The writer who can pile up horrors and bring his hero scathless through manithis was more fortunate than many of the way of business. our eminent bookmakers who, however sincere their love for art, keep a watchful eye on the coin of the realm. When he died, the critics did not deign to remember him. No prattle about his boyhood or of what number of shoe he wore. Oblivion settled fast upon this weaver of tales. Now if he had had dedirt or concocting salacious figments

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NBACH, C.R.,

venture to say aught derogatory to them, they are silenced by the assertion that such writers are original. Great word! Goethe, who was somewhat of a writer, used to say: "People are always talk- have a better race of men is to have a that compels admiration, we have to ing about originality, but what do better home. they mean? As soon as we are born the world begins to work point. While we take pride in the upon us and this goes on to the end. homes that turn outloyal and energetic And, after all, what can we call our Catholics we may not shut our eyes own except energy, strength and will.

If I could give an account of all that I owe to great predecessors and contemporaries there would be but a small belonging my force?" But this modest.

But this modest and, which give us Catholics who days and devoid of are careless, indifferent and devoid of the public has recently donated \$10,000 for the Apostolic Mission House which is about to be established at Washingbalance in my favor." But this modest aware of his responsibility in the matlanguage is out of fashion. And so the ter of reading for his children. And, writer with a pull and ability enough further, if day in and day out he impress to provide provender for silly females upon them, not so much by word as by and battered roues, who would like to example, that their business in the believe that sin is but a matter of tem- world is primarily to save their souls, perament, are original. When there is he will do much towards shielding them anything original born into the world from the debasing and sinful. The lad we can be trusted to discover it as well as the critics. In the meanwhile belongs to God; that sin, however we can solace ourselves in remembering small, is the greatest evil in the world; that, as Donoso Cortes used to say, let one proclaim that two and two make five, and he will be regarded as an endition to understand advice as to original thinker.

their own personal contributions."

# "LIGHT" LITERATURE.

to grub for a living so long also shall we have a market for the fiction we have alluded to. And by no means let us imagine that the children of the slums who, because of parental improvidence or crime, begin life's battles at an early age, are the only ones to indulge in this kind of reading. Many of the boys who come from respectable homes, and are, thanks to gossip about literary celebrities, designated in school programmes as the study of literature, supposed to be discriminating readers, come under this category. They read the veriest trash because they have never been taught to form conceptions of proper dignity or worthiness. They cannot perceive true ideals. The story of a saint is meaningless and the adventures of an outlaw fills them with enthusiasm. In fact they are barbarians at heart, smart if you like, but devoid of the qualities which go to constitute true manhood. Without gentleness and without reverence they begin while in their teens to carry the banners of the world. It is a task of no little difficulty to do anything with them. One may advise, but it is apt to fall on heedless ears. They will read anything pertaining to the external, but nothing of that which tends to make one noble and happy. One might as well expect a votary of ragtime to interpret the world music as to

More's the pity! But was it not set for tion for the outlaw of the woods the last year in the daily prints that an with his trophies at his belt gives way individual with a deftness for mani- for the commercial or political outlaw pulating this kind of fiction had with their treasures of gold and emoluamassed a goodly share of this world's ments. And when the unthinking lads goods. True, his name was not heralded see these individuals eulogized by the by what are styled the foremost critics, newspapers, and received cap in hand nor was the prestige of a big publish- by worthy citizens, they are apt British North America Act. We all ing house behind his strivings after the to be convinced that they are dollar. But all the same he managed not far wrong and that all the disto get hold of the elusive scrip : and in courses of the Directors are merely in

#### BETTER HOMES NEEDED.

There are many devices to allure the youth into the pastures of profitable reading. Some of them are invented bent his energies to the ada would be a well-spring of noble manufacturing of nightmares for the thought and endeavor. Librarians, howpart we believe that the scribe who Sofar as improvement of conduct goes, fills dashes off shockers to order is less the criminal statistics of much-libradeavoring to add to its foulness by cation of libraries is a menace in a certain sense to the growth of a communzenship. To our mind the one way to

We are not a whit pessimistic on this who has had burned into him that he that the strugglings of God-like souls what he should read. But if instead of this we have a negligent father, and a mother always cackling about social position and the way of the world, we So long as the boys are turned loose are apt to have a brood of youngsters who read little or nothing, and later on young men given to sport and " resoluting "about not having their rights.

EDUCATED YOUNG MEN. At a meeting of educators held recently at Chicago Bishop Spalding made an earnest appeal for support of the Catholic University of America. The prelate is always at his best on this subject. Speaking of the necessity of having educated Catholics behind every factor that makes for the good of the country, he said: "How are we Catholics going to eternally talk about the Church, and talk about our glories and about our numbers? Are we not going to place men in many parts of this country who are thoroughly competent to discuss every possible problem, every possible subject-not in a popular, in a general way, but with the best knowledge of the day, acquainted thoroughly with the best that has been, and is done, has been and is right? We must do it!"

We may not be able to point to many men in Canada as described by the Bishop, but we have certainly some who are competent to discuss the problens that come up from time for solution. But why don't they do it? Are they too modest to give their compa triots the benefits of their learning and triots the benefits of their learning and the difference of religion between hereperience and must they be content self and her intended. "Father," she eri nostri, affected that great concourse

But by this time he is wedded to false the monotony by attending the next universally concerns the proper thing to do.

A. P. Doyle, C. S. P. measure anything and everything. sign that we are beginning to notice. fold adventures will always find an em- And that standard is having, We may then believe that there are other ployer and an abundance of cash. and not being. The boyish affect representative citizens besides eloquent divines and budding politicians.

In our business we have to attend lec-

tures. There is the old-timer bubbling

times some kind-hearted gentleman favor us with a dissertation on, say, the know the introductory sentences He is pleased. He has had for years a respect and reverence for our belief and such like ear-tickling remarks. But as he generally favors us with all and has been many years in building. It was already begun in 1894. It was clined to remember that politicians sell what they seem to give. Then there is the lecture given by the Catholic apropos to bettering ourselves, socially by well-meaning people who seem to be and intellectually and morally. It may in the dark as to the make-up of the be instructive or a string of old sous voted his time to dishing up foreign average lad. Others are libraries. and platitudes, but one should like to Reading some of the speeches anent impress upon our men of wealth and edyclept psychological studies the critics the Carnegie benefactions leaves no ucation that a visit now and then might have tendered him some doubt that some of our friends believe to our societies and an attempt at symteary tributes. Instead, however, that with a library in every town Can- pathy with our poor, struggling lads will do them more good than if they were talked at for a century. That is juvenile and was denied the poor fame ever, are not so optimistic. They tell us how the Y. M. C. A. does business. that is based on the puffery of the that the greatest demand is for fic- Protestants of influence take an intercurrent review. It was too bad. But tion, and they see no change in est in it and give a helping hand to the critics knew it all. Still, for our the taste of the reading public. those who need it. Hence the stranger positions to the exclusion of the native. It is easy to dangerous to society than the "persons ried Germany are not reassuring. For say that the native is not immersed in a cess-pool eagerly en- ourselves we believe that the multipli- qualified to fill these positions. Nine cases out of ten it is false. The poor unknown Protestant is pushed forward And when some out-of date people ity. At all events they have little or and the poor unknown Catholic is left no influence on the people for whom to get a grip on the world as best he they are established, and are certainly can. And so while non-Catholics, both no proof of the worthiness of our citi- ladies and gentlemen, work for their own with a patience and persistency be duly thankful for a lecture.

# NON-CATHOLIC MISSIONS.

Special to the CATHOLIC RECORD.

ton in the Fall. This is money that came to him before he entered the ministry, and by judicious investment. has grown to its present proportions. He was anxious to place it not in bricks and mortar, but in the direct work of and mortar, but in the direct work of saving souls. His first idea was endowing an hospital, because thought he, "there is no better time for the good effects of religion than went one is sick." But on second thought, took he a larger and broader view of the office of religion, and when the scheme of the Apostolic Mission House was presented to him, he determined to who are ordained, and will give them a year or two of a post-graduate course in apologetics and methods of mission work, and will return them to their dioceses equipped to give missions. Every one knows how very successful missions are. There seems to be a special grace going along with the preaching at the time of a Mission that awakens the hardest heart. If there were more missions, if the work already established were extended to every dio cese in the country, what wonderful results would there not be attained!

This is what the Apostolic Mission House proposes. In a few years it will create mission bands for the various dioceses. These home missionaries will be a company of light infantry, at the command of the Bishop for special work. They can be sent here and there to preach "Forty Hours," to take the place of absent priests, to go into a town where there are a few Catholics, and the place of the property and preach to the non-Catholics, and organize a new parish, to weed out and to cultivate the uncared for places in the diocese, in short to make them selves generally useful. Why the time will come in the history of every well organized diocese when it will be impossible to get along without such a band of helpers!

ously to his pet scheme.

The latest convert of note is Miss The latest convert of note is Miss Sara Van Alen, the grand-daughter of Mrs. J. J. Astor. She belongs to an exclusive Newport set, and was about to be wedded to Mr. Peter Collier, ir., a Catholic. When she broached the matter to her father, he said the only chiestion he had to the marriage was

The Catholic Eccord.

See an urchin taking pleasure in serious reading. All the exhortation in of their family circle? Or are they too indolent? We do not presume to the world will not make him do it. And to increase the difficulty they are blind to their ignorance and faults, for your youngster of this century is nothing if not cock sure of himself. As he advances in years he may abandon the publish blood-curdling tales for boys and a certain kind of adult. The ararraignment of the individuals who publish blood-curdling tales for boys and a certain kind of adult. The arguments were good and venerable. But, somehow or other, the demand for them is always greater than the supply.

But by this time he is wedded to false them of the monotony by attending the manily-looking lends of twenty-one. Already I had noticed how his body shook with emotion as this not one bit of condemnation for the young bride, nor any severe censure on her for becoming a Catholic. It was universally conceded that it was just the monotony by attending the monotony and antagonism to the Church is dying out antagonism to t

### A PROTESTANT IN LONDON'S NEW CATHOLIC CATHEDRAL.

An interesting letter from London in the Christian Register shows how the Westminster Cathedral (of whose archiover with patriotism and it is invariably tect, Bentley, we printed a few weeks ago the Athenœum's appreciation) appeals to a Protestant of a different kind

writes:
"Yesterday my official position as
London correspondent of the Register
stood me in good stead at the new
Roman Catholic cathedral now approach-

carriages and liveried servants I had seen in long array upon the street. . The people still came streaming in until the vast nave began to look well filled. Then an orchestra of ninety or

down the nave to a seat in a little gallery over the door of entrance,—a point exactly opposite, and the most distant from, the musicians. Soon the music began. First, Wagner's 'Holy Supper of the Apostles,' written in 1843, when he was thirty years of age. The words, as well as the music, are Wagner's, and even in the English translation are admirable. Almost startling in its strength came the greeting from one band of disciples to the other: 'We greet you, brethren, in the Lord's Name.' This first movement is unaccompanied, and consists of expressions of emotions, grief, fear, growing confidence, uncertainty, sense of unity of spirit between different bands of disciples—until the apostles, twelve bass voices, come into the throng asking, 'Are ye met as in the name of Jesus Christ?' This, answered strongly in the affirmative, is followed by the apostles' admonition:

"We pray you, men and bretaren,"

"We pray you, men and bretaren,"

"We pray you, men and bretaren,"

I the impress of a great worker, a man who had the poet's delicate sense of fitness, a Puritan's passion for truth and sincerity in his work, and a determination to do whatever was given him with a fidelity visible in every detail. It will take all this twentieth century to bring this building to its full artistic adornment and perfection, when all with a fidelity visible in every detail. It will take all this twentieth century to bring this building to its full artistic adornment and perfection, when all these bare and solid spaces shall glow with gorgeous color, gleam with gold, and be sheathed with mosiacs, that shall sell each its own story,—of the Baptism the Lord's Name.' This first movement is unaccompanied, and consists of expressions of emotions, grief, fear, growing confidence, uncertainty, sense of unity of spirit between different bands of disciples—until the apostles, twelve bass voices, come into the throng asking. 'Are ye met as in the name of Jesus Christ?' This, answered strongly in the affirmative, is followed by the apostles, we

... We pray you, men and bretaren, Be ye one, In faith and in affection.'

With increasing depth of feeling the drama proceeds till all unite in prayer for the Holy Spirit. The voices from above, in some lofty tribune under one of the four domes of the nave, descend with: 'Peace be yours: I am at hand. Be not afraid!' At these words: 'Be not afraid! the orchestra first comes in with wonderful effect. A new inspir-ation of confidence and courage enters, and continues until apostles and disciples go forth from that supper 'to all the nations,' 'sent to every creature.'
After this singularly effective but, with After this singularly elective bett, which Wagnerian's, unpopular piece, we had Beethoven's Symphony in C minor, Purcell's Te Deum in D, written in 1694, two or three Motets, a Sanctus, and a Benedictus. One or two salient musical expressions of feeling must remain permanently in the memory of all main permanently in the memory of all who are sensitive hearers of such sacred compositions. One came out in 'Amavit sapientiam,' where, in a quartette for soloists, devoutly rendered by members of the Brompton Oratory Choir, and written by Wingham, its late musical director, who died only some six or seven years ago, the pure reside of a boy rang out so clearly and voice of a boy rang out so clearly and tenderly as to entrance and hold in breathless attention the whole assembly in the vast edifice. Even the cardinal at the extreme rear heard distinct-ly. Another memorable rendering rendering However, this practical-minded, sagacious priest saw, that there would be no quicker and better return for his money than in creating these mission bands, and he gave quickly and generously to his net scheme. see why we have much used of mercy, would all have profited by, and never would have forgotten, the hearing of would have forgotten, the hearing of the same petition sung with that teel-ing which possesses the soul when realizing its bondage to sin, its need of help and deliverance. The pathos, the pitifulness, the suppliant's wail of half-hopeful, half-despairing emotion in those words 'Miscreri nostri. Domine. miscr-

pardon which Purcell so religiously and fully expressed.

"As I have said, this new cathedral is not nearly finished. Apart from its beautiful columns it is yet bare, and utterly unadorned. Only the nave was ready for use yesterday; and in it alone were seats for between four and five thousand people, and these were well filled. Only here and there a vacant "Hangs upon" peals to a Protestant of a different kind from the Atheneum's editor. He writes:

"Yesterday my official position as a procession of the peak of the p gatheries were fundreds after the standing places for a shilling fee. I noticed that the music kept and held them from 3.30 until 6.30. This cathedral has already cost a sum of money that sounds almost fabulous, about £220,000. Some 118,000 per partial by required before its as reverent, devo.

Instantly his cordial welcome senter of the ticket. The treet at the gate, and quietly told him what I representeds the part of 'Peter at the gate, and quietly told him what I representeds the part of 'Peter at the gate, and quietly told him what I representeds the cardinal Archbishop's). I will meet you there immediately, and provide you with a ticket. The treet to the cardinal Archbishop's). I will meet to the cardinal Archbishop's). I will meet to the tree the work to one of the very best guines seas.

"The vast nave was already slowly filling with ladies and gentlemen where are in long arm."

The cardinal Archbishop's and provide you with a ticket. The ticket, No. 307, was to one of the very best guines seas:

"The vast nave was already slowly filling with ladies and gentlemen where in long arm."

The card mais in the solemn act of consecration, and self-denying! Which sha things that lead to life, and to put fa way the things that lead to life, and to put fa way the things that lead to life, and to put fa way the things that lead to life, and to destruction? If so, then in making ourselves worthy to be called ministers of Him who died for all, we shall find that we have become capable of rendering the highest services to the state of which was received. Its style, seen from the outself way there have become capable of rendering the highest services to the state of which was received and strength in the solemn act of consecration. Its style, seen from the outself way the things that lead to life, and to destruction? If so, then in making ourselves worthy to be called ministers of Him what become capable of rendering the hidneys when the lad to life, and to destruction? If so, then in making ourselves worthy to be called ministers of Him what because in the solemn act of occasion. Its style, seen from the outself ways Ruskin, "which noursishes the great entrance door and severe capable of rendering the hidneys when the lead to life, and the way the thead to life, and the way the thead to Its campanile lifts itself above everything in London, if not in Italy. It is a Byzantine cathedral. Its architect is but recently dead, having lived only long enough to see the outer shell of his great work completed. Just now I mentioned transepts. In the popular understanding of that term there are no transepts. He would have none of those open side-spaces. All the lines of his basilica should converge upon the altar. He was a bold man, knew what seen in long array upon the street.

The people still came streaming in until the vast nave began to look well filled. Then an orchestra of ninety or a hundred instumentalists began to fill in the sides of the great altar space, followed soon by the large choir of the Brompton Oratory and that of the cathedral itself.

"At half-past three the Cardinal, in his scarlet cap and gown, came down what will be the high altar steps, and, bowing graciousity to this and that familiar face in the audience, went rapidly down the nave to a seat in a little gallery over the door of entrance,—a point exactly opposite, and the most distant

# THE GLORY OF THE CHURCH.

tine cathedral that stands unrivalled in

all Christendom than to have attempted

Gothic structure which could hardly

The Priests Point the Way to Heaven. The Priests Point the Way to Heaven.

It is a habit with us to speak of the Catholic should receive proper traintriumphs and glories of the Church in ages which are gone. We love to tell the story of her martyrs and confessors, her saints and founders of religious orders; we dwell gladly on her marvelorders; we dwell gladly on her marvel-lous success in converting the barbarous races, which have grown into Christen-dom, in purifying morals, in softening manners, in consecrating and protect-ing women, in founding schools, in pre-serving the treasures of classical liter-ature, in fostering the arts leading serving the treasures of chassis, leading ature, in fostering the arts, leading ature, in fostering the choose fixed homes, Some of the strongest Catholic laymigratory tribes to choose fixed homes, to fell the forest, drain the marsh, build cities and put themselves under the rule of law. Her decrees have, at times been abused, but her constant course and influence have ever made for rightéousness, peace, charity, rever-ence, chastity, obedience, mildness, modesty, kindliness and habits of cheer-ful industry. What she has been able to do in other ages and other lands, she is still able to do for us here and now; and though we rise in dignity of being in proportion to our power to live in thought of the past and the future, yet since life is chiefly action, our first concern is with the present. In the Church there is an exhaustless fountainhead of spiritual energy, since in her as the Saviour has taught us to believe, there abides the Spirit of God. But if this energy is to manifest itself in the world, it can only be through Godlike men. To such it was intrusted in the beginning, by such is was spread throughout the earth, and by such alone can its divide healing be communicated to the sick and hungering souls of the people. On us it depends whether the Sacred Ark shall ride in safety, bearing the holiest and most priceless treasures, on the rising waters of the modern

must be cared for and followed for themselves, and with all one's mind and heart, or their power to strengthen, uplift and purify is less. Shall we, the leaders of the Church in America be able to turn resolutely from the false lights of momentary success, of material progress, of pride in mere numbers and showy buildings to the inner sources of power, to knowledge and wisdom, to purity and love to modesty and mildness! Shall we be able to free ourselves from the awiul pressure of a public opinion which believes in nothing but money and shrewdness as a means to money-an

Shall we be able to reach and maintain a living and passionate faith in an estate higher than that of men—a faith which will make us reverent, devout, patient and self-denying! Which shall impel us to desire and labor for the things that lead to life, and to put far

and is a crushing refutation and correction of the anti-Catholic statements and insinuations contained in that work. The article we print is a most timely one, and must certainly forestall much injury that would otherwise be done. injury that would otherwise be done. It is a crying shame that in this, our day, it is necessary for anyone to take up the eudgels against so pretentious a work as Appleton's Cyclopædia. Editors of any such work pretending to give information about the Catholic Church ought first, last and all the time be fair and impartial. More power to the trenchant pen of the editor of the Messenger! — Catholic Union and Times.

affairs.

As to the first, it may be asked, What is a band-box Catholic? He may be defined as one unworthy of being trusted to stand by himself, even after he is full-grown. If he is so, it must be be-cause he has never found necessity for using his limbs.

ing. This result is reached through the home, the church, the school.

There are, moreover, numerous Catholic societies to which he may turn for strength in after-life. But, after all this preparation, is it possible he shall be found incapable in the presence of the enemy? Are full-grown Catholics such ridiculous weaklings that in order to preserve their faith they must be kept perpetually in a Catholic band-

men in this country are men who are forced to engage in almost daily strug-gle with their Protestant neighbors. One such to our knowledge, converted an entirely Protestant community some an entirety Protestant community some years ago. Had the bandbox mania prevailed in his day, as, with some, it does in ours, this result would not have been attained.

If Catholies are properly trained

they may be trusted to "give a reason for the hope that is in them." The most imperative need of the age is the presence of the Catholic mind, elerical and lay, in our labor unions, literary circles and legislative halls. Let the Church give us strong men, and let these influence public opinion.—Catholic Union and Times.

The "cup of water" given in the name of Christ, is glorified by love. The water becomes like the water of life, clear as crystal, proceeding out of the throne of God; the cup becomes radiant with heaven's gold, richer than a king's golden chalice beset with jewels; the hand that lifts it to thirsting lips becomes rosy with beauty, though it may be rough and worn with toil.—Robert H. Paine.

By Henrietta Dana Skinner. CHAPTER XXV.

"Shalt show us how divine a thing A Woman may be made." —Wordsworth

It was with inexpressible sorrow that Adriano learned from his brother a few weeks after his arrival in Algiers of the failing health and rapid decline of his dear old friend Madame Valorge. Lolita had given up her lessons in Paris to devote her whole time to the dear grandmother, and Lady Ainsworth spent part of every day with them, and was tenderness and devotion itself, for Espiritu could not be spared from her

father's home.
"Catalina Choulex has sent many ents for her grandmother's comfor presents for her grandmother's comfort and Madame Delepoule, who has now adopted Rafaela in Catalina's place. back and forth from Paris goes back and forth from Paris to Passy, and smuggles in many a useful gift," so wrote Teodoro. "Imagine how I feel, having to stand by, my how I feel, having to stand by, my pockets bursting with money, and see them want, while I can do nothing! Of course these dear little girls will never starve while they have such friends as Lady Ainsworth and Madam Delepoule, but the trouble is that they are so proud they will not let anyone know that they suffer a single pang of

At last a day came when Espiritu was perforce spared to be by the grand-mother's side, when the tender, ex-alted spirit took its flight from the world of darkness to realms where the blind eyes would be made to see those glories which the mind of man hath not conceived. It was the first bereavement of the young girls, for not even Catalina remembered their mother.

illness and death of Madame Valorge brought about a crisis in Dis-dier's unhappy household. He had felt that he must let Espiritu go to her grandmother's dying bed. Little Maxime was croupy and fretful, and it was with many misgivings that Espiritu had parted from her little charge, leaving full directions with his mother about the medicines to be administered to him and the preparation of his dinner and supper. Leontine Disdier was beyond measure annoyed and disgusted at finding herself burdened with these cares. She had planned to spend the afternon at a fete with the wife of silk merchant on the first floor, who had many gay bachelor friends and held out to her the promise of drives and opera and a late supper. Leontine must have a new bonnet and gloves for the oc-casion, and she came to Disdier for the money before he started for his office.

