own, but choose such company as your heart must want. You will find many here in Paris worthy

of your ihighest aspirations. With these safeguards you will issue faithful and good from the dangers about you. God will bless and help you, my child, and the memory of this retreat and the sacrifice it asked of you will benefit sacrifice it

your whole life." I then started to withdraw, well knowing how he was with weightier af-fairs than mine. But he stepped after me, laying his hands on my shoulders, said impressively, as if his keen, soulsearching eyes saw in futurity some des-

searching eyes saw in futurely some des-tiny hovering over me : "Never forget, my child, that you are the follower of Him Who died for His enemies."

His enemies. And in many troublous hours the re-collection of these words, inspired by his prophetic vision, glowed in my memory, and was to me as a beacon light amid the tempests of the soul.

CHAPTER X.

Four years later I had finished my course of instruction at the Ecole des Ponts et Chaussees, and was a fullsister. civil engineer, ready to seek the land of my fame and fortune in fame and fortune in the land of my adoption. My grandfather had joined me in Paris early in the course of my studies, and had remained with me for

I had never thought much about the United States as my country. With so many strains of foreign blood, with my foreign birth making me an alien in the arrangements. Before retiring that night I took down my foils and asked bearing. For these things I reverenced her in my heart and had absolute trust Remy to try a turn with me, saying that in her, but her faults often angered me, and she could never, never fill in I needed exercise after my heart the place of her idolized, idealized, and loyally remembered supper and close air of suspected nothing and expressed no idealized, and loyally remembered sister, my first and, as I told myself, surprise, for fencing was our usual daily exercise. I slept soundly enough that night. The prospect of a duel did not bother me much. Nobody fought my last and only love.

Vain, conceited, stuffed full of

she

hills overlooking the town.

never seemed to me wholly worthy of her noble husband or her fine, gifted

the most brilliant and promising of her

children. She appeared to have

thought but for Etienette and

We found Nita in all the glory of her first long skirts and sweeping burnous, her hair rolled off her face and coiled in braids at the back of her head. was now nearly sixteen, and was to be introduced at court the following season.

"Between you and me, Roderic, it is all wrong, but the women will have it," grumbled the doctor. "She ought to be kept at dolls for three years yet; but what is a poor, helpless man to do, even though he be a father and a physician? I had my way about her going to a convent-school last winter, but it seems I must give in to everything else.

sleep about, nor as dangerous as an ordinary boxing-match in an English With all her new dignity Miss Nita was not too fine to loop up her long gown over a short, linsey-woolsey Balmoral skirt, don one of the red flannel Garibadi shirts that were all the public school. At the first gray light of dawn I was up and dressing stealthily. Remy's bed was close to the door, which I re-membered squeaked infernally; therevogue with the young people on account of the Austro-Italian war, and tramp fore, my best way was to get out of the through the woods and over the hills window and drop from the roof of the or row on the lake with her "three brothers." I was quite content to be veranda on to the terrace below. crawling over the roof, shoes in hand, when a window opened hastily and a her brother, for I still thought that the love of my life was buried with Alix deep under the water of the blue Detroit, though I doubt if a brother's head was thrust out-Etienette's head with the curls falling round it as they used to when she was a little child. "Eric Fremont! What under the pulses beat as happily as mine did in

the companionship of a spoiled young sun-I thought you were a burglar ! " Don't hide, my dear !

A ball was to be given at one of the well worth looking at as a burglar, and fashionable hotels, and Etienette was all agog to go. At first her mother you are too sweet for anything, with your curls tumbling down like old demurred, fearing the assemblage might not be sufficiently select; but finding that it was under the patronage of an times

"But why are you climbing over respectable roofs at this hour of the morn-ing, I should like to know?" "Hush! Don't betray me! I am English duchess and a Russian princess, and that the number of invitations was strictly limited, she gave her consent. going to take an early dip in the lake." "You !" she exclaimed, contemptuous-Mrs. Chabert was of the Bretagne family, of Quebec, and there was a

exhausted whe Mary fell ill. sickness Shaun tionless, a desp and his pale with both men Maggie, his w on her wan fac with words of on : but in th when she thousand softly stole ou followed her, against the wi her heart wou " Come, Ma " sure it'll de this way. I whin ye wint comes I'll the

Drying he lowed him t dwelling whi plan. " A good

" I had a go a great man-City of Cork if I ever ne him. Mayb it'll do no h whin the da the village it'll go agai price of the to him." · It's al good eight an' ye're n "Yes," l

on the sid child lay to way, but must thry With the he made re the child lowed him hand on 1 pathetic g " Are y Shaun ? Murray, Shaun

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#### SEPTEMBER 27, 1902.

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en he was in ety." ench student o act as my ly-" you sacrifice two good hours of sleep for a dip in the lake ! I know you too well for that ! You can't deeive me, Eric Fremont ; you are bent n some mischief !"

on some mischief !" "I know you are disappointed," I grumbled. "You wish I were doing something romantic—fighting a duel for you, or something of that sort. I am more likely to die in the gutter here. I'm very fond of you, Nita, but I haven't your fancy for adventures, and I do care a great deal for my good name. Do you realize that you are jeopardizeare a great deal for my good name. Do you realize that you are jeopardiz-ing my reputation by keeping me here in this position? Just think of the scandal in the pension if a pair of wake

scandal in the pension if a pair of wake-ful eyes should happen to glance out and see me at your window." But I had no no further need of artifice. With a little squeal of dismay she sprang back and closed the blind, while, chuckling at my success, I quickly slid off the roof, slipped on my shoes, and ran lightly down the hill in quickly slid off the roof, slipped on my shoes, and ran lightly down the hill in the freshness of a summer's dawn. I found myself humming and whistling as gayly in the sweet air as if I were gayly in the sweet air as if I were going to meet my lady love instead of an angry rival. It was an old French-Canadian love-song that came into my an angry rival, it was all out Prenenstruck me as irresistibly head, and it struck me as irresistibly funny that I, Eric Fremont, should be funny that I, Elle Frenoue, should be singing love-songs and fighting duels for little Etienette Chabert, little black-eyed Etienette, that used to sit on my knee and make me tell her stories. "A la Claire Fontaine," I

By the crystal spring I wandered wearily ; Under an oak-tree's shade I lay me down to rest. Long have I loved thee. Ne'er can I forget thee ! sang:

Under an oak-tree's shade liaid me down to rest : While rom the topmost branch Sang the nightingale. Long have I loved thee. Ne'er can I forget thee!

And from the topmost branch Sang the nightingale : O nightingale, sing on, Your heart is light and gay ! Long have I loved thee. Ne'er can I forget thee ! TO BE CONTINUED.

THE HONOR OF SHAUN MALIA.

Of the terrible periods of starvation that swept over Ireland, beginning in the year 1845, the famine of '48 will be remembered as the most destructive and devastating. It was in the small hamlets and among the isolated tenant-farmers that the famine wreaked the greatest havor, for among those people there were no philanthropists to give there were no philanthropists to give The cabin of Shaun Malia was situaid.

The cabin of Shaun Malla was situ-ated on a barren tract of land, in the mountain region, some twenty-five miles northwest of Cork. There he lived with his wife and child for the five years that had ensued since the death of Captain Sanderson. This death marked an enceh in Shaun's death marked an epoch in Shaun's hitherto uneventful life; for the old captain, and his ancestors for genera-tions back, had been lords of the broad domain that surrounded Sanderson Manor. A typical country " squire " of that period, the captain was a heavy drinker and an ancient sportsman, and business man. His estates a poor business man. His estates were so heavily incumbered at his death that his son despaired of reclaim-

ing them, and consequently they passed With the passing of the old family Shaun lost his position as gardener, for the manor house was boarded up after the sale and the Sanderson family moved away. Many a time afterwards, while tilling the soil of his stony farm on the mountain-side, he sighed for the good old days of the easy-going cap-It had been a weary enough struggle

It had been a weary enough struggle since the first famine year to keep starvation away, but now, with the failure of the potato crop through the blight, the end seemed very near. For awhile they managed to subsist on the half-decayed potatoes that they dug from the ground; but Shaun knew that they must soon be made ill by the decaying vecetables.

her heart would break. "Come, Maggie, machree," he said

"Yes," he answered wearily, as he sat on the side of the bed where the sick child lay tossing uneasily, "it's a long way, but it's our last chance. We

noticed her hesitation.

"The found him along the road yes-terday. But don't worry. I'm sthrong, an' I'll be back tonight, with the help of God. Good-by!' She stood at the door and watched him until he was swallowed up in the hazy mist of the dawn that covered the valley and made the landscape a nebulous blur. A cry from the sick child drew her into the cabin. She smoothed the little sufferer's tangled auburn locks and moi

tened her fovered lips with water. Then, taking her in her arms, she crooned a soothing air until the child It was night when Shaun returned, It was night when Shaun returned, dragging his feet after him as if they were weighted. He stumbled toward the bed, and lay on it with a long-drawn sigh of weariness, closing his eyes that he might the more thorough-ly enjoy the sense of rest that came to him. Maggie came close to him with evident anxiety to hear the result of his errand. After awhile he opened his eyes and sooke:

that I wanted sixpence to post a letter. He gave me a shillin,' an' I bought this

y He gave me a similar, an Y boggin of the reference of the refer gold. Before feeding the mixture to the child she offered some to Shaun ; but he would not eat any, and turned away to

gale began to blow, followed by a cola, pelting rain. The scanty nourishment that had been given to the little Mary seemed to have served no purpose but to feed the fever that was consuming

her, for after nightfall she commenced to rave violently. Towards midnight the air grew chilly, and Shaun put a fresh piece of turf, of which he had a plentiful supply, on the smoldering embers in the huge stone fireplace. The wind walled dismally down the chinney, and, as if in answer to an unexpressed thought, Shaun shook his head dejectedly, saying: "No, there's no use thinkin' that anny one would inture out to night." A few minutes later there was a contradiction to his speech in a guarded knock that came to the door. Shaun aud Maggie both rose to their feet and

## THE CATHOLIC RECORD.

ward. The hammering at the door re-doubled and Shaun, quickly removing his coat to make believe that he had just risen, withdrew the bar and let the searching party enter. Two officers

the searching party enter. Two oncers came first, followed by a file of soldiers. "Well" said the elder officer, "you seem to be mighty hard sleepers here; it took you a long time to open that desarve.

door." "I ax yer pardon, sirs," said Shaun. "We have sickness here an' I'm not overly nimble meself." "We are in search of an escaped "We are in search of several treason-criminal, accused of several treason-able acts against her Majesty's govern-t", said the officer, "We have

One afternoon in the early autumn, about a year after these events took place, Shaun was trimming the hedge in front of Dr. Burnham's lawn when one of the servants handed him a letter. It was addressed in a bold hand and bore an American postmark. A thought of the fugitive he had harbored and saved a year before came to Shaun's mind. able acts against her Majesty's govern-would not eat any, and turned away to gnaw the sodden potatoes that were on the rude table. Another day dawned with no change in the situation. Towards evening a gale began to blow, followed by a cold. gale began to the searty nourishment pelting rain. The scanty nourishment mind.

"now I'll find out his name." He eagerly tore the envelope open and found enclosed two slips of paper. One of them was a draft for \$100; and on the other, written in the same bold to this man's apprehension." Maggie sat by the bedside soothing the sick child. The little sufferer be-

a to her and kissed her, whispering terms a of endearment in her ear. "Well, what do you say to my pro-position? You need the money; your child requires attention; we will cap-ture him anyhow." Shaun sat at the head of the bed, staring at the wall with a strange, "I her the money an' she need to he repeated at

knock that came to the door. Shaun aud Maggie both rose to their feet and listened. The knock was repeated. "It's the answer to me letter," said Shaun, trembling with agitation as he started toward the door to unbar it. A started toward the door to unbar it. A

"I know what ye mane," he said. They found him along the road yes-erday. But don't worry. I'm sthrong, n' I'll be back tonight, with the help
"Quick! Decide!" said the stranger.

"It must be from him," he said;

this with a sudden energy, as in ne feared that the temptation might prove to stage in the temptation might prove to stage in the temptation might prove out to stage in the temptation might prove " Father Mathew does not forget if indication in a hurry:" " Hear footsteps outside." " Yound: Decide I'' said the stranger out as a loud hammering at the door and a voice shouled: " Open, in the Queen's name!" " Come on," whispered Shaun; " there's a way to escape. Off with yer cloak an' up the chimney. It's wide having finished his decision. " It is a condition of malar-in stay there until the soldiers lave. " Harry," said Shaun, stripping off the stranger's cloak and throwing if the stranger's cloak and throwing if the stranger's cloak and throwing if the stranger's cloak and throwing off the stranger's cloak and throwing if the stranger's cloak and throwing off the stranger's cloak and throwing if the stranger's cloak and throwing off the stranger's cloak and throwing if the danger is poly correst the stranger and as the object in the yawning black hole above the in the yawning black hole above the blatte woma, overceme with joy, buried this coat to make believe that he hard this coat to make believe that he hard

looked from Shaun to his wife. The little woman, overcome with joy, buried Such was Thomas a'Kempis. He had learned to repress every nordinate de-sire or emotion, until in his old age he was content with solitude and a book. her face in her apron and sobbed hysher tace in her apron and scoped hys-terically; while Shaun, with a lump in his throat and his heart beating as if it would burst, could only say: "God bless you! It's more than I "I have sought rest everywhere," he was wont to say, "but I have found it nowhere except in a little corner with a little book."

One afternoon in the early autumn, little book."

Leo was Fatherly.

the reception given Governor Taft, his wife and children by Leo XIII.

"The Pope was most kind and father-He had little Miss Taft stand bely. He had little Miss Taft stand be-side his chair, and placed his hand gently on her shoulder while the inter-view proceeded. The head of the Roman Catholic Church showed partic-ular interest in the little ones. He acted them which they liked the better, asked them which they liked the petter,

Rome or Manila. "They both answered that where they wanted to go was back to the United States. Their settled view on that point greatly amused the Pope."

### NEURALGIC PAINS

Are a Cry of the Nerves For Better Blood.

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The century in which Thomas Haem-A high medical authority has defined The century in which Thomas Haem-erken of Kempis, commonly known as Phomas a Kempis, saw the light (1380-1471) was the transition period between the mediaeral and the modern world. The Crusaders had done their work; the Gothic Cathedral had been built: the Wingdo Play had conside to instruct: neuralgia, as "a cry of the nerves for better blood," and to effectually drive and Margie bohr rose to their feet and listened. The knowly on started box as repared.
 Shann, Termbiling with agitation as he tarted toward the door to under it. A final started toward the door to under it. A final started toward heads the seet of winderitary and provide the started toward heads the final started toward heads the seet of winderitary and provide the started toward heads the final started toward heads the seet of winderitary and provide the started toward heads toward for an instant, see:
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tution. A Rome correspondent thus tells of Toronto,

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"Men of oak" are men in

est materials.

Childhood is the time to lay

the growing powers of children, helps them build a firm

SCOTT & BOWNE, Chemists,



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of dawn I was thily. Remy's or, which I reor, which I re ernally ; there get out of the the roof of the e below. shoes in hand, I hastily and a tienette's head, ound it as they little child. 'hat under the a burglar !'' r! I am just as

a burglar, and anything, with down like old

imbing over reour of the morn-ow?" tray me ! I am dip in the lake. l, contemptuous-

pathetic gesture. "Are ye sure ye have the strength, Shaun?" she said. "Ye know Pat Murray, the ould man, started for the village llage two days ago, an,' an'-'' Shaun looked at her curiously as he

lecaying vegetables. Even this source of food was nearly

exhausted when little five-year old Mary fell ill. The first day of her sickness Shaun sat by her bedside, moready takin' what was hers to save yourself? Oh, but your're a brave tionless, a despairing glare in his eyes, and his pale, bearded face haggard wan to come an' tell me." "Shaun! Shaun!" cried Maggie, clutching his arm in alarm, "don't be with both mental and physical anguish. Maggie, his wife, with a wistful smile on her wan face, sought to comfort him with words of hope as the night on; but in the gray hours of dawn, on; but in the gray hours of when she thought he was sleeping, she when she thought he cabin. When he softly stole out of the cabin. followed her, he found her leaning against the window-ledge, sobbing as if for shelter."

