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JUNE 27, 1903.

which can be done well by any man who is unwilling to make that sacri-fice. Part of the very nobility of the

He is Not Wanted.

to know their own interest. And it

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Find the Sunny Side.

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NIENCE OF THE DMINISTRATION AND VARIOUS

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Give me the practical, earnest, sin-cere Catholic young men, the men of faith and deeds, give me the men that CHATS WITH YOUNG MEN Every individual should bear in mind faith and deeds, give me the men that realize the existence of the better world beyond the grave, the men that love God above all things; men that fear sin more than all other evils; men who strength their weakness with power from above, and with such men, as with the lever of Archimedes, I could move the world. Every individual should bear in mind that he is sent into the world to act a part in it, and, through one may have a more splendid and another a more ob-scure part assigned him, yet the actor of each is equally responsible.

Of all work-producing results, ninetenths must be drudgery. There is no work, from the highest to the lowest,

OUR BOYS AND GIRLS. CONTINUED FROM PAGE SIX.

"An' at last the word come from some

fice. Part of the very nobility of the devotion of the true workman to his work consists in the fact that a man is not daunted by finding that drudgery must be done, and no man can readily succeed in any walk of life without a good deal of what in ordinary English is called runck. That is the condition iv the neignbors' childer that was in Boston (where Neil was) that Neil Og was broken down entirely in health, an no life expected for him be the doc thors. It was dhrink, they said, done it-for that Neil had done nothin' only frequent saloons, an' dhrink, dhrink, s called pluck. That is the condition of all success, and there is nothing which so truly repays itself as this perdurink, from he was a fortnight in the counthry. It was a meraele, they said, that he wasn't dead long ago. "When the bad news that Neil was for daith was bruck to Phelim, Ruadh, Phelim without or helem environment Most people are intelligent enough

does not take much hard thinking to convince an honest-minded and intelli-Phelim, without any delay, soul' out what land he still owned, an afther paying off all debts, he had just sixty gent man that drunkenness is a curse, and that moderate drinking often leads oun's to put into his pocket, when he put his fut on the ship for Ameriky. "He found Neil in a hospital there

and that indefate drinking often leads to it. Drunkenness does not make a man respectable to day. It does not recommend him for a responsible posi-tion. It does not entitle him to the "He found Neil in a hospital there. Neil refused to see him. An' when Phelim insisted an' come in, Neil turned away his face to the wal'. Phelim threw himself on his knees be the bedside, an', with his face buried in the bedelothes, cried an' cried, his poor body shakin' to an' fro with the throes iv the grief. "When Phelim had lain an' cried this way for long. Neil at last turned tion. It does not entitle him to the confidence of his friends. The railroad company does not want a drunkard in the signal house or on the locomotive. the signal house or on the locomotive. The steamship company does not want him on the bridge. The commercial house or banking institution does not want him handling its funds. The mer-chant does not want him behind the

"When Phelim had lain an Cried this way for long. Neil at last turned his head an' cast an eye down on him. 'Phelim Ruadh,' says he bitterly, 'I gave ordhers ye weren't to be let in to see me. I'm sufferin' enough, God chant does not want him behind the counter. The manufacturer does not want him beside the machine. We do not call in a drunken physician if we care much for the patient. We do not expect a drunken lawyer to gain a suit. We do not want drunken clerks in our stores. We do not want drunken judges on the bench. There is the strongest argument with most people in favor of temperance, and even in favor of total abstinence. knows, without havin' to see the man that has wronged me.' "Neil! Neil a stoir!' says Phelim,

boundin' to his feet, 'who is it has wronged ye ?' " ' Phelim Ruadh,' says Neil, with

his eyes flashin' fire for all their dim-ness. 'Phelim Ruadh, there's no use in yer play-actin'-you're the man!' Phelim put his two hands till his head The late Bishop of Providence, R. I.,