God help me, I have nothing to give you, Leontine!" he groaned, burying ce in his hands

I should like to know why you have not?" she exclaimed, petulantly. "I don't know where all the money goes to. I am sure I don't get much of it. have to live in this shabby, miserable home, where I am ashamed to have n friends see me, and my child is dress to have my like a common workman's boy. Why did you marry me if you could not give me enough to keep us decent?

Why, indeed?" he muttered. "Why, indeed?" he muttered.
Then he turned to her appealingly.
"Be patient with me a little longer,
Leontine. I have done my best by you.
Did those jewels and laces that you wear cost nothing? Have you not wardrobes full of costumes that I am still starving myself to pay for? Do I ot work nights as well as days to try and make a little more money? You have urged me to speculate, even to gamble, to try and increase my income, gamble, to try and increase my income, and what is the result? My first wife's children are earning their own bread, and her mother is dependent on them for a home to die in, and I have nothing but debts and the interest on debts staring me in the face."

'Is it my fault that your speculations were unfortunate?" she cried, with irritation. "Other men speculate and grow rich, why cannot you? I am sure grow rich, why cannot you? I am sure I have always heard that jewels and laces are a good investment, and I wish you had put more money into them instead of wasting it at the Bourse.

Then we should have something to always. Then we should have something to show for it. As for your first wife and her children and mother, I don't think you ought to be throwing them in my face ought to be throwing them in my face all the time as you do. It is dreadfully poor taste. I don't wonder they try to earn something for themselves if their father is as mean with them as he is with me. You had better look out that I don't find other ways of getting what

I want than asking you for it!"

This threat, often resorted to, rarely failed of bringing the proud, jealous Spaniard to terms. It was a wretched state of affairs where a man had to bribe his wife to stay with him, but to his keenly sensitive spirit any misery was

better than dishonor.
"I will try and bring you the money this afternoon," he said, humbly. But before afternoon he had a message by pneumatic post that Madame Valorge had reached the extremity, and he hurried out to Passy, not knowing whether he should be able to come back at all that night. The placid end came early, however, and after linger-ing to render what last sad services he could, he returned about an hour before

midnight to his own home. He opened the door to find the apartment dark and cold. It was not silent, however, for there struck his ear the however, for there struck his ear the distressing sounds of a child's strangling cough and restless, choking cries in the agonies of croup. He rushed to the door of Espiritu's room, where Maxime slept, but it was locked. Fortunately the key was on the outside, between it havingly and probability. he turned it hurriedly and pushed into the room. It was dark and cold as the rest of the house. Striking a light hastily, he saw the little fellow lying fully dressed in his crib, moaning and struggling for breath. It was by far the worst attack he had ever had, and Disdier was terrified. The little table with spirit-lamp and medicine-chest, which Espiritu kept ready for such emergencies, stood near the crib, and Disdier worked over his child for two

be safe to leave the little sufferer for a moment, he went into his wife's room and lighted the lamp. She was not there. Seizing the lamp he hurried through the apartment, but it was through the apartment, but it was empty. Returning to the child's side, he stooped down and whispered gently:

Does Maxime know where mamma is The child opened his big, pathetic eyes wide. "I cried," he said, in his husky, choked voice—"I cried and she said it was naughty, and she put me in my crib and said I must go to bed without my supper. Then she locked the door." "That was before supper, dear.

Have you not seen her since?"
"No, I was alone all the time in the dark. I cried some more, but that must have been naughty, for she never came back again." Then seeing that his father stood there silent and stern, he sked: "Am I a naughty boy, papa?" The one thing that Disdier loved bes in the world—loved with all the passion

of his soul—was this frail mite of a child with the thin, hectic cheeks and big, appealing eyes. He could have killed the woman who deserted it. He fell on his knees, fondled the child, and covered him with kisses.
"No, no! my little Maxime, you

are not naughty, you are only very, nursed the little sufferer till the child fell into a doze. Leaving the light burning low and the door ajar, Disdier opened the outside door of the apart-ment looked down the well-hole of the public staircase. A light was still burning in the porter's lodge. He stole down the stairs, his ears open to eatch every sound from the room above. "You are up late," he observed to

the porter.
"Yes, sir. There is an entertainment going on in Madame Lemoux's rooms. They came home from the op-era awhile ago with a party of ladies and gentlemen, and are having a cham supper. It sounds merry,

Disdier listened a moment to the sounds of hilarity coming from the floor above the porter's lodge. Then porter suddenly bethought himself "Perhaps you are sitting up, too, for the party to be over. I saw that

Disdier had been too proud to ques

Disdier was among the

ments. He had hoped to find out indirectly, and now he knew.

"Will you kindly go up to Madame Lemoux's door," has aid to the porter, "and send in word to Madame Disdirectly her child is year, ill normans. that her child is very ill, perhaps

"I am very sorry to hear it, sir. I will go at once. Can I get a doctor for you, sir

Disdier hesitated. His physician had refused to come again till the bill was paid, and he had not fifteen sons in his oocket. His credit was gone, and would strange doctor be willing to take the ase? Surely one could be found to come in the name of common humanity! case? He accepted the porter's offer to call in a neighboring physician, and hastened up-stairs.

Maxime was still sleeping, but it was

a restless, fevered sleep, and Disdier watched him with ever-increasing anxiety. There came a sound from the door, and he went out into th hall, closing the chamber door behind him that the child might not be disturbed. His wife stood there in her ball-dress, her cheeks flushed with the champagne she had had, and a silly smile on her pretty face. He folded his arms and surveyed her contemptuously from head to foot. She had the grace to look ashamed. His look of disdain gradually turned to one of deep hatred. He went up to her with flashing eyes, by the bare, white shoulders,

and shook her furiously.
"Woman!" he thundered. "Wretched, heartless woman! You have deserted that innocent child, and left him to starve and suffer and die! Leave

am glad of it. I have been watching your child suffer for three hours, till I have no pity left in my heart. Go! There is the door! Go back to your friends. They are dearer to you than your child or your husband; let them take care of you. But, stay a moment! You remarked this morning that jewels were a good investment. So they are. Those that you wear can be turned into money you wear can be turned into money readily to pay your child's physician, and procure him food and medicine and warmth and an efficient nurse." As he spoke he seized her hands and stripped rom them the rings and bracelets that He unclasped the necklace of pearls from about her neck, and removed the diamonds from her ears with no gentle hand. She moaned

under his cruel grasp. "Now go!" he said, pointing to the door. "I have done with you."

But she sank crouching to the floor, and gazed up at him piteously. Terror had brought her completely to her senses, yet she hardly recognized her husband. Hitherto he had been weak

fear and to respect.
"Oh, no, no!" she cried, moaning
and clasping her hands. "Don't send
me away! Let me stay with you! I

will do anything you say!"

Just at this moment the physician was heard coming. Disdier hurriedly signed to his wife to go into the salon, while he led the doctor to the child's bedside and anxiously waited his ver-

dict.
"The immediate attack is spasmodic eroup," said the doctor, "but the child is evidently laboring under another trouble. He appears to be well formed and of a naturally good constitution, hours, fearing that every gasping breath would be the last. When the symptoms were slightly relieved and he felt for the first time that it would be eat?"

"Heaven knows!" groaned Disdier. His sister has cared for him the past few months and he had seemed better, but his babyhood was neglected. I did what I could, and it was nearly all the care he got, but I was at my work all day and half the night; what could I

The physician was new in the neighborhood and a stranger to the family.
"Ah," he said. "Motherless! I
thought so! Want of care, and poor feeding in his infancy, have stunted his growth and overtaxed his nervous sys-tem. It will take two or three years of unceasing care and tenderness to bring him right, but whoever gives him this attention will be rewarded. He has the makings of a fine little fellew. I will ibe the treatment to be followed What he will need later is tothering."
Entering into elaborate details and

ninute directions about diet and nursing, the physician concluded: "Some one should sit up with him for the next three nights, and be should not he for five minutes in the daytime. this be managed, or shall I send a Sister of Bon Secours?

Yes, that will be best," said Disres, that will be best, said Dis-dier. He still clutched his wife's jewels in his hand, and felt with triumph that Maxime could now have the best of everything. As he accompanied the doctor to to the door he caught sight of a white figure fluttering away. Leontine had evidently been listening to hear what was passing in the sick-room. Disdier cared little for her movements. Let her go or stay, there was misery either way.

An hour or two later the nursing-

sister was established in the sick-room. The child had gazed at her quaint garb in some alarm at first, then he ad smiled accepted her services. Disdier withdrew to seek some much-needed rest. He glanced into his wife's room. She had thrown herself across the bed in her ball-gown, and had evidently sobbed herself to sleep. were traces of tears on cheek and pillow. He smiled grimly, then taking a rug, vrapped himself in it, and throwing nimself on the parlor sofa sank into a

neavy sleep.

Davlight was struggling in when he sprang up to take some wood into Maxime's room and to light the kitchen fire, for the char-woman who came in for a few hours every day to do the heavy work about the house—their only servant—would not come for another our yet. As he entered the little kitchen he saw a figure bending over the stove, a figure like Espiritu's, slender and rather tall, dressed in a simple, dark, and ill-fitting gown of Espiritu's own, and with fair hair neatly brushed and knotted as Espiritu wore hers. Surprised at her early return he called her by name; the figure turned, and then he saw that the face was his wife's. Her unaccustomed hands were burned and blackened with her efforts to light the fire. He snatched the kindlings impatiently from her and lit it himself. She stood by humbly, waiting for directions and obeying with alacrity his slightest gesture. With his own hands, and waited upon assiduously by Leontine, Disdier prepared for the child the food ordered by the doctor, child the food ordered by the doctor, and afterwards their own coffee. Once Leontine asked to sit with Maxime while the nurse had breakfast, but her husband turned on her with such a look that she shrank back and was silent.

When the char-woman came, Disdier armored her to story the continue devices the story the continue devices.

engaged her to stay the entire day engaged her to stay the entire day, and gave her instructions for the work and the cooking, entirely ignoring his wife. As he was preparing to start for his office, Leontine called him timdly and led him to the door of her room. There on the bed lay piled up

all of her gowns and bonnets, her laces and furs and finery.

"There are people who buy such things," she said. "I know there are. Take them all and sell them. I can

He gave a short dry laugh, "Unfortunately, nobody can buy them, because they are not yet all paid They belong to my creditors." brushed her aside and passed out.

She watched him with intent eyes and then went to the window and again watched him going down the street till out of sight. There seemed to her a sort of grandeur in his proud bearing and scornful eyes. In spite of his cares and troubles he carried his forty-eight years well, and was still a handsome man. She could have knolt at his feet and kissed the ground he trod on. He was her master, now and

And Disdier understood this instinctively. The only knowledge only filled his heart with bitter, unavailing regret. Of humhlest origin, an uneducated, spoiled beauty she might still have developed into an efficient housewife and tender mother had he from the first assumed the mastery that was rightly his by superior breeding, in-telligence, and experience, and had he from the first acknowledged her publicly and placed her in the dignified, unequivocal position which was hers by right as his wife. But he had been weak and vacillating: he had shown himself afraid of the world and afraid of her, he had surrendered conscience towards her. A few complaints or a her ne had surrendered conscience and judgment to her ever-growing van-few caresses, an occasional threat of leaving him—with these weapons she had easily been able to manage him had not suffered alone for his weakness—his idol, his only boy, was perhaps injured for fered alone for his weakness—his idol. nad easily been able to manage him and bring him to her will. But this new man, stern and vengeful, with flashing eyes and cruel hands, this man terrified her. He was something to be state of things. A short sharp struggle of five minutes had given him the mastery, and now she was as clay in his hands to mould to his will. She feared him, she respected him, she had fallen in love with him. She could never give him the intelligent companionship that the other women of his family had he could never again feel her the foolish infatuation that her characterless beauty had once stirred in him; he could never rely on her judgment for the direction of house or child; he must stand alone as head of the house and hold the reins of the government firmly in hls own hand—but at least there might yet be honor and tender relations. Maxime might yet know a mother's devotion and love!
Disdier groaned within himself as he

thought how easily this might have been theirs in the past had it not been for his own fatal weakness. When Espiritu returned to her

father's home the following day she in-stantly saw there had been a change. She saw her father masterful and sullen towards his wife; she saw Leontine abject, humbled to the dust, and touchingly devoted, trying to make herself useful, and weeping piteously at seeing herself shut out of the child's sick room. With instinctive delicacy Espiritu herself kept away from the little nvalid-what right had she where mother could not go? She was not absolutely needed there, for the trained nurse watched him by day and the father by night, and there was many household tasks dependent upon her household tasks dependent upon her which she busied herself in fulfilling. Leontine followed her everywhere, watched the deft fingers admiringly, and timidly asked for instruction in

the homely accomplishments.

A week or more passed in this A week or more passed in this way.

Little Maxime improved daily, took an
interest in toys, and began to play
quietly about his room. At last he
nestled against his father's shoulder
and looked up at him with troubled, inquiring eyes.
"Is mamma very angry with me?"

he asked. he asked.
"No, my darling," answered his father. "Mamma is not angry at all.
She is very, very sorry that little Max-

has been so ill."
Then why doesn't she come to see?" asked the child, anxiously. "I want my mamma! I want my pretty mamma so much!"

mamma so much!"

Disdier put the child down in the erib and laid a little wooden horse in his arms. "Now sit here quietly, dear, while I go and bring mamma to ren".

He opened the salon door and saw Leontine seated by the window, trying with awkward fingers to mend a child's She looked up in the timid, eeching way habitual with her nowa-

Leontine!" he called, gently, hold-

ing out his hands.
In a moment she was by his side, ready to kneel at his feet if he would let But she was Maxime's mother, her place was at her husband's He took her hands in his and ooked down into her face. The beauti-ying touch of penitence had lightened t with new graces. He bent forward nd kissed her brow and drew her to heart. She gave a little gasp of

"My wife!" he said, tenderly. Maxime has asked for his mother.'

She sprang back from the kiss she had thirsted for, she tore herself from the embrace she had prayed she flew from him at se feet she had been ready to worship, and in an instant she was by the little crib and was rocking Maxime in er arms, and he was laughing and shouting and stroking the pretty, tearful face with his little hands. the door.

Disdier leaned against the door, vatching them. He heard Espiritu's ight fcotstep and went forward to meet

her.
"Espiritu!" he cried. "My
troubles are over! What is poverty?
What is work? My child has found a mother and I am a man again! TO BE CONTINUED.

ARCHBISHOP IRELAND. A Beautiful Address to Teachers.

The convention of the National Eduational Association at Minneapolis, Minn., came to an end Friday evening,

Archbishop Ireland of St. Paul spoke on "The Influence and Responsibility of the Teacher." The well-known churchman and orator was at his best and with his sparkling wit, his flow of language, his fine diction and his thoughtful and earnest manner there seemed to be nothing lacking in his effort to control the audience as only an bishop can control ten thousand people. Were I to choose a device to adorn the classrooms and inspire teacher and pupil, whether in lowliest rural school ouse or in stateliest university pile, it

should be this-Devotion to the Truth, for Truth's own sake.

Devotion to truth is the prime condition of intellectual life and progress; it must be the dominating virtue in the work of the pupil whose mind is bidden to unfold beneath the sweet and pene-trating light from Heaven's own skies,

teacher whose task it is to turn this

light in its full power and radiance to-

for truth's own sake, with heart undivided, with intellect unbiased. Truth is a jealous and imperious queen; it has the right to be such, so rapturous its beauty, so sublime its majesty. Truth scorns the wooer whose profier of hom-age is not plenary, and hides itself in-

dignantly from his gaze.

What is truth? The brief, calm definition given at first questioning, by philosophy is: Truth is that which is: truth is reality—reality in actual existence, reality in causes, reality in effect, the thing itself, whetever that the whole earth!" It was the mind which is in man that the Psalmist was the thing itself, whatever that thing be, completely and exactly as it

PLEA FOR TRUTH.

What is, is true; and what is, is good and beautiful. The three terms are and beautiful. The three terms are substantially convertible, truth, good-

ness and beauty.

The simplest definition given of truth secures to it our reverence and love, secures to it our reverence and love, and tells the baseness, the sacrilege of that illusory phantom which fain would put itself in the place of reality, which fain would distort or destroy reality, which has for name, error or falsehood.

This is not all. Upon further ques-This is not all. Upon further questioning, philosophy soars into its highest altitudes, and there speaking to us, is exclaims: Truth is divine; it is either God Himself or the image and the work of God. Challenged we are to award to truth the devotion, I would say, the worship which is due to the eternal First Cause, the Infinite, the Omnipotent, the Omniscient; and rightfully are we so challenged.

Truth is that which is : truth is real-

Himself: "I am Who am." What, then, is truth in its eminent entity, but God, the Eternal, the Infinite?

God, being the First Cause, the Creator of all else that is—all else is the externalization of ideas eternally resplendent in His uncreated essence, and the effects, whether immediate or ediate of His omnipotence : and mediate of HS ommiputence, and so, whatever else there is, it is and it is true, so far, and so far only, as it mirrors the divine essence, and is that which God willed it to be. And thus, truth is ever divine in its eminent entity, it is God Himself: in thiest true is the measure of its special form, it is, in the measure of its special entity, the image of God's eternal essence, and the fruit of His wisdom and power, being in itself truth only inasmuch as, when seen and judged by His supreme intellect, it is in con-formity with its prototype within His essence and with the counsel His will in its actualization.

WHAT IS TRUTH?

Every being from the smallest grain of sand on the sea shore to the might-est sun in the firmament, from the most diminitive insect to sovereign-man, from all that is created to the Creator, is truth; every act going out from in-finite God, or finite creature, every fact or incident marking the flight of time since time began, is truth: and wherever truth is, the divine is there, and it is very religion to approach it with respect, and, in opening to it our mind, to bid it enter thither, in its naperfection, unaltered and un-

In God and in man there is mind, the

bility to know truth.

God, infinite mind, knows all truth an, finite mind, knows truth partial ly; so far as man knows truth, so far is he nigh unto the infinite, partaking of the life, the beauty and the power of

the Infinite.

As the bodily eye is made to see bodily things, so the mind is made to see truth. The mind lives of truth; it is lead when no truth comes to it; it is dying when false appearances, instead of realities, are set the avoidence of error it is freed from disease; with the increase of truth, it

grows in vigor and in power.

Truth is light, and light is the adornment, the beauty of the mind. Every being, every fact, that is truth, is shed upon the mind; and as ray follows ray, as the slender streak firs cleaving the darkness, widens into sun kissed horizons, the mind glows, and is afire; it mirrors more and more the in ellect of the infinite; it is ravishing of comeliness and splendor.

Truth begets strength in the mind.

Every reality, which is seen and laid hold of by the mind, transmits to the mind its own force; and as the mind travels from reality to reality, absorbing force after force, it ascends in stature and mightiness, dominating the universe around it. Making its owner, man, what God intended man to the sovereign of creation. The strength of the mind is strength to the whole man. All, indeed, in man is dependent upon the mind. The several energies in him, through which he may work and conquer, are set in motion by his will. But the will of itself is blind; it sees not whither it should tend; it needs the light which comes from mind; and the more brilliant this light, the more farreaching its diffusion, the more capable is the will to discover the pathways able is the will to discover the pathways over which man's other energies may travel, the more ambitious is the will to issue words of command, and the more ready are the other energies to obey

The knowledge of truth is power : it is the condition of all movement, of all progress in the individual and in society. And hence it is that all communities that live and seek to go for ward clamor for greater truth, and labor that knowledge of truth be coand extensive with their membership, and, to towering peaks whose summits may bask in the lustre of truth's highest and most radiant suns. The noblest and most sublime thing

in creation is the human mind. It is image of the highest attribute in God, the divine intelligence. Through it man is conscious of himself: he knows himself; he knows things outside of himself; ranging far and wide through the universe, he grasps and appropriates to himself the truths that are within it; and yet more so in the work of the he rises far beyond the universe into the regions of ideas and principles; rising still higher he reposes upon the wards the mind of a willing, but in-experienced dependent.

I should say, too—devotion to truth

I should say, too—devotion to truth come and to which fall truths lead, and there enriches himself with the life, the knowledge, the grace, the power, which are God's. "O Lord our Lord," exclaims the Psalmist, "how adm is Thy name in the whole earth! Thou hast crowned him with glory and honor: Thou hast set him over the work of Thy hands \* \* \* O Lord O Lord our Lord, how admirable is Thy name i

> contemplating, while he uttered his hymn of praise. THE HUMAN MIND.

the whole earth

Does not the human mind compel our respect? Does it not by its capability of beauty, of grandeur, of power demand from us the homage, that we open its portals to that, and to that only, which is for it beauty, grandeur and power-to truth, and to truth only? To draw darkening clouds around it, while it craves for purest light, to proffer to it vilest busks while it hungers for the food of God's skies, to put before it error and falsehood, instead of truth, truth whole and entire, in its In this instance I take pride in recallunpolluted virginal radiance, is treason

and sacrilege.

Be it the devise of the classroom; be it the religion of all sanctuaries of learning: be it the inspiration of the teacher as he gives guidance to his pupil, and of the pupil as he questions his teacher— Devotion to Truth for Truth's own sake. What in regard to truth is in every man a sacred duty appeals with singuular emphasis to the conscience of the

teacher. For, the teacher is by pro-

ity. But the plentitude of reality, and consequently, of truth, is God's eternal, infinite essence. We recall the biblical words, God's own definition of I recall that the subject-matter of his labors is truth—that the purpose labors is the introduction the human mind, and as a conseque the exaltation of the soul of ma the regions of the divine. The dignity of the teacher! I say it, when I recall that the search of the truth is the search of the divine, that the search of truth is an act of religion. The prof. sion of teacher is the priesthood of truth; where the teacher speaks, there is there a sanctuary, the sanctuary o truth: and the sense of the Divine should permeate the atmosphere.

It was the great thinker of France Joubert, who wrote: "Study t sciences in the light of truth, that s before God: for their business is show the truth, that is to say, God everywhere. Write nothing, say no-thing, think nothing that you cannot believe to be true before God.

Words sweet and beautiful, those of Joubert! They explain and confirm the devise: "Devotion to Truth, for Truth's own sake."

DEVOTION TO TRUTH

Is there need that I urge faithfulness to truth? Is not truth at all time sought out and revered, as it deserves to be? Do not its native charms suffice to open every pathway to its advance to remove whatever obstacles might re

tard its march?
We have but to cast a quick glance over the world of letters and speech to be satisfied that its rights are not seldor denied to truth, that not seldom where truth should be supreme, error and falsehood prevail. Truth has enemies. At times it is the inertia of mind and will which recede before the effort that that genuine devotion to truth make necessary, at times it is prejudies ; at times, again, it is passion-pride anger,

self-interest. Frequently truth retires to a distance: it delight, as it were, to hide from its suitor and to surrender only to toll and patience. It is not truth a it is error calling itself truth, that they lay hold of, who vould conquer at first sight, whom idolence impels to quick

retreat.