The stranger, surprised at Shaun's outburst, remained silent, gazing with an expression of sympathy at little Mary, who tossed and muttered in the throes of her fever. Then, when Maggie

"Come, Maggie, machree, he said ; "sure it'll do ye no good to be actin this way. I was thinkin'uv a plan just whin ye wint out, an whin the day light comes I'll thry it." throes of her fever. Then, when Maggie hesitated, he began, speaking slowly: "I'm very sorry. Of course I did not know that things were as they are or I would not have taken the money. But it is not yet too late, and if you will ac-ont--" Drying her eyes confusedly, she al-lowed him to lead her back to the dwelling while he eagerly unfolded his

"No, no!" said Shaun. "Don't A good many years ago," he said. mind what I said. I'm not right in me mind, I guess, since she took sick. Maggie is right, for the money didn't "I had a good chance to do a favor fur a great man—a priest now he is, in the City of Cork. At that time he told me if I ever needed a friend to write to him. Maybe he's forgotten me, but

belong to me." "Hark !" said the stranger, and he it'll do no harrum to thry an' see. So, whin the daylight breake, I'll walk to stole over to the single window and peered out into the darkness. Comthe village, an, although God knows it'll go against me to do it—I'll beg the price of the paper an' postage, an write "It's along way to the village— a good eight miles," she, dubiously; " an' ye're not sthrong."

down there is a company, of soldiers down there in the roadway; even now they are surrounding the house. Of course I cannot escape, so my friend, you can free yourself from blame for headering me and area from blame for

With the first glint of the rising sun he made ready to depart, and he kissed the child before leaving. Maggie folthe child before leaving. Maggie fol-lowed him to the door and laid her hand on his coat sleeve with a little

while both slept. Sunlight was streaming in through the window when Shaun awoke and out-side a blackbird was lustily warbling blackbird was lustily warbling south. The clutching his arm in alarm, "don't be talkin' like that. The priest had a right to do as he pleased with his money, for it was not ours. An' sure he knew best annyhow. Don't be abusin' the man that comes to our door for shelter." ing open the door, looked out. Two gentleman were coming up the path from the roadway. One of them was a stranger to Shaun; but in the other, stranger to Shaun; but in the other, a gray-haired, kindly faced man in cler-ical garb, he recognized his friend of long ago—the man to whom all Ireland turned in the dread years of famine— Reverend Theobald Mathew. "Thank God! Thank God!" was

all that he could utter as the priest came towards him and grasped his hand.

"I was afraid that you had forgotten

"I was alraid that you had forgotten me, until you sent word last night," he managed to say at last. "No, indeed, Shaun," said the priest; "I have often thought of you, and often prayed for you since that time when we met in Cork."

Turning to his companion, then he

" Dr. Burnham, this is Shaun Malia, or stole over to the darkness. Com-peered out into the darkness. Com-manding silence by a gesture of his hand, he listened intently for a few moments and then came back to the group at the bedside. "It is as I suspected; my trail has been discovered and I have been pur-sued. There is a company, of soldiers additional solution of the train of the trained of the trained of the been discovered and I have been pur-sued. There is a company, of soldiers and when I returned I learned, quite the asset of the trained of the trained of the trained of the been discovered and I have been pur-been discovered and I have been pur-sued. There is a company, of soldiers and when I returned I learned, quite said : by accident, that he had cared for the grave all of that time. And he thought

that I might have forgotten him !" Father Mathew laughed— a merry,

by giving me to the soldiers. There is a reward offered for me; if I am captured here it may go hard with you,"
Shaun stood for an instant, dazed with the sudden turn events have taken.
"If he can't escape," he said, his eyes vacantly following the calines of the one room of the cabin, 'an' it'll mane life to her, I—but, O God ! help me; I can't be a thraitor!" He said

taste, some of the beautiful sayings and maxims of the Fathers and saints, and add thereto pious reflections. This was a labor of love for Thomas, and in per-forming it he was sowing and fertilizing the source of the blood is pure or watery, or when the blood is pure or watery, or when the system is out of order, Dr. Wil-tiams' Pink Pills is the medicine to the source of the blood is pure of the system is out of order. the seeds of that special book that was

to be the child of his genius. Another source of inspiration for that book was the beautiful example of his book was the beautiful example of his Brothers. His convent was a spiritual garden in which were tended with great care all the virtues of the religious life. He need only remember and record. Not only in his great work but in the numerous lives of the Brothers that he has loft as he nearest time of expression has left us, he never tires of expressing his appreciation of their devotion, regu-larity and spirit of faith. And they

were equally edified by his amiable character and great humility. They held him in honor and esteem and his influence among them was great.

Nor was he less appreciated outside is convent walls. The Cistercian his convent walls. The Cistercian monk. Adrien de But, stops the chronicle of political events to say how he edified by his writings, especially his masterpiece, which the good monk not inappropriately styles a "metrical

Not many logitating solution in metrical volume."
 And so his fame has continued to grow broader, ripple after ripple, till to shrank from notoriety; he loved retirement; he dreaded gossip. On, on, through the rigor of youth, through the ring shadows of old age, he plied his pen and scattered broadcast devout books.
 Figure to yourself a man of less than medium height, rather stout in body, with forehead broad, and a strong Flemish cast of features, massive and thoughtful, bespeaking a man of medi-

and transcribe what he found best in sacred and profane literature. And that the intellect might not grow barren in the mechanical exercise of transcrib-ing the thoughts of others, it was made a rule that the Brothers should cull, each for himself and according to his taste, some of the beautiful sayings and maxims of the Fathers and saints, and ad different prime reflections. This was

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expressly condemns the practice as a The Catholic Record. Published Weekly at 484 and 486 Richmond therefore an act of idolatary. Will it street, London, Ontario. Price of subscription-\$2.00 per annum. shall be accomplished ?

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It is to be remarked, however, that

bration is announced to be "to raise at

MORGANATIC MARRIAGES

GERMANY.

We have received from Rev. Chas. C.

Starbuck, of Andover, Mass., a second

ommunication in regard to morganatic

marriages in Germany. He assures us

and that they are now held to be of full

force as valid and binding marriages.

what they have been, merely a means

DUPES OF SUPERSTITION.

We have read so often statements by

Protestant polemical writers to the

effect that Catholic countries are

sunken in superstition, which is the

result of their religion, whereas

Protestant countries are bright with

edge of truth and an open Bible, that

the light emanating from a knowl-

IN

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is important that the one as address be sent us. Agentor collectors have no authority to stop any paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900. litor of THE CATHOLIC RECORD, te the Editor of The London, Ont: Dear Sir: For some time past I have read pour estimable paper. THE CATHOLIC RECORD, rour estimable you upon the manner in

bear SHT: FOR ADDARD THE CATHOLIC INCOMPANY d congraculate you upon the manner in bieh it is published. Its matter and form are both good: and a ady Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend bo the faithful. Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, t D. FALCONIO, Arch, of Larisea, Abost. Deleg.

LONDON, SATURDAY, SEPT. 27, 1902.

MGR. DIOMEDE FALCONIO, THE APOSTOLIC DELEGATE.

the royal families who may contract A despatch from Rome dated Sept. them. 15th states that the Holy Father has In the particular instance which in definitely decided to send the Most the first place gave occasion to our Rev. Diomede Falconio, the Apostolic remarks on these marriages, namely, in Delegate for the Dominion of Canada, regard to the proposed morganatic to Washington, as Apostolic Delegate marriage of the Crown Prince of Gerfor the United States. many to an American lady, and which

Though the business of the office of was indignantly refused by the lady, the delegation at Ottawa was done it is now stated that, owing to the quietly and excited but little outside opposition of the Emperer William, no comment, many important matters came such marriage will take place. It is before it for adjudication, and in each asserted, however, that the Crown case Mgr. Falconio showed himself Prince will at an early date marry a equal to every emergency, discharging the duties of his high office with the German or an Austrian Princess. skill of a practiced canonist, and at the same time with a suavity of manner which endeared him to all who had intercourse

with him. Assuming that the cablegram is correct, which informs us that Mgr. Falconio is to leave Canada, we must say that his departure will be regretted by all, but especially by the Archbishops, Bishops and priests who have transacted business with him.

it may seem rash for us to assert that The only thing that moderates our superstition finds its home chiefly in regret at the delegate's departure is countries which are most strongly the fact that he will have a wider sphere Protestant, yet we doubt not that this in the United States in which to put is the case, and many circumstances into action his extensive knowledge of which come to light from time to time all things pertaining to Theology and confirm this view. Canon law, and will in his new position The reason for this is not to be be able to render still greater services sought far away. Faith in the Unseen to religion than could be done in the more limited field of action afforded by is natural to man, and notwithstanding

the efforts made by Protestantism to this Dominion. overthrow authority in religion, and We hope that Mgr. Falconio will have a successor who will be as efficient by Rationalism to destroy all belief in as himself in fulfilling the important the supernatural, all human beings are impelled by a natural instinct as duties of Apostolic Delegate.

that there is an unseen world which is "THE END JUSTIFYING THE the dwelling place of spirits, beginning MEANS.'

quietly, and sometimes even ostenta-

tiously, by the very sects which have

when Catholics practiced them.

intercession.

with God and including countless Catholic practices and teachings hosts of created spirits who have likewhich have been reviled by sectaries wise some control over the things of the last three and a half centuries

lowing enumerated in the catechism in non use among Catholics : breach of the first commandment, and "All incantations, charms and spells, also idle observations of omens and acci-dents, and all such nonsensical remarks : be overlooked when the act of union all dealings and communications the devil, and inquiring after things the immediate purpose of the cele-

lost, hidden or to come, by improper Catholic country to support him in his Catholics thus warned do not join the imposture. modern diabolical sects such as Spiritists. Theosophists, etc., and it is a notorious fact that the hundreds of Mormon missionaries who spread themselves

ive troubles are not limited to the situation it has made for itself by making over Europe as a pestilence seeking for proselytes to join them in their Amer- war upon the schools taught by nuns ican sink of iniquity, soon learned to throughout the country. By this cow avoid the Catholic parts of Europe as a ardly proceeding M. Combes and his barren soil for their work, and confined colleagues have excited the ire even of

their efforts to England, certain parts the most ultra Republicans, whose of Germany, Norway, Sweden and other daughters have been educated in acadthoroughly Protestant countries, where emies taught by the religious orders; and even in this cases the wives of whatever they have been in the past, alone they could hope for success. Recent despatches from London, these ardent Republicans, who have England, lead us to this train of themselves been trained in the same

We should be glad to know that such is thought. We are informed through institutions, regarded the closing of really the case, as we should then be these sources of information that two thousand five hundred schools at assured that such scandals as have one Rev. John H. Smith Pigott one blow as a personal insult to themarisen in the past from this cause will on Sunday the 14th inst., at "the selves which they will resent as soon as not be repeated. Thus the sum of abode of Love," by which name they have the opportunity to throw morality in the world would be in- the Church is called in which his their whole influence into the scale to creased to that extent. Yet we cannot followers, who are styled the Agapemon- put an end to such an arbitrary measure. marriages are held to be legally bind- he is " the Messiah." This announce- least when the next election will come, ing for life, morgantic marriages, if ment was made in the presence of three if not sooner; and indeed it may com contracted, will still continue to be hundred of his own followers and much sooner than is expected, for even several hundred outsiders who were the present Chamber of Deputies did of gratifying the sinful passions of the able to gain an entrance, while about not give so large a majority in favor of nobles, and especially of members of five thousand people remained outside, M. Combe's revolutionary step as to

being unable to enter. The church or chapel is a building vote as soon as the Deputies are conbeautifully decorated inside with alle- vinced that the Government is comgorical bas-reliefs on the walls, pews posed of a set of incapables who have of carved oak and much carving in not wit enough to perceive when they marble and Algerian onyx, which proves are running counter to the deep-rooted that they are not the poor and unedu- religious sentiment of the majority of cated classes who are the victims of the French people. this delusion, but those who are in good circumstances, and who have had patriotism enough even among the opportunities for a fair education. The Church is also called by the Chamber to call upon the Government Agapemonites " the Ark of the Coven- to halt when they behold them driving

ant. One Mr. Prince was the founder of this of eivil war !

gospel :

But there is now new trouble facing strange sect which has a large number of followers at Clapton, all of whom the Government, arising out of the fact and Pellatin. place implicit confidence in Pigott as that it is made up of a set of incomthe Messiah. Addressing his followers petents who have not the good sense to

measure what strain the religious feelhe said in a parody on St. John's ings of the French people will bear, and who are so crazed with fanaticism " For the second coming there was

a man sent from God whose name was Brother Prince. Those who reand Chauvinism that they lose all the dignity of their position when brought ceived his message were very few. The Churches rejected him as a blasface to face with troublesome condiphemer and a wicked man, but his wis tions. dom is justified again; for those who receive him now." The ridiculous falsehood uttered by M. Combes, that the opposition to the

The strangers in and outside the closing of the religious schools origin-Church acted throughout the proceedated in a royalist plot to overthrow ings in an unruly manner ; a great din the Republic, is an evidence of this. was kept up during the whole service, General Andre, Minister of War, also and the women raged against the ecently made himself ridiculous by Agapemonites on account of the blastelling the French soldiers that in a phemies of their leader, and their acconflict between Religion and the Govceptance of his preposterous claims to ernment they should remember that be the Son of God. the State or the Government must be

Only a country overrun with the obeyed. This is certainly reversing Babel of Sectarianism which renders the principle laid down by the Apostles religion a farce could furnish so many of Christ, that God is to be obeyed credulous dupes to give their adhesion rather than men, even when those men to a blasphemer of Pigott's pretences. are clothed with civil authority. It is stated that Pigott's former life was dissipated, which makes it the more remarkable that his followers should accept him as the sinless Saviour of mankind.

stated that the It has ho

steamship company.

grown rich at the expense of their dupes.

ing that "in spite of Malta and Gibthe credulity of the people of enlightraltar, an open door can be held be- with which it was rejected. We im ened America. Schlater also, who tween the two halves of the Medittercalled himself "the Divine Healer," beranean by the fortresses of Bizerta, are not altogether so enamored of the came wealthy through the followers he easily found in the United States after Toulon and Corsica. M. Pelletan might have thought all being obliged to leave Mexico because this without giving offence; but it is ferred to would wish. dupes enough could not be got in that

not always discreet for statesmen to speak out in public what is passing Wilson of Chatham, seconded by Mr. through their minds, and when they do J. A. Worrell of Toronto, which was so the whole world is watching for an also in favor of a middle course, met indication of their intentions and plans | with the same fate. By this proposal, in regard to other nations. It is not the clergyman to whom a divorced wonderful, therefore, that the inter- party presents himself for marriage, pretation placed on his speech is that unless it be the case that the two the speaker is full of hatred against parties had been divorced from each England and Italy; and as he added : "At the end of the nineteenth cen-

tury, after the defeat of France by the barbarism of Old Germany, we saw an offensive return of the law of brute force.

nearly all Europe. Surely France had of the matter had been acceded to, we her hands full enough in the war of should undoubtedly have been face to 1870 with one adversary, to make her face with the strange situation that Minister of Marine cautious now not each diocese would have a different to bid defiance. There was no need of mode of procedure. As the Bishops, gratuitously irritating Italy, but this equally with the clergy and laity, are M. Pelletan has succeeded in doing by known to entertain the most opposite his brutality and vanity.

but entertain the fear that, until all ists, assemble, announced publicly that This opportunity will present itself at ton's bombast to the French nation in parties going to be married in some one general, but the nation is to some extent responsible so long as it retains him and men of his stamp in the highest position of authority.