Pretim put his two hands the his head an' sat down on a chair. "'Phelim Ruadh,' said Neil, 'be every law iv justice I had the right to half iv me father's land, an' half iv everythin' that was on it, an' half iv me father's money. You paid me off with a few dhirty shillin's now an' accain. It was neither dacent, fair nor "The first thing for a young man to do, who wants to be a success in the community, is to hire a seat in a pewat church and be in it at High Mass every Sunday." There is a profound philosophy under that simple bit of advice. It is impossible not to think of it every Sunday as one attempts to enter church and finds the rear aisle blocked again. It was neither dacent, fair nor honest! Phelim Ruadh, it's shamed iv verself ye should be if ye had any sper-rit!' Neil Og thried to rise himself up in his bed as he said this—but he was with young men, some of whom appar-ently are no-account fellows who have too walk, an then shuk his first angrily at his brother. 'Now, Phelim Ruadh,' he said, 'go away! I only ax to be let on ambition to take their proper place in the affairs of the parish, who want to get their religion cheap, who are driven to Church only by the fear of hell, and who give to God just as little

die in paice.' "This was sore an' sore on poor Phelim. He didn't offer a word in reply, but sat there—till Neil raised such a clamor again' him that he had to go—

nell, and who give to God just as httle love, service and co-operation as they can help. If any young man of Catholic spirit should read this who has only lately joined "the rear guard," let him get cut from amongst them and take Bishop Hendricken's advice _ him a seat like a chamor again him chache had to go heart-broken. "But he came again nixt day, an': 'Neil, mo stoir,' says he, 'if I wronged ye, I want laive to try an' do me best to make up for it all now. I have now Hendricken's advice — hire a seat, like every parishioner should do, and oc-cupy it at High Mass every Sunday like sold out all the lan' an' have the money —plenty iv it—in me pocket. Any-thin' ye want, or anythin' I can do for a dutiful, bound-to-get-ahead and self-respecting man. — Catholic Columbian.

thin' ye want, or anythin' I can do for ye, just name it.' Neil gave him no answer, only waved his han' at him to wave him away. Phelim, though, stuck to his sait, an' Neil, who seemed to be not in half as bad humor the day, said no more. Every day for a fortnight Phelim come an' sat by his brother, an' though he spoke soothin' words to Neil oiten an' often, Neil didn't take any notice iv him. "Day after day he sunk an' sunk. They knew he was goin' fast, but still Nothing contributes more to the highest success than the formation of the habit of enjoying things. What-ever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely that, come what may, you will get the

that, come what may, you will get the most possible real enjoyment out of every day; that you will increase your capacity for enjoying life by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unviolding your tional feeling are deeply interlused. The second reason is historical. Sweden is as purely Teutonic as North Germany, or even more so, but she only received the Reformation. She did not originate it ! The proud con-sciousness of being the cradle of the "Day after day ne sunk an sunk. They knew he was goin' fast, but still none iv them thought he'd go as sud-dinly as he did wan night. An' when the last struggle come, he was callin' for 'Phelim! Phelim!' An' Phelim's name was mixed up with the last rattle in his throat. When poor Phelim come, No matter how hard or unyielding your environment may seem to be, there is a sunny side if you can only see it. in his throat. When poor Phelim come, as usual, to the hospital in the mornin', The mirth-provoking faculty, even under trying circumstances is worth the black news of the daith was for more to a young man starting in life than a fortune without it. Make up "When the frien's gathered, they your mind that you will be an optimist; said: 'Where will we bury him?' "In the Glen graveyard,' says that there shall be nothing of the pessimist about you ; that you will carry Phelim, quite quietly. "They all looked at Phelim, an' were throubled for him at this answer. Phelim had niver given a moan or Phelim had niver given a moan or sunshine wherever you go. There is longevity in the sunny soul that cases our jolts and makes our sides dhropped a tear, only remained white an' silent from when he got the news iv the daith. 'Why do ye talk iv the shake with laughter. There is a wonderful medicinal effect in good cheer. Good news and glad IV the daith. 'Why do ye talk iv the Glen graveyard, Phelim a thaisge?' they said gently. 'Don't you mind ye're in Ameriky?' "'I know that—I know that,' says tidings have a magic effect even upon We often see a whole store or factory or home transformed by one sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, Phelim. 'An' poor Neil's head wouldn't lie aisy so far from the Glen. Ye mind, his own is there. An' more nor that: the blackbird sings there an' the lavrock, an' there's daisies an' primroses, an' plenty iv hawthorn blos-soms that Neil used to lave an' the prose, fault-finding person. The Men to Move the World. The tendency of modern civilization, which ignores the gospel, sneers at the Church and scoffs at the Sacraments, oms that Neil used to love; an' the throuts jump in the croonin' river just below where his bed 'ill be. I'll bury is to substitute respectability, decorum and honor for the horror of sin and below where his bed 'ill be. I'll bury Neil in the Glen graveyard, frien's. I have the money an' it's no use you's thryin' to persuade me off it.' •• An' it wasn't any use. Phelim brought him home, an' the neighbors all stood by whilst the last iv Neil Og was laid under the green sod in the little the fear of God, writes Father Sasid, S. J., in the Monitor. But, alas ! all in vain, for there are wild passions in the human heart, which laugh such frail barriers to scorn. It is useless to such a being as man now is, with all the fire of concupiscence burning within his breast, merely to enlighten and refine laid under the green sod in the little and under the green sou in the note graveyard above. "Phelim spoke few words either then or for three months afther. A brain faiver come on him, then, an' him. He wants something more than light; he wants strength, interior strength. Now this power, which is at once light, health and life, is divine grace, and the chief fountain of grace brain faiver come on him, then, an when he come out iv that (which the poor fella did by a meracle) he had lost memory of Neil an' of all that hap-pened, an' was what ye see him now is the sacramental system designed by the Almighty to apply to men the all-retreshing and vivifying stream of Christ's precious blocd. Life is As we walked home, slowly and in deep reflection, I broke the silence. " As God is a merciful God," I said, " wouldn't judge that Phelim Ruadh Christ's precious blocd. Life is tumultuous and dissipating; temptans are numberless : the world, the devil and the flesh awfully strong, and had suffered enough without that last heaven can be reached only by conquer ing them all : but let us be of good affliction ? Denis MacDiarmuid looked at me cheer-sacramental grace dispensed by the Church will give us strength to and said : "Phelim Ruadh, afther he had buried his brother, was wan of the most pitiful objects in God's creationachieve the victory and win the most pitilul objects in God's creation— the heart iv a savage would melt for him. Phelim Ruadh now fancies him-self well on the road tor'st bein' a priest; he talks the grandest an' finest of healt bradiet are the out of the st In the fact of the scornful infidelity of the age, it is a noble, consoling, sublime spectacle to see our Catholic priest; he talks the grandest an inest of book-English at us, to our delight an' his; he had a busy life taichin' the catechiz to the childer, prayin' with dyin' people an' preparin' them, an' called Die Christliche Welt. A single young men, rising up everywhere to proclaim openly, fearlessly their whole-souled faith in the Roman Catholic hurch, her tenets, her doctrines and