It is proposed to study a foreign country. A few months, a few weeks are made to suffice the greater part of the time being spent in the hote in no manner are representative local thought or custom, where cice are especially trained to say and show what will flatter the national pride and prejudices of guests. Nevertheless, volume is published, portraying the whole life of a nation, its moral and intellectual conditions, its religion its politics, its commerce and its in dustry, concluding with most assured predictions of its approaching rise all, and with abstruse philosophical disuisitions on nations and races is gen

A book, bearing the name of a literateur of fame, written to describe America and its people, is to-day widely read in Europe. The writer spent in America eight months — five of them in a charming winter resort in the heart of Georgia, and one amid the bustle an fashion of Newport; what could he know of America, as it is, and as we exect it to be? Many are the books read in America, written to describe countries foreign to us whose authors spent far less time in those countries than Paul Bourget did in America, and without the cosmopolitan information and the keenness of intellectual insight which characterize Paul Bourget.

Monsieur Bourget's candor of spirit ed him not long ago to entitle a book which he had written as an acco a very rapid journey through Italy-"Sensations from Italy." SOME TENDENCIES.

History-the material from which is woven so largely the texture of our thoughts and of our philosophy of life is very often gathered from the mere surface of things. What was said by surface of things. writers of to-day, as what had been said at an earlier date was repeated by writers of yesterday. And readers, unfortunately, are inclined to give their faith to the volume which first falls into their hands. Frequently the sources of our historical store are second-hand statements and, in this manner, egregi-ious historic falsehoods can be pointed out, that pass down through many ger erations, doing vast injustice not only to individual names but to whole na tions and whole races. What should be done for history is to go deeply into first sources, study each question in the light of the epoch more or less remote to which it originally belongs, by impartial investigation of contemporary documents of whatever nature these may be; or, if this is impossible for certain ones among us to seek out, as far as we may, writers who have gone to first sources and who are noted for their fairminded ness; and, in controverted matters, to give an attentive hearing to witnesses on both sides in the dispute.

visible a won IIIn late years there is drous improvement in the study of history, for which the worshippers at the shrine of truth cannot but be most grateful. No one is to-day reputed a worthy historian who has not gone in a most patient and laborious manner to first sources. Lustre of name, literary beauty of style win no confidence, if proofs are not given of sound erudition and absolute honesty of purpose. Facts are in demand, the facts must be offered, or the volume is ruthlessly set aside. National governments honor themselves by lending aid in this search for facts. Their secret archives are opened to investigation and their treasures, hidden for ages on dusty shelves. are printed for public use, usually the expense of governments themselves.

A Wonderful Tonic and Strengthener. A Wonderful Tonic and Strengthener. Said a druggist to day. "No doubt about it the tonic that gives bost results is the biggest seller, and that is Ferrozone. It enriches and purifies the biood, restores strength and energy to the feeble, and is a scientific reconstructor that was always popular. In Chlorosis, Anomia, Tiredness Langour, Brain Fag. Indigestion and Dyspepsia its action is prompt and satisfactory cures aiways follow. Yes, freemment Ferrozone bo my customers because believe it is the best tonic and strengthening medicine that money can buy." Large boxes cost 50c.

ing the act of Leo in giving to all ile access to the palace, to which gone by more the and doings of C should not gov spiritual or of ever ready to en happenings ments or power truth are doom and silenced to-to-morrow; so su reigns. "Trut prevail!" Then, if we truth, caution judgments be that are irration

AUGUST

pinions previou says Sir William words of anothe has not grown liefs—beliefs wh dents of count ooks he has re frequented, to ceived, and, in stances which formation of hi habits. These ruths and er under their in and through th that he views a knowledge. I seen by him in orted relation son why philo truth, requires dices, that is, out a previou It riew of the si the child, or th is no reason wifact—that ver and opinions ings, such as v to preach uni not subjected equally fatal, able, would be allowing ours

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in giving to all enquirers free and fac-ile access to the archives of the Vatican palace, to which there repaired in ages gone by more than to any other centre of section, the records of the planings and doings of Christendom. But why should not governments, whether of spiritual or of temporal politics, be ver ready to enlighten the world on happenings of the past? Govern or powers whatever afraid of re doomed; for truth crushed to-morrow; so surely as the God of truth reigns. "Truth is mighty, and it will

Then, if we are earnest seekers of

truth, caution must be taken, lest our truth, caution must be used by prejudices— judgments be warped by prejudices— opinions previously formed on grounds opinions previously formed on grounds that are irrational. "There is no one," says Sir William Hamilton, making the words of another writer his own, has not grown up under a load of be-liefs—beliefs which he owes to the accidents of country and family, to the books he has read, to the society he has frequented, to the education he has received, and, in general, to the circum stances which have occurred in the formation of his intellectual and moral habits. These beliefs may be true, or they may be false, or, what is more probable, they may be a medley of truths and errors. It is, however, their influence that he studies, and through them, as through a prism, that he views and judges the objects of knowledge. Everything is therefore seen by him in false colors, and in disorted relations. And this is the reason why philosophy, as the science of truth, requires a renunciation of prejuthat is conclusions formed without a previous examination of their nds." It is necessary, indeed, in of the situation in which is cast the child, or the adult, even—and there is no reason why we should deplore the fact—that very much of our judgments and opinions come from our surroundsuch as we find them; and it were fatal to proper intellectual life were we to preach universal and instantaneous rejection of all beliefs, which we have not subjected to previous examination. But, what on the other hand, would be equally fatal, and still more unreasonable, would be to hold fast to what we once had heard or believed, without ourselves to imagine that truth may lie in statements now coming to us as new, and without giving to such statements the attention which the manner of their presentation, or the gravity of the matters upon which they bear, seem to warrant. have had to revise in our scientific, and historic judgment! How much we are daily made aware we must revise in our opinions of men, and of institutions, when these come to be thoroughly known by us. Readiness to accept truth, whencesoever it comes, courage to set all else aside—rather than reject it—is the proper disposithe really sincere heart. And this disposition, of course, is all the more needed, and all the more commanded in the teacher—be this teacher he who instructs in the class room youthful listeners, or he who, through tongue or pen, influences the thoughts of a whole community. The words of St. Paul have a philosophical as well as a theological application: "Prove all things; hold fast that which is good." Until we have heard those who differ from us, or who bring us a message that is new, and weighed their arguments, we have no right to scorn their opinions; the mere fact that we hold other opinions, into the grounds of which we have seriously peered, should be no justification of our contempt or indif-

How much there frequently is of prejudice in the judgments of one people regarding another, of the adherents of one religious creed regarding those of another! How much harm there thence foe of truth : follows, not only in the interests of truth, but in those of social peace and of the bonds of friendly amity that should bind together all the members

of the human family! PREJUDICE IS NARROW.

Prejudice usually springs from narrownindness. Its victims are men, who from very lack of mental vision, cannot see things that are at all outside the periphery of their own little circle of thought. They are to be pitied rather than blamed; invincible ignorance gains for them our indulgence

But not with equal leniency are we allowed to treat other enemies of truth —those whom passion dominates.

There are those whose pride is wounded by truth; whose profit it is to com-bat it. An opponent must be broken own; a cause, in the success of which see a coveted prize, must be upheld. What then? The appeal is to sophistry and calumny; all that favors the antagonist is kept out of sight; all that damages him is brought into evidence; facts and arguments are dismotives are misconstrued; dire falsehoods are uttered. By dint of arguing, one so blinds himself at times that injustice is seen as justice and is championed as justice; one's chosen side must be defended, whatever the means-as it was said of old,

You remember the hero of Goldsmith's

rustic school: "In arguing, too, the paster owned his skill: For e'en though vanquished, he could argue still."

You can remember, also, many disputes among neighbors and associates, sometimes more or less jocose, some-times growing bitter into feuds—all sults of false reasoning prompted by pride and imaginary interest. These, the more innocent forms of the evil I There are other forms, which deplore. There are other forms, which drive back into long oblivion truths vital to the welfare of humanity, that lead to bloody contests, even to wars

ARCHBISHOP IREEAND ON SPANISH WAR. I am one of those, who see in the sequence of the late Spanish-America war the guiding hand of a mighty Provioutburst of forces long gathering in the bosom of the nation, sure, at one moment or another, to out in a resistless self-assertion. Nevertheless, I shall never deny that among the immediate causes of the war

ing the act of Leo XIII. twenty years ago there are to be numbered the exaggerated statements, the lies, too, and the calumnies, the ceaseless appeals to wild and reckless passion which disfigured and disgraced the utterances of certain newspaper writers and of certain othe manipulators of public opinion. I know for a fact that the instructions going from the office of tions going from the office of a newspaper to its European corspondent read this wise: "Wire all that makes for war, nothing that tends to prevent or delay it." Grave, indeed were the causes, demanding from America a solemn act; strong were the provocations given to ruffle the national temper: yet, we can never approve methods in which falsehood and passion play a large part: and we cannot but assert that it were immediately better for the country if results attained

through war could have been reached by other and less direful means. How unguarded and reckless, and how reprehensible many statement pub-lished at the present time, as from the Philippine Islands, purporting to tell of dreadful deeds of cruelty and of in-justice, for which on close examination no foundation in fact is found! I shall name in this connection one instance, which I am particularly pleased censure. A little while ago certain Catholic newspapers raised the high cry that proselytism was the order of the day in the schools of Manila, the chief officials, it was said, and the teachers in the Normal being regularly ordained ministers, who divided their time between the multiplication-table and tract reading. The matter investigated, and it was discovered that the chief officials and the teachers in the Normal were not ministers and that their own good sense, as well as the strict rules of the government, confined them strictly to secular matters. The newspapers, who had admitted into their columns such statements, have since, indeed repudiated them; but, meanwhile, much needless excitement was raised and much harm done. SCOPE AND DUTY OF THE PRESS.

If I were to choose where outside the classroom for the general welfare of humanity I should have devotion to truth prevail, I should name the newspaper. The newspaper is to-day prepaper. The newspaper is to-day prepaper. I evail, I should name the newsread by all; it is believed nearly by all. Its influence is paramount; its responsibility is tremenduous. Its pronarrate facts-to give the truth, nothing but the truth, and all the truth-to allow both parties to a controversy to be heard—never to pal-liate or distort; to omit nothing when that which is omitted may be of relevancy in the formation of public opinion; never to publish the doubtful as certain, the mere gossip as well-ascer-tained news; never, above all else, to put before readers error and falsehood Facts given, the editor is at liberty to argue from them in favor of his tenets; and even then through limpid lines there should appear radiant the fair love of truth, never the mere wish to extol party or sect. Journalism that is honest and honorable is one of the nation's most precious inheritance that which places notoriety and pelf above truth and virtue, and adopts as its tactics of war the stunning sensation rather than the calm statements of facts, is one of the nation's direst calamities. Numerous in America, is the journalism that is honest and honorable; here and there is found that which worships, above all else, notoriety and pelf. There is here a duty of iety and pelf. conscience and of patriotism for Am icans; may they be ever mindful of that

duty! There is a sphere, where if anywhere thought should be most serene and heart should be kindest; even here passion fears not to lower its wings of

harpy. It is the sphere of religion.

The "Odium theologium"—the

God in the Highest, and Peace to of Good will." And yet, in relig And yet, in religion's name how often families and communities have been divided, whole nations driven into bloody warfare! In religion's name how often such passions are awakened that the pursuit of religious

truth is made absolutely impossible

This is what happens in religious controversies. We refuse to hear the other side. We are convinced beforehand that we understand our opponents better than they understand themselves; and the dispute must be waged on our statement of the case. Then, we mistrust and misconstrue their motives; a prior they are the unjust, and we are the just: they have no truth, and we have all truth. Why, I ask, should it be Why not assume that others are as honest as we are, and obey their consciences as we think we are obeying ours? And why not always, before we decide one way or another, we decide one way or another, bid our opponents give us their statement of the case statement of the case, instead of taking as the exclusive ground of our judgment, our own statement or one received from those who are noted as partisans of our opinions? With precautions of this kind, such as simple justice should ever make imperative, we could argue with a degree of reverence for our intellect, and, before we finished, we should most likely have discovered, that at least there is some-thing to be said on either side, and that there is between us and our opponents much common ground, upon which to labor for the common good, in peace and in love, and with due respect for the consciences even of those from whose principles we may otherwise believe ourselves obliged to differ.

RELIGION AND SCIENCE. And so, too, in our adherence whether o science or to revealed religion. Why the misgivings, the irritations, the re-

A Good Quarter Dollar's Worth A Good Quarter Dollar's Worth Inc. which cures Rheumatism. Neurasigia, Sciatica. Toothache, Headache, Cramps, Sick Stomach and Indigestion. Mothers flad Nervilline is first class liminent for children's sore throat, hoarseness, cold in the chest and taken in hot water before retiring is a splendid remedy for colds. Don't be without Nerviline; it is the most economical, potent and reliable household liminent made, and costs only 25c.

proaches and counter-reproaches, which itself. Moreover, the soul attuned to disfigure so often two noble sources of knowledge, each one worshipful in its own province, neither one warring on it reaches not unto all it will, at least the other except when misunderstand- be in its affections truth-like, and ork, praiseworthy your earnestness. or in the firmament; it is everyw phenomena of nature, is the voice of like to seek it, know it, and love it. truth regarding the laws and workings of the universe. But be single minded in your investigations: have but one purpose, the search of truth; suily not this purpose by the wish of the heart to discover arguments against revelation:
be sure your data are complete and
thorough, before you venture upon a conclusion: drawing none not
fully warranted by your premises:
never daring to make phenomena speak for principle or to push material observations into the spiritual field of causality and finality, which reason can alone survey. You are the disciple, the defender of revealed religion: cling with whole-souled eagerness to the cardinal facts upon which it bases its right to speak, and to the teachings which it emits: it is God's extraordinary and supernatural manner of manifestation. But do not decry, or discourage science, as if you feared the conclusions of science, as if you doubted its right to penetrate into nature's secrets: do not do science the injustice of assuming that the pronouncement of every scientist is that of science itself, or that the dissertations and opinions of every theologian are the responsible declarations of revealed religion. Careful and correct thinking will prevent on one side as well as on the other misunderstandings and unjustifiable con clusions, which are nearly always the occasions of the so-called warfare between science and religion. And, then, throughout, let one's temper be un-ruffled: and let one's respect for the

Truth is impregnable; it is the reality of things; nought can alter it; nought remove it. Those who know truth partake of its security, and have no fear for it or for themselves. They confide in its beauty and justice, and scorn other methods of defence. They who lend themselves to passion, who expose themselves to the peril of irrational or unfair warfare, make confession of the weakness of their position. Truth and its friends are patient; tomorrow belongs to them. It may be to-day only as the weak dawning of the early sun through clouded skies; but it will grow in splendor, it will rise high in the heavens, brightening even the surrounding clouds, dispelling them with its light and heat. Truth is mighty, and it will prevail.

conscience of an opponent be never

And why do I talk before a conven tion of America's teachers of the perils that crowd the pathways to truth? Do I not know, beyond a doubt, my hearsincere love for truth, and the noble sacrifices they make in the pursuit of it. All this I do not know; and for all this I praise America's teachers. But I have in mind to lay deepest stress upon the importance of truth, that utmost care be taken by them to instil into the souls of their pupils their own love of truth, their own devotion to it.

Truth is not always loved and served, as it should be, in the world around us—How shall it be in the world of tomorrow? The classroom of to-day is to be the world of to-morrow. Into whatever the children of to-day are fashioned in mind and to in heart, that will the men and women of to-morrow And the children of to-day are fashioned in mind and in heart by the teachers present or represented in this assembly. Each pupil is the Parian marble, now rough hewn and unformed. Every word, every act of the teacher is foe of truth:

RELIGION AND FEACE.
Religion is but another name for peace—the peace sung of at the birth of Christ in Bethlehem: "Glory to God in the Highest, and Peace to Men of Good will."

And yet in religion's the strike of the chisel falling upon this animate block, to reveal in it the glory of the angel. No Michael Angelo has ever vocation so noble, so blessed, as the instructor of the youthful soul. Let each teacher do well his duty: let each publi be properly the Order of the Blessed Sagraport of the order. The amount expended by her in this enterprise is not known, but it is believed by the prise is not known, but it is believed by the introduction of the youthful soul. Let each teacher do well his duty: let each publi be properly the order. The amount expended by her in this enterprise is not known, but it is believed by the introduction of the youthful soul. Let each teacher do well his duty: let each publi be properly the order. The amount expended by her in this enterprise is not known, but it is believed by the introduction of the youthful soul. Let each teacher do well his duty: let each publi be properly the order of the order. The amount expended by her in this enterprise is not known, but it is believed to be a very large sum, as the building the prise is not known, but it is believed to be a very large sum, as the building the prise is not known. ed; and great will be the America of to-morrow; devoted will it be to

truth. Teach, I pray you, to your pupils the love of truth; extol before them its beauty: obtain that they make conseextol before them its cration of themselves before its shrine. Tell them that their souls are noble and grand, only when no clouds of error over them, only when truth in hover over them, only when truth in its plenary objectly is so fully repro-duced in their minds that those minds are transfigured in the beauty of truth, and are, as it were, in themselves truth. And tell them that the truth which is their minds must be the adornment of their lips, when these lips part in speech, the adornment of when that pen nerves in writing; teach them that the lie spoken or written is more baleful and more inglorious than the lie ensconced in the mind; for from lips or pen it goes out to darken and pervert the minds of others.

I said that truth is divine, that truth, a a very real manner, is God. When God in human form walked upon earth He was seen of men as "full of grac and of truth;" He said of Himself: " am the way, the truth and the life; and announcing the fruits of His coing He said to His followers: shall know the truth and the truth shall make ye free." Christ was in all things, make ye free." Christ was in all things, and before all else truth: no better manifestation could there have been of the divinity within Him.

Let us in imitation of Christ, be true.

His prayer for us to the Father was:
"That they be sanctified through
truth." The intellectual grasp of the truth will not suffice, unto full sanctifi-cation: there must be, too, the grasp of truth by the heart, the active union of the heart with truth. But so potent is truth, that once thoroughly possessed by the mind is easily makes its way un-to the heart—"The truth will make ye free." It might be said that Christ's words bore more directly on such truth as reveal immediately divine life in the soul: I fear not to say, they bore on all truth; for all form of truth is akin to every other form, the spirit of one being that of the other, the essence of all being the

and undue conclusions are worthy to possess all truth in heaven. formed? You are the student, the up-holder of science: admirable is your tiniest herb, in mightiest star, on earth tiniest herb, in mightiest star, on earth For science, the uaravelling of the divine, it is Godlike, and it is God-

> THE PRECIOUS BLOOD. The Almighty God, from out the boundless

The Almighty God, from out the boundless
of Bis Omnipotence, with love divine.
Looks down in pity on the sin dyed earth,
And while He gazes foulest crimes offend
The spolessess of His divinity.
But as His anger kindles at the sight.
Lo i from the heavens drops a crimson mist,
In its deep splendor hinding every stain,
As when, at morn or eve, the rosy light
Surrounds with brilliant glow each stagnant
pool.

Surrounds with official to the surround of the

### NEW INDIAN SCHOOL.

Mother Mary Katharine, head of the Order of the Blessed Sacrament, who was formetly Miss Mary Katharine Drexel, Philadelphia, is building a school for the Navajo Indians in the

Arizona desert.

In a spot remote from civilization, thirty miles from a railroad, on an oasis of some five hundred acres in the midst of a saddy waste, she will erect school buildings, dormitories, chapel and all the necessary adjuncts to a training school for Indian youth, to be known school for Indian youth, to be known as the School of St. Michael's Mis sion. The institution will be completed next fall, it is expected, and twelve Sisters from the Convent of the Blessed Sacrament at Cornwells, Pa., will go to take charge of the various departments.

The school is being erected on the Reservation, near Fort Defi-Navajo ince. On this reservation are 20,000 Indians, who, while of less dissipated habits than the majority of Indians, are much more ignorant of the principles of Christianity. This is due to their They have ever held habitual reserve. aloof from the whites. A Sister said of them: "They are all pagans. They have not the faintest idea of our faith. Their definition of Christmas is "the day the white man gets drunk."

This school will accommodate fully one hundred and fifty pupils, most of whom will be children from six to ten years old. The elements of an academic course will be given, but in addition there will be cooking, housekeeping, and dressmaking for the girls, and blacksmithing, shoemaking and carpent ering for the boys. No more religious teaching will be given than in the or dinary school, the idea being to teach the children the right by example, not by precept.

The plan for this institution has long been cherished by Mother Mary Katharine. She has always taken a great interest in the Indians and their wel-fare, and has done much to alleviate their sufferings in the past. While she was still Miss Drexel she travelled through Arizona; and studied the contions under which the Navajoes lived. And now, after years of planning, she is arrying out her impulse to help them. The Sisters who go to the school will not be without friends in that desolate country. Several years ago a band of Franciscan friars went into the reservations and established the St. Micheal's Mission, from which the name of the new school is derived. These men are translating religious

dition to their regular missionary work. Mother Mary Katharine will not go to Arizona herself, except to start the school, but will leave the work to some of the elder Sisters of the order. The

pooks from English into Navajo, in ad-

society leader of Philadelphia. She is the daughter of the former partner of J. Pierpont Morgan in the banking of Drexel, Morgan & Co. She entered the sisterhood and is now devoting her fortune to charity. already established one school for Indians in Sante Fe, New Mexico, and several institutions for negroes throughout the South East.

# THE CHURCH AND THE BIBLE.

The National Baptist of New York s unduly concerned at what it terms the sudden fondness of Romanism for the Bible." The journal referred to seems to fear some dangerous plot in the recent organization of a Papal com-Several biblical studies. recent articles, from Catholic defending the Bible from the attacks of the "higher critics" actually appear to annoy the editor of that journal. He doubts if some conspiracy against pri-vate interpretation does not exist be-hind that which he evidently believes odern change of front.

If the editor of that somewhat unam-iable journal were better advised with regard to the Catholic position he would see that no change of front has taken place. The Church was the first critic of Holy Scripture. It was she who first decided that which was authentic. It was she, at Nicara, sifted the true from the false and gave the Bible to the Christian world. She has always cherished the sacred text and claimed first right to defend it. So careful, indeed, has she been of it that she has denied the right of ignorance or malice to interpret it to the destruc-tion of souls. That she is standing forward its staunchest defender to-day need not excite surprise. Protestant-ism has shown her incapacity to do so, most notoriously. The word of God must not fail through lack of a courageous champion. As a proof that non-Catholic Chris-

tianity is itself incapable we need only point to the peril that exists in the Baptist University of Chicago. How little of the Bible is left whole by the hold liminent made, and costs only 20c. Other, the essence of all being the little of the Bible is left whole by the DR. Hymitron's Pills cure Constipation. eternal prototype in the divine entity higher critics of that institution? And

Northwestern University has had Pearson teaching his creed of unfait Presbyterian theological seminaries dain young men who frankly regard the Ten Commandments of human origin and Adam and Eve mere myths. Among onle be trusted to preserve the sacred Scripture? If our civilization is to remain Christian, and if the Bible is t continue worthy of reverence, the great Church which gave the Scripture to the world must defend it without fea must defend it without fear Why does not the New York journal regard the Chicago savants with suspicion? If it wishes to grow alarmed, there is its opportunity. Catholic Union and Times.

