OBITUARY.

MR. JOHN A. KITT, EGANVILLE.

The following account of the charity known as "St. Anthony's Bread" is taken from the Very Ray. Dean Ling's little book entitled, Our

One morning in November, 1892. Mile. Bouffier, a storekeeper of Toulon, found it impossible to open her shop-door. The lock seemed broken, so she called in a locksmith. After trying all his keys he gave up in despair, saying there was no resource but to break open the door. While the lock. smith went for some other tools, the shop-keeper prayed fervently to St. Anthony that the poor might be opened without viclence, promising if her request be granted to distribute in his honor a certain number of loaves to the poor. She then begged the make another trial with his keys, and taking one at random flew open without further

difficulty.

After this simple evidence of St. Anthony's power his clients increased so rapidly in Toulon that Mile. Bouffier with the assistance of her friends found ed a work of charity called "The Bread of St. Anthony." In a room behind the shop they placed a statue of the Saint with a lamp burning before it, and under the lamp two boxes,one to receive the written requests and promises made to St. Anthony and the other money to buy bread for the poor. From the beginning large crowds

flocked to this humble oratory. Sol diers and officers knelt to pray and naval captains, before setting out for a long journey, came to recommend themselves and their ships. Mothers begged for health for some of their children or other favors for grown sons and daughters. Many came to implore the conversion of a soul dear to them, while servants or workwomen without employment sought the Saint's

In time rumors of the wonder wrought by St. Anthony at Toulon reached Paris, Lyons, Bordeaux, Marseilles and other large towns, and many chapels in those cities very contained the two boxes for the offer ings, which have now become wellnigh universal throughout France.

St. Anthony's Bread" is obtained in a simple way. All a member of a congregation has to do is to write a request on a piece of paper, adding a promise that if by the expiration of a given time the Saint secure the fulfilment of such request a certain sum of money will be placed in the collect-ion box to buy bread for the poor. These written requests may either be of a spiritual or a temporal character. They may include requests for success in any legitimate enterprise, the grace to overcome proneness, to commit a certain sin, the conversion of a relative or friend to the true faith, etc, etc. The request may have reference to the writer only, or to relatives, friends, or even strangers. When the favor is obtained, the sum of money promised-with an addition, of course if desired—is to be deposited in the This money is devoted to purchasing and distributing "S:. An

thony's Bread." St. Anthony's Bread " comprise not only food but also clothing and medical attendance. It includes, in fact, everything necessary for relief of the poor in general and of the sick and afflicted poor in particularfor the promoters of this charity wisely hold with that French friar declared that in dealing with the poor we should always "make the good God visible." Thus they ascertain the wants of the workmen in the vari ous parishes, and help them to procure employment when necessary, quite irrespective of their religious belief or want of religious belief. Orphans are sent to school, old people happily settled with the Little Sisters of the the blind, deaf and dumb are placed in special establishments ; letters are written for those who are unable to write; advice procured from either doctor or solicitor when needed, pro-fessional beggars are exposed, and the deserving poor sought and out comforted.

This is practical Christianity. It is the true spirit of Him "Who hath compassion upon the multitude," and it is the most conclusive answer to infidel and skeptics who rob the poor of their only consolation-that which comes belief in Christ and from sense of fellowship in His poerty.

WHEN THE TEUTONIC AND ANGLO SAXON RACES COME BACK TO THE CHURCH.

" Yet, after all, man, being en dowed with free will, has it always in his power by pride and short-sightedness to hinder the work of God in the immediate present, though he cannot altar His ultimate purpose. This was the case at the Reformation, and it is necessary that both the Church's rulers and those outside her should lay to heart the lessons of the past. The characteristic differences between the Latin and the Saxon races were some of those causes which contributed powerfully to that catastrophe, in re gard to which the impartial reader of history will not acquit either side of blame. It may be hoped that the lessons of the past will not be entirely without effect in the present and future, and that the opportunity which circum stances seem now to be creating, of in some degree retrieving that great disaster, will not be thrown away through jealousy, arrogance, or want of wisdom on either side The Church is a Church is a unique spiritual organization, her doctrinal and devotional systemits perfect.

But in order that these may have their due effect in attracting outsiders, not only must old prejudices be broken down but new ones must not be set up in their place. The Church was never intended by Christ as a engine to be used for political purposes. He said, "My kingdom is not of this

world." That her rulers have some-times mistaken her true vocation and have intruded religion into the field of politics or science, has been the cause of her most conspicuous ailures in the past.