copy of this has fallen into my hands. arguin' the Scriptures with the livin'; and there's a warm an' hearty welcome afore him in every house from the head This contained a proposal to discredit and degrade the Catholic Church in Germany by stripping her altars of all to the fut iv the parish—a cead mile failte, and the best the house can afford; he knows neither woe nor want, an' is their ornaments, by divesting her bishops of their pontificals and her priests of their albs and chasubles, and always hearty an' happy. "Do ye think was it or not a marci-ful God that sent on him that—afilic-tion?" said Denis MacDiarmuid. as I understand (though here my memory is not distinct) by silencing her bells and organs.

THE CATHOLIC FECORD.

OLIC CHURCH.

tion ?" said Denis and I made no reply. SEUMAS MACMANUS. The editors consider this measure at full but finally decide against its ex-pediency, at least against its present expediency. It is not that they ex-hibit the smallest sparkle of generous indignation against this insulting mani-Sacred Heart Review. festation of vulgar religious antipathy, towards an ancient and accredited Church. They never intimate that EY & PROTESTANT THEOLOGIAN.

CCLVI. Some considerable time back, in speaking of the case of a German prince who had been disinherited and ex-pelled by his father for becoming a Catholic, the Review remarked (evi-dently from knowledge, not from con-jecture), that the general feeling in Protestant princely families of Ger-many was purely implacable towards such of their members as went over to Protestant princely families of Ger-many was purely implacable towards such of their members as went over to the elder Church. I have no such knowledge of the Ger-man princes as would enable me either to contradict or confirm this statement of the editor's, but I see no reason to doubt it. Indeed, I have since learned to surmise that the feeling of German Protestants generally against German is Professor Nippold, of Heidelberg. I

of the editor's, but I see no reason to doubt it. Indeed, I have since learned to surmise that the feeling of German Protestants generally against German Catholics generally is hardly less in-tense than in these higher circles, while of course it is not restrained by the second feedback of the second second

while of course it is not restrained by the amenities of aristocratic courtesy. Some considerable time back a young He has written a course of volumes on Church history, one of these being entirely devoted to modern Catholifriend of mine, a Congregationalist, now a theological professor in Cam-bridge, spent several years at various cism, more or less running back several