The situation is somewhat redeemed by the fact that already several of the leading journals of Paris have apologized to Italy for the insult offered her. Notably the Journal des Debats of Paris | been granted by the State, there would has done so in scathing language, denouncing |" these random utterances in which allusion is made to everything without rhyme or reason, these cockand-bull stories mingled with boasting,

M. Pellatin calls upon his countryen "to devote all their efforts to keeping intact that focus of justice and light-French genius." We fear that focus will not shine very brightly so long as the Government is not composed of better material than Messrs. Combes

The English press generally regards M. Pellatin's utterances with cemtempt rather than anger ; but the press of Berlin is outspoken in its indignation.

CHURCH OF ENGLAND.

oughly discussed at the recent General Synod of the Church of England in Canada was that of the remarriage of divorced persons.

moved the regular orthodox motion which, if passed, would have absolute'y prohibited any recognition of the valid ity or lawfulness of divorce, and any re-marriage of divorced persons by clergymen of the Church. The motion was :

tion of the Church of England in Canada person during the lifetime of the other shall solemnize a marriage between persons, either of whom shall have been ivorced from one who is still living at

We have often heard quoted as if it were a self-evident, or at least a revealed truth, that " In medio stat virtus," which may be translated, "Half-

appears to have been the opinion of

Judge Savary of Annapolis, who moved

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accounts for the remarkable unanimity agine that the members of the Synod principle of taking always the "middle course" as the polemists we have re-

Another proposition by Mr. Matthew other, and wish to be re-married, must refuse to marry them until he has submitted the case to the Bishop, the in. ference being that with the approval of the Bishop the second marriage may Thus M. Pellatan runs amuck of be proceeded with. If this disposition

views in regard to the right of divorce, We do not wish to attribute M. Pella- we should have the spectacle of many Anglican diocese who would not be allowed to marry elsewhere on the plea that such a marriage is against the law of God.

If this proposition had been carried we have no doubt that to the dioceses in which there are Bishops who are in favor of accepting divorces which have be an influx of parties who have been so divorced, desiring to be married again bringing a golden harvest of fees to the rectors of these dioceses, at the expense of those who have charge of parishes in less accomodating localities. The proposal was lost on a vote of 47 to 15. The golden harvest will not be reaped. as middle courses appear not to be looked upon with favor by the General Syncd. We may here remark that last year at the meeting of the Provincial Synod, which comprises Ontario and Quebec within its jurisdiction, the Synod was just saved from putting the Church of

these two provinces on this very footing by 73 clerical and 24 lay votes, as against 16 clerical and 17 lay votes. The House of Bishops accepted the resolution after cancelling the clause which gave to the Bishop the right of approving such marriages. Dr. David-

prayer to which we not wish to have a pagation, but our to recognize it fro the extraordinary it, and to be on th act of superstition by the first comma

VERY KIND W We feel very much o

O'Brien of Kalamazoo, the following flattering CATHOLIC RECORD, which the last number of the paper, the Augustinian "Ata gathering of p

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ing statement was made inent clergyman and c. ich is very much to t Coffey. 'Of all the Catho Iget, and I think I recei neighbors, I find that RECORD of London, On editorials are alway selections are unequale selections are unequate I prefer it to any States.' This conver intended for public gladly offer it as who has sacrific cause of Catholic journ often that an editor of has that much said of h competent judges, ar any source of comfo

hed editor we ar the tribute. We bel merited." SUPERSTITIOU We have on several out to our readers th tain unauthorized p from time to time am

people, to which co tached which savor of Recently one of t dressd to St. Joseph circulated, to which attached that it show five times and dis persons, after which by the possessor, and

ever favor is asked o surely obtained. No such conditiauthorized by the Ca we desire to warn o the use of the pray any other prayers t mises are attached. There are many by the Church addr

God, the Blessed and other saints v efficacy, and as t proper authority to those which are thu Church will be high obtaining of graces they are addressed to the saints to asl and these may be m fidence, but those of praver which ar

which the General Synod has rejected by so decisive a vote. A resolution substantially identical with that of Mr. Wilson mentioned above was proposed by the Rev. Dr. Davidson and passed

iously circulated o are calculated rat good by exciting fi We do not now p son, while moving the resolution, then showed that he disliked the modifying clause, for he remarked, " he would be prepared to strike out the last five ords and let the synod lay it down absolutely that, so far as the opinion of that Church was concerned, the law of God should be intact, and no divorced logue.

should be married." Nevertheless he JOAN consented to the introduction of the A distinguished clause with this protest, the clerical and lay majorities of the synod being Rome-one thorou affairs at the Va apparently alike of the opinion that author of a book e God's law needed some amendment ; or Before the Sacr perhaps being doubtful regarding the Rites"-writes existence of any divine law on the province that th iota of truth It would appear that the law as passed published so ext a resolution which went part of the way by the Provincial Synod now prevails despatches, that toward the principle contended for by in the Ontario and Quebec provinces. Joan of Arc is All the petitions were solved, b introduced. The difficulties to be motion as given toward the beginning comes to the performed through But as the matt cause is in a fair would need the assent of both orders to We may, then saint to interc whose proudest known as " the rule, instead of the divine law, as Dr. Church." Davidson explained it before last year's A correspon It would please us greatly to see the tional light on yet canonized : "It has been n Church of England fall into line with at Rome, and be eral members According to th in the fact that ated first-clas wrought throu Joan of Arc. "This is the canonization. ] seemed to ente aculous had b sion of the her has the least process. of car nsufficient to the Church's eration. What of life in a her ation of two w where no poss the immediate of God's omnig cession of th under conside virtues and th slowly and ma

make it sure that it will not change its

Surely there is, or there ought to be, this general rakishness of manner."

Republican majority of members of the the nation unnecessarily to the verge

-----THE DIVORCE QUESTION IN THE

The question which was most thor-

The Rev. Dr. Davidson of Montreal

"No clergyman within the jurisdicthe time of such solemnization.

of Incompetents do not end here. M. Pelletan, the Minister of Marine, has been visiting the French colonies on the Mediterranean Sea for the purpose way measures are always right." This



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earth, though we cannot explain how as superstitions or idolatrous are being this occurs. constantly vindicated by being adopted

The words of the prophet David are not void of meaning which tells us that

well as by solid reasoning to believe

most vehemently misrepresented them "The heavens show forth the glory of God, and the firmament declareth the work of His hands. Day to day utter-eth speech, and night to night sheweth Within the last two or three years Dr. Parker of London Temple annour nowledge. There are no speeches nor publicly his conviction that his saintly languages where their voices are no departed wife prayed for him constantheard. Their sound hath gone forth into all the earth, and their words unto ly, and that he would ask her prayers, the ends of the world." (Ps. xviii, 1.4.) been still going on since that report and neither the Presbyterian Church to which the doctor still nominally belongs, The meaning of this is clearly that | was given out. nor the Baptist Church for which he is creation itself, the sky with the atmosactually officiating in the late Mr. phere and the stars which bespangle them declare that there is a God Who on the part of many Americans. Spurgeon's Temple, has repudiated or created all. condemned the doctor's doctrine or

The succession of day and night is of practice implying that the saints pray for us and that it is a lawful and pious itself our instructor, teaching us that an newspaper correspondent that the conall-wise and all-powerful Creator is the sulate has been inundated with letters practice to invoke them or to ask their cause of this phenomenon, and to all and verbal inquiries from Americans

nations the facts convey the knowledge regarding the name of the vessel which Pictures of the supposed saints, Charles and John Wesley, have before that such a Being exists Who is the has been selected to bring to America cause of all things. These facts speak the bodies of Mr. and Mrs. Charles L. now been set up for reverence in the a language which all can understand. Fair, the millionaire Americans who principal Methodist church of Toronto ; Protestantism and Rationalism have were killed in an automobile accident. and now the announcement is made destroyed in mankind, as far as they The purpose of these enquirers is to that the General Methodist Conference could, all believe in any authorized avoid returning home on the same vessel, of Canada in session at Winnipeg messenger from the Almighty who comes as it is their conviction that to do so on the 18th inst. adopted "unanimously with applause" a recommend- to teach us in what relations we stand ation of one of its Committees for the toward our Creator, and we are led to Strict secrecy is maintained in regard appropriate celebration of John find out from our own consciousness Wesley's two hundredth birthday which what those relations are.

is soon to occur. It is, of course, It is easy to understand that the workings of the human intellect with all because John Wesley is regarded as the chief saint of Methodism that his its vagaries will conjure up absurd imbirthday is to be observed. Thus it aginings; whereas if we had an authoris admitted that the Catholic practice ized representative of God we should Rollerism, Christian Scientism or Eddyof observing the festivals of God's be put upon our guard against these ism, Dowieism and numerous like follies senseless notions.

saints is justifiable and laudable. In view of the fact that the Con-This is precisely what occurs. The throughout the United States, which Catholic Church, established and taught they could not obtain elsewhere, and ference has made a special movement looking toward effecting a union with by Christ, has handed down His teach- that the leaders of these delusions have Presbyterianism, we may well wonder ings to the present day, and condemns how this keeping of saints' festival as forbidden by the first commandment In the States hundmeds of Palmists. days will be regarded by the latter of the decalogue all false teachings and Clairvoyants, Astrologists and like im-

authorities of London have asked the defence are necessary for the complete Agapemonites to leave the city in order protection of French interests there. that there may be no further danger of At Ajaccio in Corsica, without any

trouble arising out of their services, provocation, he most unnecessarily and it was stated that the pseudothrew out defiance against Italy, which Messiah had complied and left for Taunhas of late years shown much more diston where the founder of the sect had position to be friendly to France than built an elegant Church and a comat any period since the triple alliance modious residence for its leader, but it has existed. There was no need of has subsequently appeared that the regratuitously irritating Italy, but this port was premature as the services have M. Pelletan has succeeded in doing by his brutality and vanity.

At Bizerta, Tunis, this pugnacious From Paris, there are also despatches Minister of Marine took occasion to exwhich show a strange superstition also tend his offence of irritating his neighbors by uttering insulting language and

Mr. Gowdy, the United States conthreats against Great Britain and Gersul in that city, recently informed a many.

But the blunders of the Governmen

ascertaining what

He laid it down as a first principle that it is not the wish of his Government to make of the Mediterranean a French lake. He continued : "We have been cured of dreams by that great man who wished us to dominate the world. But part of the Mediterranean is French, and will remain French." Then he declared that "he does not desire any conflict of peoples against England any more than against would ensure bad luck to themselves. Italy."

Considering that there are several to the matter, and no information of the other countries besides France which kind asked is given, as the only result have precious interests on the Meditwould be to give annoyance to the terranean, it is very considerate of M.

In addition to these instances of sup-French Lake ; yet if he had rested conerstition, it is well known that Flying tent with making this bombastic statement he would certainly not have been have all secured large followings

Dr. Davidson. The Judge moved in But the motion of Dr. Davidson to make effect that clergymen should be pro- this law uniform throughout the Dominhibited from marrying couples when ion has not carried, as the General one of the parties is a divorced person, Synod did not approve of it. This but the cases were excepted in his mo-

tion: 1. When the divorce was de- of the present article was approved by clared to have arisen from a case where the clergy by a vote of 31 to 7, but was the marriage had been null through a disapproved by 15 to 7 laymen. As it previous impediment. 2. When the party already referred to as divorced is become the law of the Church, it was

the "innocent party" in a divorce declared lost, and now the various granted for the cause of adultery. 3. practices of the separate dioceses will When it is proposed merely to satisfy the requirements of the civil law in a

case wherein the parties have been Provincial Synod. divorced from each other, and desire to be reunited.

In view of the frequently repeated the Catholic Church in maintaining the boast which prominent clergymen of inviolability of the marriage bond, and the Church of England delight in the law of God; but we do not expect making, that the Church holds essenti- this to take place while an element ally the middle place in her teaching, which is disposed to give to the civil between the opposite extremes of power the right to put asunder what Catholicity and Latitudinarianism, or God has joined together controls even Evangelicalism, so-called, we ecclesiastical legislation.

might have expected that the Judge's The Rev. Mr. Kittson, of Ottawa, reproposition would have met with almost marked at the General Synod meeting unanimous support. This was not the that "the Roman Catholic and Anglicase, however, the Judge's resolution can Churches are the two great bulwarks against divorce, and in his view having been voted down by 53 to 8 Pelletan not to wish to make it a votes in the Synod, which is composed the restraints placed by the Church of England against this evil should not be in part of clerical and in part of lay delegates. There are several widely removed.'

The position of the Catholic Church divergent beliefs among the members very warmly thanked; but he would at of the Synod in regard to the sanctity on this question is definite and well understood; but we fail to see how the least have made no new enemies. As of marriage. Some believe that a bulwark character is maintained by the the case stands, he made an egregious valid marriage should not be dissolved Church of England and its sister blunder by telling his audience that it except by death, while others wish to Churches of the United States, etc. is " part of their duty to prepare for a leave it entirely to the State or parliawhich have different laws on the subject holy war of the French fatherland ment to pronounce the dissolution of against its enemies whoever they may marriages. Judge Savary's motion in England, Scotland, Australia and be." He then gives it to be under- was not acceptable to the advocates America, and even in the different body. The Westminster Confession superstitious practices, such as the fol- posters earn a luxurious living out of stood who these enemies are, proclaim- of either of these beliefs, and this dioceses of our own Canada.

point.

Perfection to God; and united to Go St. Liguori.

not the least d

02.

unanimity We imhe Synod ed of the " middle

have re-. Matthey d by Mr. which was ourse, met proposal. divorced marriage. the two from each rried, must e has sub. op, the ine approval rriage may disposition eded to, we een face to iation that a different ne Bishops, d laity, are st opposite of divorce. cle of many in some one uld not be on the plea against the been carried the dioceses who are in which have there would have been so arried again,

of fees to the t the expense of parishes in lities. The e of 47 to 15. ot be reaped. t to be looked eneral Syncd. t last year at incial Synod. and Quebec ne Synod was the Church of s very footing has rejected A resolution th that of Mr. was proposed on and passed lay votes, as 17 lay votes. accepted the ng the clause p the right of . Dr. Davidsolution, then the modifying " he would be the last five d lay it down the opinion of ned. the law of d no divorced e of the other evertheless he luction of the t. the clerical

### SEPTEMBER 27, 1902. VERY KIND WORDS.

paper, the Augustinian :

merited."

#### MONSEIGNEUR GRANDIN.

We are pleased to see that Father We feel very much obliged to Dean O'Brien of Kalamazoo, Michigan, for Leduc has printed his funeral oration the following flattering notice of the on the first Bishop of St. Albert, the Right Rev. Vital Justin Grandin, O. CATHOLIC RECORD, which appeared in M. I. No one was better able to the last number of the local Catholic write and deliver so moving an address.