Yet, it is not only on the side of the Anglo Saxon and Teutonic races that ignorance and prejudice have to be combated, for these are common to men of all nations, and each nation, as well as each individual, has its own particular weaknesses in this respect. But the greatest danger is when such prejudices are not only engrained in the minds of individuals by inheritance, education, and surroundings but when they are formulated into a policy, organized into a system, and decked up as fetiches to be worshipped. hould be the prayer of all true Catholics who are aware of the movements of thought in this critical period of the world's religious and social history, and who wish weil for the future of the Church as God's visible kingdom upon earth, that all, especially cur rulers, may be guided by that spirit wisdom which is superior to all fixed ideas and a priori reasonings, which alone can enable men to " read the signs of the times" and to know the day of their visitation - Catholic World Magazine for August.

IN MEMORIAM.

THE LATE PATRICK BOYLE.

From life unto death, O now sudden and brief, And sad, is the awful transition: Hearts joyous one moment; the next plung'd in grief. Well mirror life's transient position.

Thus, thus passed away, like a morning's bright dream.
Our trusted, most dearly lov'd brother.
And sadly we think, as the future we gleam.
Where, O where shall we find such another

A patriot noble, transcendently grand. While his heart throbb'd with proudest em tion
For his dear native isle, this, his own chosen land.
Shared fondly that heart's pure devotion.

Here sought he to win for his kindred and race With constant and earnest endeavor, Their rightful position in power and place, Too grudgingly yielded them, ever.

Here, too. led he oft every project with zeal.
Unselfish, devotion and pleasure,
That made for Hibernin's welfare and weal—
That land which he lov'd beyond measure.

Though he left there, a boy, yet the youn

extle's tears
Damp'd a sod that was never forgotten;
For with tongue and with pen, oft in life's later
years.
He denounced her laws, harsh, ill-begotten Ah! how little we thought, as we saw him at To his home, looking happy, returning That the tidings of morn, we were loth to b

Would so soon make that home one of mourn Bright angels from high, as next sun's morr

ing rays
Sit the world with a splendor supernal,
Wing'd downward their flight, and 'mid preans

of praise,
Bore his spirit where rest is eternal.
M. C. O'DONNELL, Toronto, Aug. 8, 1901.

DIOCESE OF HAMILTON.

Freelton, Ont., July 30, 1901. On Tuesday evening a very enjoyable time was spent at the residence of Father Murphy. The occasion was a union of Catholics and Protestants to bid farewell on the severence, to make a joint presentation and to show in a Protestants to bid farevenue and to show in a make a joint presentation and to show in a make a joint presentation and to show in a slight degree the very high estimation the people have of him in this vicinity.

On the verandah was a very appropriate motto with the words "We will remember motto with the words" We will remember the words "We will remember the chair, called the people to order when the chair was a second to the chair when the chair was a second to the chair was a very appropriate to the chair was a v Queen took the chair, called the people to order and proceeded with the following programme, which consisted of songs by Miss O'Connor, Mrs. McQueen, Mrs. Davidson, Mrs. Binkley, A Currie and Rev. S. A. P. Frost; instrumental muste by Mr. and Mrs. A Currie, A. Peebles, Miss Foster and Master Sullivan; an address by Rev. S. A. P.I Frost, and the most pleasing feature of the evening as the presentation and address to Father Murphy. The chairman read the adpress and at the proper time Michael Conner, on behalf of the Catholics, presented him with a purse containing 50, while H. R. Henderson, on behalf of the Protestanta, presented him a gold watch. Father Murphy made a very fitting reply. The national anthem was sung and the meeting dispersed.

DEATH OF REV. MOTHER BERCH

MANS.

It is our painful duty to record the death of Sister Mary Berchmans of the Congregation of St. Joseph of this city, in the forty-ainth year of her age, twenty-seven of which had been spent as a Heligious in the service of her brivine Master. For several years Sister Berchmans taught various classes in the schools of Loudon and St. Thomas and latterly held the important position of Superior, but, whether engaged in instructing the children or attending to the other duties of her holy calling, she was ever the same—editying, unobtrusive and wholly occupied in working for the glery of her dear Spouse. On Thursday morning, the 2nd inst. Solemn High Mass was celebrated at Mount, Hope Convent for the repose of her soil Rev. P. J. McKeon was celebrated at Mount, Hope Convent for the repose of her soil subdeascon respectively. His Lordship Hishon McEvay occupied the throne and gave the final absolution.