now a theological professor in Cam-bridge, spent several years at various German universities, principally Ber-haps Halle. I was permitted to hear a number of his letters to his father, and observed how surprised he was to as-the Catholic Church prevailing among the Catholic Church prevailing among German Protestant scholars. His German Protestant scholars. His German friends, on the other hand, seemed equally surprised that he and other American scholars had so little of this feeling. tion the Monita Secreta, or the pre-tended Jesuit or sacerdotal oath, or the scandalous slander with which Littledale defiles himself, and which Steitz, though a Jesuit-hater, so thor this feeling. In his admirable sermon in the Church of the Gesn at Rome, published oughly refutes, that the Jesuit rule auth-orizes superiors to command their sub-ordinates to sin. Moreover he noat Notre Dame, Bishop Spalding of Peoria remarks that this is not the time where charges, or even, like Huber, in-sinuates, that the Jesuits teach that the end justifies bad means. He leaves Fooria remarks that this is not the time where charges, or even, like Huber, in-for Catholics and Protestants to be girding at each other, in view of the gathering forces of unbelief leagued against both. I notice that Bishop Karaleo et Patheniums are any any more to be abrolately and mariti against both. I notice that bishop Keppler of Rothenburg says very much the same thing. With some illustrious exceptions, to whom Adolf Harnack has lately joined himself, I judged from my friend's letters that this was not at all temper to be absolutely and unmiti-gatedly calumnious, but his knowledge is too extensive and thorough to permit him very often to descend upon the levels of the ordinary lying throng. Next week we will discourse more at There is better in the time was not at all the temper of German Lutheran schol-ars. They seemed to think that the battle against anti-Christ (meaning Rome) was only just begun. They was done was been appendix to make the second

length concerning him. CHARLES C. STARBUCK.

Andover, Mass.

FIVE-MINUTES SERMON.

Fourth Sunday After Pentecost. THE TEACHING CHURCH.

The Teutons are intellectually infer-ior to the Celts. Canon Taylor points "Going up into one of the ships that was Simon's, and sitting down, he taught the mul itudes out of the ship." (St. Luke v. 3)

It was not without design that our Lord choose Peter's ship from which to ior to the Ceits. Canon Taylor points out that of the two greatest Germans, Luther and Goethe, neither is of the Teutonic type. The Teutons, however, are peculiarly tenacious, as in every-thing else, so also of their antipathies. They have not been bloodthirsty, like the Unements and the French Cathor teach the word of life to the multitude. By the mouth of His Vicar, our Holy Father the Pope, Jesus Christ still teaches the multitude from Peter's ship. And as told in the Gospel, a miraculous the Huguenots and the French Catho-lics, but they are decidedly unforget-ting. And as in Germany Teutonism draught of fishes followed His teaching so wherever the Pope teaches for Christ from Peter's ship the promise which our Lord then made to Peter and his brother ting. And as in Germany Teutonism and Protestantism mean very much the same thing (the Catholics, there, though fishermen is fulfilled. They become fishers of men, and astonishingly suc-cessful fishermen too. We at this day speaking German, being mostly of the Celto-Slavic stock) religious and na-tional feeling are deeply interfused. cessful insuerment tool. We at this day are witnessess of a singular fulfilment of this promise. The present Holy Father, Pope Leo XIII., has taken occasion to teach the whole world the true doctrine of Christ on many of the

most important subjects that concern the well-being of mankind, affecting

ation.

1CS ;

oral and religious duties ; their rights

wn him as their teacher for Christ hould hear and obey his instructions

ercises upon those who are not Cath

dged that his lessons have more weight

coordance with it. All this is a cause of great rejoiding o us Catholics. We know well that s) ong as the world will be willing to fol-ow the course of the ship of Peter, rom which Christ the Saviour teaches,

r trim their sails so as not to lose sight f it, it will not lose its way or suffer

It does not alarm us, therefore, to

It does not alarm us, interence, to hear of the strife going on concerning many social, religious, and political questions. So long as the voice of Christ is heard above the din all will

Of one thing, too, we are quite sure.

eology and politics.

how universally it is acknowly



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not esteem the teaching of Christ by Peter, They are ignorant of their re-ligion, and they take very little pains to be instructed. They hardly ever hear a sermon. They never read a good Catholic religious book. They do not take a Catholic newspaper or magazine. It is not instruction they care about

but amusement. They read what they like; not what they ought to like. They spend their Sundays and other free days in doing what pleases them, not in doing what ought to please them, if they were faithful, obedient hearers of the Word of Christ by the mouth of Peter.