Father Leduc had known Mgr. Grandin "At a gathering of priests the followmore than forty-two years and had lived with him thirty-seven years. ing statement was made by a very prom-inent clergyman and competent judge, nived with him thirty-seven years. One feels on reading this discourse that it came straight from the heart. Father Ledue would be the first to say of himself, as Mark Antony did, "I am no orator, but, as you know me all, a plain blunt man that love my friend. which is very much to the credit of Mr. which is very much to the credit of Mr. Coffey. Of all the Catholic papers which Iget, and I think I receive as many as my neighbors, I find that the CATHOLIC RECORD of London, Ont., is the best. Its editorials are always good and its selections are unequaled. For my part . . . I only speak right on;" but somehow those plain blunt people do selections are inequarted. For my part I prefer it to any paper in the States.' This conversation was not intended for public print, but we gladly offer it as a tribute to one who has sacrificed much in the energy of Catholic journalism. It is not stir men's blood and move to tears Deep, indeed, is the pathos in that rapid sketch of an heroic life: the boy longing to be a priest, the youth dream-ing of becoming a missionary martyr, going to the Missions Etrangeres, but refused because the short-sighted one who has succeed inten in the cause of Catholic journalism. It is not often that an editor of a Catholic paper has that much said of him by such as are and if, it will be refused because the short-sighted superior saw no promise in that big, has that much said of nim by such as are competent judges, and if it will be any source of comfort to the distin-guished editor we are happy to offer tribute. We believe it is justly wide eyed fellow with his soft lisp and his seraphic face, no promise in a man who became the many-sided missionary, apostle, Bishop and practical adminis-trator; the man finding his true vocation under the banner of Mary Immacu SUPERSTITIOUS PRAYERS. late in an order yet young and vigorous, receiving from the Founder and first General of his Order his Oblate cruci-

We have on several occasions pointed out to our readers that there are cerfix, the tonsure, minor orders, sub-deaconship, deaconship, priesthood and tain unauthorized prayers circulated from time to time among too credulous finally the episcopal character; the young Bishop, youngest in the Church after his Metropolitan, the illustrious people, to which conditions are attached which savor of superstition. Tache, scouring the inhospitable regions of the extreme north in search Recently one of these prayers ad-

dressd to St. Joseph has been widely of heathen souls to convert, nursing circulated, to which the condition is Indians attacked with smallpox, cheer attached that it should be written out five times and distributed to five persons, after which it is to be recited by the possessor, and thereupon what-ever favor is asked of the Saint will be surely obtained. No such conditions as these are authorized by the Catholic Church, and we desire to warn our readers against the use of the prayer referred to, or by the possessor, and thereupon what-

the use of the prayer referred to, or any other prayers to which such promises are attached.

There are many prayers authorized by the Church addressed to Almighty God, the Blessed Virgin, St. Joseph. and other saints which are of great efficacy, and as the Church is the proper authority to sanction prayers those which are thus sanctioned by the Paul. Church will be highly efficacious for the obtaining of graces from God, whether they are addressed to God directly, or to the saints to ask their intercession, and these may be made use of with confidence, but those unauthorized forms of prayer which are foolishly or maliciously circulated on private authority are calculated rather to do harm than good by exciting false expectations. good by exciting false expectations.

We do not now publish the particular prayer to which we here refer, as we do not wish to have any share in its propagation, but our readers will be able to recognize it from the circumstance of the extraordinary promises attached to it, and to be on their guard against an of a act of superstition which is forbidden by the first commandment of the decalogue.

JOAN OF ARC. A distinguished canonist residing in Rome—one thoroughly conversant with affairs at the Vatican, and who is the author of a book entitled "Joan of Are Before the Sacred Congregation of Rites"—writes to a priest of this province that there is not a single iota of truth in the report published so extensively in the press despatches, that Rome has decided that Joan of Are is not to be canonized. Joan of Arc is not to be canonized. He always took care to have by him in All the petitions had to be solved, and his humble residence either some infirm old man or some sickly orphan boy, with whom he would share his room and All the petitions had to be solved, and were solved, before the cause was whom he would visit and watch over during the night like the tenderest of introduced. There might, however, be difficulties to be encountered when it Father Leduc relates that when he himself was ill, but less so comes to the question of miracles when he minself was in, but less so than Mgr. Grandin, he has often seen the latter creep in on tiptoe to his bed-side and, not knowing that he was abserved monthy repulsive the fire in performed through her intercession. But as the matter stands at present the cause is in a fair stage of progress. observed, gently replenish the fire in We may, therefore, yet have another These glimpses of so saintly a life make us long for more. May we not hope that Father Leduc will give us an saint to intercede for that country whose proudest boast it was once to be extended biography of Canada's great missionary bishop? There is, we understand, plenty of material there known as " the eldest daughter of the Church." A correspondent of the Catholic for. Mgr. Grandin, with that industry Standard and Times throws this addi-tional light on why Joan of Are is not and perseverance that made him so suc cessful, always kept a journal. This, supplemented by Father Leduc's own onized : It has been my privilege to have been supplemented by rather Leduc's own testimony, would furnish the ground-work of a most interesting and edify-ing life. The lion in the path, howat Rome, and been acquainted with several members of the French clergy. According to these the real difficulty lies ever, is the precarious condition of Father Leduc's own health. We trust in the fact that no perfectly authentic-ated first-class miracles had been wrought through the intercession of and pray that he may have time to do what we feel sure would be to him a labor of love.—North West Review.

## THE WAY TO PEACE. Sermon Delivered by the Rev. P. Farrell, D. D., at the Ursuline Profession, August 26,

"O Lord, receive the offering of the " O Lord, receive the offering of the whole of my liberty; take my memory, my intellect, and my entire will Whatever I have or possess, Thou hast granted unto me; all this, I offer, i restore to Thee, to be governed entire-ly by Thy will. Give me only love of Thee with Thy grace, and I am rich memory. Nothing more do I ask for nough. Nothing more do I ask for Outside of the inspired writings

there is, perhaps, no more comprehen-sive prayer than this of St. Ignatius. None other could more fitly express the None other could more fitly express the thoughts that surge through your minds-to-day, the feelings that arouse the enthusiasm of your hearts. O Lord, now as at my dying hour, into Thy hands I commend my spirit. I conse-crate to Thee, my Creator, all that Thou hast given unto me-my whole being, my will with its freedom, my in-tallost with its noblest powers, my tellect with its noblest powers, my memory, my affections, my all!

Consider the circumstances of this It is made with deliberation, ffering. with sublime courage. Oh, the years of preparation that have preceded this blessed day! The whisper of the Lord, like a voice in the night, the voice of Him Who called the youthful Samuel, gradually grew in intensity and per-sistency, until trumpet - tongued, it sistency, until trumpet - tongued, it must needs be heard. Perhaps on your first Communion day the thought came: How sweet it would be to live forever thus with Jesus ! Perhaps the example of a good home, perhaps the influence of self-sacrificing devotion in a beloved teacher, perhaps the prayer of some saintly relative now for many years with God-whatever the occasion may have been, you have answered God's call and corresponded with God's fully enduring the pangs of hunger and cold and solitude ; later on, the great Eishop, advancing in years till he be-comes the senior bishop of Canada, and

call and correspondences special grace. "Get thee to a nunnery" is the harsh and scornful cry of the world. To the frivolous minded the convent is the asylum of blighted hopes, the is one of disappointed ambition. But growing ever in meekness toward men

grave of disappointed ambition. But to the eyes of faith, it is the refuge and the abode of the poor in spirit, the 1 Bishop Grandin's gentleness and of his apostolic career. But we confess that we ourselves had little or no inkling of the heroic character of his virtue, as portrayed so vividly by Father Leduc. Just because of the latter's blunt sincerity, we know that we can trust his narrative, whereas we are often inclined to mistrust enthusiastic panegyrists who too freely dub their heroes saints. One of the greatest spiritual writers of the sixteent century protests against the too prevalent custom of saying anent a contemporary: He is another St. Paul. This makes sanctity too cheap. A priest or Bishop may be a zealous missionary, an exemplary clericand yet not be a saint. Sanctity implies herois ism, heroic disinterestedness, heroic prayer, heroic disinterestedness, heroic prayer, heroic disinterestedness, heroic aloofness from worldly or natural ties. All these notes we find in Father Leduc's funeral oration of his Bishop, friend and brother. His humility, though generally succeeding in hiding itself breaks out unintentionally in the

the power of grace divine. "O Lord, I offer to Thee my liberty." Liberty! What a word to conjure by! It has revived the drooping spirits of many a struggling metrics hand. It has It has revived the drooping spirits of many a struggling patriot band. It has been the watchward of civilization. It has been the inspiration of poet and philosopher. It has sounded the death knell of tyranny; it has marshalled the arnies of history; it has been the Labarum above the field of carnage: In this sign thou shalt conquer! Bat stay, what is liberty? Freedom from all restraint? That is license and an-archy. Why prate of liberty, and freeterror and anguish that cannot be con-cealed when he hears that he is elected Bishop. His mortification and spirit of prayer appear in the joy with which he shares the vermin and privations of his shares the total is like to the total is like to the second the most fatal of for the second and starving, his one consol huts, cold and starving, his one conso-lation was the Real Presence. At At to Thee the sacrifice of my liberty! Would that I could make the offering

THE CATHOLIC RECORD. "Onward and upward, therefore, brave hearts ! This shall be a sign to you, Jesus has gone before you. "Behold He goeth before you into Galilee," said the angel of the Resurrection. said the angel of the Result with yes Lord, Thou hast gone before us in humility, in purity, in suffering, in

glory Our dim eyes ask a beacon, and our wear) feet a guide;
 And our hearts of all life's mysteries seek the mesning and the key.
 But a Crossgleams o'er the pathway; on it hangs the Crucified;
 Atd He answers all our longings by the simple' Follow Me."

Catholic Universe.

#### CHARACTER AND RELIGION.

Rev. Arthur J. Brown, Secretary of the Presbyterian Board of Foreign Missions, in a report to that body says that Catholicism has failed to impart "character" to the Filipino. Lust and Religion jostle each other distract-ingly in his half-civilized life, and he will stor in the midt of a cock light to

sion of it did not save him from over-throw in the end. For ourselves we are willing to admit that the Filipino, as the Protestant missionary has painted him, is not the most "charac-terful" person in the world. He is said to be shifty and treacherous, and there is always an usly unbridged said to be shuty and treacherous, and there is always an ugly, unbridged chasm between theory and practice in his undisciplined heart. Are the friars to blame for that, or God Who left them for thousands of years with-out a teacher, before our American-born St. Philip of Jesus conceived the born St. Philip of Jesus concerved the heroic idea of reclaiming him? Dr. Brown's indictment of the Catholic Church raises graver problems than he or his kind are ever likely to find an

is an accepted part of the gift in which he finds our new wards of the archipelago so deficient, not to speak too reck-lessly, or to villify a body of men on inadequate grounds. —Providence Visitor.

#### NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.

The Training School for the forma-tion of missionaries to non-Catholics is about to be opened on the grounds of the Catholic University, at Washing ton. After ten years of successful work in which most remarkable results have been secured, it has been demonstrated, that the greatest need of the work is

the properly trained missionary. It was suggested some time ago to a It was suggested some time ago to a very intelligent priest who was the pastor of an equally intelligent congre-gation in a suburban town, that it would be a very good thing to hold a mission to non-Catholics in his church. His reply was that "the Catholic and non-Catholics people were on VETV good kind of a missionary, and have the right kind of a non-Catholic mission, instead kind of a non-Catholic mission, instead of creating dissensions the result would be a better understanding of the Cath-olic position, and a higher appreciation of the motives of the Catholic people. He was persuaded to try it, and that

advocate of the missions to non-Catholics that may be found in a day's journey. At his invitation the non-Catholics add of the present treating this subject from a purely worldly point of view, and we can assure Catholics who the relations treat you for the relations treat you for the relations treat you for the relations on him and said, "Father, I want to thank you for the religious treat you Protestants that they will never lose sheir friends by remaining faithful to the precepts of their religion. The Catholic servant who enters a Protestprovided for us this evening. There were many things I did not understand about the Catholic Church, and many other things that I grossly misinterant household and hopes to secure her preted; but the discourse to-night exposition by eating mutton on Friday at once becomes an object of su lained so much that the Catholic and her mistress is far more likely to Church has gone up 50 per cent. in my estimation." The statement was somecount the spoons daily than to raise her what patronizing, but it was unconwages what patronizing, but it was uncon-sciously so. He meant well. And be-fore the end of the week a number of gentlemen called to know if they could It has been observed that when a Catholic girl has descended to petty speculations, she has grown careless of her Church, and one of the first signs not arrange to continue the work, and they offered to subscribe an amount sufof Catholic indifference is the nonient to pay the missionary's expenses. observance of the law regarding Friday. There were twenty-three converts made at this mission; but probably this was the least good the mission did. In society the same feeling obtains. The Catholic young man who happens along on Friday to take pot luck with a was the least good the mission dut. The general feeling of anity that was established, and the better understand-ing of Catholic practices that was in-troduced, will continue to manifest itself in a thousand and one ways. along on Friday to take bot lack with a Protestant family and with an affecta-tion of liberality says nothing when helped to beef, incurs the suspicion of his hosts. He is ashamed of his relig-ion, they whisper, and they regard him The good results were secured by a tactful missionary, trained to do his as a poor fellow, a weak-kneed sycophant as a poor fellow, a weak-kneed sycophant who cannot be trusted. On the other hand, respect and esteem is the portion of the man who quietly declines the meat and reminds them that it is a day of abstinence with work in the proper spirit and by the best methods. If another sort of a missionary had undertaken the work, one who is contentious and denuncia him. It is just what they would expect, and he wins that additional regard which any man of any denominatory, and bitter, antagonisms would have been the result, and religious dissensions would have replaced the exist-ing peace and good will. tion inspires by unaffected adherence to his principles. It is just the difference between the shoneen and the gentle-The prime necessity for the non-Catholic mission movement just now, is the training school where the right man, and Protestants are quick to appreciate it. Dr. Corbett, Bishop of kind of missionary may be formed. Sale, once met a Protestant gentleman True Courtesy Courtesy is not a veneer, a cloak to conceal the inequalities and deformities of character. By no means. That sort of thing is hypocrisy, easily penetrated and contemptible. A brute who does nt pretend to be anything but a brute, may command our respect, but the seem-ingly well-bred person beneath whose would prefer even a pork-eating Jew. —Catholic Home Companion. thin surface of artificiality is revealed a coarse and vulgar personality, earns

#### SUPPORTING THE CHURCH.

There are many obligations of the reality of which we are thoroughly conscious; but we are conscious in an abstract kind of way that does not result in work commensurate with our con sciouspess. There is, for instance, our duty toward the municipal government that would approach our ideal of the way in which a city should be conducted, but when voting day comes around, or

when it is necessary to exert ourselves more than usual then we shirk the work, and leave it to those whose energy, and interest enable them to fill whatever interest enable them to fin whomever public office they please with whomever they please. And so also it is, although in a different way, with us when the sub-ject is the support of our church. As Christians we all admit that our Church

Christians we all admit that our church must be supported by something more substantial from a material point of view than mere good will. And then as Catholics we are perfectly aware that one of the precepts of the Church involves the absolute obligation of exception in accordance with our what he means by "character" he would define it in terms that would lord, not ransacking God's earth in the ued interests of trade. It is not easy to interest of the final meaning of the word, So int anakeshift application of it that the discussion would in all probability be a makeshift application of it that the discussion would in all probability be trays considerably more "character" throw in the end. For ourselves we as the Protestant mission painted him, is water the willing to admit that the Filipino as the Protestant mission painted him, is water the willing to admit that the Filipino as the Protestant mission painted him, is water the willing to admit that the Filipino as the Protestant mission painted him, is water the willing to admit that the Filipino as the Protestant mission painted him, is water the will a variant the the the as the Protestant mission painted him, is water the willing to admit that the Filipino as the Protestant mission the disting the Protestant mission painted him, is water the willing to admit that the Filipino as the Protestant mission the willing to admit that the Filipino as the Protestant mission the willing to admit that the Filipino as the Protestant mission the willing to admit that the Filipino the willing to admit that the Filipino the willing to admit that the Filipino the willing to the the filipino the willing t the ministers of our churches would be removed. The duties of randing to the spiritual needs of the people are very heavy. They are the kind, too, from which they can never be any rest. Certainly, then, eve, yone should be more thoughtful; the i autiful edifice that he attends every Sunday must fill him not only with romance and with devotion, but also with a more acute realization of the fact that he must materially help his pastor in maintainmaterially help his pastor in maintain-ing suitably the beautiful temple of God.--New World.