#### The "Spirit of the Age.

One of the speakers at the Presby-terian convention in this city last week accused the Catholic Church of being opposed to the spirit of the age. She has always been opposed to it. This opposition began with the early teachings of Christ. Its principles were summarized in the Sermon on the Mount Its aggressive character was stamped it by the Saviour when He sent upon it by the Saviour when he His disciples "as sheep in the midst of wolves." Its first shock was felt in the temple when He "over threw the tables of the money-changers." It obtained its omplement of Divine power on Pente cost when the disciples "were filled with the Holy Spirit." It assumed its earthly organization in the first Council held by the Apostles in Jerusalem. It marshaled the early Christians in their warfare against the idols of Pagan Rome, and inspired them with songs of exultation when over the ruins of idoltrous altars were raised the temples of the one, true God. It is the inspiration of that Divine Master Who hath said, "In the world you shall have dis-tress; but have confidence; I have over-come the world." And His Church will conquer all her enemies. Her arms are truth and justice and in vain will the world, the flesh and the devil fight against her .- American Herald.

#### Popes Leo XIII. and his Predecessors.

Leo XIII., having celebrated the wenty-fourth anniversary of his coronation recently, there have now been only fifteen in the long series of Roman Pontiffs whose reigns have surpassed or qualed his in duration. The longest reign of any Pope over thirty-one years, was that of Pius IX. (June, 1840) VII., over 24 years (1775-1799); Pius VIII. (1800-1823), and Adrian I. (772-

VIII. (1800-1825), and Admin L. (1797-195) 23 years; Alexander III., 22 years (1159-1181); five Popes with 21 years, viz., Sylvester I. = (314-335); Leo II. (440-461); Leo III. (795-816); Urban VIII. (1623-1644); and Clement XI. (1700-1721). The reign of Paschal II. lasted 19 years (1099-1118). These eleven Popes, therefore, have a longer reign than the Pontificate so far of Leo XIII. The following four en-joyed one of equal, or about equal, length, namely 18 years; Damasus I. (366-384), Innocent III. (1198-1216), John XXII. (1316-1334), and Benedict XIV. (1740-1758). We have good reason for hoping, and certainly for praying, that the reign of Leo XIII. may yet attain a much higher position in the above scale than even that which it now occupies.—American Herald.

# Good Example Makes Converts.

In the history of conversions to the Catholic Church, we are usually taken into discussions of the doctrines and doubts which, in each particular case, paved the way or excited the inquiry But more largely than we may sup pose, the good lives of humble Christians ought to—and, we believe, do make converts, and predispose people

in favor of the Church. "What made a Catholic of me," said Sir Stephen De Vere (a brother of Au-brey De Vere), "was my knowledge, my intimate knowledge, of the innocence of the morals of the young mer of the peasant class. I went among them; I was at their hurlings, at their sports; I heard them, I listened to them, I knew them. I compared them with the young men of my own class. I said, what can make the difference? It can not be education, for they have little or none. It cannot be society; they know nothing of the etiquette of society. It cannot be travel; it must be only one thing—their religion, and I will be of the religion that makes them so in-

nocent and so pure."

In the early days of immigration to this country, the good lives of Catholic girls living in American families, caused not a few conversions. In the civil war many a soldier experienced a change o heart, seeing the white-bonnetted Sisters of Charity on their rounds of mercy. In the world around us, we may be sure that the example of good Catholics does not go without similar results. It is one of the most satisfactory ways that we can bring converts to the true faith.—Catholic Citizen.

WELCOME ASSUNSHINE after storm is the re-lief when an obstinate, pitiless cough has been driven away by Allen's Lung Balsam. No opium in it. The good effect lasts. Take a bottle home withyou this day.

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# Getting

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When subscribers change their residence it is important that the old as well as the new address be sent us.

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#### LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th. 1900.

Te the Editor of The CATHOLIC RECORD,
London, Oat:
Dear Sir: For some time past I have read
your estimable paper. The CATHOLIC RECORD,
and congravulate you upon the manner in
which it is published.
Its matter and form are both good: and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success.
Bellove me, to remain.

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

LONDON, SATURDAY, AUGUST 2, 1902.

### THE CATHOLIC RECORD.

Having received some copies of the CATHOLIC RECORD from a triend in Canada, a Catholic graduate of a State College in Pennsylvania writes:

" Especially I feel grateful for the CATHOLIC RECORD. I always read the RECORD with pleasure and interest. cleared away many hazy notions I had of the observances and cere-monies. The Chats with Young Men had an inspiring effect. ation of those whose lives are examples for all seeking the real end of life, cannot be encouraged too strongly. and weeklies were read with half the attention bestowed on the yellow jour-nal, what a change there would be!"

#### THE PROGRESS OF RELIGION IN PALESTINE.

In order to promote the progress of the Catholic Church in the East, it has been determined to build a Benedictine monastery on the Mount of Olives at Jerusalem, together with a seminary for the education of clergy of the Syriac rite. The Catholic or Uniate Syrian patriarch has made arrangements with the Propaganda at Rome for the erection and maintenance of these two much needed institutions, which will be under the charge of the Monks of the Order of St Benedict. The Abbey will be dedicated to Sts. Benedict and Ephren, the first named of these Saints being the founder of the Benedictine Order, and the last being an illustrious Syriac Bishop and author whose doctrinal writings are still extant and are much prized throughout the East, and especially in that portion of the Church which uses the Syriac rite in the celebration of the Holy Sacrifice of the Mass, and the adminis tration of the Sacraments.

The Abbey will be under the jurisdiction of Abbot-General of Subiaco, Italy, as the monks belong to the monastery at Subiaco. The particular purpose of the college will be to supply the Church of the East with a zealous and learned clergy of the Syriac rite, for missionary purposes among the schismatical Syrians, as well as for the promotion of a knowledge of the Catholic faith among Syrian Catholics.

Pope Leo XIII. has contributed large sum toward the erection of the college, and has presented for the college church a quantity of vestments and sacred vessels.

#### THE FRIARS ON THE PHILI-PINE ISLANDS.

The latest reports from Rome show that statements made in previous despatches that there have been serious disagreements between the Pope and the Taft Commission were merely sent for sensational purposes. The negotiations have gone on smoothly, and the Holy Father has expressed the fullest confidence in the good intentions of the American Government. The Pope has raised a reasonable objection against the immediate shutting out of the Spanish friars from parishes which cannot be filled at once by other priests; but he is willing to substitute other priests. Americans or Filipinos, by degrees, for such Spanish priests as are objected to by the Filipinos to any considerable extent, and details are to be settled be tween the Papal Delegate at Manilla

and Governor Taft. The vague charges of immorality made against the friars have not been substantiated in any instance, and the grounds of any dissatisfaction which exists among the natives in regard to the friars are either on account of the share which the latter had in governing the country under the Spanish regime, or that they have in some instances been too severe in insisting upon their zights as landlords. There remains

little doubt that this question will be settled to the mutual satisfaction of the Pope and the American Government.

At the farewell audience on July 21, at which the Holy Father received the Commissioners, bidding them adieu, Governor Taft thanked the Holy Father for the courtesy shown him throughout the negotiations, and promised cooperation with the Apostolic Delegate in executing the business agreed upon. He also expressed regret that "false and even calumnious statements had been circulated in regard to the business which had been transacted." Holy Father replied that he also "protested against such false reports," but he added: "by this time I am accustomed to this kind of misrepresentation."

### AN ANARCHISTS' FATE.

It is on the plea of mercy toward our ellow-creatures, formed after the image and likeness of the same God, that the adversaries of capital punishment found their chief argument. They say, "let the most heinous criminals be punished with perpetual imprisonment, but let not man assume the right to deprive of life the noble being whom God has created after His image, and for so high greatly distressed as he said: destiny as to know and serve Him on earth, and hereafter to see and enjoy Him and His perfections forever in heaven. God has, besides, laid it down in His law communicated to man from man."

law, laid down circumstances under which the criminal is to be punished death." (Ex. xxi. 12 and seq.)

ent obligation on all nations, but were Jewish people; yet they show that cap- Poland. ital punishment was approved by God for crimes of great enormity.

The common consent of mankind for many ages was to the same effect, indihad its origin in the divine institution of society, which has the inherent right to protect itself even by inflicting death as a punishment against the assaults of the wicked upon the social structure. Hence, also, under the Christian dispensation, capital punishment is approved in God's Holy Word:

"For rulers are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise from the same. For he is the minister of God to thee for good. But f thou do that which is evil, fear; for ne beareth not the sword in vain. For is the minister of God, an avenger to execute wrath upon him that doeth evil." (Rom. xiii, 3, 4.)

Our readers will remember the horrible crime of which the Anarchist Lucchini was guilty in murdering the estimable Empress of Austria some years ago we have good reason to believe it to be, iron." the death penalty would have been more demued.

It is now stated that so seriously has grief were universal. his severe punishment preyed upon his mind that he has "undoubtedly gone mad." On the evening of July 25th he made a great uproar in his cell, and when two warders went to see what was the matter, he flung himself violently upon them, tearing the face of one open with his nails, and nearly strangling the unfortunate man. It ook three men to get Lucchini under control. It thus appears that the argunent of mercy which has been used in advocacy of the abolition of capital punishment is of no weight in the present instance. It would have been better for the world, and perhaps for the culprit himself, if he had been executed, and the execution would have been a more striking object lesson for other anarchists who are plotting even at this moment for the assassination of others in high station.

We have need of patience with ourelves and with others; for the greatest things and the least; against sudden in roads of trouble, and against our daily burdens; in the weariness of the body, or the wearing of the soul; in everyday wants: in the aching of sickness or the decay of age; in disappointments, bereavements, losses, injuries, reproaches; in heaviness of the heart, or its sickness amid delayed hopes. In all these things, from childhood's little troubles to the great troubles throughout life's journey, patience is the grace of God, whereby we endure evil for the love of God.

#### DEATH OF CARDINAL LEDO-CHOWSKI.

A great grief has fallen upon Rome owing to the death of his Eminence Cardinal Mieceslas Ledochowski, the Prefect or President of the Propaganda Fide, on July 22nd magnitude of the loss en-The dured by the Church by the Cardinal's death will be understood when we mention that the Congregation of the Propaganda has the administration of the affairs of the Church in all missionary countries, among which are reckoned the United States and Canada, of which the United States is the most important in the world. The labors of the Propaganda in relation to these two countries have been greatly diminished, however, by the appointment to them of Apostolic Delegates upon whom devolve nearly all the duties of the Propaganda in regard to them.

The estimation in which Cardinal Ledochowski was held may be estimated not only from the importance of the duties confided to him, but also from the remark made by the Holy Father Pope Leo XIII. when his death was made known to him. His Holiness was

"A valiant fighter for the Church and religion has gone. His memory be blessed.

Cardinal Ledochowski was born at York of an illustrious Polish family on for their acquirements.

He was afterward made a domestic to Brussels, he was raised to the dig- of his right to the French throne. It is correct to say that these laws nity of Archbishop of Thebes in partiwere not commanded as a perman- bus infidelium. In January 1866 he was appointed Archbishop of Gnesen and special criminal laws for the use of the Posen, which see is the primatial see of

Owing to his resistance to the perse cuting laws enacted against the Catholie Church under the rule of Otto von Bismarck, he was imprisoned in the cating that this manner of punishment fortress of Ostrowa for two years, viz., from 1874 to 1876. During his imprisonment he was made a Cardinal Cracow, but being pursued by the hos- bois, and was clad in a coat of mail, tility of Bismarck, he was obliged to whereupon she went to Orleans at the leave his diocese, taking refuge in head of her army, and succeeded in Rome, where occupation was given to forcing the British to abandon the him by the Pope, and he was finally ap- siege. Several other victories followed, paganda.

tences of imprisonment and banishment tion, this being the historic city in were issued against him in the German which it had been customary for many Empire, and, as there was good reason ages to crown the kings of France. to believe that the King of Italy intend- The king was crowned on July 17th, ed to hand him over to the German within five months from the day when government, he took refuge in the Joan was presented to him at Chinon. ned his diocese in 1884. There-

merciful to this criminal than the soli- Ledochowski's death the news was soon after the Duke sold her to the tary confinement to which he was con- received in Gnesen and Posen as of a English. The faculty of the Univer-

> As we go to press the Cardinal's body lies in state in the Chapel of the Propaganda.

# JOAN OF ARC.

taken looking toward the canonization pose, or the strength of her conviction of the historical Maid of Orleans, Jeanne that she was selected by God to accomd'Arc, commonly called by English plish the great work in which she suction. In Quebec we find an average of for though there has been a small perwriters Joan of Arc.

family name was Darc or d'Arc.

her piety. Her life was exemplary, and she was subjected was a disgrace to all the attendance at school in Quebec exthe general rule; but whatever defec-

of her nativity. . reserve in all her intercourse ; she had the French armies to victory.

not, therefore, any of that pertness or pride or of the worse vices which one would attribute to her if he were acquainted with her history only through the dramatic descriptions of Shakespeare.

In 1422 the infant Henry VI. of England was proclaimed King of France at his father's grave at St. Denis, and the English were making strenuous efforts to overrun France so that the proclamation might become true in fact.

In 1420 all France north of the Loire was in the hands of the English, and the country South of the Loire was also invaded. Orleans, the key to the South, was invested by the English in 1428, and the outer fortifications fell into their hands.

For some years Joan thought sorrowfully of the afflictions of her country and prayed for its deliverance, and in time she became fully convinced that she was the chosen one of God who would effect that deliverance. She heard voices which she was convinced were the voices of angels, and which urged her to lead an army to rescue death, by which he meant that he her country, and she succeeded in Feb., 1429, when she was not yet eighteen years of age, in inducing the Governor of Vancouleur to introduce her to Charles VII., the uncrowned king of France at Chinon.

Charles was then making feeble efforts to check the onward course of the Mount Sinai: 'Thou shalt not kill.' Oct. 29th, 1822, and after making part British, but for several days he refused Under no circumstances, therefore, of his studies at Vienna he went to to admit the young but enthusiastic should human life be taken away by Rome to complete them in the Academia shepherdess to an interview. At last Ecclesiastica, an institution founded by the interview was granted, and it is In answer to this it is to be said Pope Pius IX, for the special training asserted that the means whereby she that God Himself, under the Mosaic of ecclesiastics who were remarkable convinced the king of her sacred mission was by recognizing him amid his courtiers when one of them by his with death, though not by private ven- prelate to the Pope and prothonotary direction attempted to pass himself upon geance: Thus "he that striketh a man apostolic, and was later on sent to Ma- her as the monarch himself. She also with a will to kill him shall be put to drid on a diplomatic mission. He was is said to have indicated secret facts death. He that striketh his father or also sent successively to Lisbon, Rio de to Charles which could not be known mother shall be put to death. He that Janiero, and Santiago de Chili as dip- to an ousider from the royal family and shall steal a man and sell him, being lomatic attache to the nunciatures the court. The facts were such as enconvicted of the guilt, shall be put to there. In 1861 being sent as nuncio abled him to dispel all existing doubts

> gians examined Joan and found in her God from its foundation by Christ as "a the Bishops of the Church. simple faith a satisfactory foundation little flock" (Luke xii. 12) till by the sucfor her intense piety and enthusiasm, and another commission of noble ladies had so spread over the Roman Emreported the child to be an innocent pire throughout Western Asia, Northand chaste virgin. Charles then ap- ern Africa, Eastern Europe, and the pointed her to lead an army which is variously said to have consisted of from five to ten thousand men.

She was furnished with a blessed by Pope Pius IX. in 1875. On his sword which she declared was hidden liberation from prison he went to near the altar of St. Catharine of Fierpointed to the prefectship of the Pro- the English were driven northward, and the inactive king was persuaded by Even while he was in Rome sen- Joan to march to Rheins for his corona-

Vatican, where he remained within the After the coronation of the king walls practically a prisoner, until after Joan declared that her mission was ended. Anything more should be on the streets of Geneva, the capital of upon Bismarck ceased to seek him for done by the king himself with Switzerland. This prospering Republic his prisoner, and he was able to move his nobles and his armies. The King has no capital punishment, the death about as he would in Rome. Still later and his advisers, however, were unwillpenalty having been abolished since Bismarck changed his policy toward ing to let her go, and at their persuamany years ago. Hence Lucchini was the Church, and then even a species sion she remained, but her course of sentenced only to imprisonment for life; of friendship sprung up between the victories was at an end. She was taken but if a recent telegram be correct, as Cardinal and the "man of blood and prisoner in May, 1430, by the Duke of Burgandy who sided with the English. On the announcement of Cardinal She was then defending Compiegne, and national calamity and manifestations of sity of Paris urged that she should be tried as a witch, and their wish was acceded to, and being found guilty she was burned at the stake on May 30th,

Whatever is to be thought of the voices which Joan of Arc heard urging her to Ontario during 1900 was 280,941. Ad-It is announced from Rome that an take up arms for the cause of France, ding 3,000 as an approximate number important step in advance has just been there is no doubt of her honesty of purceeded. Her purpose was undoubtedly a 237,723, which is 100 to 694 of popula-Joan was born in or about the year noble one, even viewed as dictated by tion. 1411, at Domremy, a small French vil- a human virtue of patriotism, but she lage which was partly in Champagne was animated by higher motives, yet it the populations sending an average at- would not be the case if the missions and partly in Lorraine. She received was not so much by her military achieve- tendance of 100 children to the Public referred to were as successful as is only a very elementary education, and ments that her memory demands respect, her occupation was the tending of sheep as by the purity of her life and her and the horses of her father, whose ardent character which made her love with her whole soul God and Joan as a child was remarkable for her country. The mock trial to which though noted for her physical strength | who took part in it. The French people and energy, her conduct was always ex- to this day, especially those of Cham- Protestant provinces. This state of faith, they are more than recompensed emplary, and her amiability of manner pagne and Lorraine, regard her as a and unselfish kindness made her a gen- saint and martyr; but it belongs to the 1091, but has been existent for many Church in the province of Quebec. eral favorite in and around the village | Holy Father and his Council to pronounce after due investigation whether Much of her time was devoted to or not she is truly a saint of the Cathoprayer, yet she was skilful in house- lie Church : that is to say, one of the work and the use of the needle, so that true heroines of the Christian religion. she was said not to be excelled in these Her canonization is being promoted by things by any matron even of the city French Bishops who are convinced that of Rouen. She was always modest Joan was under the influence of inspirain deportment and preserved a maidenly tion when she offered herself to lead

COL. GRIMM'S PUNISHMENT.

The punishment inflicted upon Colonel Grimm, of the Russian army, who was found guilty of the crime of betraying military secrets of the Empire to foreign powers, recalls that to which Captain Dreyfus of the French army was condemned under accusation of a similar crime.

Col. Grimm was sentenced to ter years' banishment to the penal Island of Saghalien, to which the greatest criminals are sent. The first ten years he will be obliged to work in the mines, chained to a heavy wheelbarrow, and the chains will not be loosened whether he is asleep or awake, except by order Mr. Villard is a resident among them, of a doctor, who will pronounce him too must know better, we can only consider feeble to endure such hardship. In this case he will be sent to a hospital. The prison warders and inspectors on this island are noted specially for brutality.

Should the Colonel survive the ten years' banishment he will be imprisoned for life in one of the penal settlements of Siberia. When the prisoner heard his sentence

he begged to be given a soldier's should be shot. This is not very surprising, considering that he was fully aware of the severity of the punishment to which he was condemned. It is said that 70 per cent. of the hard labor convicts sent to Sagnalien would in all seriousness prefer capital punishment to the hardships of convict life on that island.

## A MISSIONARY OF MANY TALES.

The Methodist Summer School has "the beloved physician." Beautifully cessive labors of Sts. Peter and Paul it falsehoods with the statement that "he islands of the Mediterranean Sea, that poor, the dealer astutely remarking it attracted the wondering notice of the Roman Emperors, even before the small." martyrdom of the two great Apostles who gave their attention to the conver- several Catholic booksellers of Monsion of the Jews and Gentiles respect-

But we cannot speak thus favorably lard, President of the French Methodwhat the Mail and Empire aptly calls integrating utterances," and "astonstrangers, fostered by their priests."

The Rev. Mr. Villard declares that us believe. the French-Canadian does not know much: he is brought up in a Church where ignorance is a blessing, and most of them cannot read or write."

This is certainly an extraordinary that there are persons in Quebec province who are uneducated, as such are to be found everywhere; but that this is the case with a large proportion of the French-Canadians is evidently false. It is a fact attested by the returns of the Education Departments of the Provinces of Canada that school attendance in Quebec is considerably greater than in the Protestant provinces. We admit the difficulty of making an exact comparison, as the grading of the schools is different; but we may make a close approximation by the figures given in the Dominion Year-book, from which we find that the average number

schools are 838 and 835 respectively. pretended. It is always to be expected We have no doubt that if private that there will be a few apostates where Academies were included the results in strenuous efforts are being constantly these two provinces would be better; made to destroy the faith of the people, but after making all possible allowance, and Quebec cannot be an exception to ceeds greatly the attendance in the tions there may be from the Catholic things is not the accident of the year for by the progress of the Catholic years, and in the face thereof it is ab- Protestantism is losing ground there, most of the French-Canadians can rapidly in such countries as Holland, neither read nor write.

We have followed above the report of the Toronto Globe. In the Mail and Empire the words attributed to the professor are different. He is therein made to say that "most of the older people cannot read or write." Even they saw the Protestant minister. The

though if he had said "the oldest people," referring, of course, to those whose youth belonged to a period when there were but very imperfect schools either in Quebec or any other province of Canada, the statement might be nearer the truth; but it is very probable that statistics would show that so far back the schools of Quebec were quite as good as those of any other province of what is now the Dominion of Canada. The intention is avowedly, however, to show that ignorance is at the present moment the prevailing characteristic of the French-Canadjans, which is false; and, as the Rev.

in this form the statement is false,

the statement as a deliberate falsehood. Another of the Professor's stories is to the effect that "a woman was told by her priests that she would be a bad woman and go to hell if she read the Bible." The Mail and Empire rightly characterizes this statement, together with what follows, as "an apocryphal story." The speaker continued:

"The priests try to keep the people from reading the Scriptures, even going to the length of suppressing the recent Papal Encyclical commanding it, and declaring that the whole story of the Encyclical is a Protestant lie!"

After such a statement, which, of course, is not authenticated by the naming of even any one locality where the like occurred, he adds that "many volumes of the Bible condemned as bad books were burned by the parish priest at the convent, with solemn cere monial."