Those of her old pupils who read this announcement of the death of Rev. Mother Berchmans will recall with deep gratitude her holy and edifying patience and her unswerving devotion to duty, the precious remembrance of which—aided, no doubt, by her fervent prayers—served to guide them safely through the part of the part of the part of the dear of the payers—served to guide them safely through the payers—served to guide them safely through the payers and the rest eternal may be given the departed soul.

A. O. H.

Resolution of Condolence.

Toronto, Aug. 5, 1901.

At the last regular meeting of Division No. 3, A. O. H. the following resolution of condolonce was unanimously passed; Whereas it has bleased Almighty Ged to call to his eternal reward our esteemed brother. Parick Boyle, member of Div. No. 2. be it Toronto and the state of Division No. 3, beg to express to his sorrowing family and relatives our sincere sorrow and regret at the sudden termination of such a useful and well spent life. While bowing with submission to the Divine will of Providence we humbly pray that our heaves! Father may console his sorrowing family and relatives and grant them grace and strength to bear with fortitude the irreparable loss they have sustained.

On whose soul sweet Jesus have mercy! Toronto, Aug. 5, 1901.

sustained.
On whose soul sweet Jesus have mercy!
And be it further
Resolved Bhat a copy of this resolution be
spread on the minutes of this Division, one
sent to the family and one to the Carnolle ReCORD and Irish Canadian for publication.
WM. DONNELLY, Sec.

POWER MADE PERFECT IN INFIRM.

BY ELEANOR C DONNELLY.
"I cannot do this thing," she said.
I am so weak, so weak and frail:
My will within me seemeth dead,—
O Lord! 'tis no avail!"

"Tis no avail? Come hither, child, And take that trembling will of thine, And place it in My open side, Within My Heart Divine.

"And there it shall be comforted And fortified and chastened be "I can do all things now," she s "In Him who strengthens me!"

ADDRESS TO FATHER SINNETT

The following complimentary address was recently presented to this distinguished pries by the Catholic people of Caigary, N. W. T.:

OBITUARY.

MR. JOHN A. KITT. EGANVILLS.

The task devolving upon us this week of chronicling the death of Mr. John A. Kitt is an exceptionally sad and painful one. Since his demise on Wednesday evening of last week the expressions of acrow and regret heard in every quarter has been a striking testimony to his worth and and heart with which he was ending the property of these spiendid qualities of oind and heart with which he was ending the trust and confidence of all classes. Let be dealed the trust and confidence of all classes. Let be dealed the trust and confidence of all classes. Let be dealed the trust and confidence of all classes. Let be dealed the trust and confidence of all classes. Let be dealed the trust and confidence of all classes. Let be dealed the trust and confidence of all classes. Let be dealed the company of the co

the esteem. The local parishloners of Cal-parishloners of Calgary. Signed on b-half of the parishloners of Cal-gary, F. W. Costello S. Lerendeau, E. H. Rou-leau, Joseph Harkley.

DEATH OF PACRICK BOYLE. Toronto Giobe, Aug. 2

One of the oldest and most familiar figures in the Toronto journasistic world passed away yesterday in the person of Mr. Patrick Boyle, editor and proprietor of the Irish Canadian. Mr. Boyle had spent a part of the previous evening in company with his old friend, Mr. Nicholas Murphy, and was apparently in the best of health and spirits. He awoke yesterday morning at about 3 decks and cailed his daughter Hattie, who was living with him at his residence, 67 lasab living with him at his residence, 67 lasab living with him at his residence, 67 lasab living that his predict which was five the color his bedroom. Shortly after 8 o'clock his daughter went to his room and knocked at the door. Obtaining no reply she entered, and was shocked to find that he was unconscious. Drs. Walker and Sylvesar were immediately sent for, and on their arrival they stated that Mr. Boyle had been doad about an hour, and that death had resulted from heart falure.

The deceased was born in Newport, Mayo County, Ireland, in 1832, and was brought to America by his parents in 1844. The family settled in Toronto, and Mr. Boyle, after serving his time a printer, worked for several years on The Globe newspaper under the management of the 1848. He Irish Canadian, and carried it on 1848. He Irish Canadian, and carried to the Catholic Register, In June, 1990. Mr. Boyle again renewed the publication of The Irish Canadian as editor and proprietor, and had completed the editing of the current Toronto Globe, Aug. 2

with The Catholic Register. In June, 1990, Mr. Boyle sgain renewed the publication of The Irish Canadian as editor and proprietor, and had completed the editing of the current issue the day before he died.

Mr. Boyle was an ardent advocate of the Home Rule movement in Ireland, and may be said to have been an advanced Irish Nationalist. His outspoken utterances and some anonymous communications to the Government denouncing him during the troublous time of

Enterprise, July 25.