#### EATING MEAT ON FRIDAYS.

with pernaps more desire to ingrati-ate themselves with their Protestant friends then to gratify their appetites, there are, it is sad to relate, a large number of Catholics who break the law of the Holy Church by eating the law of the foly Church by eating meat on Fridays. It is a phase of shon-eenism fortunately found little among the poorer people, who make the major-ity of the Church in this country, but affecting those fairly well-to-do and who henefit so little by meanerity, that as benefit so little by prosperity, that as they get on in the world they begin to think more of the approval of man than of heaven. By ordering a steak in a public restaurant on Friday they hope to give the impression that they are broadminded, that there is no bigotry about them, and that they belong to altogether a superior class to those benighted co-religionists of theirs who

benighted co-religionists of theirs who scrupulously order fish. This type of Catholic is to be found mostly in larger cities, and in various eating houses we have seen them in numbers aping this false liberalism in religion. But if they only knew it, in-stead of creating a good impression on Protestants, whose opinion they would appear to hold dearer than that of God, His Church and their fellow Catholics, they are earning contempt and deri-sion, for, curiously enough, the Protesreply was that "the Cathone and non-Catholic people were on very good terms, and it would be wrong to create dissensions." It was properly explained to him that if he would get the right the Christian mind to a pork-eating

Instead of impressing his Protestant friends with the idea that he is a decent fellow with no nonsense about be a better understanding of the Gath-olic position, and a higher appreciation of the motives of the Catholic people. He was persuaded to try it, and that same pastor is now the most zealous advocate of the missions to non-Cath-olics that may be found in a day's

#### MIXED MAERIAGES.

BY VERY REV. FR. HARNETT, V. G. On what conditions are Catholics permitted to contract marriage with those who are not members of the Catholic

who are not members of the Catholic Church? The conditions may be reduced to four. The marriage tie must be re-garded as indissoluble, except by death. The Catholic party must be guaranteed the free exercise of religion according to his belief. The non-Catholic must are but the children that near her agree that the children that may be born of the marriage shall be baptized and educated in the faith and according to the teachings of the Roman Catholic Church and no other marriage cere

Church and no other marriage cere-monies than that before the Catholic priest is permissible. A promise of compliance with these conditions is always required for the lawfulness of what are commonly called mixed marriages. An anaylsis of the conditions will serve to explain why such a promise is exacted. With re-gard to the indissolubility of marriage: Should a man and woman agree to live toorether, say for ten years, or while,

marriage lest the contract to transfer in its essence. I often hear this query, "Why does the Church in ist that children born of the marriage of a Catholic and non-Catholic shall be baptized in the Cath-olic Church ?" To answer let me ask what is the belief of non-Catholic Chris-tions, regrarding salvation ? Do they tians regarding salvation? Do they not maintain that it is as easy to be saved in one Church as another? Do they not maintain that it is as easy to be saved in the Catholic Church as in With perhaps more desire to ingratibe saved in the Catholic Church as in any other? A Christian who thinks thus does not do violence to his con-science by agreeing that his children shall be baptized and educated in the faith of the Beau Catholic Church faith of the Roman Catholic Church. If he should think otherwise, his duty

would be to see that he be not instrumental in bringing children into the world who have not a fair chance of salvation. He should, therefore, marry one whose conscience is not outraged, one of his own persuasion or of kindred elief.

While Catholics maintain that those While Catholics maintain that those who do not visibly belong to the Church can be saved, they likewise maintain that owing to the means of salvation within the Church which are not found outside of it, it is easier to save one's and it than when not visibly consoul in it than when not visibly consoul in it than when hot visitly can nected with it in doctrine and practice. The necessary consequence is that as parents are bound to support, clothe and educate their children to make the and educate their children to make the burden of life lighter to them, so are Catholic parents, owing to their belief, bound to see that their children are baptized and educated in the Catholic taith, even from their tender years. I would have it distinctly understood that this obligation of Catholies is not simply a command of the Church. It is a natural obligation from which the church of the Vicar of Christ on earth

cannot dispense. What would one think of a man contemplating marriage who would say, "I will not supply food or clothing for the will not supply load or clothing for the children that may be born to me; I will suffer them, if they live through the kindness of others, to grow up un-educated?" Any person would say that such a father was unnatural. In the menra ha is an unnatural. like manner he is an unnatural parent

answer for. Meanwhile let him remember that it

e law as passed d now prevails ebec provinces. avidson to make out the Domin is the General e of it. This the beginning vas approved by 31 to 7, but was laymen. As it f both orders to Church, it was w the various ate dioceses will vine law, as Dr. efore last year's

e synod being opinion that

mendment ; or regarding the ne law on the

eatly to see the l into line with maintaining the riage bond, and e do not expect nile an element give to the civil ut asunder what ether controls n.

n, of Ottawa, re-1 Synod meeting holic and Anglitwo great buland in his view by the Church of vil should not be

Catholic Church efinite and well il to see how the aintained by the and its sister ted States. etc. ws on the subject , Australia and in the different nada.

Joan of Arc. "This is the cause of the delay in the

canonization. Extraordinary facts which seemed to enter the domain of the miraculous had been due to the intercession of the heroine, but as any one who has the least acquaintance with the process of canonization knows, this is insufficient to have any one placed on the Church's altars for public ven-eration. What is required is holiness of life in a heroic degree and the oper-ation of two well authenticated miracles where no possible doubt can exist about immediate and direct intervention of God's omnipotence through the intercession of the person whose cause is under consideration. In examining the

virtues and the miracles, Rome proceeds wly and maturely and only acts when not the least doubt about either exists."

Perfection consists in uniting oneself to God; and the surest means of being united to God is by His communion.— St. Liguori.

beloved Indians, in the continual recita-

### Strong and weak Characters.

Parents sometimes congratulate themselves upon the fact that one child is never self-willed, never passionate or never sen-whiled, never passionate or angry, always amiable, contented and calm, seeming to need no discipline and no restraint. And they mourn over the fact the another shild is capter invest als. fact that another child is eager, impetfact that another child is eager, impet-uous, wilful, troublesome. Yet not an-frequently the mourning and the rejoic-ing ought to change places, if the fu-ture life and character be taken into ture life and character be taken into account. The tranquility of the one may be only the outcome of a feeble character, which leans against the near-est prop because it cannot stand alone, while the other who was so difficult to manage, may contain the elements of a nowerful nature which needs only to

powerful nature which needs only to e guided aright to become a valuable and a noble man.

"I offer to Thee my intellect, O Lord!" The teaching orders adorn the earth. I see in vision troops of innocent chil-dren. "ever raised to be ven and sweet dren, "eyes raised to he ven and sweet hands folded fair," blessing this day when these daughters of St. Ursula vow their intellects to the service of God. There is no human joy like the realization of the love of the little ones for the priest and nun. To them we are the embodiment, the symbol, of religion pure and undefiled.

"My memory I offer on this day." Ah me, what a terrible thing is memory ! Only our Blessed Mother, of all mortals, could have no fear in her glorious Assumption. And the prayer on our dying lips will be : O Lord, take away from me my memory, that awful memory of my unfaithfulness, lest the re-membrance be turned for me into remorse and despair. Let this con-secration of my soul make me ever mindful of Thy graces and favore upon mindful of Thy graces and favors upon

mindful of Thy graces and theory of an unworthy sinner. How full of joy and peace is the of-fering which you make to-day! These are moments most solemn and sacred in our lives, Levite and novice, candid-our lives, Levite and novice, candidates for the higher life, prostrate them selves before the altar. Let not the profane world dare measure the joy of protane world dare measure the joy of the pure heart at that awful moment when the priest is greeted by the great High Priest, when the nun gives her self to her everlasting Spouse. Let there be no tears at these holy espous-The father may grieve in dis-intment; let him say in-me heroism like unto the let him lism like unto dism like unto lism like unto lism liseac with als. The factor has just appointment; let him say in sublime heroism like unto the patriarchs of old: "Dear to me art thou, O daughter, as Isaac was to Abraham, but I will sacrifice thee on the altar of my God." The mother should not weep but think of that val-

iant woman of the Scriptures who offered her seven children in holy mar tyrdom. The sister may think tyrdom. The sister may think of her multiplied cares, but taught by One who gave new lessons of life to the world, let her say: "Mary hath chosen the better part." rogance and ingratitude.

only our disgust.

Three things to hate-cruelty, ar-

Communion is a society in which in-terests pledge and entwine themselves. -Mgr. Baudry.

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With regard to the ceremony-Why are not two ceremonies allowed? The Catholic Church regards marriage as a sacred contract elevated by Christ to the dignity of a sacrament. At all times it has sedulously guarded it as a great sacrament. It sees that marriages are properly celebrated and realizes that once it is entered into validly, any other ceremeny of a like nature would be, so to speak, a burlesque, partaking of the nature of a sacrilege.—Catholic Home Companion

#### Remarkable Cure at Lourdes.

Mgr. Radini Tedeschi has tele-raphed to the "Voce della Verita," Rome, that on August 12, his mother was cured of a serious illness by drinking some drops of the water of Longies. She had the Monsigner She had, the Monsignor Lourdes. states, been despaired of by the doctors, states, been desparators of the severe was in extremis, and her relatives were offering up prayers for her as for a departing soul. The Rt. Rev. gentle-man and the other members of the family look upon the recovery as

almost a resurrection from the dead. Mgr. Radini Tedeschi promises to ulfr. Frame released promises to publish later on a detailed account of what has taken place. It will be looked forward to with lively interest. Care is taken to examine most closely cures which occur at Lourdes, so that every suspicion of undue credulity may be removed.

### Short Horizons.

It is a blessed secret, this of living Sale, once met a Protestant gentleman who sought to pose as a liberal man in religious matters, half hinting that he was ready to become a convert. "For," said he, "I am afraid that I am a bad Protestant." "Therefore," observed the Bishop, icily, "I am afraid you will make an equally bad Catholic." Just as undesirable to Protescants is the meat-eating Catholic. In fact they would prefer even a pork-cating Jew. not understand if you saw them. God gives nights to shut down the curtain of darkness on our little days. We can-not see beyond. Short horizons make our life easier, and give us one of the blessed secrets of brave, true, holy liv-

ling.

#### Sacred Heart Review THE TRUTH ABOUT THE CATH. OLIC CHURCH.

#### ST & PROTESTANT THEOLOGIAN. CCVII.

I have spoken of the absolutely evilish book which the Southern devilish book which the Southern Baptists have issued from their Bool Concern at Louisville. How is it with the Northern Baptists

The Ave Maria describes the Baptists generally as the most intensely hostile to the Catholics of all Protestant bodies. I have been accustomed t allow that distinction to the Method allow that distinction to the Method ists. Yet on reflection I am inclined to believe that Father Hudson is nearer right. To be sure, nothing can be more malignant than some things said by some Methodists. Witness the vui-gar abusiveness of Luther Townsend. of whom Boston is now happily rid. Nor could anything be more unscrupul ous than the preface applied by Vernon of Syracuse to Lansing's book. Out of the wildest sayings of the wildest writ-ers of the rudest ages in their most the wildest sayings of the whitest write ers of the rudest ages in their most passionate or most extravagant moods, he has compiled a tissue of monstrous propositions, which he presents as being now an integral and essential part of the Canon Law, representing this again in terms which the readers can only take as meaning that it is throughout of doctrinal force and of indefectible authority. Vernon himself shows plainly enough

that he has no great provision of learning, although, unlike the man for whom he condescends to write a preface, has an intellect and some measure of coherent knowledge. However, he gives himself an appearance of learned support, by falling back on the eminent canonist Schulte. He is careful to conceal from his readers that Schulte has to say about the Syllabus, and then about Leo's proposal to throw univerwrites in the first heat of an angry quarrel with Rome, which I believe about Leos proposal to throw univer-ally open the literary treasures of the Vatican. I may at some time remark on some of the propositions which he requires us to accept as Catholic doc-trine, although the Catholic Church does not. Pershave he is an authentic ded in a final break. A man in the first heat of an angry quarrel with any-body is never to be trusted. Luther's more moderate followers could only excuse many of his ravings by contend-ing that he did not mean more than one word in five. Schulte does not rave, but, being moreover a cane onist, not theologian, he discovers all manner of objectionable propositions in former writers, Popes and others, not realities, but potentialities, which he thinks a decree of the Pope's doctrinal infallibility might bring out into dangerous

activity. Schulte does not, as Vernon would have us believe, contend that these wild sayings are now a part of canon law, or of Catholic doctrine. He only only maintains that if once the Pope pronounced doctrinally infallible everything bearing on doctrine that Pope has ever said, on any occaany owever incidentally, nay, even sion. so said that a probable inference so said that a probable interested and be drawn from it, will theneeforth be a part of Catholic dogma. This, we see, beats our good friend Foster quite off the field. He cathedrizes noting but what he at least believes e Boniface to have actually pro-ed as being of faith. Schulte, in deed, chases common sense utterly out of sight. It is not his judgment that of sight. It is not his judgmente but speaks here, or his scholarship, but bis polomical vexation. Bishop simply his polemical vexation. Fessler is not intellectually his equal, but he has easy work confuting him. Sanity can always confute insanity even that of genius.

Schulte jeers at the phrase ex cathedra, declaring it to be merely a schol-astic subterfuge. Whatever we may call it, there is no doubt that the Coun-cil has expressly limited its declaration of papal infallibility to definitions bear-ing this formal character. Perhaps the Council ought to have made itself ridiculous in order to please Dr. Schulte, but then we see it has no said St. John when he was quoting St. Paul, the text should theneeforth be held for St. John's and St. John's only. enthusiasm. May the day never co held for St. John's and St. John's only. Perhaps the Council should have said that if a Pope, in an introduction to a Bull, even disciplinary, or in a mere obiter dictum, had mentioned approvingly some prejudice of the age, that prejudice was thenceforward converted into eternal Catholic truth. Unluckily for Dr. Schulte, the Council had no thought of making a merry-andrew of itself in order to afford him matter of mirth. The Old Catholic offered the Council

to which even Dr. Dollinger had pro

tessed himself ready to follow it. This was very annoying. It is always annoying when you offer an ultimatum in the hope of having it rejected and the other side grants more than you asked. That was what first put Luther

so much out of temper. He several times offered terms to the Pope, but when his Holiness proved more com-pliant than he wished he had to break with him with or without a reason. We see the same in polities. We three

times made demands of Spain which she

three times accepted. Of course this

was very unhandsome of her, for i

to intolerable virulence.

waiting for a pretext.

trine.

fessed himself ready to follow it.

#### THE CATHOLIC RECORD.

#### FIVE-MINUTES SERMON. wentieth Sunday After Pentecost.

GOOD EXAMPLE. And himself believed, and his whole

Schulte fails him in a vital matter.

The Methodist of Syracuse calls the Canon Law "the undisputed, funda mental code of Romanism." On the

mental code of Romanism." On the other hand Schulte, writing in his days

at good Leo, and ask him if he esteems this to be true pontifical hospitality? We will next consider what Vernon

does not. Perhaps he is an authentic

does not. Fernaps he is an automnum Pontifex Maximus ; but if we must sub-mit to a Methodist Pope, I would rather choose him at Madison, New Jersey, than at Syracuse, New York. CHARLES C. STARBUCK.

INFLUENCE OF MOTHERS.