The Catholic Church has always held commenced its work in Toronto, and we the Bible in the greatest reverence, have no hesitation in saving that so far and it is from Protestant and not from as we have seen the reports of the Pro- Catholic pulpits that we hear it now-afessor McLaughlin's series of lectures days treated as a collection of fictitious on St. Luke's Gospel and the Acts of tales. But so great is the respect in the Apostles, also by St. Luke, are which the Catholic Church holds the well calculated to throw much light sacred volume that she guards her upon the beautiful and highly devotion- children against corrupt versions by al work of that learned Evangelist and prohibiting them. Truthful and accurskilful biographer whom St. Paul calls ate versions are encouraged by the Catholic Church, and are to be found and graphically St. Luke describes the in most Catholic houses, authenticated A commission of learned theolo- growth and progress of the Church of and recommended with the approval of

But Mr. Villard caps his pyramid of had tried to buy a Romanist Bible in Montreal, but could not get one for less than \$6, a prohibitive price for the that the demand for them is very

We have before us the catalogues of treal, New York, and other cities in which the price of a handsome and serviceable edition of the Catholic of the talk of the Rev. Professor Vil- Bible is marked at \$1. In these catalogues special editions bound in ist Missionary Institute, who gave morocco, and comprising copious commentaries, and atlases are advertised at a "sensational address" full of "dis- from \$4 to \$6, all of which are easily procurable in Montreal, so that if ishing anedotes of the habitants, and the prices are to be made a test, there their native distrust of Protestant must be much greater demand for these books than Professor Villard would have

# The men of pure and simple heart Through life disdains a double part He never needs the screen of lies His inward bosom to disguise."

With his tongue so ready to speak alsehoods we may well infer what credit is to be given to this Professor's statements to the effect that there are six flourishing Protestant missions among the French-Canadians.

We suppose he includes the Methodist missions among the number. But, on the other hand, it is only a few years since it was openly admitted that these missions were a failure, and they were about to be closed because they were dying of dry-rot. We understand that they are still in a half-dying condition. Mr. Villard, as a matter of course, puts a good face on the matter by painting their works in the most brilliant coloring, and he takes care to of pupils attending the schools of hint that offerings will be gratefully

received for their maintenance. We know by the Dominion census, for colleges not included in the Depart- and by information from other sources, mental system, we shall have an aver- that Protestantism is rapidly declining age attendance of 100 to 769 of popula- as a force in the province of Quebec; centage of increase, the advance has fallen greatly behind the increase of In New Brunswick and Nova Scotia population in the province. This surd to assert, as Mr. Villard does, that whereas Catholicity is progressing Denmark, Sweden, Norway and Switzer

There was another fairy tale told by

this Mr. Villard, as follows: " Many of the French-Canadians really thought they saw a devil when colporteurs were the spec dislike, and the priests tole that if they looked at the would see they had only to the cloven hoof." " The meeting laughed h accepted the challenge th when seeking admission to Roman Catholic, and t boots and socks, disprove nt of the priest and suc lightening the credulous dian, who, with his family, came Protestants.'

AUGUST 2, 1902.

Such a story might have a good joke by a Canadi Professor Villard must kn drawing the long-bow w " the priests" are circ tales seriously. We pity give him funds for his m strength of such tales. Is it to hear such sto

that the Methodist Summ been inaugurated? We that Baron Munchausen could be read at home b scholars at less expense.

## THE SCHOOL QUEST PHILIPPINE IS

A somewhat bitter co been going on for some columns of the Catholic the United States regar the Philippines, and esp gard to education, the p sion of the Friars, and A good deal of acerbit way into the discussion,

the political parties to putants belong. We re that such is the case, as the investigation into should be carried on, no est of any political pa with a view to ascertain in order to make it sure that religious liberty is the Filipinos which is citizens of the United It is certainly according and to the letter also tution of the Unite any people under tion of the Federa should enjoy (compl liberty, whether they territory, or as a full and if the discussion v on these lines with a vi truth, and to maintain Catholic people, there hope that these rights spected, and the exist there are really such, re

In the matter of ed been publicly charged ers that the schools est new Government of the lands are in reality Pre ian schools wherein, ei or through the negliget States Government, a sy ism is in operation. V Protestantize the island ed, in fact, that the pr used as an instrument

propagandism. The International Ca ciety have written a been widely published these charges are tru being that the Catho United States to accou justifiable conduct, and change their course to of the recently acquire it must be borne in mir organized Governme though a civil gove pletely under control ment at Washington,

orders received from V On the other hand. of New York, a Protes the Milwaukee Catho made investigations in come to the conclusion special charges were n exaggerated, but wer and Archbishop Irelan dress delivered at a National Education Minneapolis, has mad tion, calling severely olic papers which bro

charges. The Archb "A little while ag newspapers raised the sm was the order schools of Manila, th mal being regularly who divided their ultiplication table a The matter was inves overed that the cl teachers in the Norr isters, and that their ment confined them matters. The news ments have since, i them, but meanwhile itement was raised It has been pointed

school laws enacted contain the following

" No teacher or teach or criticise th Church, religious see or shall attempt to i for or against any colporteurs were the special object of dislike, and the priests told the people that if they looked at their feet they would see they had only two toes- the the cloven hoof.'

"The meeting laughed heartily when Mr. Viliard told how one colporteur accepted the challenge thrown at him en seeking admission to the house of a Roman Catholie, and taking off his boots and socks, disproved the state nt of the priest and succeeded in enlightening the credulous French dian, who, with his family, promptly became Protestants.

Such a story might have been told as a good joke by a Canadian wag; but Professor Villard must know that he is drawing the long-bow when he says "the priests" are circulating such tales seriously. We pity the dupes who give him funds for his mission on the strength of such tales.

Is it to hear such stories as these that the Methodist Summer School has been inaugurated? We should think that Baron Munchausen's adventures could be read at home by the Summer scholars at less expense.

#### THE SCHOOL QUESTION IN THE PHILIPPINE ISLANDS.

A somewhat bitter controversy has reason." been going on for some time in the

way into the discussion, according to falsehoods, but on mistakes in the facts the political parties to which the dis- alleged. Yet the Manilla correspondputants belong. We regret to remark ents of the Catholic papers are known that such is the case, as in our opinion to the public of this continent as rethe investigation into these matters liable men whose word cannot be doubtshould be carried on, not in the inter- ed in regard to facts which have est of any political party, but solely come under their own observation; with a view to ascertaining the truth and among these facts as stated by them in order to make it sure whether or not | there are numerous instances of sectarthat religious liberty is really given to | ian bigotry and attempts at proselytism the Filipinos which is enjoyed by the on the part of some of the teachers. If citizens of the United States proper. one half or one quarter of these state-It is certainly according to the spirit, ments are true, and we believe they are and to the letter also of the Consti- true for the most part, there is much tution of the United States that which ought to be changed in the new any people under the jurisdic- school system established on the islands. tion of the Federal Government The Filipinos are a Catholic people, there are really such, removed.

been publicly charged by several pap- of the United States have done ers that the schools established by the a good work in calling the atlands are in reality Protestant sectar- abuses which we still believe are for ian schools wherein, either designedly the most part facts. We know by exor through the negligence of the United perience that even though it has been States Government, a system of proselyt- proved elsewhere that the Chief Superism is in operation, with a view to intendent or Commissioner of Educa- ers and employed. Protestantize the islands. It is assert- tion is not a Protestant minister, there ed, in fact, that the public schools are are many Protestant teachers who used as an instrument of a Protestant would be glad to embrace every oppor-

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propagandism. viety have written a letter which has ica, under the very eyes of the Governit must be borne in mind that the newly good intentions shall be put into pracorganized Government at Manila, tical operation. though a civil government, is completely under control of the Government at Washington, and acts under orders received from Washington.

On the other hand, the Independent of New York, a Protestant journal, and the Milwaukee Catholic Citizen, have made investigations independently, and come to the conclusion that some of the special charges were not merely grossly exaggerated, but were entirely false, and Archbishop Ireland in a recent address delivered at a Convention of the National Education Association at Minneapolis, has made the same assertion, calling severely to task the Catholic papers which brought forward the

charges. The Archbishop said : A little while ago certain Catholic newspapers raised the cry that proselytism was the order of the day in the schools of Manila, the chief officials, it said, and the teachers in the Normal being regularly ordained ministers who divided their time between the ultiplication table and tract reading. The matter was investigated, and it was discovered that the chief officials and the eachers in the Normal were not ministers, and that their own good sense as well as the strict rules of the Government confined them strictly to secular matters. The newspapers which had admitted into their columns such statements have since, indeed, repudiated them, but meanwhile much needless excitement was raised and much harm

It has been pointed out also that the school laws enacted in the Philippines contain the following provision:

'No teacher or other person shall Church, religious sect or denomination, or shall attempt to influence the pupils for or against any Church or religious

under this act. If any teacher shall intentionally violate this section, he or she shall, after due hearing, be dis missed from the public service.

It thus appears that it is the intention of the United States Government that the Public schools established on the islands shall be similar to those which means that religion of any kind shall not be taught in them.

Mr. Elihu Root, the Secretary of War, has even deemed it advisable to make a public statement on the subject, and this statement is to the effect that it has been the aim of the Government, not only not to exclude Catholics from the teaching staff employed to teach the Filipinos, but that several Catholics are actually among the teachers, and that it has been the aim of the Government to appoint Catholic teachers, it being well understood that it is the wish of the Catholic Filipinos that this should be done so far as Catholic teachers are available. Mr. Root adds that as a matter of fact, among the Superintendents there were two Catholics appointed who were afterward "dropped from the rolls for good and sufficient

Weighing all the circumstances of columns of the Catholic newspapers of the case, it appears to be established the United States regarding affairs in that some of the charges brought the Philippines, and especially in re- against the Government were based gard to education, the proposed expul- upon wrongful information, and so far sion of the Friars, and the Taft Com- the Government has been blamed for more than it deserved, but this blame A good deal of acerbity has found its was founded not upon any intentional

should enjoy (complete religious and what they need and want is a Cathliberty, whether they come in as a olic school system. They are not to be territory, or as a full-fledged State; treated in the same way as the people and if the discussion were conducted of the United States, the majority of en these lines with a view to elicit the whom in every state are Protestants; truth, and to maintain the rights of a but a school system permitting the Catholic people, there would be more teaching of religion should be at once hope that these rights should be re- established in the Philippines. We spected, and the existing wrongs, if say "at once" whereby we mean, as soon as Catholic teachers are available. In the matter of education, it has een publicly charged by several papeen publicly cha new Government of the Philippine is- tention of Catholics to the gross

tunity to cast slurs upon the Catholic The International Catholic Truth So- religion. This has been done in Amerbeen widely published, affirming that ment, and we cannot doubt that these charges are true, the purpose in spite of prohibitory laws on this subbeing that the Catholics of America | ject, the same thing has been and will may call the Administration of the continue to be done in the Philippine United States to account for such un- Islands. At the same time we are limited, beyond the limits he justifiable conduct, and compel them to quite willing to give the American go. His strength is developed and inchange their course toward the people Government credit for good intentions. of the recently acquired territory; for We hope it will take care that these

THE MAIL AND EMPIRE. We are sorry to have to make complaint once more of the impertinence of one of the writers of the Toronto Mail and Empire, and we would respectfully ask the management to take the matter into consideration. In replying to a correspondent, this writer stated that there was no law in the United States to prevent a "Romanist" from occupying the position of President. This reply of the editor is only a half truth. While there is no law to prevent a Catholic occupying the highest position in that country, there is an unwritten law-non-Catholic prejudice and ignorance-which would prevent the election of a Catholic to the Presidency. Exactly the same condition of things prevails in what the great and we are told is enlightened city of Toronto. While there is no law to prevent a Catholic occupying the office of Chief Magistrate of that city, there is, as in the United States, an unwritten law to that effect-non-Catholic prejudice and ignorance - which would prevent his election. What we wish more partienlarly to complain of, however, is the writer's making use of the term " Romanist." This expression finds most favor amongst the street corner loafers and the ignorant people who comprise the lodges of a certain secret society. We are therefore astonished that the management of the Toronto Mail and Empire permits one of its writers to de-

scend so low. A daily paper, the publishers of which

sect in any public school established aim to give its readers a first class and urgent importance, and one in re- FATHER ELLIOTT'S "NEW LIFE." article, should not employ such gross, spect of which, if extremes are to be ignorant, and higher article, should not employ such gross, spect of which, if extremes are to be avoided, right notions are absolutely neignorant and bigoted writers as this particular one who contributes a page literary work would be more suitable for the days of Lord George Gordon.

#### kept up throughout the United States, POPE LEO AND THE LABOR QUES-TION.

In view of the struggle now going on in Pennsylvania between capital and labor, the following extracts from the Pope's Encyclical on "The Condition of the Working Classes" should be care-fully meditated on by capitalists, lawers and workmen

when there is question of defending the rights of individuals, the poor and helpless have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas those who are badly off have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, who are undoubtedly among the weak and neand protected by the Government.

HOW THE STATE SHOULD DEAL WITH

LABOR QUESTIONS. "Here, however, it is expedient to bring under special notice certain matters of moment. It should ever be borne in mind that the chief thing to be realized is the safeguarding of priproperty by legal enactment and lic policy. Most of all is it essenpublic policy. Most of all is it essential, amid such a fever of excitement, keep the multitude within the line better their condition, neither justice nor the common good allows any indi-vidual to seize upon that which belongs to another, or, under the futile and shadow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revoutionary change, whose main purpose asures of violence. The authority of the State should intervene to put restraint upon such firebrands, to save the working classes from their seditious acts, and protect lawful owners from

When work people have recourse to a strike it is frequently because the hours of labor are to long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occur rence should be obviated by pub-lic remedial measures; for such paralyzing of labor not only affects the masters and their work people alike, but it is extremely injurious to trade far distant, and thus it frequently hap pens that the public peace is imperiled. The law should forstall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the cau which lead to conflicts between employ-

THE STATE AND THE REGULATION OF

"If we turn now to things external and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds wear out their bodies. Man's powers. on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted, over longer hours than strength admits. How many and how long the intervals of rest should be, must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries and extract coal, stone and metals from the bowels of the earth should have shorter hours in proportion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; or not unfrequently a kind of labor is easy at one time which at another is tolerable or exceedingly difficult. Finally, work, which is quite suitable for a strong man cannot reasonably be required from a woman or a child. And, in regard to children, great care should man cannot reasonably be re be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For just as very rough weather destroys the buds of spring, so does too early an ex-perience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing-up of children and the well-being of the family. As a general principles it may be laid down that a workman ought to have leisure and rest proportionate to the wear and tear of his strength; for waste of strength must be repaired by

cessation from hard work. "In all agreements between masters and work people, there is always the con-dition expressed or understood that there be allowed proper rest for soul and body. To agree, in any other sense, would be against what is right and just ; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

THE LIVING WAGE. "We now approach a subject of great at Christmas.

cessary. Wages, as we are told, are regulated by free consent and therefore the to the Saturday Mail and Empire. His employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur, would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in

complete the work undertaken; in such cases the State should intervene, to see that each obtains his due :-- but not under any other circumstances.
"This mode of reasoning is, to affairminded man, by no means convincing, which it leaves out of account alte dkers and workmen:

"Rights must be religiously respected or the sake of procuring what is necessary they exist, and it is the duty." of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, of all for self-preservation. In the sweat of thy brow thou shalt eat thy bread. characters. First of all, it is personal inasmuch as the exertion of individua strength belongs to the individ-ual who puts it forth, employing ual who puts it forth, emp such strength to procure that sonal advantage on account of which it was bestowed. Secondly, man's labor is necessary; for without the result of

labor a man cannot live : and self-preservation is a law of nature which it is wrong to disobey. Now, were we to consider labor so far as it is personal rate of wages whatsoever; for it the same way as he is free to work or not, so is he free to accept a small renumeration or even none at all. But this is a mere abstract supposition; the labor of the workingman is not only his personal attribute, but it is necessary and this makes all the difference. The

a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of nature more imperious and more ancient than any bargain between man and man, namely, that the remun-eration must be sufficient to support the wage-earner in reasonable and frugal comfort. If through necessity or fear of a worse evil, the workman accept harder conditions because an emp or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however — such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc.—in order to supersede undue interference on the part of the State, specially as circumstances, times and localities differ so widely-it is advisable that recourse be had to societies or boards, such as we shall mention presently, or to some other mode of safeguarding the inter-

THE WORKINGMAN SHOULD BE ENCOUR-AGED TO ACQUIRE PROPERTY.
"If a workman's wages be sufficient to enable him to maintain himself, his wife and his children in reasonable comfort, he will not find it difficult, if he be a sensible man, to study economy; and he will not fail, by cutting down expenses, to put by some little savings and thus secure a small income. Nature and reason alike would urge him this We have seen that this great labor question cannot be solved save by assuming as a principle that private ership must be held sacred and inviolable. The law, therefore, should humbler class to become owners."

ests of the wage-earners; the State being appealed to, should circumstances

require, for its sanction and protection.

# WILL OF ARCHBISHOP FEEHAN

The Estate Valued at About \$125,000. THE LARGEST SINGLE ITEMS WERE TWO POLIGIES IN THE MUTUAL LIFE IN-

SURANCE COMPANY FOR \$25,000

The contents of the Will of the Most Rev. Patrick A. Feehan, of Chicago, isposing of property amounting to about 125,000, was announced last week. The personal property schedule, inted in the newspapers, was as fol-

Two policies of \$25,000 each in The Mutual Life Insurance \$50,000 

surance policy. Bonds and cash in bank, . . Among the beneficiaries under the

one life insurance policy of

. Patrick's Academy, Park and Oakley Avenues, of which the Arch-bishop's sister, Mother Mary Catherine, is the head, was given \$10,000

out of the third insurance policy. . Mary's Training School for boys at Feehanviile which was the prelate's favorite institution, was given the remaining \$4,000 of this insurance policy.

George III. was asked to knight Judge Day. "Pooh! pooh," remonstrated the King, "how can I change day into night!" The ministerial application being renewed, George asked if he were married; and on the affirmative reply being given, he immediately rejoined: "Then let him came to the next drawing-room and I will perform a couple of miracles. I will not only turn Day into Knight, but will make Lady-Day at Christmas. The next drawing-room was to be held

Good "Lives of Christ" are not so plentiful in English that Catholics in his country can afford to be indifferent to the publication of a new one. Father Elliott's work appeals to no one class in particular. We think it well class in particular. We think it we to insist upon that fact, because we b lieve the real value of the book depends largely on its quality of inexclusive ness. It is not written for the scholar; though the scholar will find much in it that is eloquent in the very best and most Catholic sense of the word; it is not written for the illiterate though some of the pictorial illustraemployed might lead the ss reader to form that impression. It delivers its message, rather, to the average man, to the average Catholic, that is, in the first place, and to the average American in the second place, the honest enquirer, in a word, Church, though his heart is stirred with vague and helpful curiosity as to her teaching on the central truths of Chris-It is to these classes that the book is

addressed; and we have been so struck with the wonderful balance its author nanages to hold between the claims of tradition and novelty, between the essential, uncompromising dogmas that make up the substance of our creed, and that much desired freshness of treatment, which furnished the new wineskin for their holding, that we should like to see a copy of it in the hands of every one who is zealous for the cause of sound religion in America. What Father Elliot has attempted is to take the entire Gospel narrative and weave a continuous commentory about it, to elucidate the text as the Catholic Church has never failed to interpret it to every age throughout her long hispreservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It follows that each one has a right to procure what is required in order to live; and the poor can procure it in no other way than through work and wages.

"Let it be then taken for granted that workman and employer should, as a rule, make free agreements, and in particular should arms from the description of life is the bounden tory. Such commentary, of course, is inevitably dogmatic in many places, and slarge of some brave champion: "House of God's Mother, in which the Word was made Flesh." It is large and simple, and strong, and seems to challenge you not to enter these sacred precincts with irreverent feet. Inside the church all the stones around the Holy House are worn with the knees and the lips of centuries. least inspiring quality of the author's well known manner of preaching. It is full of a wholesome manliness; it breathes of sincere Catholic piety. Its evident concern to adhere piety. Its evident concern to adhere only to the sounder and more approved schools of orthodoxy on debatable points to the speech of infidelity. There is in schools of orthodoxy on debatable points

> Father Hecker's bravest biographer and his most representative disciple.
>
> There are thousands of Catholics here in New England who have fair-minded Protestant friends to whom they could easily lend a book like this, when asked what we of the old Church have to say about Christ and the soul and the eter-nal problems of conscience and religion. Controversy seldom does good with any class of men, least of all with the Am erican type of enquirer. If non-Catholies ask us what we believe, let us give them a book like this latest "Life of The spirit of Our Lord Christ." breathes in every page of it; and that spirit is a thousand times more eloquent han much of the stuff that gets credit in this world for laborious safeness.-Prudence Visitor.

can not in the nature of things be com-monplace, and whose most casual utter-

# PROFESSOR FISKE'S TESTIMONY.

The Indian Sentinel, official organ the Bureau of Catholic Missions, calls earnestly upon all Catholics to give to and work for our Catholic Indian Schools and for the preservafavor ownership, and its policy should be to induce as many as possible of the great deeds of the past.

Shall these Catholic Indian Schools be saved for the preservation of faith, the glory of God, and the honor of our American Republic? There are marvelous events in our early history, the very memories of which hallow anew the glories of Catholicity; and and among these can any surpass the revel-ations of saintliness and heroism found on every page of history which the foundations of the early Catholic Indian missions present? Their story, full of devotion and self-sacrifice, is the rich heritage of American Catholics, and when we, in ardor of faith, wish to recall soul-stirring memories of Catholic ancestors, whither do we turn our eyes, save to the wonderful careers of early Catholic missionaries whose names will live forever in the chronicles of the Catholic American Indian?' Not content with its own words, the Sentinel

refers to other testimonies as follows: "And we Catholics do not stand alone in our admiration of zealous priests, will are the following:

Wils Kate Feehan, his sister, who resided with him until his death, is to

Sided with him until his death, is to

of our land, but not of our faith, have

of our land, but not of our faith, have unweariedly sought all the evidences preserved of this fruitful period of S25,000.

Mrs. Anna A. Feehan, widow of the late Dr. Edward L. Feehan of St. Louis, brother of the testator, is the beneficiary of one life insurance policy of \$25,000 and \$5,000 in cash.

Description According Park and Call. John Fiske, of Harvard College, in his 'Discovery of America,' says, in speaking of these great Catholic pioneers, that in contemplating such a life as that of Las Casas, all words of eulogy seem weak and frivolous. The historian can only bow in reverent awe before a figure which is, in some respects, the est beautiful and sublime in the annals of Christianity since the apostolic age When now and then in the course of the centuries Go'ds providence brings such a life into this world, the memory of it must be cherished by mankind as one of its most precious and sacred possessions. For the thoughts, the words, the The sphere of their influence goes on widening forever. They bud, they blossom, they bear fruit from age to A breath blows through this age. simple but ably conducted Sentinel that might influence some hearts, even in our midst, to question whether the us on.—Father Faber.

Divine Spirit may not be calling them to give, not mone themselves entirely, to the money alone, but to the noble work of a missionary to the Red Man.

#### The House of Loreto.

From "Tonio's Garden," by Gabriel F. Powers,

in Donahoe's for July.