MRS. JOHN MCNAMARA LA SALETTE.

Again we are called upon to announce the death of one of our cidest and most respected citizens of this place in the person of Mrs. John McNamara, which sad event occurred at ler residence on the likh inst. The deceased was the widow of the late John McNamara, who predecased her fourteen years. She left ireland away back in the fortles, and had reached the ripe old age of seventy-six. She was a good Catholic, a faithful wife, a fond mother; and away back in the fortles, and had reached the ripe old age of seventy-six. She was a good Catholic, a faithful wife, a fond mother; charitable in word as well as in act. In life she loved the Church and obeyed its every command and the Church was her guideand one comfort. In death it will continue to make intercession that she may be given a place amongs those who enjoy our tlessed Redesmer 3 the statistical Redesmer 3 the statistical Redesmer 3 the statistical Redesmer 3 those who enjoy our tlessed Redesmer 3 those who enjoy our tlessed Redesmer 3 the statistical Redesm

Miss Harriet Boyle of New 10rs and
During his career he epjoyed the friendship
of the late D'Arcy McGee and the late Sir John
Macdonaid. It is an evidence of the optimism
and persistence of the man that he carried on
the publication of The Irish Canadian in spite
of many difficulties and pecuniary discouragements.

MISS MARY ELLEN MADDEN, MIDLAND.

May her soul rest in peace! July 30, 1901.

FROM DUDLEY, MUSKOKA

July the 26th was celebrated at St. Anne's on the Lake here, with holy Mass by Father Col-lins, our respected pastor from Bracebridge. For the occasion the children's Mass as sung in England was sung by the congregation, ably assisted at the organ by Mrs. Shearin of assisted at the organ by After Mass Father Toronto, a summer visitor. After Mass Father

assisted at the order of the After Mass Father Collins addressed the congregation, speaking particularly on the Holy Patroness of our little church. St. Ann. He also spoke on the gospel of the preceding Sunday, viz. the parable of the unjust steward. We have already this season had holy Mass four times, which speaks volumes for our poster who has one of the larget parishes in Ontario, especially when we consider that in the past we seldom if ever had Mass more than four times in the year.

Dr O'Hagan's Canadian Essays.

The substance of all realities is in this relig; ion of Jesus Christ; but it can be real only to those who will do His will.—Rev. Washington Gladden.

A CATHOLIC ONLOOKER.

LECONIC

May her soul rest in peace!

Miss Mary Ellen Madden, Midland.

The above named estimable young lady departed this life on Theaday, 23rd uit., at her father's residence in Midland.

Deceased was the daughter of Mr. James Madden for a long time resident of Orillia, but labely removed to Midland. Last winter Miss in Madden contracted a severe cold and no with standing the best medical attendance, and the constant loving ministrations of her tamily at home consumption set in and she died as stated above. On Wednesday morning, 24th uit. the body arrived as Orillia on the 8:15 train from Midland, accompanied by friends and members of the fan ili, 18 well as by Rev. La A Barcelo. D. D., P. P., Midland. The cortege proceeded from the station to the Church of the Angels' Guardian, where Solema Requiem Mass was celebrated by Rev. Dr. Barcelo, assisted by Rev. M. Moyna, P. P. Orillia, Miss Annie Madden, cousin of deceased, sang the soles, while another cousin. Mrs. Frank Gallagher, of Kearney presided as the organ. Messrs R. R. Slaven. J. Mulcaby, J. Connelly, Dr. Moore and M. McGovern acted as pailbearers.

To Mr. Madden and tamily we beg to extend our heartfelt condolence in their sad bereavement.

May her soul rest in peace! the publication of The Irish Canadian in spite of many difficulties and pecuniary discouragements

Mr. Peter Ryan, a very old friend of the deceased, in a tribute to his memory says:—"Mr. Boyle was not only the oldest but the best known Irish Catholic journalist in Canada. The columns of his journal were always used to advance wha: he believed to be the interests of the Irish Catholic people, for whom he had an intense love. As a workman he was one of the best loved members of his craft. Everybody, no matter what his nationality, no matter what his religion, had a kindly word for him. And what all said of him was that he was a man to be trusted, a man full of gentle thoughts for all, and one who had the welfare of others always at heart.