Andover, Mass.

other hand Schulte, writing in his days of unquestioned orthodoxy-his canon-ical works are still good Catholic authority-states that, except the canons of Trent, a disciplinary law loses force in any diocese by a non-user of forty years. Then if the extrav-cemence stild by Vornon had all been I wish to say a few words this mornin dear brethren, on the force of example. St. Paul tells us in the Epistle to the Romans that "none of us liveth to him self, and no man dieth to himself' agances cited by Vernon had all been in fact a part of the Canon Law, they would all have become obsolete iong and, again, that we are "members one of another." That is to say, we al influence the conduct of others and de since. Schulte does not call them either canonical or doctrinal. He only says that if the Pope's infallibility ermine the course of their lives nore than we perhaps imagine. This s especially true in regard to parent and children. Bad parents, as a rule means what he thinks, these thing-would be sheltered under it. As now and children. Bad parents, as a rule have bad children, and good parent the Council has refused to establish good children. How striking an ex ample of the former is the inherite the doctrine he called for, his whole argument goes off in a puff of dust. tendency to drink so often seen i There is one thing that bespeak-allowance for Vernon. He was some time Superintendent of the Methodist those whose fathers and mothers wer drunkard before them. Such childre may have lost their parents very young and been brought up away from all temptation, but the tendency is there mission in Italy. It is only fair to sup-pose that constitutionally he would rather direct a reality than an impos-

there is in them a secret yearning after stimulants, and the first occasion rather direct a rearby than a happen ture. Yet Dr. Stackyole has convinc-ingly shown that this mission has been simply a sham. It might have been a success if his Holiness had offered Dr. Vernon lodgings in the Vatican, and awakes this sleeping appetite, and they end in the great majority of cases by becoming in their turn the abject slaves of strong drink. You remember how, in the fable, the

had applied for admission to the Italian Conference. As he has not done so, we father-crab was so worried that his must not, wonder if the disappointed children would not walk straight along Doctor has come home in a good deal of a huff. The Pope has not even offered him St. Peter's to bring home in his the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied : "Well, father, show us how to walk straight yourself and we will all datifully pocket and give to his son for an apple, and sowing the seeds of it over our un furnished continent, to provide a new growth of basilicas. Are we not then entitled to shake our heads sorrowfully ollow."

So, my brethren, if you wish you children to walk in the straight path of piety and virtue, first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you, Christian father, wish your sons to turn out well, to keep away from the saloons. to avoid oaths and foul language Then set the example by avoiding those things yourself. Do you, Christian mother, wish your

daughters to be gentle, modest, sweet, self-respecting girls? Then set the example! Do not be a gossip and a gadabout yourself.

Do you, Christian parents, wish you children to reverence God's sanctuary to be devout attendants at Holy Mass on Sundays, to be scrupulous in their fulfilment of every religious duty Then set the example.

Do you want your boys and girls to set a guard on their tongues, refrain from wrangling and snapping and colding and quarreling with each ther? Then set the example. Lead Lead other? the way, that they may follow. Guard your tongues; be gentle and forbearing. husband and wives, with each other : and your children will be quick to see and profit by and imitate such a beauti

mother's teaching has on us a restrain-ing and sanctifying influence. The Church is indebted to Moni-ca for the greatest doctor in her fold. Were it not for Monica's influence Augustine might have remained a Manichean in religion and a libertine in morals. It was and a libertine in morals. It was a queen and mother who said to her son: I would rather see you dead than have woman dies; it goes on and on, and is re-produced in your descendants. When substantiation.' If this be true, and have no reason to doubt it, whither is that Church drifting?''

#### IMITATION OF CHRIST. Of Learning Patience, and of Fighting against Concupiscence.

O Lord God, patience, as I perceive, is very necessary for me ; for t is exposed to many adversities, For notwithstanding all I can do to

live in peace, my life cunnot be with-out war and sorrow. Christ 2. So it is, my son ; yet I ould not have thee seek for peace as to be without temptations, or to meet with no adversities; but even then to think that thou hast found peace, when thou shalt be exercised with divers, tribulations and tried in nany adversities.

If thou shalt say that thou art not able to suffer much, how, then, wilt thou endure the fire of purgatory ?

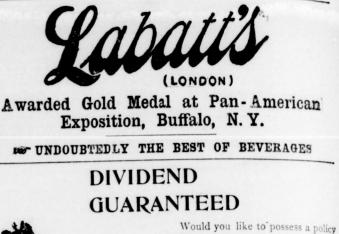
#### TENDENCY OF RITUALISM.

" Tendency towards mediaevalism s the latest description of the Ritualist novement. Those who think this movement originates in a mere love of dis play are very much in error. It is the result of a reversion of the Episcopal and Anglican Churches to the doctrines of the Real Presence in the Sacrament of the Eucharist. It is natural that this trend towards a Catholic doctrine should be accompanied by the corres-ponding Catholic forms and ceremonies that symbolize it, and have always been associated with it in the Catholic Church.

When, under Edward VI. and Eliza-beth, the Real Presence in the Sacra ment of the Eucharist was rejected, and the Sacrament degraded to a mere commemorative ceremony, it was logical that the ceremonies and practices which by common consent and understanding symbolized the common belief of Christ symbolized the common benefit of on the endom of the previous ages, should also be rejected, and they were. It is equally logical that a return to the ancient belief of the Real Presence benefit be accommonded by a return to should be accompanied by a return to the ancient symbolism. Such is the logic which actuates the Ritualists in their return to the Catholic ritual an ceremonies associated with the Real Presence of Christ in the Sacrament of the Eucharist.

A writer in the New York Sun says While the other denominations been taking many leaves from the Book of Common Prayer, the Episcopalians have been getting farther away from standards of their Church and er to Rome." The writer illusnearer to Rome. trates this as follows: "This was emphatically called to my

attention by an incident which hap-pened while crossing the Atlantic a few years ago. On board ship I made the acquaintance of a scholarly and agreeable gentleman, one of the promi-nent Episcopalian rectors of this city. Our conversation turned upon polemica subjects, and I deplored the superstition of the Roman Catholic faith which adhered to the doctrine of the 'Rea Presence in the Eucharist.' To my Presence in the Eucharist.' To my utter amazement my clerical friend de murred to these strictures and re-marked that it could hardly be called superstition, as many Episcopalians be-lieved the same. 'What!' I exclaimed, do you mean to say that Episco palians believe in Transubstantiation ? Well, not exactly, he replied, 'but w do believe in Consubstantiation. I suggested that it seemed to me as though the difference was as little



1.1.1

L. GOLDMAN,

Secretary.

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mmended by 50 Archbishof and Bishops.

## SEPTEMBER 27, 1902.

CHATS WITH YOUNG Worth While.

## Tis easy enough to be pleasant When life flows along like a song. But he man worth while is the n.an smlie But the limit smile When everything goes dead wrong For the test of the heart is trouble. For the test of the heart is trouble. And it always comes with the year and the smile that is worth the

and the smile that shines through te

It is easy enough to be prudent When nothing tempts you to stray When without or within no voice of Is luring your scal away; Butif's only a negative virtue Until it is tried by fire, And the life that is worth the hono Is the one that resists desire.

Is the one take tends the fallen, Who had no strength for the strift The world's high way is cumbered it. They make up the item of life. But he virtue that core quere passio And the sorrow that hides in a sm It is these that are worth the cattle.

For we find them but once in a w -E. Wheel

There has never been a beautiful character which become so by filling well the and smaller offices appointed Horace Bushnell.

How Character Is Bui It is a part of the all-wise runs through and above all ou that in matters pertaining building of character, the im

building of character, the in the talents lent us, each mus himself, but none need st that will be impossible if the the right side—God's side. such a Helper, success is su How to Live Long

How to Live Long The venerable Senator Pe hama, says: "The secret of work. I am eighty-one and happy and healthy as a boy that all my neighbors who gy retired are dead. I never g I never retired. I tell yo fatal disease I know of is to

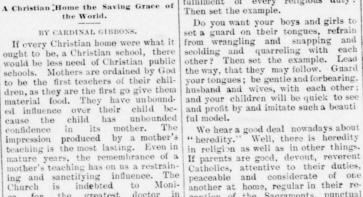
To Pres rve The Eng A complaint often made b is that the enamel of their v or worn. If worn, there is for it except in a new co-luster can be much improveattention. Take a large, so and lukewarm water. With your wheel carefully and d soft rag. Then polish it wi of beeswax melted in spirit tine. Wipe it with a character Avoid soap, hot water, and

Alone in a City. It is a sad and lonely life of temptation that a young iences, living alone in a gr he is not made of the prope liable to go to the bad. his evenings in some re-right recreation, he is All work and no play make and unreceptive to impreous libraries and associations are open to h join a Catholic society an meetings. Let him seek tion to some nice famili visit their homes. The from lonesomeness and fro tions that swarm around a city, the young man may from his own people and

Training is Nece The time has come when in any line, it requires careful training and prep-It is true that the oppo to young men are greate they ever were before other hand, there never the world's history when tions requisite for succe

of worthy endeavor wer character. The artisan, the farme man, the clergyman, the lawyer, the scientist, ea ious rank, must prepare ever-enlarging ideals, ever-enlarging ideals, attain his full height.in September " Success. Indecision

A great judge has deciding a case in which seems very clear, one is probabilities, after all, 1 certainty is impossible t of man. Yet all men nstantly. decides correctly, most apt to be the most suc BENZIGER'S prompt decision often 1 ce all the characte lifetime to build up, owledge it has taken decision is not only t failing to take advanta The Popular Catholic Family Monthly tide that leads to fort adds to the danger of cr street. For the format SCRIPTION PRICE, (\$2.00 A YEAR. ABLE IN ADVANCE) 1.00 FOR 6 MOS. decision three things sound principles, which docide what is right : ] An Exquisite Work of enables one to decide energy, without which Art in Colors Given Free ision at all.-Succes E. Good Advice to th Twenty-five years a Breen of Fort Wayn NEW Our New Large Size valedictorian of his Dame University. R. ered the commencen following passages of appropriate for this quote them here : "The man who step NEW Father Finn's New Department .... fines of the college, w with responsibilityof doing his best v which nature and e wed him, and of do he finds himself fit wi which God has given OCTOBER NUMBER READY. the college man an It is the touchstone work of the brai heart, or work of the have true manhood In the econom this proposition is BENZIGER BROTHERS, geable, indisput char him it is expected t NEW YORK: 36-38 Barclay St. CINCINNATI: 343 Main Street. CHICAGO: 211-213 Madison St staunch character that he will uplift 570 6 F social life, that he v tellectuality of tho will elevate our e GOFFINE'S DEVOUT INSTRUCTIONS that he will energiz ture until it shall ! folds every citizen which, we pray Go tellectuality, in glo



Church ca for the fold.

home and mother-be separated. Lo peace, order, tranquillity and temper be found in the home. and the Pope what they viewed as a fair choice of alternatives. They might the angel of chastity preside over the domestic hearth and stand at the door have abstained altogether from definof woman's heart repelling all unhaling, which would have pleased the German scholars best, as it would have of woman's heart repeiling an unnai-lowed thoughts, even as the angel with flaming sword, guarded the earthly paradise. For what is a home from which chastity is banished, but a dese-which the static state of the spirit of pleased us Protestants best. If they would insist on defining, the Old Catholies hoped that they would be so excrated temple from which the Spirit of God has fled. May the flowers of dotravagant as to break up the Church, May the flowers of doand give occasion for a reconstitution mestic joy and gladness grow abundantof Christianity. However, the Council would not impale itself on either horn of the dilemma. It defined, but in defining held itself inside of the line up ly along the path of Christian women

#### Protestant Testimony.

From the Christlan Advocate. The manager of the largest shipping firm in Manila states as follows: Financially the American occupation a success, morally it has been degrading, and socially it is a tremendous failure." Another Filipino, a very incelligent man, the second wealthiest in the islands, said : My business has been increased fourfold, but so far as elevating the Filipino people is conerned the American occupation has not been all that we had expected." I seems to be the general sentiment. This

#### Toothache Cured in one Minute.

finally drove us to declare war without Saturate some batting with Poleon's Nervil ine and place in the cavity of the tooth. Rub hen painful pert of the face with Nervilline, bind in a bot flannel, and the toothache will disappear immediately. Nervilline is a spien-did household remedy for Crames, Indige-tion. Summer Complaint, Rheumatism, Neuraigus and Tootacne. Powerful, pene-trating, safe and pleasant for internal and external use. Price 25. Try Nerviline. Of course then we can indulge Dr Schulte and Professor Vernon in an explosion of natural displeasure that the Council would not gratify them by con secrating all the outrageous proposi-tions which they looked for. However,

external use. Price 25. Try Nerviline. Bickle's Anti Consumptive Syrup stands at the bead of the list for all diseases of the throat and lungs. It acts like magic in break ing up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active prin-ciples or virtues of several medicinal herbs, and can be depended upon for all pulmonary complaints. they must take the case as they find it. The Council has refused to make Schulte's and Vernon's list a part either of cauon law or of Catholic doetrine. Vernon, by presenting it other-wise, has simply added pure mendacious-

By the way, Vernon does not disclose to his readers that even his friend

the ruler in to-day's Gospel believed, shall cease to be the angel of the home it brought belief to his whole house. So it was in the case of Zacchaus. May the husbands and sons, after buffeting the waves of the world, ever find in their homes a haven of rest! May the May your faith and good works bring bleeding wounds of the heart be soothed blessing and salvation to yourselves and by the oil of gladness and consolation your children from generation to Mothers, be fond of your homes, be attached to them. Let not the two words so dear to the Christian heartgeneration !

#### THOUGHTS ON THE SACRED HEART.

What riches do we not lose for want of knowing how to use them ! Jesus Christ Himself promised that all who asked favors through His Heart should receive them abundantly .- St. Augus-

Study in the Heart of Jesus the idea you should form of the greatness, beauty and felicity of spiritual blessings. Oh. the rich treasure of Thy Heart, O Jesus I will give all to buy it, east-ing into It all my anxiety.—St. Bernard.

"Well may you raise within the precincts of this industrial school lessed statue of the Sacred Heart. It could have no more fitting place to rest. Here let it stand as a mark and a reign of gratitude and devotion Here within sight of the children learn ing to toil patiently in life's battle let this image be raised of Him Who in His youth learned from St. Joseph in

the school of Nazareth to labor and to wait, to labor for the bread which labor sanctifies and to wait for God's labor alone earns.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto

References as to Dr. McTaggart's profession-l standing and personal integrily permitted

by : Sir W. R. Meredith, Chief Justice. Hen. G. W. Ross Premier of Ontario, Rev. John Potts D. D., Victoria College Rev. William Cavero, D. D., Kno x College. Rev. Father Teefy, President of St. Michael's College. Toronto.

College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, CATHOLIC RECORD, Londou. religion that makes them so innocent and so pure.'

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe-ine xpensive home treatmen's No hypodermic injectices; ne publicity; no lose of time from business, and a certainty of curs. Consulta-tion or correspondence invited.

As indicating the manner of the Real Presence, there is an essential differ-Transubstantiation. The manner of Real Presence called Consubstantiation was a conceit of Martin Luther deviced as a substitute for Transubstantiation,

for the purpose truly Lutheranian. In his book to the Vandois he wrote : To spite the Papists I am determined to believe that the bread and

What Made Him a Catholic.

with perfect safety to the youngest, feeblest baby, as they are guaranteed to contain no opiate or harmful drug. For very small children crush the Tabwine remain." His conceit is that Our Lord is bodily present with, in or under the bread after consecration, as fire is present in or with the hot iron. This is his own ing my little girl Baby's Own Tal-

illustration. And this Consubstantia-tion is, according to the writer in the Sun, the belief of practically all the Episcopal clergymen of New York, as to the manner of the Real Presence. As they are returning to the belief in the After giving her the Tablets there was real, objective Presence, it is to be hoped that they will go back beyond a great change. Her stomach got better, she retained her food, her bow real, by the Catholic Church—that is, by baby when his stomach is sour, or when he has colic, and they always do him Transubstantiation - and believed by the Christian world prior to the Reformation .- N. Y. Freeman's Journal.