There is no hill so fertile, so smiling, or so happily situated in all that beau-tiful strip of country as the verdant hill to the summit of which is situated the ancient, venerable and historic city of Loreto. Perhaps the best view of it is that you get at evening, the traveler's farewell glimpse, when the amethyst shadow is transparent still, and the far city, "the spiritual city," gleams like a sapphire on the height. But, on the morning I speak of, the sun was scoreh ing, the dust smothering, and as the dense crowds, hundreds on hundreds of men, women and children, laboriously ascended the winding-road, the simile was forced upon you of the steep ways of life. Almost all the pilgrims were fasting, and they carried their day provisions with them; but it was no un their day's common thing to see some stout-heart-ed woman, burdened already, yet place her arm about a weaker sister and help her in the ascent. If the "spiritual city" made me think of Galahad, the dark, close-pressing throng suggested

the visions of their own seer, Dante.

Moving with it we came, through
medieval streets, to the dear quaint old piazza with the church striking out its and the golden statue of Mary the Virgin burning above it like a flame. Sixtus V wrote upon the facade of this temple, defiantly it would seem in our own age of puny faiths and damning questions, and yet the daring makes the soul glad, as do the dauntless blows

### INFIDELITY IN THE PULPIT.

The recent denial of the Resurrection ought to set the most Pharisaic heresy-hunter at ease in his watch-dog con-large city, a class of persons, comp New York, and, indeed, in every other science. The book is sure to attract notice for the simple reason that it is the work of a man whose point of view light to show their independence by the work of a man whose point of view light to show mocking at Christianity and calling it can not in the nature of things be commonplace, and whose most casual utter-ances must come to us with the added among the partially educated, whose weight of one who has been known as fortune it has been to attend the lectures f the "physical philosophers," the great thinkers," the "leaders of the glorious march of human intellect," the "golden cosmopolitan age," and so forth, and who have there imbibed a diluted mixture of utilitarianism, atheism and sundry other "isms."
The characteristics of this class are an impudent self-complacency and an in-sulting pity for "the poor slaves of Romes." These people would be harmless enough if they did not disseminate by word and example the poison of unbelief. They address the selfish and base side of human nature by telling their friends and acquaintances there is no God, therefore, no cause for religion, and that everybody should be able to do as they like, provided they don't hurt anybody else. These dupes of in-fidel preachers are really messengers of the "evil one," and they are so ignorant that they do not know they are doing the devil's work.—American Herald.

# TO FIGHT SOCIALISM

Bishop Quigley Organizes Priests Buffalo Diocese Into Anti-Socialistic

Bishop Quigley, of Buffalo, several a letter to the pastors of the German churches, calling upon them to combat teachings which he declared were aimed both at Christianity and organized soci-

ety. The Bishop has now inaugurated movement which looks to a thorough organization of Catholics for the express purpose of combating the spread socialism. When seen regarding the matter the Bishop said:

"The spread of socialistic principles among the workingmen has convinced the clergy and thinking men among the laity that the time has come for an organization under the auspices of the Church for the insistence upon the settlement of social questions according to Christian principles.

A portion of the clergy and laity of the diocese of Buffalo is already organ-ized along these lines, and it has been suggested that it will be an easy matto extend the existing organization to all the parishes of the dioc

On June 11, when the annual conference of priests of the diocese was held in St. Joseph's Cathedral, the question of socialism was taken up for discussion. of socialism was taken upfor decision.

The result was that the Bishop appointed the committee of priests, including representives of all nationalities in Buffalo, to draw up a plan of organization and a set of principles, to be submitted to another general meeting of the clergy of the diocese to be held during the last week of August. It is planned to organize circles in every parish in the diocese, to which both workingmen and employers shall belong.

The conversion of souls, works of mercy on a grand scale, visiting prisons, preaching, hearing confessions, and even establishing religious institutions, are comparatively easy works when put by the side of exactitude in daily needs of such a man there is no death. duties, observation of petty rules, words or modest exterior which preach the presence of God. We gain more We gain more supernatural glory in little things, because more fortitude is required, as which seems to us to possess a quality they are continuous, uninterrupted, that might influence some hearts, even and with no dignity about them to spure ST A PROTESTANT THEOLOGIAN. CLXXXXIX.

This paper will finish up with Foster's

Third Chapter.

As he begins this chapter with a fundamental falsehood, so he ends it with the same. He says that Rome identithe same as invisible membership, that that every one who dies in visible with Rome is saved. Otherwise the whole foundation of his assumptions is shattered.

w the Presbyterian Church, to her infinite disgrace, has already, through the medium of Mrs. Wright, formally declared that this is Roman Catholic doctrine. Nor does Foster, from be-ginning to end of this chapter, breathe a syllable at variance with her opinion. Neither writer, nor yet the Presby-terian Church, which publishes their books, betrays the faintest conscious-ness that such a belief is abhorrent to all Catholics, and has been solemnly anathematized by the Church. It seems incredible that Professor

who certainly has given considerable attention to Roman Catholic siderable attention to Roman Catholic theology, should suppose Rome to teach that every one who dies an undoubting and uncensured Catholic is saved, thus putting into her mouth the doctrine which she detests, that faith saves though uninformed charity. Yet this is as credible as that the learned Presbyterian Church, through her central Board, should propound this to the world as undoubted Catholic docthe world as undoubted Catholic doctrine. At all events, if he recedes from this position, his whole contention is broken up. Such a retreat at once makes way for the distinction between the Body and the Soul of the Characteristics. the Body and the Soul of the Church, which has prevailed in the Catholic world since St. Augustine, and has been received into her canon law, declaring that as Christ finds much within His Church which is not His, so He may nd much beyond His Church which is Yet from beginning to end of this

chapter Foster never once mentions this distinction, though it is absolutely vital to the subject, though it has been acknowledged and received by the Church for more than fifteen hundred years, so that all subsequent decisions of doctrine must be understood on the basis of this, inasmuch as the Church never allows her declarations of one age to be so explained as to contradict those of another. For all his pretensions, though he has picked up plenty of theological bits, he must be pronounced a fundamentally ignorant man, who shows no signs of acquaintance with this essential distinction, a com-monplace of Catholic doctrine, found even in catechisms intended for the instruction of the common people. Thus the catechism of the Jesuit Deharbe, commonly used in Germany, and large-ly used within the range of our lan-guage, expressly instructs the people, that besides the members of the Catholic Church, there are those who belong to the soul of the Church, and are partakers of her gifts and graces, although, of course, other things being equal, in an inferior degree, and with less assurance of a favorable end.

And as he shows himself so strange-unconscious of this important teachiy unconscious of this important teaching, so he only mentions the allied commonplace of theology, and of popular Catholicism, "invincible ignorance," once or twice, and with expressions of helpless perplexity. What does it helpless perplexity. What does it mean? piteously inquires the poor mean? piteously inquires the poor man. I will try to help him. Vincible ignorance is that which is not so rooted in the mind but that it is removable by a clear presentation of a doctrine, and of the evidences for it. Supposing, therefore, the doctrine to be true, and adequately presented, it can not be rejected without sin. Invincible ignorance is that which is so rooted in all the habits of the mind, and in the most sacred associations of earlier belief, that in this life even a candid nature has not intellectual force enough to receive teachings which are at variance with these. Such error, therefore, being inevitable, is not morally condemnable, and may be consistent with love to God, and faith in Christ, and loyalty to His appointments so far as the man in this life is capable of recog-

Certainly this does not seem very hard to understand. One is led to suspect that Foster's ignorance here is voluntary and "vincible." If it is really insuperable, he must not imagine that everybody is as hopelessly mystified as he. If he really can not mas-ter as simple a matter as this how would it do for him, at present, to confine himself to writing on the best manner of cultivating turnips? Perhaps his doctrinal apprehensions might gradually ripen along with his rutabagas.
"No!" says he with solemn unction,

suggesting a slight suspicion of the Rev. Mr. Chadband, "this theory is Rev. Mr. Chadband, "this theory is not Romanism." The fact that it has been received by the Church for fifty generations, not being denied before; that it is supported by the Schoolmen; s confirmed by the Canon Law that the Inquisition has refused to cen sure even its strongest form ; that the mighty weight of the Jesuits, those "Romanists of the Romanists," as Protestants regard them, has been thrown in favor of its concrete realiza-tion; that now a theologian who evades it is the exception not the rule; that it apology must be made has been much the more strongly main-tained where apologetic considerations have been entirely out of the way; that voices begin to be heard inquiring whether those who are shy of receiving it are not treading the borders of heresy; and that finally a Pope has solemnly affirmed it: all this goes for nothing with the Rev. F. H. Foster.

Cussed, and The R the sum of \$1,500. whether those who are shy of receiving He has shaped to his imagination a grim ism; and as the facts of Catholic history and theology, but above all the facts and teachings of the later ages, overwhelm him with growing and inexand relentless monster of spiritual cannibalism, which he calls "Roman-

orable contradiction, it is, with him, "so much the worse for the facts."
To do him justice, he knows wonderfully little about them. He knows enough to inspire the childlike praises of the Booklovers' Library, and with that he seems to be content. seems to be content.

He seems to have a vague notion that "Romanism" is like Lutheran-ism, or Calvinism, or Methodism, built ap of certain abstract determinations of doctrine, to which the concrete system is to be conformed; and beyond which Church. Then, as every one who at death is invisibly, that is, spiritually, in the membership of the Church, is certainly saved, it follows, if visible is the same as invisible membership. many defined doctrines, and maintains them firmly, may well claim to be in-comparably wider and deeper than all her definitions of doctrine. With Presbyterianism or Methodism it is the doctrine that support the Church: with Catholicism it is the Church that supports the doctrines. She affirms this or that truth in the measure and form which there is occasion, not troub for which there is occasion, not rounding herself very much about a nice and snug adjustment, with mortise and tenon, of every definition to every other definition. The apostles do not trouble themselves very much about this; and why should the Church? The systems of her great divines are valuable: but it is not they that bear the Church, but the Church them.

Dr. Foster seems to imagine that the

Roman Catholic Church exists for the one purpose of enforcing the Church's visibility with intolerant rigor. She exists for nothing of the kind. She maintains that the Church is essentially visible, it is true. Why should she not? The doctrine is apostolic and sound. If Protestants have such a disobscure her visibility. We might as well complain that the sun is a luminous and rounded orb. This helps, it does not hinder, his light to ray off into space, as a principle of infinite life. In fine, as Rome does not identify spiritual and visible membership of the Church, but abhors and denounces such an identification, Foster's whole argu-ment collapses. It is a singular in-stance and example of predetermined

and obstinate unintelligence.
CHARLES C. STARBUCK. Andover, Mass.

VINDICATING THEIR RIGHTS. One Way of Bringing Bigots to Terms.

The Rock is the name of an English publication which is rabidly anti-Catholic, and which for years has been the leader of the attacks of the ultra-Protestant party in Great Britain on Rome and Romanism and Pope and Popery. Since the Jesuits are such a oughear to Protestants in general, it is not to be wondered at that The Rock took particular delight in assailing, in season and out of season, the sons of Ignatius. It has been in fact the con-stant practice of The Rock and kindred sheets to scatter broadcast the most odious accusations against the Jesuits; imputations so framed, as The Tablet expresses it. "that everbody could expresses it, "that everbody could identify the persons to whom they were meant to apply, though as they were nominally directed against bodies the corporate existence of which is not legally recognized, the victims were precluded from defending their character in a court of law.

About a year ago, however, these sheets began to overstep the danger line. Accustomed for so long a time to the patient endurance with which Catholics in general, and Jesuits in particular, had borne their attacks, long immunity rendered them incantious and they began to introduce the names of individuals into diatribes heretofore wholesale. And just tribes heretofore wholesale. And just can attend to this matter a great deal at this point is where they made a mistake. Even the worm will turn, and in like manner will Catholics. That is, some of them. The Jesuits assailed by some of them. The Jesuits assailed by the company we choose to asset with or the words we decide to or hear.

Imitation of Christ. name in The Rock were of the latter kind. They had quietly borne the oblo-quy for a long, long time, but they at last resolved to seize the opportunity given them by their journalistic fees. They made up their minds to have the question threshed out in open court be-fore a jury. Writs were accordingly issued against the offending journals.

The result was entertaining and amusing as well as being highly instructive. One after another the fire-eating editors began to see the logic of the situation, and like Davy Crockett's coon, to come down. Damages and costs were paid, apologies were published, and the desired end having been secured, the threatened actions were dropped. True to its name, however, The Rock refused to budge. Father Vaughan was the particular victim of this scurrilous sheet. It had described him as a man "steeped in sedition," an "outlaw" possessing no civil rights, one of the "infamous sons of Loyola," one of those who are constantly engaged in "criminal attempts to excite Romanists to revolution and civil war."
The Rock, it will be seen, had rather a pretty taste in epithets,

When served with the writ, however, even The Rock tried to explain, ferring a worthless apology which while it excluded Father Vaughan personally from its charges, heaped still further abuse upon the Jesuit order of which Father Vaughan is a member. This was almost a year ago. It was only on June 1 that the case was finally decided. The Rock's counsel tried to compromise the matter by an apology. Vaughan insisted, however, that such apology must be made not to him personally but specifically "as a personally but specifically "as a Jesuit." This the defendants would not consent to. So the question of libel was fairly, fully and freely discussed, and The Rock was muleted in

It is not, however, the pecuniary damages which are significant. Far more so is the fact that a libellous sheet has been given a setback in its bigoted attacks upon an order of the Catholic Church. "Eminently satisfactory, it

assertions so recklessly made against assertions so recalesty made against his order—not only on account of the lucid and instructive presentment of the Jesuit position furnished by Mr. Hugo Young, and the manner in which Sir Edward Clarke tore to tatters the miserable subterfuges under which the libellers, not venturing to defend their own case, pleaded for mitigation of damages; not even on account of the admirable summing up of the judge, and the convincing verdict of the jury—but still more on account of the evidence afforded by all the facts that the ap-

peals to bigotry; and prejudice so sedu-lously made had met with no response." No doubt in the case of Father Vaughan's libel suit, as in the case some months ago of The Columbian's effective exposure of Margaret Shepherd, there were many weak-kneed Catholics who deprecated the whole thing—people who have grown so accustomed to being libeled and maligned and of having obloquy heaped upon their most sacred beliefs that their moral sensibilities are blunted, but we are glad that Father Vaughan went right ahead and showed the malicious mud-throwers of the English sectarian press that a Jesuit and a Catholic had rights and that he dared to maintain them under the law.—D. A. McCarthy in Catholic Columbian.

# FIVE-MINUTES SERMON.

The Twelfth Sunday After Pentecost.

OUR NEIGHBORS.

And who is my neighbor?" (St. Luke x 29) There are two opposite faults to both of which almost everybody is more or less inclined. The first of these is meddling with other people's business the second is shirking one's own.

It is rather the second of these than the first which is rebuked in the gospel of to-day in the persons of the priest and the Levite who went by without

and the Levite who went by without helping the poor wounded man. Now in the first place, let me ex-plain what 'I mean by shirking one's own business or duties. It is not simply leaving them undone and expect that they will remain so; but it is put-ting off what one ought to do one's self on to somebody else, and expecting somebody else to do it for you. So it if, you see, just the opposite of medding, which is trying to do somebody else's duty for him when he would prefer to do it himself.

Now, this shirking was just what the priest and Levite were guilty of. I do not suppose that our Lord meant to describe n as really hard-hearted men, willing to let the poor man die rather than help him; but they said to themselves "Oh! this is not my business particularly; there are plenty of other people Passing along this road all the time, and I am a little hurried now. I have got a deal to attend to, and there will be somebody coming this way before long. Five minutes or so will not make much much difference; and perhaps there is not so much the matter with the man after all. It may be his own fault. Very likely he has been drinking. At any rate, he has got no special claim on

This is a very natural state of mind for person to get into, and how common it is, in such a case as this, we can see from the common proverb that "every-body's business is nobody's business."

There are very many good works that really are everbody's business, that everybody ought to do something towards at least, but which are in great danger of being done at all account of this habit of shirking which is so common. And the ones which are most in in this danger are those of the kind of which this Gospel gives an example; that is works of charity toward our neighbor. People say to themselves, just as the priest and Levite did: "Oh! there are plenty of other people that great deal can attend to this matter:

Well, this might be all very good if those people did not really help in some things generously, and the case before them was one of no very urgent need.
Of course we cannot contribute to every thing. But the difficulty is, that too often we find them shirking, not occasionally but all the time. If a poor mon comes to the door, or a collection is taken for the poor in the church, they say to themselves: "The St. is taken for the poor in the church, they say to themselves: "The St. Vincent de Paul Society can look out for those things: I am sure they must have money enough. I shall do my duty if I put a few pennies in the poorboy now and then." If contributions are called for in times of famine or pestilence they say: "There is plenty coming in to supply all that is wanted; I can see that by the papers. They coming in to supply an that is wanted,
I can see that by the papers. They
can get along very well without me."
And so it goes all the way through.
They do not give anything to anybody or do anything for anybody—that is, nothing to speak of—without getting a return for it. They will go to picnics, fairs, or amusements for a charitable object; but when it comes to doing anything simply for the love of their neighbor, that is left for some-

If Our Blessed Lord had only desired us to watch we might have supposed ourselves strong enough to resist temptation by our own exertion, but He saw our vigilance would be useless. He Himself watched with us.—St. Francis de Sales.

# LIQUOR AND TOBACCO HABITS

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

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

Sir W. R. Meredith, Chief Justice,
Hon. G. W. Ross Premier of Outario,
Rev. John Potts, D. D., Victoria College
Rev. William Caven, D. D., Kno x College,
Rev. Father Feefy, President of St. Michael's
ollege, Toronto. College, Toronto.
Right Rev. A Sweatman, Bishop of Toronto
Thos. Coffey, CATHOLIC RECORD, Londou.

It is hard to find reasons why men should not be as devout as women. They have souls to save; they desire to console them if they come to Him The commandment, also, obliges them to hear Mass on Sundays and holy days. Yet at the Communion railing many more women are found than men.

away from the confessional, though this may at times have some influence. Neither is it because men have less time, for their labor, if they are patient and humble under it, only helps to prepare them for the sacraments, and the time required for immediate prepar-ation is not long. It is true the greater responsibilities weighing on men' minds may prevent their attending to devotion, but even this springs from an

of piety toward God.

We must then conclude that if men frequent the sacraments less than women, it is either because they have some mistaken notion in their minds or are become the victims of sluggish habits in religion. The sodalities of men equally with those of women ask monthly Communion of their members. So in the Communion of reparation by So in the Communion of reparation by the associates of our League, and in all other devotions, the Church recognizes no distinction in inviting all Christians to the sacraments. If a distinction is made in practice, it is unauthorized and harmful.

In some countries where the spirit of revolution is abroad, a fashion has sprung up by which men who do not even comply with their Easter duty flatter themselves with being good Catholics. This cannot yet be said of our own country. Yet it is true that, here, too, the proportion of men faith-fully frequenting the sacraments is far too small. Against this evil-for it is too small. Against this evil—for it is an evil resulting in worldliness and coldness and indifference—the pious so-cieties and popular devotions of the Church are instituted. This is a prime work of the League of the Sacred Heart; and its associates should exercise their apostleship of prayer frequently in favor of men's frequenting the sacraments more faithfully .- Catholic Col-

The London Athenceum for June 14 declares that it is now "high time to investigate the influence of literature in life, for we believe that it is now immeasurably greater than the influ-ence of life in literature." It consid-ers the revolution wrought by literature in the case of love, for instance, to be of such a destructive nature that the transformation is tragical and an actual menace to humanity. To quote exactly the very remarkable words which

menace to humanity. In order to escape from it, mankind at some remote period may be compelled to burn it books and make literature a capital

This extraordinary declaration, the truth of which some far-seeing minds may have felt already a premonition at thought of the flood of mislead ing and evil literature let loose upon the world, recalls the vision which the inventor of printing is said to have had before he made his invention public. He seemed to perceive the im mense evil as well as the immense good it would cause, and he ex-perienced grave doubt as to whether the ultimate result would be for the best. The time is surely coming when men will see the wisdom of the Catholic Church in proclaiming to her children that the books we read or write are a the company we choose to associate with or the words we decide to speak

the Sight of God.

And it is very wonderful that I am s quickly raised up, and so graciously embraced by thee—I, who by my own weight am always sinking to the bottom. It is Thy love that affects this, freely

able evils.

For by an evil loving of myself, I lost myself; and by seeking Thee alone and purely loving Thee, I found both myself and Thee: and by this love I have more profoundly annihilated myself. able evils.

Because Thou, O most sweet Lord, art bountiful to me above all desert, and above all that I dare hope or ask

for.

Blessed be Thou, O my God; for, though I am unworthy of all good, yet thy generosity and infinite goodness never cease to do good to those even who are ungrateful and who are turned

away from Thee.

Convert us unto Thee, that we may be thankful, humble and devout; for Thou art our salvation, our power and our strength.

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### MASCULINE PIETY.

It is not because women crowd men illusion. Nothing so stays the mind and heart of a man as the familar habit

# THE INFLUENCE OF LITERATURE IN LIFE,

conclude this remarkable article:
"This tragical transformation is a

much a matter of conscience for us as

Of Acknowledging our Unworthiness in

preventing me, and assisting me in so many necessities; preserving me also from grievous dangers, and, as I may from grievous dangers, and, as I ma truly say, delivering me from innume

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181 DUNDAS ST., LONDON, ONT

AUGUST 2, 1 BY FRANK H

" I see a good de about the enginee dejectedly. the dispatcher?
with the man who
what to do—and How to do it—and it? With the ma brick walls and puzzles, his ear glu his finger fast to riveted on a trai who orders and a starts everything miles of him, an miles of him, and thumb more lives brigadier does in a stance," asked C way, "what's Bucks?"

Now, I myself He left the West F Bucks is second verse the boss—comeans t line now, and a ver no man from the though bigger me him out there you Superintendent B to be, nor of Gen-On the West E Bucks; but Buck means a whole lot that night the

"Three hundre a good deal of mo iected.
"Figure it ou with, fifty pass \$5,000 apiece, isn a cold-blooded with the first pass of the fi enger's life from " It wo point. It wo fifty passengers ever struck 59. been enough left funeral. Then t \$50,000. But t more than \$300,0 "How so?"

"How so?"
"He told me of saved 59 that I have signed anot any road."
"Why?"
"Why? Bees over, he found of was aboard 59, that? Well, see the same of the year of th

Eve, and the year Christmas Eve the West End it ber 24th.
"High winds

twenty-four ho will use extra sidings; braken avoid being That is about bulletins that about Christma In fact, if Chris Cloud that nigheld it twenty-f twenty-four hou high. All the valight it had blo dry as an Augu dered ice. It w our Western ra only one fast the St. Louis-C only one fast er the 101; and whole West End Bucks was a nd master-med

and chief dispa-

and a bully go some boys in them, Callahan

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up like dogss during mesteaders smothered over pockets a littl down from the storm of sno prairie towns sky. Even co cowa wretched day, with the wind the boys Bucks. Not to start him.