"On leaving The Globe, where he worked for many years under the late Hon. George Brown, Mr. Boyle was offered good positions, first by one party and then by the other. But Mr. Boyle ms det it his boast that he had never taken what he styled the Queen's shillings. Like many men in journalistic life, who fought for an idea as he did when he carried on his battle for the Irish Catholic race, he was never known to have any money ahead. His glory was to work towards making The Irish Canadian thekreat voice and organ of the Irish Catholic people, and no sacrifice was too great for him in his attempts to carry out this ambitton, which was the more beautiful in its entire freedom from selfish motives."

bition, which was the more beautiful in its entire freedom from selfah motives."

THE FUNERAL.

Toronto Globe, Aug. 5.

The funeral of the late Patrick Boyle took place on Saturday from his residence. 67 Labella street, to St. Basil's Church, and thence to St. Michael's Cemetery. A great number of friends attended at the house to view the remains, and walked from there to the church. Among these were:—Ex.Mayo Kennedy, Hon. F. R. Latchford, ex.Mayor E. F. Clarke, Rev. Dr. Dewart, Ald. Hubbard: Nicholas Murphy, K. C.; Peter Ryan L. V. MeBrady, F. A. Anglin, Richard Dissette. W. T. J. Lee, John O'Lesry, John Harrahan, Mr. J. Walsh, E. J. O'Lesry, John Harrahan, Mr. J. Walsh, E. J. Hearn, T. Flynn, Peter Small, Dr. McKeown, P. Clancy, Senator O'Donohoe, J. D. Ward, William Cavanagh, John Monaghan, F. C. Flannery, P. H. Cronin, D. B. Read, K. C. and a large deputation from the Ancient Order of Hibernians. There were being a harp from the A. O. H., a wreath from The Globe, a wreath from the Bookmen's Press Association, wreath from the Bookmen's Press Association, wreath from the Bookmen's Press Association, wreath from the Star, wreath from J. J. Foy, M. F. P., wreaths from Mrs. Burns, M. A. Small, and a siar from The Dominion Medical Monthly.

The pail-bearers were:—Eugene O'Keefe, Ald. Burns, W. Dinsen, Andrew Hernon, J. J. Foy and Matthew O'Connor.

At the church Solem. High Mass was celebrated by Rev. Father Brennan, with Rev. Father Brennan also conducted the service was a most impressive one. Rev. Father Brennan also conducted the service at the grave in St. Michael's cemetry. The remains were laid in the family plot, beside those of his wife.

The chief mourners were the three daughters and soo, nieces and nephew of the decessed. Dr O'Hagan's Canadian Essays.

To the Editor:—I was pleased to read your just and admirable review of Dr. O'Hagan's new book "Canadian Essays" in a recent issue of your paper. I have just secured a copy of "Oanadian Essays" and find it an excellent work. I agree with the Peterboro Examiner that this work of Dr. O'Hagan's is by far the finest and most scholarly study of Canadian iterature that has yet come from any Canadian iterature that has yet come from any Canadian iterature that has yet come from any is rendering Canadian Oatholic should not be unmindful of the splendid service Dr. O'Hagan is rendering Canadian Oatholic literature, and this too at a great sacrific. I have been watching the career of this talented young Catholic for some time and I am sure that I express the opinion of thousands of Catholics in Ontario when I say that his excellent literary work deserves the commendation of certy Canadian and every Catholic. Your, etc.

CHRISTIAN SCIENCE.

Science Publication Committee 143 West 48th street. New York, July 12, 1901.

New York, July 12, 1901.

To the Editor of the Freeman's Journal:

Dear Sir:—I desire to thank you for your courtesy in printing my short letter on the subject of Christian Science in your issue of June 23rd. No less grateful am I for the careful editorial comments which accompany my latter.

clear and coherent statement of the essential principle of Christian Science" for your readers.

(2) First, let me say that the principal difficulty in explaining Christian Science to any critic is that finite terms must be used to define and illustrate an infinite theme. The same difficulty is experienced by all those who attempt to explain to others any articles of religious belief which they cherish themselves. Moreover, Christian Science is not a mere speculative philosophy, but a practical, demonstrative philosophy, but a practical, demonstrative philosophy, but a practical, demonstrative preligion. In other words, a mount of the cherizing can make any one a Christian Scientist; only those who can bring out results from its teachings in their daily lives can say that they really understand it.