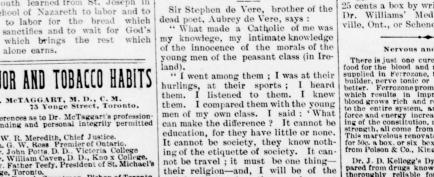
good. I keep the Tablets in the house and would not be without them." Baby's Own Tablets are sold by all druggists or will be sent post paid at 25 cents a box by writing direct to The Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

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from roison & Co., Kington, Ont. Dr. J. D. Kellogg's Dysentery Cordial is pre-pared from drugs known to the profession as thoroughly reliable for the cure of cholera, dysentery, diarrhoea, griping pains and sum-mer complaints. It has been used successfully by medical practitioners for a number of years with gratifying results. It suffering from any summer complaint it is just the medicine that will cure you. Try a bottle. It sells for 25 cents. Suppose it to be so, that they have all they desire ; how long dost thou think that this will last ? USE HAMILTON'S PILLS FOR BILLIOUSNESS.

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### SEPTEMBER 27, 1902.

## CHATS WITH YOUNG MEN.

Worth While.

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Tis easy enough to be pleasant When life flows along like a song. But the man worth while is the n.an who will amile But in the smile when everything goes dead wrong; when everything goes dead wrond; For the test of the heart is trouble. For dit shways connew with the years. ad the smile that is worth the praises of

And the smile that is worth the pra-starth is the smile that shines through tears.

It is easy enough to be prudent When nothing tempts you to stray; When without or within no voice of sin Isloricg your sell a way; But if only a negative virtue Until it is tried by fire,

And the life that is worth the honor of earth, Is the one that resists deeire. By the cynic, the sad, the fallen, By the cynic, the sad, the fallen,

By the cynic, the sad, the fallen, Who had no strength for the strife The world's highway is cumbered to-day; They make up the item of life. But the virtue that corquers passion, And the corrow that hides in a smile. It is these that are worth the homage

For we find them but once in a while. -E. Wheeler Wilcox

There has never been a great and beautiful character which has not become so by filling well the ordinary and smaller offices appointed of God.— Horace Bushnell.

How Character Is Built. It is a part of the all-wise plan that ans through and above all our planning bat in matters pertaining to the up-

ing of character, the improving that the talents lent us, each must stand for himself, but none need stand alone; that will be impossible if the will is on right side-God's side. And with such a Helper, success is sure. How to Live Long.

The venerable Senator Pettus of Ala-The venerable Senator Pettusoi Ala-hama, says: "The secret of living is to work. I am eighty-one and happy and happy and healthy as a boy. I ootice that all my neighbors who got rich and retired are dead. I never got rich and I never retired. I tell you, the most fatal disease I know of is to quit work."

To Pres rve The Enamel.

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careful training and preparation. It is true that the opportunities open to young men are greater to-day than they ever were before; but, on the other hand, there never was a period in the world's history when the qualifications requisite for success in any line of worthy endeavor were of a higher character.

The artisan, the farmer, the business The artisan, the farmer, the business man, the clergyman, the physician, the lawyer, the scientist, each in his var-ious rank, must prepare to reach up to ever-enlarging ideals, if he would attain his full height. -O. S. Marden, in Sentember 45 Success? in September " Success." Indecision.

meetings. Let him seek an introduc

from his own people and his own home.

Indecision. A great judge has said that, in deciding a case in which the evidence seems very clear, one is but casting in probabilities, after all, because absolute certainty is impossible to the finite mind of man. Yet all men must come to decisions constantly, and he who decides correctly, most frequently, is apt to be the most successful man. A prompt decision often puts into instant service all the character it has taken a

service all the character it has taken a lifetime to build up, as well as the

decision at all .- Success.

It is the touchstone of success.

out work of the brain, or work of the

soul. In the economy of successful life this proposition is fundamental, un-changeable, indisputable. \* \* \* Of

staunch character into civic life, that he will uplift the moral plane of social life, that he will broaden the in-tellectuality of those about him, that he will uplift

he will elevate our educational methods,

angeable, indisputable. \* \* \* Of m it is expected that he will infuse

wledge it has taken years to acquire

in splendor until the end of time.". Catholic Citizen. Helping Others. It is narrow and selfish spirit that to its narrow and setting split that never seeks to help others. Persons with such motives can never be happy. Happiness cannot exist in a heart where such feelings dominate. God has placed us in this world for things higher than the gratification of selfish aims and purposes. A selfish man must be mean. A man whose supreme ambition is his wn aggrandizement, so he may rise, he cares not over how many prostrate forms is a selfish man. Such men are of to good to God or man. They may arrogate to themselves bonor and distinction, but right-thinking people look on them with disgust. They are an offense in the eyes of those who are kiud and generous. Nothing so elevates men as a disposition to extend the helping hand to others. The

development of generous impulses is the greatest lever to spiritual elevation. The Christ Spirit brings us into sym paty with every form of need. barefooted child, when cold, is bject that excites our sympathy.

Every form of want, physical or moral, arouses our entire being. To no cry can we turn a deaf ear. Agriculture

Nine times out of ten the best answer which a physician can give to a patient, who, with direful look and dolorous tone, inquires, What shall I do ? is, To to work ! The most important injunction that

an be given to this fast age, whether in regard to solid financial whether in regard to solid mandal prosperity, or to enduring personal enjoyment, or to gladness of heart, or health of body, is, be content with a slow and moderate increase in your sub-

The crying educational error of the e is, allowing so many boys reach adult lift without the knowledge of some handicaft, by which they might earn a living in any country, in case they were reduced to penury. There are scores of thousands of persons A complaint often made by wheelmer is that the enamel of their wheel is dull

or worn. If worn, there is little hope for it except in a new coat, but its

A New England farmer, of forty All work and no play makes a man dull and unreceptive to impressions. The numerous libraries and young men's associations are open to him. Let him join a Catholic society and attend its meeting. Let him applied an acre of land; that at the last weed ing, in August, he sows turnip seed, and gathers a crop of four hundred bushels; gathers a crop of four hundred ousless; each of these sell in New York, and other large cities and towns, and sell readily, by wholesale, for eighty cents a bushel, in almost any year. An acre of cold, marshy, sandy land tion to some nice families and often tion to some nice lamines and otten visit their homes. Thus protected from lonesomeness and from the tempta-tions that swarm around a stranger in a city, the young man may be safe away from his man end be safe away

will yield forty barrels of cranberries, which often sell for \$30 a barrel.

An acre of the common white bean, hich is easily cultivated, requires but The time has come when, to be master in any line, it requires long years of careful training and preparation. ittle skill, and which is not affected by frost or rot, and which is always a sai-able article, will yield an equally pro-fitable crop, if well managed. J. W. Manning says he cultivated a piece of ground "on which was an orchard of annle trees, some of them

piece of ground "on which was an orchard of apple trees, some of them four inches in diameter; one hundred and fifty grape vines, part of them in bearing; a hundred and thirty currant bushes in bearing; fifty hills of rhuberh; and one third of the model in bushes in bearing; fifty hills of rhubarb; and one-third of the whole in rhubarb; and one-third of the whole in the Cutter strawberry, which, in a sea-son of thirty-five days, yielded five hun-dred quarts. And all on one-fifth of an acre of ground !" With these facts before us, we say to

With these facts before us, we say to all, if you want to live long in health and quiet and independence go to work in the love of it, be satisfied with moderate gains, cultivate moderate am-bitions, practice self-denials, and you will reap a rich reward here and here-

### THE CATHOLIC RECORD.

#### hem. They made obedience to the vren, and they pretended that he was powerful and brave, for people do not ind fault with a king. OUR BOYS AND GIRLS.

## Always Say Grace. A clerk and his country father en-cered a restaurant Sunday evening and

ook seats at a table, where sat a tele-raph operator and a reporter. The old ears old—only eight, poor little man-ho has been supporting his mother and an bowed his head and was about t is two little sisters for the greater part is two fittle sisters for the greater part of a year? He did a man's duty man-ully, but it was too much for the child, who perhaps lies dead at this writing — lead of compared and show the set of t ay grace, when a waiter flew up, sing-ng. "I have bee steak, pork chops, and codfish balls." Father and sor gave their orders, and the former again bowed his head. The young man turned the color of a blood red beet, lead of overwork and starvation. Here iead of overwork and starvation. Here is his sad, brave little story, as the ewspaper despatches have told it: "Jimmy" McCabe, eight years old, was taken to-night from his home in Far Rockaway to St. John's Hospital, Long Island City, so work that it is turned the color of a blood-red beet, and touching his arm, exclaimed in a tow, nervous tone: "Father, it isn't customary to do that in a restaurant!" "It's customary with me to return thanks to God wherever I am," said the

old man. For the third time he bowed hi head, and the son bowed his head, and the telegraph operator paused in the act of carving his beefsteak, and bowed his head, and the journalist put back is fish-ball, and bowed his head, and The

here wasn't a man who heard the short and simple prayer that didn't feel a profound respect for the old farmer. How Charlie Edison's Genius Moved a Street Car.

One day he said to his father : " May I have that old car that stands in the yard ?" Yes ; if you will take it away and

get it up to the house," said the father, with a smile. He evidently thought with a simile. He evidently thought that such a proposition would daunt the youthful experimenter. The Edison home is about seven hundred feet from the laboratory, and stands upon a hillside, the grades of which are

Many a man with plenty of mechan. ical power at his disposal would have withdrawn from an attempt to get the

withdrawn from an attempt to get the old car up the steep hill, but not so with Charlie Edison. The next day, he appeared at the laboratory with an old white horse, a lot of rollers, and another boy to act as his assistant. He borrowed from the There are scores of thousands of persons in this country who are living from hand to mouth, whose loss of a single day's labor would be followed by a dinnerless day, who might live in care less comfort on a single acre of land. more the car across the level road in

luster can be much improved by a little attention. Take a large, soft linen rag multiplication. Take a large and some linence multiplication that a ground multiplication. Take a large and some linence multiplication that a ground multipli in the counter soft line rag multiplicat many weeks, had a successful single-car railroad in operation. He and his

ear railroad in operation. He and his boy companions experimented to their hearts' content, and the railroad was kept in efficient working order until every experiment known to Charlie Edison had been tried. This exhibi-tion pleased the senior Edison greatly. "Charlie has a remarkable memory," Mr. Edison said to me not long ago.

'He appears to take an interest in cience, and works hard at whatever 1 science, and works hard at whatever he undertakes." The father seemed to lay considerable stress on the size of Charlie's head, explaining that the boy already wears a hat "6 7-8" in size,—a large number for a boy eleven years old, %Mr. Edison's hat is "7 1-4" in size.—W. B. Northrop in Success.

The King of Birds. This is the way a Gaelic writer in "St. Patrick's " tells the tale of " the king of all birds :"

of course ye have all heard how it as. The world would not satisfy the birds without crowning a king for themselves and having a great shouting round about him. And they all gathered from every quarter to the top

"We want a fine, supple, active king," said they all. "We would not like a fat old duck like you to be king over us," said the

Nor a double-chinned mass of fat chat to the drake. stonelike that one over there," said the cock-sparrow, looking at the turkey. said the

ar Rockaway to St. John's Hospital, Long Island City, so weak that it is eared he cannot live until morning. The little fellow became ill because in a struggle to provide a living for his

a struggle to provide a living for his nother and two tiny sisters he worked too much and ate too little. Jimmy's father, Dr. McCabe, former-ly owned three drug stores at Roekaway Beach. He lost his money and then disappeared. Mrs. McCabe worked to support her three children until she lost her health, and then "Jimmy" took up the burden and began to sell newspapers.

Little Heroes.

What do you think of a boy eight

ewspapers. For eight months the youngster mainained the battle with the world, but o day he fell unconscious in the street. Dr. Slocum, who was summoned, shook his head and said : "Poor little chap ; I'm afraid he can't last long. Dying com want and work at his age

A little hero ?—a little saint beloved of the Lord Who died to save ! From over the sea comes the story of two brave English lads, Philip E. Viney, aged twelve, and Arnold Viney,

red thirteen years. These little rothers were rewarded recently with a prtificate of the Royal Humane Sorged ertificate ertimente of the Royal Humane So-lety of Great Britain, in recognition of heir bravery in saving an elderly man from drowning. The society is very particular only to give testimonials

when it is absolutely certain that the when it is absolutely certain that the danger has been very great, both to the rescuer and the person rescued. It is that fact which makes the distinc-tion in this instance particularly re-markable, considering the ages of the young life-savers. The boys are the grandsons of the late Sir Edward Cheasy, who for many

late Sir Edward Creasy, who for many years was the Chief Justice of Ceylon. While staying at Swanage, England, recently, they saw a man who could not swim go beyond his depth. He was being carried out to sea, when the elder of the boys, realizing the great danger the man was in, immediately swam to his rescue. In his desperation the drowning man caught hold of the gallant lad and pulled him under, but the little fellow, with wonderful skill and endurance, finally managed to reach shallow water with his charge. They would undoubtedly have been drowned but for the fact that the younger boy, realizing their peril, also plunged int the sea, and at great risk succeeded in reaching his brother in time to help save the man. A display of such bray ery and presence of mind is certainly erving of the recognition it has re

ceived The finest courage is that which demands self-sacrifice. A really brave boy is almost sure to be unselfish and generous, and such boys as he grow up be the men of whom every nation i

The Emperor and the dog. She was only a little cur, of no breed whatever, but most affectionately true, and beloved of the two ladies who had brought her with them for change of

brought her with them for change of air from Karslrube to Baden-Baden, In the beautiful Lichtenthaler Allee she delighted to frisk about while her mistresses sat busy with their knitting, and there it was that one morning she made the acquaintance of the great and good old German Emperor, William I., who, after drinking the waters, was en-joying a short stroll beneath the trees. She bounded forward immediately upon She bounded forward immediately upon perceiving the royal presence, for she she perceiving the royal presence, for she was of a remarkably discerning nature, and with the ball of worst d in her mouth, which one of the ladies had allowed inadvertently to fall to the ground, she leapt upon him, and in her excitement somehow managed to un-twine the same and twist the threads of wool round the legs of his Imperial Majesty.



The White Violet. One day an aged man and woman escaped out of the city and wandered away past meadow and hill and brook until they came to a great woodland. It was spring, and many flowers grew within the deep, cool woods, and there were little streams therein that ran like threads of gold and here and there. threads of gold, and, here and there, brooks that twisted about like serpents f silver; and the young leaves were on he trees, and little birds sang in the oranches, and there were perfume and ight and melody through all the valley

ades of the afternoon. And the two ran from glade to glade. peeping into the hearts of the flowers and chasing the skirt of Beauty as little children chase a bright-winged butterfly across green meadows; and anon the came upon a solitary white violet gro ng amid a tuft of grass above a ling rivulet, and so modest and beaut ful was it that they sat down before on a fallen trunk to admire its beauty And after a pause she said

"You, who are so wise in many things, can you tell me why that deli-cate, yet beautiful, little flower should be dwelling alone in this lonely hollow, sur-rounded by poisonous weeds, and never seen by men? Do you not think it misplaced in the order of creation? D you not think it were better up yonde on the hill amid the homes of men?"

But he, knowing her words of her if a dual neaning, and that she spoke of her own onely life as well as of the existence of

the violet, answered : "Nay; I can see this purpose: I can see that it dwells here, giving forth odor and light in the dark, making the little rade fragrant. And I can see now the ittle rivulet is glad because it is here, and how its big brother-trees are glad, and how the little birds are glad, and how it rejoices in their songs and happy, even in its lowly place."

But she said: "The answer is not sufficient. Evidently it was born to fill a higher place; why is it not there? Think of all the good it could do struggling far off and not bound to those common things."