No. 59, the late that nig valley the wir Really the ma the plains suc toy engines c matter they n the rails, to over sixty poclock; it w n and on Cal hung around gered up und as frowsy a lo on alkali. There was

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"I see a good deal of stuff in print about the engineer," said Callahan, dejectedly. "What's the matter with the dispatcher? What's the matter dispatcher? with the man who tells the engineer what to do—and just what to do? How to do it—and exactly how to do With the man who sits shut in cick walls and hung in Chinese puzzles, his ear glued to a receiver, and his finger fast to a key, and his eye riveted on a train chart? The man who orders and annuls and stops and starts everything within five hundred miles of him, and holds under his thumb more lives every minute than a brigadier does in a lifetime? For in-stance," asked Callahan, in his tired way, " what's the matter with Bucks?"

Now, I myself never knew Bucks. He left the West End before I went on. Bucks is second vice-president—which means the boss—of a transcontinental line now, and a very great swell. But no man from the West End who calls the base to wait for an audience. no man from the West End who calls on Bucks has to wait for an audience, though bigger men do. They talk of him out there yet. Not of General Superintendent Bucks, which he came to be, nor of General Manager Bucks. On the West End he is just plain Bucks; but Bucks on the West End means a whole lot.

means a whole lot.

"He saved the company \$300,000 that night the Ogalalla train ran away," mused Callahan. Callahan himself is assistant superintendent

"Three hundred thousand dollars in a good deal of money, Callahan," I ob-

Figure it out yourself. To begin with, fifty passengers' lives—that's \$5,000 apiece, isn'tit?" Callaban had a cold-blooded way of figuring a passenger's life from the company stand-"It would have killed over fifty passengers if the runaway had everstruck 59. There wouldn't have peen enough left of 59 to make a decent Then the equipment, at But there was a whole lot more than \$300,000 in it for Bucks.'

"He told me once that if he hadn't saved 59 that night he would never have signed another order anywhere on

Why ?" "Why? Because, after it was all over, he found out that his own mother was aboard 59. Didn't you ever hear that? Well, sir, it was Christmas Eve, and the year was 1884."

Christmas Eve everywhere; but on the West End it was just plain December 24th. High winds will prevail for ensuing

twenty-four hours. Station agents will use extra care to secure cars on sidings; brakemen must use care to being blown from moving

That is about all Bucks said in his bulletins that evening; not a word about Christmas or Merry Christmas. In fact, if Christmas had come to Mc-Cloud that night they couldn't have held it twenty-four minutes, much less twenty-four hours; the wind was too All the week, all the day, all the night it had blown-a December wind; dry as an August noon, bitter as powdered ice. It was in the early days of our Western railroading, when we only one fast train on the schedulethe St. Louis-California Express; and only one fast engine on the division the 101; and only one man on the whole West End—Bucks.

Bucks was assistant superintendent and master-mechanic and train-master and chief dispatcher and storekeeper and a bully good fellow. There were some boys in the service; among some boys in the service; among them, Callahan. Callahan was seventeen, with hair like a sunset, and a mind quick as an air-brake. It was side track, sent them out on main line off down the grade." his first year at the key, and he had a

night trick under Bucks.
Callahan claims it blew so hard that night that it blew most of the color out of his hair. Sod houses had sprung
up like dog-towns in the buffalo up like dog-towns in ss during the fall. But that day homesteaders crept into dugouts and smothered over the buffalo chip fires. Horses and cattle huddled into friendly pockets a little out of the worst of it, or froze mutely in pitiless fence corners on the divides. Sand drove gritting down from the Cheyenne hills like a storm of snow. Streets of the raw towns stared deserted at the Even cowboys kept their ranches, and through the gloom of noon the sun cast a coward shadow. It was a wretched day, and the sun went down with the wind tuning into a gale, and the boys in bad humor Not that Bucks couldn't get mad; but it took more than a cyclone

No. 59, the California Express, was late that night. All the way up the valley the wind caught her quartering. Really the marvel is that out there on the plains such storms didn't blow our toy engines clear off the rails; for that matter they might as well have taken the rails, too, for none of them went over sixty pounds. 59 was due at 11 o'clock; it was 12.30 when she pulled in and on Callahan's trick. But Bucks hung around the office until she staggered up under the streaked moonlight as frowsy a looking train as ever choked

travelling men and the strangers generally; so the McCloud livery men and otel runners and prominent citizens and prominent loafers and the city mar-shal usually came down to meet her. But it was not so that night. The plat-form was bare. Not even the hardy chief of police, who was town watch and

eyes were full of soda, his ears full of

sand, his mustache full of burrs, and his whiskers full of tumble-weeds. The conductor and the brakeman climbed sullenly down, and the baggage-man shoved open his door and slammed a trunk out on the platform without a trunk out on the platform without a protection of growth of the platform of the platform without a trunk out on the platform without a trunk out on the platform without a trunk out on the platform without a protection of growth of the platform of the platform without a platf pretence of sympathy. Then the out-going crew climbed aboard, and in a nurry. The conductor-elect ran downstairs from the register, and pulled his cap down hard before he pushed ahead against the wind to give the engineer his copy of the orders as the new ergin

was coupled up. The fireman pulled the canvas jealously around the cab The brakeman ran hurriedly back to examine the air connections, and gave his signal to the conductor; the conductor gave his to the engineer. There were two short, choppy snorts from the 101, and 59 moved out stealthily, evenly, resistlessly into the teeth of the night. In another minute, only her red lamps gleamed up the yard. One man still on the platform watched them recede; it was Bucks.

He came up to the dispatcher's office and sat down. Callahan wondered why he didn't go home and to bed; but Callahan was too good a railroad man to ask questions of a superior. Bucks might have stood on his head on the stove, and it red-hot, without being pursued with inquiries from Callahan. If Bucks chose to sit up out there on the frozen prairies, in the flimsy barn of a station, and with the wind howling murder at 12 o'clock past, and that on Chri—the twenty-fourth of December, it

was Buck's own business.
"I kind of looked for my mother to-night," said he, after Callahan got his orders out of the way for a minute. "Wrote she was coming out pretty soon for a little visit."

"Chicago. I sent her transportation two weeks ago. Reckon she thought she'd better stay home for Christmas. Back in God's country they have Christmas just about this time of year Watch out to might."

Watch out to might wiped the sweat from to open the should she should gain. Then it was only to say: "Runaways went by here before night man could get to switch and open it."

Would Bucks mas just about this time of year. Watch out to night, Jim. I'm going home. It's a wind for your life."

Callahan was making a meeting-point or two freights when the door closed behind Bucks; he didn't even sing out Good-night." And as for Merry Chri-well, that had no place on the West End anyhow.
"D-i, D-i," came clicking into

the room. Callahan wasn't asleep. Once he did sleep over the key. When he told Bucks, he made sure of his time; only he thought Bucks ought to know. Bucks shook his head pretty hard nat time. "It's awful business, Jim. that time. It's murder, you know. It's the peni-tentiary, if they should convict you. But it's worse than that. If anything happened because you went to sleep over the key, you'd have them on your mind all your life, don't you know ever: Men — and — and children. That's what I always think about—the children. Maimed and scalded and burned. Jim if it ever happens again,

quit dispatching; get into commercial work; mistakes don't cost life there; don't try to handle trains. If it ever happens with you, you'll kill yourself."

That was all he said; it was enough. And no wonder Callahan loved him.

The wind tore frantically around the station; but everything else was so still. It was 1 o'clock now, and not a still. It was 16 clock now, and 15, D-1, J. clicked sharp and fast. "Twelve or fourteen cars passed here—just—now east—running a-a-a." Callaghan sprang up like a flash—listened. What?

The hash mash meshed a hash meshed to the facts of the second form of

could dash it.
"Twelve or fourteen cars coal passed here, fully forty miles an hour, headed

east, driven by the wi—"
That was all J could send, for Ogal-That was all J count sent, to Galalla alla broken in. Ogalalla is the station just west of Jackson. And with Callahan's copper hair raising higher at every letter, this came from Ogalalla: "Heavy gust caught twelve coal cars on

off down the grade."

They were already past Jackson, eight miles away, headed east, and running down hill. Callahan's eyes turned like hares to the train sheet. Griffin is a twenty-miles' run. There is a station between, but in those days no night operator. The runaway coaltrain was then less than thirty miles west of Griffin, coming down a forty-mile grade like a cannon ball. If 59 could be stopped at Callendar, she could be laid by in five minutes, out of the way of the certain destruction ahead of her on the main line. Callahan seized the key, and began calling "Cn." He pounded until the call burned into his fingers. It was an age before Callendar answered; then Callahan's order flew:

"Hold 59. Answer quick."

And Callendar answered: "59 just pulling out of upper yard. Too late to stop her. What's the matter?"

Callahan struck the table with his clinched fist, looked wildly about him, then sprang from the chair, ran to the window, and threw up the sash. The moon shone a bit through the storm of moon shone a bit through the storm of sand, but there was not a soul in sight. There were lights in the round-house a hundred yards across the track. He pulled a revolver—every railroad man out there carried one those days—and, covering one of the round-house windows, began firing. It was a risk. There was one chance, maybe, to a thousand of his killing a night man. But there were a thousand chances to There was always a crowd down at the station to meet 59; she was the big arrival of the day at McCloud, even if women would be killed inside of thirty minutes if he couldn't get help. He night. She brought the mail and the express and the landseekers and the travelling men and the strangers generally; so the McCloud lives worth as feet as now do unlucky casement as fast as powder could carry them. Reloading rapidly, he watched the round-house door; and, sure enough, almost at once, it was cautiously opened. Then he fired into the air—ene, two, three, four, five, six the air—cne, two, three, folin, its, six and he saw aman start for the station on the dead run. He knew, too, by the tremendous sweep of his legs that it was Ole Anderson, the night foreman, the man of all others he wanted.

"Which way?" cried to the dead run. He knew, too, by the tremendous sweep of his legs that it was Ole Anderson, the night foreman, the man of all others he wanted.

"Ole," cried the dispatcher, waving into the gale like lunatics.

the word. Bucks boarded four blocks away. Callahan, slamming down the gether—now." window, took the key, and began calling Rowe. Rowe is the first station east of Jackson; it was now the first point at which the runaway coal train ing. uld be headed.

the story and gave him orders to get the night agent, who, he knew, must be down to sell tickets for 59, and pile all the ties they could gather across the track to derail the runaway train. But it is one thi Then he began thumping for Kolar, the next station east of Rowe, and the second ahead of the runaways. He han

om getting by you. Work quick."
Behind Kolar's O. K. came a frantic Behind Kolar's O. K. came a frantic call from Rowe. "Runaways passed here like a streak. Knocked the ties into toothpicks. Couldn' head them."

Callahan didn't wait to hear any more. He only wiped the sweat from the switch, anyhow," Harvey to open the switch, anyhow, "Harvey to open the switch, anyhow," Harvey to open the switch, anyhow," Harvey to open the switch, anyhow, "Harvey to open the switch, anyhow," Harvey to open the switch, anyhow, "Harvey to open the switch, anyhow," Harvey to open the switch, anyhow, "Harvey to open the switch, anyhow," Harvey to open the switch anyhow, "Harvey to open the switch any to ope

dispatcher's senses.

he did come, what on earth could stop the runaway train now? They were heading into the worst grade on the West Find It aroman again; and they flew West End. It averages one per cent. from Kolar to Griffin, and there we get down off the Cheyenne Hills with a himself, threw open a north window to look for Bucks. Two men were flying down Main street towards the station.

figure as Bucks, in his trousers and slippers, with his night-shirt free as he sailed down the wind. In another instant he was bounding up the stairs. Callahan told him.

"What have you done?" he panted, throwing himself into the chair. Calla-han told him. Bucks held his head in his hands while the boy talked. He turned to the sheet—asked quick for

"She's out of Callendar. I tried hard to stop her. I didn't lose a second; she was gone."

Barely an instant Bucks studied the sheet. Routed out of a sound sleep after an eight-hour trick, and on such a night, by such a message—the marvel was he could think at all, much less set a trap which should save 59. In twenty minutes from the time Bucks took the key the two trains would be together-could he save the passenger? Callahan didn't believe it.

A sharp, quick call brought Griffin.
We had one of the brightest lads on the
whole division at Griffin. Callahan,
listening, heard Griffin answer. Bucks rattled a question. How the heart hangs on the faint, uncertain tick of a ounder when human lives hang on it Where are your section men?'

asked Bucks. "In bed at the section house."

"Who's with you?"
"Night agent. Sheriff with two cow

boy prisoners waiting to take 59."

Before the last word came, Bucks was back at him:

To Opr.:

Ask Sheriff release his save passenger-train. Go together to west switch house-track, open, and set it. Smash in section tool-house, get 59, going west, was due that minute to leave Callendar. From Callendar to cut the rails, and point them to send runaway train from Ogalalla over the bluff into the river.

The words flew off his fingers like sparks, and another message crowded the wire behind it :

To Agt .: Go to east switch, open, and set for passing-track. Flag 59, and run her on siding. If can't get 59 into the clear, ditch the runaways.

Bucks. ditch the runaways.

They look old now. The ink is faded. and the paper is smoked with the fire of fifteen winters and bleached with the sun of fifteen summers. But to this day they hang there in their walnut frames, the original orders, just as Bucks scratched them off. They hang Bucks scratched them out. They hang there in the dispatchers' offices in the new depot. But in their present swell surroundings Bucks wouldn't know them. It was Harvey Reynolds who took them off the other end of the wire —a boy in a thousand for that night and that minute. The instant the words flashed into the room he instructed the agent, grabbed an axe, and dashed out into the waiting room, where the sheriff, Ed Banks, sat with his prison-

ers, two cowboys. "Ed," cried Harvey, "there's runaway train from Ogalalla coming down the line in the wind. If we can't trap it here, it'll knock 59 into kind-ling-wood. Turn the boys loose, Ed, and save the passenger train. Boys, show the man and square yourselves right now. I don't know what you're ere for; but I believe it's to save 59. Will you help?"

The three men sprang to their feet; Ed Banks slipped the handcuffs off in a trice. "Never mind the rest of it. Save the passenger-train first," he roared. Everybody from Ogalalla to Omaha knew Ed. Banks.

"Which way?" cried the cowboys,

"Smash in the tool-house door," panted Harvey as they neared it.

Ed. Banks seized the axe from his hands and took command as naturally

as Dewey,
"Pick up that tie and ram her," he

Harvey and the cowboys splintered the panel in a twinkling, and Banks, with a few clean strokes, cut an open-ing. The cowboys, jumping together ran in and began fishing for tools in ould be headed.

"Ro-R-o," he rattled. The operator must have been sitting on the wire, for he answered at once. As fast as Callahan's lingers could talk, he told Rowe the story and gave him orders to get the night agent, who, he knew, must be limestone bluff that looms up fifty feet

But it is one thing to order a contact opened, and another and very different thing to open it, at 2 in the morning He on December the 25th, by men who know when no more about track-cutting than about bounded and pounded, and when the man at Kolar answered, Callatian could have sworn he had been asleep—just from the way be talked. Does it seem strange? and the rail-road boy, pried and had to shoulder the man of the law and the the talked. Does it seem strange? and the rail-road boy, pried wrenched and clawed and strug dispatcher's senses. "Send your night with the steel. While Harvey wrenched and clawed and struggled with the steel. While Harvey and hard on your empties on siding, to spill runaways if possible. Do anything and everything to keep them from getting by you. Work quick."

Behind Is a spill and spill

shouted, starting up the track.

Heedless of the warning, Banks struggled with the plate-bolts in a silent fury. Suddenly he sprang to his feet. "Give me the maul!" he cried.

nammer he handed heavily on the Solic nuts; once, and again; and they flew in a stream like builets over the bluff. The taller cow-boy, bending close on his knees, raised a yell. The plates had given. Springing to the other rail long reverse curve, and drop into the canon of the Blackwood with a 3 per cent. grade. Callahan, almost beside mad train had shot into the gorge above after the mad train had shot into the gorge above exercises of mind and heart an interpret through the same and train had shot into the gorge above exercises of mind and heart an interpret through the same and train had shot into the gorge above exercises of mind and heart an interpret through the same and train had shot into the gorge above exercises of mind and heart an interpret through the same and the sam mad train had shot into the gorge above them. They drove the pick under the loosened steel, and with a pry that bent down Main street towards the station.

He knew them; it was Ole and Bucks.
But Bucks! Never before or since was seen on a street of McCloud such a figure as Bucks, in his trouser.

The shrick of a locomotive whistle cut the wind. Looking east, Harvey had been watching 59's headlight. She was pulling in on the siding. He still

Ti you want to keep your little ones hearty, rosy and full of life during the hot weather give them Baby's Own Tablets the moment they show signs of held the switch open to send the runa-ways into the trap Bucks had set, if the passenger-train failed to get into the clear; but there was a minute yet—a bare sixty seconds—and Harvey had no idea of dumping ten thousand dollars' worth of equipment into the river unless he had to.

Suddenly, up went the safety signals

In the next breath the coalers, with

passed—gone! I wasn't going to stop here tonight," muttered the engineer, as he stood with the conductor over Harvey's shoulder at the operator's desk a minute later and wiped the chill from his forehead with a piece of waste. "We'd have met them in the canon."

runaway train had a hill to climb. Bucks had held 250, the local passenger, sidetracked at Davis, thirty miles farther east. Sped by the wind, the runaways passed Davis, though not at half their highest speed. An instant later, 250's engine was cut loose, and started after them like a scared collie. Three miles east of Davis they were overhauled by the light engine. The fireman, Donahue, crawled out of the cab window, along the foot-rail, and down on the pilot, caught the ladder of the first car, and, running up, crept along to the leader and began setting brakes. Ten minutes later they were

brought back in triumph to Davis. When the multitude of orders out of the way, Bucks wired Ed Banks to bring his cowboys down to Mc-Cloud on 60. 60 was the east-bound passenger due at McCloud at 5:30 a. passenger due at McCloud at 5:30 a.m. It turned out that the cowboys had been arrested for lassoing a Norwegian homesteader who had cut their wire. It was not a heinous offence, and after was straightened out by the inter vention of Bucks—who was the whole thing then—they were given jobs lasso-ing sugar barrels in the train service. One of them, the tall fellow, is a pas

one of them, are the senger conductor on the high line yet.

It was 3 o'clock that morning—the twenty-fifth of December in small letters, on the West End—before they got things decently straightened out: there was so much to do—orders to make and reports to take. Bucks, still on the reports to take. Bucks, such on the key in his flowing robes and tumbling hair, sent and took them all. Then he turned the seat over to Callahan, and getting up for the first time in two hours, dropped into another chair.

The very first thing Callahan re-ceived was a personal from Pat Francis, at Ogalalla, conductor of 59. It was

Your mother is aboard 59. She was carried by McCloud in the Denver sleeper. Sending her back to you on 0. Merry Christmas!

It came off the wire fast. Callahan. taking it, didn't think Bucks heard; though it's probable he did hear. Anyway, Callahan threw the clip over

Harvey Reynolds beckoning as he ran, rushed out the door and up the track, his posse at his heels, stumbling into the gale like lunatics.

Anyway, towards him with a laugh.

"Look there, old man. There's your mother coming, after all your kicking—carried by on 59."



As the boy turned he saw the big dispatcher's head sink between his arms on the table. Callahan sprang to his side; but Bucks had fainted. The next story of this series will appear in our issue of August 16.

Employing Head and Heart.

"With desolation is all the land made desolate, because there is no one that considereth in the heart. are few indeed who employ head and heart, or the spiritual faculties which words stand for, memory, understanding and will in studying man's relations with his Maker, in acknowl edging His sovereign mastery and our own absolute dependence upon Him. There are fewer still who care to recall and contemplate the merciful ways in eignty, in sending His only Son, like in all things unto Himself, the Father, all things unto Himself, the Father, and in requiring us to be made conformable to the image of His Son: that He might be the first born among many brethren. This excellent knowledge of exercises of mind and heart and even of

#### BABY'S OWN TABLETS Keep Little Ones Well During the Hot

being out of order in any way.

This medicine cures all forms of stomach and bowel troubles, which

carry off so many little one during the summer months, and is the best thing in the world for sleeplessness, nervous ness, irritation when teething, etc. It is just the medicine for hot weather troubles; first, because it always does from the east end. The 101 was coughing noisily up the passing-track—the line was clear. Banks and the cowboys, waiting bresthless, saw Harvey with a determined lurch close the main-line rounding from the east end. The 101 was coughing good; and; second, because it can never do any harm—guaranteed free from opiates. Mrs. W. E. Bassam, Kingston, Ont., says:—"I began using Baby's Own Tablets when my little girl was about three months old. that time she had indigestion bad the sweep of the gale in their frightful velocity, smashed over the switch and on. A rattling whirl of ballast and a parently ravenous appetite her food did dizzy clatter of noise, and before the frightened crew of 59 could see what was against them, the runaway train ing her Baby's Own Tablets, but after her no good and she was very thin. Nothing helped her until we began givgiving her these the vomiting and diarrhoea ceased and she began to improve almost at once. I have since used the Tablets for other troubles and have found them all that can be desired—they are the best medicine I

have ever used for a child."

These Tablets are readily taken by Harvey was reporting to Bucks.
Callahan heard it coming: "Rails cut, but 59 safe. Runaways went by here them to a powder. Sold at drug stores fully seventy miles an hour.

It was easy after that. Griffin is the foot of the grade; from there on, the

A SPRAINED ANKLE is not an uncommon accident. Pain-Killer relieves and cures almost as if by magic. The greatest household remedy. Avoid substitutes, there is but one Pain-Killer, Perrry Davis' 25c, and 50c.

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bottle at once and cure your corns.

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they restore equilibrium to the nerve centres. Why will you allow a cough to becrate your throat or lungs and run the risk of filling a consumptive grave, when, by the timely use of Bickle's Anti Consumptive Syrup the pain can be alwayed and the danger avoided. This Syrup is pleasant to the taste, and unsurpassed for relieving, healing and curing all affections of the throat and lungs, coughs, colds, bronchitis, are, etc.

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But, after all, what you want to know is whether it suits you, not whether it suits some-

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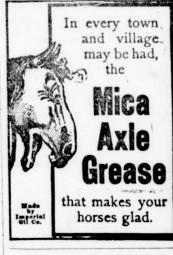
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LONDON, ONT

### LITTLE SISTERS OF THE POOR.

From that work we learn that the comonly, which the good Sisters go around gathering every day. To each band which Father Le Pailleur sent out to which Father Le Pailleur sent out to erect a new home he invariably gave 10 cents and his blessing. Weighted with that wealth, the Little Sisters started on their mission. I have told you with what success. They dispose of no fixed revenues; they have no endowed rooms nor beds; their old people and they live on what is daily given them on their rounds. The bread which Christian charity bestows upon them they divide first among their charges, and of what is left they make their own meals. their own meals.

Moved with pity and admiration in the presence of such devotion, a wealthy citizen of Orleans once offered to the Little Sisters a capital of which the yearly interest should suffice to keep yearly interest should suffice to keep up at least one house without the daily collecting. The Sisters refused, say-ing: "We are the daughters of Proviing: dence; we cannot give up being such st continue to live from daily The great Bishop of Orleans, Dupanloup, in a speech made before the French Parliament, mentioned this answer, to the plaudits of the assembly.