(3) All men have deeply implanted in their nature a faith in some first cause or some controlling power. This is what the deist calls God. Now, it has been the misfortune of many orthodox Christian denominations that they have allowed an illorical concept of this God is unvivo in their midst, God has been represented as infinite, ever-present, and perfect, and yet an ager and hate. In other words a man made God has been menufactured to satisfy a limited duman concept. But when all is said and done, what definition of God will alone satisfy the demands of Infinity. Ever-p esent and of Spirit or Mind which fulfills these requirements!

pirit or Mind Which turns that God is to? I start Science teaches that God is influite and periter Mind. But if God is influite and perite must also be Infinite God, and this nite Good is what we term Love. The idea (God, knowing good and evil, capable of and hate, rewarding them and punishing abilden ab will gives place in Christian

of a God, knowing good and evil, oapane of the control of the cont

form a part of the real substitute.

(6) Christian Scientists, in their attitude toward matter, keep abreast of the foremost natural scientists of the day, who have declared that matter can no longer be defined satisfactorily except in terms of mind. Professor Huxley writes: "After all, what do we know of this terrible matter except as the name for the unknown hypothetical cause of states of our own consciousness."

unknown hypothetical cause of states of our own consciousness."
(7) Grant Allen, the well known author, in the course of an article on the late Professor Tyndall, thus speaks of matter: "The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe, as known to us, consists wholly of Mind, and that matter is a doubtful and uncertain inference of the human intelligence."

gence."

8 Newed merely as a therapeutic agent, Christian Science goes one step beyond homeopathy. The latter in its high potency phase, administers medicine, in which the drug can no longer be detected, even by the sublest coming test. As a foremost homeopathic physician once said of such medicines:

"There is nothing ief; but mind."

(8) Now, Christian Science heals by an understanding of Mind, not of the human mind, with modern psychologists have laid bare with such philless perseverance but of the One Mind or Spirit, which is God. The results are with such philless perseverance but of the One Mind or Spirit, which is God. The results are truly marvelons. There is hardly a known disease which has not yielded to the biessed realization which comes from knowing God, eves little. Herein lies the justification for the title of Christian Science, that it is Christian because it explains the life and works of Chista and it is scientific because it produces definite ascertainable results, and those who attempt to prevent the sick, who cannot find help in any material remedy, from coming to Christian Science, are taking a very great responsibility upon themselves.

(I) The attitude of Christian Scientists toward the medical profession is one of kindliness and appreciation. The physicians are rapidly growing further away from drugs, and are psyling increased attention to mentaleymptoms. Their self-sacrifice and devotion is grasseully mentioned.

was created, and "He saw that it was good." If evil really exists, therefore, God must have created it, and then all that He created was not really good.

(12) At this point, however, we enter upon a practical inquiry which is this: If evil does not really exist, what then is this thing that we call evil, that seems to set itself up against God? One of the supreme blessings which Christian Science is bringing to Christendom, is that it gives man some explanation of the nature of evil which is satisfactory to the reasoning faculty. If evil cannot be as reality, it must be an illusion, a delusion, a lie, a nothingness trying to make itself sometime of evil, when He personified it for the purpose of illustration, as the devil, and edificition of evil, when He personified it for the purpose of illustration, as the devil, and said: "When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. (John 8, 44.)

of his own; for he is a liar and the father of it.' (John 8. 44.)

This lie is as unreal as the horizon line, which a traveler seems to see, but which he might pursue forever and yet never overtake. (13) There is no difference of opinion between Christian Scientists and all other Christians concerning the necessity for destroying evil, only Christian Science explains evil, in all its forms as a faise mental concept, to be destroyed mentally. The proof that this explanation is the true one lies in its practical demonstration, through the healing of sin and sickness. No amount of theorizing can make a Christian Scientist. There must be the definite, ascertainable results, first in spiritual, and then as an after-effect in physical regeneration.

Hening that I have not taken to much of

ion.

Hoping that I have not taken too much of Moping that I have not taken too much of Yours truly, Yours truly, W. D. McCrackan.

STRIVE, WAIT AND PRAY.

Strive; yet I do not promise.
The prize you dream of to day
Wil hot fade when you think to grasp it,
And melt in your hand away;
But another and holier treasure
You would now perchance disdain,
Wil come when your toil is over,
And pay you for all your pain.

Wait: yell do not tell you
The hour you long for now
Will not come with its radiance vanished,
And ashadow upon its brow:
Yet far through the misty future,
With a crown of starry light.
An hour of joy you know not
Is winging her silent flight.

Pray! though the gift you ask for
May never comfort your fears,
May never repay your pleading,
Yet pray, and with hopeful tears;
An answer, not that you long for,
But diviner, will come one day;
Your eyes are too dim to see it,
Yet strive, and wait, and pray.

-ADELAIDE A. PROCTOR.