And again he said: "But I look for-And again he said: "But I look for-ward a year—ten years. I see it again reproduced in a multitude of white violets, all shedding fragrance and giving forth light, and making glad the shadows of the wood. Is this nothing, O friend ?"

O friend ?" But she answered sadly, "So far as she is concerned I fear it is nothing. It does not make her life happy to know that after while others shall come into place and be misplaced as she. It is again the riddle of the universe." And they arose and went forth out of

the wood both sadder because of the

mystery. But at night, when the moon came up and all the trees began a low chant in the south-wind, the white violet said : "Behold how little mortals know ! I

"Behold now little mortals know! I am here because it is God's will I should be here. Of old, David sat on his throne for the same reason. Whenever we are placed it is God's will, is it not, we are placed it is Gotts will, is it not, O brother-trees? and is it not our day to do His will in ministering to the lowly near us, faithfully, contentedly, knowing that if He find us worthy He knowing that if He mind as works, will uplift us to higher place, or keep us where we are and bless us because it is for the best that we abide among the humble. Is it not so, great brothers? And the trees made answer: "To



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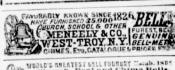


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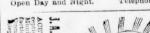
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INSTRUCTIONS SPELS OF THE SUN-Y DAYS: Saints of God. Ex ith and Daiy and of fethod of Hearing and Preface by Lord and highly let 12 Archbishops, priests and religious. CATHOLIC WORK OB-rice, postago includ

after.

A correspondent of the Catholic Standard and Times of Philadelphia, writes to that paper recently to the ollowing effect :

A remarkable instance of the thank A remarkable instance of the thank-fulness of converts when they get in out of the storm and stress of shifting opinions that exist outside of the Cath-olic Church may be found in a letter just received from a bright literary man of New York city. He had been re-ceived into the Church last spring after some vears of harassing doubts and try-Indecision is not only the cause of many failing to take advantage of the flood tide that leads to fortune, but it even adds to the danger of crossing a crowded street. For the formation of a habit of street. For the formation of a habit of decision three things are required : sound principles, which enable one to docide what is right; knowledge, which some years of harassing doubts and try-ing anxieties in the pursuit of the truth.

enables one to decide about facts; and energy, without which there can be no "It is very difficult for me to find ex-He writes :

pression for the peace, the joy and the hope enkindled in my heart by my en-trance into the Catholic Church. Dur-E. Good Advice to the Graduate. Twenty-five years ago, Hon. Wm. P. Breen of Fort Wayne, Ind., was the valedictorian of his class at Notre Dame University. Recently he deliv-ered the component option - the ing the past winter and before I was tossing the past winter and before I was toss-ed on a sea of doubt without rudder or compass. As I look back and study my heart during those months I wonder that I saved from shipwreek my belief in a loving and watchful God. Bat now I am at home, in peace and absolutely content in mind and heart. How my heart bleeds for the thousands of others ered the commencement oration-the following passages of which are so appropriate for this season that we quote them here: "The man who steps beyond the con-

the soft the college, walks not uncharged with responsibility—the responsibility of doing his best with the gifts with heart bleeds for the thousands of others who are out in the night on the sea, who are out in the night on the sea, buffeted by every wind of doctrine or wild vagary! The profoundest catas-trophe of history was the cataclysm that separated the English-speaking world from the Catholic Church." which nature and education have en dowed him, and of doing that for which he finds himself fit with all the strength which God has given him. Work is for the college man an imperative duty.

With

ALCOHOL AND DRUG USERS. heart, or work of the hand, you cannot have true manhood, true nobility of

Victims of the above habits will be in-terested in the discovery of a harmless antidote which quickly and permanently removes all desire for liquor and drugs. This medicine has been publicly endorsed before Congress of Bishops and at Father Mathew's Anniversaries, also by Clergy-men from their pulpits and by temperance societies of all denominations. Interested persons can obtain full particulars from Mr. Dixon. S1 Willcox St., Toronto, Canada,

There are a number of varieties of corps Holloway's Corn Cure will remove any of them Call on your druggist and and get a bottle at once. that he will energize the spirit of culture until it shall have mantled in its folds every citizen of this country, which, we pray God, may grow in in-tellectuality, in glory, in morality and

beyond," said a flock of small birds, piercing with their eyes an old, half-blind hawk; " we would hate the like of him for a king over us. Did ye see those red pimples on his drunken fea-tures? The blood of our friends has been sucked into that fellow's body." But a start was taken out of the birds But a start was taken out of the birds with a shriek in the air, and a dark weight fell out of the clouds into their midst.

"I am the eagle of the crags," said he "Give over the controversy. Choose as king over ye the one who shall fly the furthest towards the stars."

They all beat their forked toes to-gether for joy-for birds have no palms to make a noise with. They sprang into the air—" Let the old gray (bird) eatch the last man." Head to head, eatch the last man." wings beating, necks outstretched, up with them.

The mother goose had only given new leaps when she fell to the ground backwards; it was not long for her spouse till he had to do the same. The wagtail and the hen-sparrow, the robin and the lark did very well, but what was the good of it for them, for the magpie and the crow got tired also magpie and the crow got tired also. The great eagle gave a sly glance over his shoulder, and there was none of the whole company in it but the raven, and he with his heart in his mouth from ex-haustion, "He is nearly done" [lit., "It (i. e., the end) is a short way from him,"] said the eagle. But however long be the night, the day comes. The eagle himself got tired at last. He spread out his wings; it was not in his power to put shriek out of him and he looked down.

ooked down. "Ye are satisfied, I suppose, that I

am your king? There was never a bird created that could outdo me." "Oh, you dolt. Come on," said the

ren, springing out gaily from under the wing of the eagle, "There is not a stir in me," said the poor spent eagle, sadly falling feet

downwards.

All the birds pat a whistle out of Animals.

The ladies were naturally in great conternation, but to their relief the Emperor speedily released himself, ex-claimed at the same time: "So, my little ascal, you wish to ensare me, do you ? But from that time, whenever he met her, the dog was always noticed and caressed by the Emperor, and later on he was the means of saving her humble ttle life.

It happened one afternoon that some

It happened one afternoon that some young fellows got possession of little Aime, who in her innocence was ready to make friends, threw her into the river Cos and amused themselves by pelting her with stones. The brave little dog strove hard for life, in spite of the hopelessness of it. But help was at hand, and, to the surprise and no less dismay of her covardly persecut-ors, from a most unexpected quarter it rs, from a most unexpected quarter in ors, from a most interpetent quitter to came. Suddenly her piteous cries at-tracted the notice of the Emperor, who happened at that moment to be cross-ing the bridge a little higher up. Quickly he appeared upon the scene,

Quickly he appeared upon the sound, and the young men full back abashed. Their obsequious salutes he did not acknowledge, but glancing at them with withering seorn made his way to he water's edge and called the little log by name, and as almost exhausted now she crawled forth, he lifted her up -dripping wet—into his arms, while she nestled close to him, trembling in

"My poor little friend," the Em "My poor inttle friend, the fem-peror exclaimed, "you are safe now." Then, again in contemptuous silence, is Imperial Majesty passed the group of crest-fallen young men and gave the divering little Aime to the ladies, who

shivering little Aime to the ladies, who by this time had heard of her peril and and rushed off to her rescue. Years have gone by. The noble old Emperor who did so much for Germany s dead. But his memory will never lie, and it is always with tears in their eyes that they tell now the story of the ittle dog Aime.—E. White in our Dumb Animals

And the trees made answer: "To do God's will in one place is as great a thing as it is to do it in another. If you sat a queen on the throne of Asia you couldn't do more than you are doing here, in doing your duty as He had intended." And the white violet loaded the

And the white violet loaded the shoulders of the passing southwind with perfume, and the latter bore the iragrance to the bed of a child sick in the city, who. breathing it, was refreshed and glad.—Cahal ui Connacht.

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

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### THE CATHOLIC RECORD.

#### TELLS OF MARQUETTE'S DEATH.

Perhaps the quaintest of all the books on Louisiana and the Mississippi Valley is that of Father Charlevoix, in the

who managed the canoe to leave him

alone for half an hour. "This time being expired, they went to seek him, and were greatly surprised to find him dead; but they recollected that upon entering the river he had said that he should finish his journey there. Nevertheless, as it was too far from thence to Michilimackinac to carry his body thither, they buried him near the side of the river, which from that time has retired as out of respect, to the cape at the foot of which it now runs, and where it has made a new pass-

age. "The year following one of the two men who had performed the last duties to this servant of God returned to the place where he had buried him, took up his remains and carried them to Michilimackinac. I could not learn, or I

between the dramatists and the Roman Church. That Church had been the friend of the drama in nearly all age and countries. The English drama in

#### LORD BEACONSFIELD'S BIRTHPLACE To the Editor of the Mail and Empire :

To the Elitor of the Mail and Empire: Sir-The paragraph in your issue of 13th field recalls to mind an interesting if almost forgotten tact, linking together two of the greatest names of the last century. In the first decade of the century two youths might have been often seen playing together in Biomsbury Square, the one a slenner child of ance, in striking contrast to his companion whose black cury locks and pronounced racial farmers procisimed him as of the royal race of thrue, the first was John Henry Newman, finute prince of the Church, and greatest modern master of English peoch. The other Biomesin Disraell, author of numerous novels and twice Prime Minister of Britain. The huse in which he later resid with his par-ents in or near Holomsbury Square. But the interesting fact of the ash, in understand, the homes in which he later resid with his par-ents in or near Holomsbury Square. But the interesting fact of the ay association of these two great men might be fittingly com-mentering fact of the ay nore, etc... Toronto. Sent. 6, 1902. H. F. M.

The music, both at High Mass and Vaspers, was of an exceptional high order of merit. We carnestly wish Rev. Father Powell long years of service in his holy and priestly vocation.

with you until the consummation of the work Jesus died for all marking and invited all man-sund to enter the Church which He founded for our salvation. Rev. Father Houbat, P. P., of Ridgetown, conducted the singing. The following is a copy of the document which was placed in the cavity of the corner stone: "This corner stone of the Church of St. Helen was laid and blessed by His Lordship, Fergus Patrick McEvsy. Bishop of London, on Sunday, Sept. 21, 1992 Leo XIII, regular in the throne of Peter Most R. v. Dr. OCor-nor, Archibishop of Toronic, Elward VII ruler of the British Empire Hon. Wilfred Luurier, Prime Minister of Canada, Lord Minto Governor General, Hon. Wilfred Luurier, Prime Minister of Canada, Lord Minto Governor General, Hon. Mr. Ross, Premier of Ontario, Mr. Jabel Robinson, member for the local House. The contractors were Mesers. Dovle & Dods-well. The architect, Mr. Revin of St. Thomas. Copies of the 'Artholic Recome and the local newspapers and a few of the current cons were also deposited in the corner stone. In the founder of the Brue Cross and mother of Constantine the Great. In the course of the Bishop's address His Lordship complimented the pastor. Rev Father Quinian, on the spleedid result of his carnest endesvors for the spread of truth and the successful cultimation of his toli in the starting of the new church. He also thanked the hepoid, practical assistance in this regard, and hoged they would soon have the happi-mes of assisting at the celebration of the Divine Service and the conter line spread the successful culturation show the happi-mes of assisting at the celebration of the Divine Service and the conter line spread the string of the new church He also thanked the paged they would soon have the happi-mes of assisting at the celebration of the Divine Service and the bappicing striket By accounts, practically speaking there and baged they would soon have the happic

celebrated the Requien Mass, presided at the Libera and gave the absolution. Never were the ceremonies more impressive. The church was very fittingly decorated for the occasion and the choir rendered very apple priate music. The Rev. Rev. Father W melan offered the last prayers at the grave, and thus was laid to rest a fond wife, a good mother, and a charitable neighbor. R. I. P.

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## NEW ST. IGNATIUS CHURCH, STEEL.

TON. IMPRESSIVE AND INTERESTING CEREMONY.

Sault Express, Sept. 12, Sault Ste Marie.

cadd Express Sep. 10, 5 Mill Sie Marie. Upwards of 2000 people were present last Sunday afternoon at the impressive ceremony of the isving of the corner-sione of the new Start and furnon strets in the village of Steelton. The weather was all that could be wisned for and long before the appointed hour of 3 o'clock the vicinity of the new building was blocked with meonl, representing all denominations

 Father Quinlan, on the splendid recult of his tearnest endeavors for the spread of truth and the successful culmination of his toil in the starting of the new thurch He also thanked the people. Protestants and Catholics for their hearty and practical sessitance in this regarding the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new building was blocked in the vicinity of the new blinding was blocked in the vicinity of the new blinding was blocked in the vicinity of the new blinding was blocked in the vicinity of the new blinding was blocked in the vicinity of the new blocked in the vicinity of the side the vicinity was introduced to the side the vicinity was introduced to the side vicinity for the side vicinity of the side the platform where the vicinity of the side the vicinity of the side the vicinity of the side the platform where the vicinity of the side the vicinity of the side the vicinity of the side the vicinity was introduced to the side the vicinity of the side the vicinity of the side the vicinity was introduced to the side the vicinity of the side the vicinity was introduced to the side the vicinity of the side the vicinity of the side the vicinity was introduced ton the vicinity was intro THOMA

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1223	Christ in the Temple Hoffmann
3262	Christ on Calvary Munkacs

CATHOLIC RECORD OFFICE, London, Canada

purpose, the first signature being that of Mr. Clergue. While the addresses werein progress several gentlemen went through the gathering and took a collection which it is stated to have building fund.

succession of years an look with longing to th shall wipe away all te of His elect, and de more, nor mourning, sorrow, for the first th away. The first stage with its lights and sha sorrows, shall have ] will go into the house

LIFE A MY

Now, it is frequent a mystery. That is extent : for the amount edge we have of life i next to nothing : we

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THF PRICELESS

The longing for im desire inborn of the hun best that this present 1 pleasure, wealth or p perest froth compared less treasure of life eve the knowledge of this th and sages : it is the de

immortality and the eff that has given to the fessors, virgins, martyr

Wearied with the pursu

as the world under Augustine, than who genius ever lived, turne

"Thou hast made us, ( self," he exclaimed, " unquiet until it rests that is the confessio wrung from every chi thinks to find his hear

the present life can the world goes round.

has spoken and de

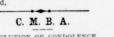
destines us for everla

is the most element

Christian faith. And

OUR DES And not only is th immortal life inherent God, Who created us, desire a part as it we

its manifestations. But there is one th of which we have al and it is this, that a plant or animal, or according to God's a one way, and that w stantiation. This ma pronouncement, but i those who have given so litle thought. As the plant, whether it trample upon, or any one forms of vegetable organic substances th into its fibres, stem. fruit. And there tion. The animals ganic growths, and



# fresh killed abattor; §9 25 to §9 Cheese – Ontario 10 to 10 to 10 10 to 10 (2); Quebec, 10 to 16 Fancy townships creamery, 20 to 20 township creamery, 20 to 20 township creamery, 20 to 20 is, 20 to 20 (c) Contario creamers and dairy butter, 15c, to 15 (c). Tecepits, 15 (c, to 16 (c), 1

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stantiates vegetable stances into his flesh is thus he lives, an other vital functions pulsation, digestion only subsidiary to non is transubstantia therefore, that we almost the only thi certain: neither ver human life is maint way. Such is God'

their tissues, bones, covering. And then omnivorous master o

> -----THE BREA. Now, man is cre

life. God has dec' promised it. The Son into this work works of love and had no other reason might be prepared Open the sacred in the words that Christ. You will t

in the synagogue Christ made promis He associated that eating of His fles of His blood. A memorable night His Apostles, He r sacred rite of th words He used we fied and effected bread and wine Blood. It is the this living Bread ing life. " He that drinketh My blo

life and I will rais

day."