If ever there was a time when a Catholic ought to show his faith by his works, new is the day and the hour. Did ever the Catholic Church have such grand opportunities as it has now Well, then, let those who, by thei worldly, un-Catholic lives are a draw-back and hindrance to her glorious triumph, weigh well their great responsibility, for which they shall have to give account at the judgment of God.

IMITATION OF CHRIST.

their national and social interests, their IN WHAT THINGS THE FIRM PEACE OF



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sciousness of being the cradle of the whole vast movement remains with the North and Middle Germans. They therefore seem to regard Rome as their as men to life, liberty, and the pursuit enemy in the most eminent and over-whelming sense. I am aware of the of happiness ; the defence of the divine danger of generalizations and predic-ions, but it is perhaps a question whether Scandinavia or Scotland, or even our own South, might not tire of Luther's movement sooner than Luther's own land, sooner than Saxony and Hanover and Brandenburg and Brunswick, and the neighboring provand admonitions. But what is little astonishing is, to see what extraordin-ary influence the least word from him inces. The outlying spurs of German Protestantism in the South may be more actively hostile, but I suppose the body of the new Kulturkampf—which has changed its form, but hardly its purpose—is to be sought in the middle and north.

seemed to have too much respect

Christ.

Leo XIII. to call him personally anti-

The explanation of this peculiarly

persevering animosity of Lutheranism against Catholicism is partly of race

Small instances of persecuting animosity are sometimes a more convincing evidence of implacable hatred than more sweeping measures of proscription. For instance, when Michigan, some years back, introduced (though she finally failed of nerve to carry through) a law removing the crosses from all the churches, this harbor of superannuated Methodist ministers gave a cleare proof of mere hatefulness towards the Catholic Church than if she had passed an act disfranchising the Catholics. This latter might have been a measure of policy, rather than of spitefulness; but the bill to remove the crosses was the mere vulgarity of sectarian hate. Very probably too it would have passed, had probably too it would have passed, had not its patrons been embarassed by the fact that it included the Episcopal churches, and even some of the other denominations. Two or three Method-ist or Baptist churches surmounted by the cross may very well have sufficed to protect all the rest. Now in Germany, where the Evan-gelical Alliance is less conspicuous than in England, there is a specifically German association having very much

German association having very much the same name, der evangelische Bund, which for distinction's sake may be translated "The Evangelical League." Its sole purpose apparently is to make war upon German, and lately on Austrian, Catholicism. For this latter end it has circulated great numbers of a tract upon the confessional, which the

reck.

THE HEART AND TRUE PROGRESS DR. WAUGH, 537 TALBOT ST., LONDJA Ont. Specialty-Nervous Diseases. CONSIST.

natitution of the family, which is the oundation of Christian society, and Son, I have said, Peace I leave with you, My peace I give unto you: not as the world giveth do I give unto you. (John, xiv. 27.) efinition of the true principles of edu-It is no wonder that Catholics who

Peace is what all desire ; but all care not for those things, which appertain to true peace.

My peace is with the humble and neek of heart. Thy peace shall be in nuch patience.

If thou wilt hear Me and follow My pice, thou wilt enjoy much patience. What, then, shall I do, O Lord ?

han the teachings of all the thousands f other learned men put together, who In everything attend to thyself, what thou art doing and what thou art say-ing; and direct thy whole intention to e doctors in science, philosophy, By common consent the whole world this, that thou mayest please Me alone and neither desire nor seek anything ms to agree that, in all matters conerning the highest and most vital aterests of hamanity, what the Pope hinks and says has to be taken into out of Me.

ccount. So we see kings and emper-rs, presidents and governors, leaders Not great social enterprises, seeking his junsel, and following it too; or, if they not follow it in both letter and spirit, Even Crazy we, his faithful children do, they, at east, show their profound respect for t, and are forced to apologize, so to People peak, and find some sort of excuse to lefend their action which is not in full

yould scour their faces with brickbats, but thousands of persons do things infinitely more foolish. The skin of the face, though deli-cate, is rhinoceros hide compared with the mucous membrane of the stomach and bowels.

Yet these sensitive organs are con-stantly scoured with drastic medi-cines, to their incalculable injury.

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the there is no fear for the safety of he ship of Peter. But, just here I uight to say that there are some Catho-ics who take it for granted that because he ship is no feature.