There is something better for us in the work There is something better for us in the worth than happiness. We will take happiness as the incident of this gladly and gratefully. We will add a thousand fold to the happiness of the present in the fearlessness of the future which it brings; but we will not place happiness first, and thus cloud our heads with doubts, and fill our hearts with discontent, In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring heavenward among the rocks.—J. G. Holland.

A COMPARISON.

I'd ruther lay out hereamong the trees, With the singin' birds an' the bum'l'bees, A knowin' that I can do as I please. Than to live what folks call a life of case Up thar in the city. Fer I really don't 'xactly understan' Where the comfort is fer any man In walking hot bricks an' usin' a fan, An' enjoyin' himself as he says he can Up thar in the city.

Up that in the city.

It's kinder lonesome, mebbe you'll say,
A-livin' out here day after day
In this kinder easy exceless way;
But an hour out here is better'n a day
Up that in the city.
As for that, jus' look at the flowers aroun'
A-10 ppin' their hals up all over the groun'
An' the fruit a-bendin' the trees way down,
You don't find such things as these in town,
Orruther in the city.

As I said afore, such things as these. The flowers, the birds, an 'the bum'ibees, An' s-livin' out here among the trees. Where you can take your ease and do as you please.

Make it better'n the city Make it better i the city

Now, all thet talk don't mount to snuff,
Both this kinder life a bein' rough,
An' I'm sure its plenty good enough,
An' 'tween you an' me 'taint half as tough
As livin' in the city.

— JAMES WHITCOMB RILEY.

SUCCESSFUL PUPILS.

The Separate school. Cobourg, has this year its usual high standing, all the pupils who wrote at the Entrance examination, having passed with very creditable marks.

Following are the mess of successful candidates with the number of marks obtained:

Ella McKincholl. 839; Julia Cashion. 741;
James Bowen, 688; Ella O'Hara 648; Austin Doheny, 633; James Rooney, 622; Ethel Kaiser, 619; Anna Buller, 586; Mabel Maher, 579;
James Bulger, 593.

The education of the Catholic children of the town has been, since 183, entrusted to the care of the Sisters of St. Joseph, who in that year were placed in charge of the school, by the Reverend E. H. Mutray. This worthy and zealous paster is to be congratulated on the success of the school in which he has ever taken a kind and fatherly interest, devoting to the little ones of his flock most of his time and attention not taken up with the more arduons duties of the parish priest.

The Catholic congregation, while proud of their school, are deeplygrateful to their pastor, to whom next of the Public school curvelum, receive at the sume time a thoroughly religious education.

The Board of Trustees must feel gratified in

ducation.

The Board of Trustees must feel gratified in the general excellence of the school the inter-tees of which they have so much at heart.

M. C.

We can trust ourselves for nothing. O, dear brethren, that I could write this single truth so deep in your hearts that no length of years no adventurousness of life should ever efface it, that in order to secure our salvation life must be one long, uneuspended, unforgetting de-pendence upon grace.—Father Faber.

TEACHER WANTED.

WANTED FOR THE CATHOLIC SEPAR-ate school, Big Point, Ont. a female teacher holding a 2nd class professional certifi-cate, capable of teaching French. French lady preferred. Duties to commence August 18. Apply, stating salary, experience, etc., to Rev. J. A. Loiselle, Big Point, Ont. FOR THE CATHOLIC SEPARATE SCHOOL,

town of Sturgeon Falls. Two teachers (temales) holding 1st and 2nd class certificates. Duties to commence 1st September. Must be proficient in both French and English larguages. Address, stating salary and certificates to J. A. Lewis, secretary, Sturgeon Falls Ont., District Nipissing.

WANTED A MALE TEACHER FOR boarding industrial school at Wikwemikong. Salary \$725 and board. Send certificates to Father Artus, S. J., Wikwemikong.

TEACHER WANTED FOR R. C. S. S. No. 4. 5 & 12 Gloucester, 2nd class Diploma. Apply stating salary required. J. J. Curran, Sec. Treas, Bowesville, Ont. 1990-1. WANTED A FEMALE TEACHER HOLD-

W ing a second class professional certificate to teach in the R C S. S. Sec. No. 3 and 4 of Anderdon. Applican' to state salary required. Duties to begin after the summer holidays. A. C. Mailloux, Sec.-Tress., Gordon, P. O. 1189.2 ONE MALE TEACHER (PRINCIPAL)
holding a second class professional certifi-

TEACHER WANTED FOR THE SEPAR-ate school of the Township of Stafford (six miles from Town of Pembroke). A female teacher qualified to teach French and English, salary \$50. Duties to commence after sum-mer holidays. Applicants to state experience, qualification etc. Armand Lair, Secretary Pembroke, P. O. Ont.

Pembroke, P. O. Onto.

A FEMALE TEACHER WANTED HOLDing a second or third class certificate for
the Douglas Separate school for the balance of
the Douglas Separate school for the palente the Douglas Separate school for the onlance of this year. One able to teach music preferred. Apply, stating salary, experience, testimonials, etc., to John McEachen, chairman S. S. board, Douglas, Ont., Co, Renfrew.

SACRED HEART CONVENT_

The Religious of the Sacred Heart offer to their pupils every facility for a refined The Commercial Course may be followed

by those desiring a Business training. Board and Tuition, \$140 per annum including Washing

Extras or for any information apply to REV. MOTHER SUPERIOR, Sacred Heart Convent, Queen's Ave., London, Ont.

LOYOLA COLLEGE, MONTREAL

An English Classical College, conducted by the Jesuit

There is a Preparatory Department for junior boys, and a Special English Course for such as may not wish to follow the ordinary curricu-lum. Prospectus may be obtained on applica-tion to THE PRESIDENT,

68 Drummond street, Montreal, P. Q.

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MANUAL OF THE GRAND JUBILEE OF LIFE OF

NEW STOCK OF HAND BIBLES

VOLUME XXIII.

The Catholic Record. London Saturday, August 17, 1901.

SKEPTICAL YOUNG MEN.

It is our misfortune to encounter now and then young men who profess to have serious doubts as to faith. In fact they rather pose as skeptics of a mild tyre. They are a bit censorious, as is the fashion with youth, and have schemes, and to spare, for the reformation of many things. But as no practical results are the outcome of the schemes, we imagine they are but a way of taking mental exercise. And we have noticed that the individusls who have doubts and misgivings are very often playing fast and loose with the Commandments. The devil generally works upwards.

LAY CO-OPERATION.

The strong words of Bishop O'Connell on lay-co-operation have been quoted from the East to the West. "We have passed the days, and passed forever, when we quietly stole unnoticed to our humble chapel and were grateful for being ignored." And, as the Catholic Transcript says, by the laity is meant not the pious female sex, nor the octogenarian, nor, we might add, the simpering effeminate individuals who are in class by themselves, but the robust and able bodied members of the present generation. When our laymen get in line some of our slick politicians will put on their thinking caps.

OUR SOCIETIES.

One word to those who wish to have new societies established : Don't. We have enough. Let us support the ones in existence and endeavor to equivale make them more efficient. Some of them, we admit, are not exactly ideal, but it takes a long time now adays to convince young men that proficiency in billiard and card playing is not the corner stone of a successful organization. Pastors all over the country are trying to uplift their organizations into higher altitudes-to convince the members that they cannot be children always, and that a Catholic society is intended for other purposes than the advancement of sport. But they are met mainly with heart-breaking apathy and indifference, and we believe that but for fidelity to duty and faith in human nature they would long since have relaxed their efforts to help men who do not want to be helped.

CHURCH MUSIC Mosher's Magazine for July contains an article on "Church Music." The to co author regrets that the musical classics on w have been supplanted by Marzo, Wie- figm gand, etc., and that street tunes, pop- eard ular ditties, opera airs, worn out love songs, are utilized by so called Catholic authors; and, he blushes to state, by many a religious community, upon which to hang a sacred text. For this lax state of affairs The he blames the authorities of educational institutions, who [confide the musical education of their children to incompetent pedagogues. He deplores also that the St. Cecelia Society established by Pope Pius IX. has not received the recognition it deserves, and should have. And whilst recommending the teaching of music by those of approved taste and judgment, he bids us to no longer ig. nore the positive and binding laws of the Church which compel us, under the pain of sin, unless there be insurmountable physical and moral obstacles, to perform every part of the Mass as it is contained in the missal -including introit, gradual, offertory, communion - ail in either Gregorian chant or becoming figured settings, instead of in the shape of a cheap concert consisting of trashy music miserably

> "THE RIDDLE OF THE UNI-VERSE."

performed.

Inone or two of the current magazines we have read eulogistic references to the latest production of Dr. Haeckel. The book is entitled "The Riddle of the Universe," and has had a large circulation in Germany, where it was first published. It will doubtless find its way to this country and be accepted as a classic by those who do their thinking by proxy and who imagine that any pronouncement from a man of

Dr. Haecke professor, a theologian ' evolved an system. Do the business, tion for the distinguishe

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