### Duke of Norfolk's Son Dead.

The death of the Earl of Arundel and Surrey, only son of the Duke of Nor-folk, occurred Tuesday morning at

Arundel Castle, Sussex.
Philip Joseph Mary, Earl of Arundel and Surrey, was born Sept. 7, 1879, deaf, dumb, blind and otherwise physically imperfect, caused intense grief to one of the proudest ducal houses in England. This sorrow and disappointment finally caused the death of the child's mother, the countess, leaving the Duke to the task of watching over an imbecile heir. All that wealth could command, all that scientific treatment and earnest prayer could accomplish was brought to bear upon the afflicted child, and, after the lapse of twenty years of darkness and semi-idiocy the young earl, it is said, recovered to a extent, sight, intelligence and physical strength. The progress was slow and unhoped for and everybody was astonished by the wonderful improvement, the great change in his general appearance and his interest what was going on around him. This change began about five years ago, and was still going on when death intervened to destroy the hope of his immediate family and friends.

# The Civil Sabbath.

Our esteemed contemporary, the Congrogationalist, has an article on "The Civil Sabbath" which reveals wonderfully the change which has come over directing minds in New England Prodirecting minds in New England Protestantism. It pleads for facilities for public worship for all the people, though admitting that none can be compelled to use them. But for an aspect of the Sunday rest—innocent recreation—not tolerated by the earlier Pretestants of the section, it says: ants of the section, it says:

We shall surely encourage such use of public libraries, picture-galleries and museums as we make of our own libraries and art treasures on Sunday. park is the people's garden and who can look without pleasure on men who rarely see their families together during the working days, with wife and children around them in the midst of growing things of nature on summer afternoon? Music such as is appropriate in the home adds to their happiness, and the public spirit that provides it is akin to His Who had compassion on the multitude."

This is reasonable—and Catholic. of the trend towards Christian unity that sons of the Puritans agree with Catholics to condemn "the unnatural and unhealthy constraint of the old Puritan Sabbath." The Catholic Churches, crowded, with no compulsion but the fear or love of God, for three or four or six successive Masses on Sunday mornings, winter and summer alike, preach eloquently the primary purpose of the Sunday, but find no imitators in Protestantism.—Boston Pilot.

# The Pope's Solicitude.

old age is doing all in his power to encourage and spread the devotion to the Sacred Heart. For he longs to impart

is a vast number who have not responded; they are deaf to his appeal; they are blind and deaf, and only a while his funernal took place.

Who was this man to whom all classes miracle of God's grace will arouse them from their slumbers. The united pray-

Thou Art Peter.

Writing of the Little Sisters of the Poor, the Louvain correspondent of the Catholic Sentinel says: It may interest you to read some data concerning it, brought to light in a recent booklet written by the chaplain of their mother house at St. Servan, France. From that work we learn that the company to the company of the twentieth contract which is a law-giver whom statesmen ignore, a warrior without a weapon, a judge without a court, a ruler without a mation, a king without a crown. The world is weary of him. Historians From that work we learn that the community was founded in 1840 at St. Serward Brittany, by Father Le Pailleur; chronicle him as belonging to ancient runnity was rounded in 1876 at 1878 at that it has now 274 houses scattered throughout Europe, Asia, Africa, Australia, America, and that it shelters and supplies the daily wants of 40,000 aged people. Whence, may you ask, did the means come from to build all these houses? To board and clothe all their inmates—whence do the means come of a dynasty that counts the empires of Europe as children of a day houses? To board and clothe all their inmates—whence do the means come from? From the alms, and from these only, which the good Sisters go around gathering every day. To each band which Father Le Pailleur sent out to the personality of Peter. Of them, nearly one-third were saints; all of them for over three hundred years, martyrs. Their history is the history martyrs. Their history is the history of civilization, of men who came and passed, while Peter remains the same, the Fisherman. Weather-worn, war-worn, world-worn, Peter the Fisherman looks and listens. He has seen and heard all that before. All that is human. But he has also seen and heard a Face, a Voice that is Divine, when, standing by the Galilean shore, Jesus said: "Thou art Peter."

#### Instituted Prison Reform.

A little more than one hundred years ago prisoners were either kept in idleness, to the destruction of their moral and physical being, or else were em-ployed in what is known as penal labor. Penal labor had no purpose except as it resulted in a supposed discipline of the prisoner. He was kept at work turning crank, or in a treadmill, or throwing shot bags, or doing something else that had no utility whatever as an incentive. It was not productive labor in any sense. It was grinding, tedious, demoralizing. It may have had some advantage over idleness in the way of physical exercise, but the mental and moral consequences were such as to quite overcome the physical benefits. Philanthropists, philosophers, penologists began to see that mere moral labor was not much better than idleness, and some of these men long ago foreshad owed many of the elements of modern

methods. Oue of the earliest of these was Mabillon, Abbe of St. Germaine in Paris, a Benedictine monk, who made himself famous in his time, and who during the reign of Louis XIV. had a reputation for great learning. He foreshadowed in same of his dissertations many of the distinctive features of prison discipline and of prison labor as we now know them. Reformation in prison discip-line occupied his mind to such an extent that he outlined a plan for the government of prisonss. He was of the opinion that penitents ought to be secluded in cells, living after the manner of the Carthusian monks, but be employed in various kinds of labor. uld join to each cell a small garpen, giving an opportunity to the penitake air and cultivate the ground. His plan was much like that employed in the Eastern Penitentiary of Pennsylvania. Mabillon was born in 1632 and died in 1707.

### The Qualities of a Faithful Journalist Honesty of purpose, fidelity, self-con-

trol, industry, a sound morality, a strict sense of justice should all be discerned in the faithful journalist. Religion is but duty. Our duty toward the Supreme Being is the first command; in our duty toward our neighbor lies the The exclusion of religion from the columns of a newspaper is practically breach of both commands. If the man who does not defend his father's honor is a wretch, sunk in the filthiest mire of selfishness and ingratitude, what shall we say of him who permits his God, the mon Father of all, to be mocked at and blasphemed by infidels while he has it in his power to confound the enemies of truth and show forth the power, the majesty, the goodness of the Creators By fraterual charity we are bound to save our neighbor, if we can, from death. He who permits his fellowman to be drawn into the ambuscades of infidels and murdered as to his soul is a negative held guiltless, either in the eyes of God or man.-Sacerdos in American Herald.

# Two Civilizations Compared.

A few days ago there died, over in Barcelona, Spain, a man somewhat along in years. He neither a cardinal, nor an archbishop, not a bishop. Neither was he the governor of a province, or a nobleman, or general, or great orator, or any of those things which in our country attract the mul-

And yet thousands and thousands fol-lowed his remains to the grave, accord-Our Holy Father, Leo XIII., in his did age is doing all in his power to enourage and spread the devotion to the Spanish minister of Public Instruccourage and spread the devotion to the Sacred Heart. For he longs to impart to priests and people the secret of his own strong and abiding love for the Redeemer whose Vicar he is, and to have that fire enkindled in the heart of all that our Lord came on earth to enkindle. kindle.

Multitudes have responded to his invitation, and are receiving daily all the blessings of the Sacred Heart, but there ness was suspended in Barcelona and

showed such great respect? He was a priest—true; but he had spent most of his life in a humble parish among an sion.

This devotion by which the Christian world is drawn to Jesus Christ, and loves as it were, His love, esteeming worthy of all veneration and worship that Heart which is the receptacle of Divine love, pleases us exceedingly and furnishes the more assured. that Heart which is the receptacle of Divine love, pleases us exceedingly and furnishes the more assured hope that God will be appeased and hear our prayers, and watch in mercy over the Divine love, pleases us exceedingly and furnishes the more assured hope that God will be appeased and hear our prayers, and watch in mercy over the vicissitudes of the Church."—Pope Leo XIII.

Taking and men who prayed, and a comforter of souls in anguish—his name, Father Jacinto Verdaguer, for years vicissitudes of the Church."—Pope Leo XIII.

Now, the literary man, Catholic on non-Catholic, does not win such honor here in America. Spain has her faults, but apparently she has a civilization we do not possess. A people capable of such appreciation are not half so dead as some of us are taught to be lieve. Years will elapse before we render honors of the kind to our poets, be they priests or laymen.—Catholic Telegraph.

### Charity.

Sinners put the worst construction on each other's words and acts. They have no consideration or forbearance. Their apparent sympathy is but a fellowship in the same disobedience. And so also the sympathy of the world how hollow, formal and constrained it is! How little soothing or consoling in our sorrows and trials are worldly friends, even the the kindest-hearted of them! And why: of true sanctity to be charitable. And in the grace of charity is contained gentleness, compassion, tenderness of hand in touching the wounds of other men, fair interpretations, large allowances, ready forgiveness.

#### DIOCESE OF LONDON. REV. FATHER. GNAM COMPLETED HIS EIGHTE

YEAR AS PASTOR OF ST. MARY'S HESSON.

REV. FATHER. GNAM COMPLETED HIS EIGHTH YEAR AS PASTOR OF ST. MARY'S BESSON.
Sunday was a gaia day in Hesson, the occasion being the eighth anniversary of Rev. Father Gnam's charge of St. Mary's purish. Apart from a stirring sermon on the gospel of Sunday, the reverend gentleman made some very interesting remarks "Although this perhaps may be the smallest organized parish in America." he said, 'it compares favor ably in completeness, progress and health with the larger ones." To sustain these facts, he added that the church house, sheds. Separate school and cometery, were complete and practically new, without a cent of debt; that the spiritual progress of the parish was in keeping with its material prosperity and health of its members. This last fact was clear from the parish records, which showed the last adult funeral to have been fifteen months ago, and that it was now over a year since Father Gnam's last sick call. As to the number of marriages, he preferred to remain silent, lest he should discourage such as were at present contemplating that blessed state. After recalling the happy relations that always existed between pastor and people, Fr. Gnam thanked his congregation for their past kindness and hoped that by a faithful co operation with God's graces, they would continue to make spiritual and material progress in the future, as they had done in the past. Needless to add, that a prouder and happier congregation have seldom left a church.
Previous to assuming charge of St. Merys, eight years ago, Rev. Father Gnam was, for a year and half, curate to Rev. Desn Kilroy, His visits to Stratford are always sources of pleasure to his former parishioners.—Stratford Beacon, July 24.

DIOCESE OF PETEBROROUGH.

### DIOCESE OF PETEBROROUGH.

DIOCESE OF PETEBROROUGH.

On Saturday, 19th inst. Rt. Rev. Dr.
O'Connor, Bishop of Peterborough accompanied by Rev. P. J. McGuire, P. P. Hastings, and Rev. T. F. Crowley arrived at Bracebridge.

On Sunday his Lordship celebrated Mass at 8 o'clock, administering First Communion to a large class of boys and girls.

At 10.39 Solemn High Mass was celebrated by the pastor, Rev. T. F. Collins. Rev. P. J. McGuire acted as Daccon, and Kev. T. F. Crowley, subdeacon, His Lordship preached an elequent and instructive sermon.

In the evening at 7 o'clock Solemn Vespers was celebrated and thirty-three candidates were confirmed.

On Monday the Bishop and party went up the lakes on the yacht "Bonta," kindly placed at their disposal by Mrs. Delmere of Pittsburg, Pa., who is spending the summer at her beautiful residence, where they took dinner.

Next day at 10.30 his Lordship blessed the new church of St. John Baptist near by. Solemn High Mass was celebrated by Rev A. F. Kelly, P. P., Trout Craek, who had Joined the Bishop's party at Bracebridge on Monday, Rev. P. J. M. Guire, P. P., Hastings, acted as descor; Ven. Archdeacon Casey, P.P., Lindsay, subdeacon; and Rev. T. J. Crowley, master of ceremonies. Archdeacon Casey, preached a most elequent and instructive sermon appropriate to the occasion. The choir of Bracebridge and Gravenhurst assisted.

On the following day, 23rd, his Lordship and party proceeded to Whiteside, twelve miles distant for the purpose of blessing a beli recently erected at the church there. Previous to the ceremony Father McGuire celebrated Mass, and Father Kelly preached, His Lordship confirmed two candidates, previously giveing; instructions on the sacrament of confirmation.

It might be mentioned that the church of St. John the Baptist, above mentioned, is situated.

inginstructions on the sacrament of confirmation.

It might be mentioned that the church of St. John the Baptisi, above mentioned, is situated in the township of Medora, and is calculated to fill a long felt want. Previously the Holy Sacrifice was celebrated in private houses at irregular intervals for the benefit of the scattered Catholic population, as well as the tourists who frequent the Muskoka Lakes during the season. Now, however, Mass will be held at stated intervals at the church: besides, it may happen that priests from a distance may happen that priests from a distance to the Muskoka, Lakes is increasing in popularity, and Mass may be said very often during the tour-July, 25 1902.

# DIOCESE OF HAMILTON

SEPARATE SCHOOL PUPILS' SUCCESS.

SEPARATE SCHOOL PUPILS' SUCCESS.
For many years the Hamilton Separate school leachers have been very successful in their work of training the pupils for the Ontario Departmental Examinations, and this year the result of the High School Entrance examination shows that the good work still continues Eighty-two pupils tried the High School Entrance examination and the following sixty-nine were successful.
Bys.

David Almond, 709; Gerald Bastien, 658; Stanley Birrell, 619; William Bonuque, 631; John Briti, 556; Leo Burns, 759; Leo Carroll, 597; Thomas Chonevy, 554; George Colgan, 705; Charles Gurtis, 556; Thomas Doyle, 555; Charles Galvin, 718; Eddie Gentle, 639; Burton Harris, 678; Andrew Kehoe, 731; Thomas Kelly, 682; Arthur McKeever, 555; William McKenty, 555; Charles McCabe, 721; William McKenty, 555; Charles McCabe, 721; William Mahoney, 611; Angus Munley, 599; Francis Murphy, 593
Burt Oberniezer, 556; Charles Robertson, 581; Francis J, Smith, 614; Vincent Smith, 614; William Presnail, 578; Charles Robertson, 581; Francis J, Smith, 614; Vincent Smith, 614; William Squibb, 586; Jas, Towler, 803.

William Squibb, 888; Jass. 1 owier, 803. Girls.

Madge Benson, 591; Ursula Clohecy, 561; Annie Crane, 672; Mary Cummings, 699; filleen Bermody, 555; Clare Dillon, 704; Maud Dillon, 688; Rachel Dickson, 618; Mary McGowan 652; Kathleen McMahon, 589; Maggie Nugent 581; Hessle Nelligan, 805; Annie Neville, 532; Mary Nevills, 553; Sarah O Brien, 598; Annie O Connor, 721; Annie Fallahee, 701; Lilian Flannery, 599; Margaret Foley, 583; Katle Galvin, 587; Mary Gartland, 691; Edna Graham, 717; Ella M. Gray, 682; Annie Kavanagh, 804; Mary Kelly, 569; Annie Kavanagh, 804; Mary Kelly, 569; Annie Kinseila, 569; Iulia Lynch, 601; Mary McBride, 570; Katle Markle, 702; Sophie Mundy, 599; Nellie Padden, 717; Mary Phelan, 786; Lvey Quinlan, 594; Martha, Rampisberger, 603; Ethei Ray, 622; Mary Rowe, 574; Mary Tracey, 847; Annie Yarrell, 543; Maggie Yatrell, 681.

# A SUMMER RESORT.

To any Catholic desiring to spend vacation in beautiful Muskoka, I would call attention to St. Anne's, Muskoka Lake, a large, new and up-to-date summer hote! It is kept here by Mrs. Walker, a good Catholic woman, who will endeavor to make all her guests feel at home. The Holy Sacrifice is offered up once week, by our pastor, Father Collins, P. P., of Bracebridge on a week day, On Sundays we have devotions in the morning and Veepers in vening. I would heartily recommend any Oatholic coming to beautiful Muskoka, to write Mrs. Walker, American House, Muskoka Lake. GEO. FENN, P. M., Dudley P. O.

# PARRY SOUND.

The small frame church erected here during the regime of Bishop Jamot, of sainted memory, is scarcely adequate for the requirements of the increasing congregation, and a new church, or the enlargement of the present edifice, is spoken of as a being a probability in the near future.

1. K.

T. F. Fleming, This work is the present edifice, is spoken of as a being a probability in the near future.

L. K.

#### DOLORES.

Is he well blessed who has no eyes to scan
The woful things that shadow all our life;
The latent brute behind the eyes of man.
The place and power gained and stained by
strife,

strife,
The weakly victims driven to the wall.
The subtle cruelties that meet us all
Like eyes from darksome places? Blessed Who such sad things is never doomed to see

The crust of common life is worn by time, And shines deception, as a thin veneer The raw plank hides, or as the frozen mere Holds drowned men embedded in its slime; The ninety out their bread of death and crime.

And sin and sorrow that the ten may thrive, O, moaning sea of life! the few who dive Beneath thy waters, faint and short of breath, Not Dante like, who cannot swim in death And view its secrets, but most swiftly rise.— They meet the light with introverted eyes, And hands that clutch a few dim mysteries!

Our life a harp is, with unnumbered strings, And tones and symphonics; but our poor And tones and symptomes, our poor Some shallow notes from its great music brings. Or things symbolic! Things that mock our

our five fold pitiable sense and say A thousand senses could not show one day
As sight infinite sees it; fruitful clay.
And budding bough, and nature great with

And chill with doom and death-ls all so That our dull thought can never read thy Or sweep with knowing hands thy hidden chords?

Have not men fallen from fair heights, once trod
By nobler minds, who saw the works of God,
The flowers and living things, still undefi.ed,
And spoke one language with them? And
In countless generations, each more pure
Than that preceding, come at last to see
Thy symbols full of meaning, and be sure
That what we read is all they have to tell?

JOHN BOYLE O'RELLLY.

SUCCESSFUL SEPARATE SCHOOL

PUPILS.

The following are the names of the pupils who passed the recent entrance examination for the London Collegiate Institute, together with the number of marks each obtained. They are given in the order of merit. From St. Peter's seventeen wrote and sixteen passed. All who tried from the St. Mary's were successful. These two schools are conducted by the Sisters of St. Joseph: the Sacred Heart:

Ed Collins. 886; C. Flynn. 886; J. Overend. 822; G. Murray, 812; Mary Connelly, 798; T. Corcoran, 777; Clara Mahoney, 772; T. Brennan, 758; S. Donegan, 751; Edna Morkin, 737; D. Cushing, 737; J. Hennessy, 786; I. Gleeson, 715; L. Butler, 662; John A. Frederick, 642; E. Flannery, 630.

 715; L. Butler, 662; John A. Frederick, 642; E. Flannery, 630.
 Aggle Pelton, 913; D. Sullivan, 913; Eva Garseau, 890; D. McInnis, 786; S. Flynn, 764; Susie McGill, 756; J. Harding, 747; F. McGuire, 727; M. Graham, 695; Annie Fitz patrick, 557. Guire, 727; patrick, 587.

Guire, 727; M. Graham, 695; Annie Fitz patrick, 587.

SACRED HEART.

John McCue, 773; P. Uostello, 763; Alma McGowan, 683; Annie Kane, 650; Alma Con nor, 592; F. Mulveny, 580.

The Separate school of Cobourg, for the past nineteen years under the charge of the Sisters of St. Joseph, has been a continuous success in every respect, This year, the results at the entrance examination, have exceeded the expectations of the school supporters, and their many friends. Twelve pupils, six boys and six girls, wrote on the entrance examination papers, and all were successful. The scholarship for the town of Cobourg was secured by Dorothy Butler, one of the successful twelve. This little girl is but twelve years of age. The department of music attached to the convent. haf also maintainedits reputation for efficiency, a sveral having obtained testimonials from the Toronto College of Music at the examinations held in June.

Mount Carmel Separate school sent six Toronto College of Music as the M. held in June. M. Mount Carmel Separate school sent pupils to try the entrance examination of the six, five were successful.

of the six, five were successful.

We are pleased to have good reports of our
Sparate schools from all parts of the Province.

In addition to those already mentioned, comes
the pleasing intelligence that from Raleigh
Sparate school—taught by Miss Maggle
Lewis—six pupils wrote, and all were successtul. One of these, a young girl of twelve
years of age, taking second place out of thirtyght candidates for the High School En

# ARCHISHOP CROKE.

Death of the Famous Irish Prelate a the Age of 78.

CompliantARY.—Mr. Charles Kitt. of Barry's Bay, writes: "I would not be without the CATHOLIC RECORD for twice the amount of subscription, as it contains very useful instructions for both old and young." the Age of 78.

Most Rev. Thomas W. Croke, Archbishop of Cashel, Ireland, died on Tuesday. He was born at Mallow, County Cork, on May 19, 1824. He was Bishop of Auckland, New Zyaland, from 1870 to 1874, and was appointed Archbishop of Cashel in 1875.

Since the death of 1875.

Since the death of the famous Archbishop MacHale, of Tuam, Dr. Croke has been the recognized leader of the Nationalists of the Irish priesthood. He was a man of unswerving purpose, great elequence and childlike simplicity of manner. Born in "rebel" Cork and educated in that nursery of ecclesiastical politicians, the Irish College, Paris, he returned to Ireland, after his ordination in Rome, during the "Repeal" agitation, in which he took a vigorous part, and also in the subsequent "Young Ireland" movement. Transferred then to New Zesland as a Bishop in 1870, he still kept in touch with his countrymen at home, so that when he returned to Ireland as Archbishop of Cashel, in July, 1875, he at once became a popular idol and a national spokesman in the fast growing land agitation.

He cast his fortunes for Home Rule with Mr. Isaac Butt, and after him in the more radical movement of Parnell.

After the Parnell seandal Dr. Croke refrained from any very active participation in national politics, but now and then he showed that the old fire and spirit still lingered strong in him, and his utterances always carried weight and respect. MARKET REPORTS. London, July 31. — Dairy Produce — Eggs crates, per dozen, 13½ to 14c; eggs, retail, 15 to 18c; butter, best crocks, 15 to 16c; butter, creamery, 19 to 21c; honey, strained, per lb. 10c; honey, in comb. 12 to 13c.

Grain per octal— Wheat, \$1.35 to \$1.38; oata. \$1.47 to \$1.50; corn. \$1.30; bariey, \$1.10 to \$1.25; peas, \$1.40 to \$1.50; corn. \$2.20; corn. \$2.00; corn. \$ wheat. \$1.10 to \$1.20. cwt. \$9.00; pork by the bl. 10 to \$1.20.; beef, by the quarter, \$5.00 to \$7.50; veal. \$6 to \$67.50; veal. \$6 to \$67.50; veal. \$6 to \$6.50; mutton, by the carcase, \$5 to \$6.50; pring lambs, each. \$4 to \$4.50; spring lambs, by the quarter, \$1.00 to \$1.10. Poultry—Spring chickens, dressed, 50 to 75c.; live chickens, per pair, 55 to 50c.; hens, per pair, 55 to \$9c.; tens, per pair, 55 to \$9c.; tens, per pair, 55 to \$9c.; tens, per pair, 55 to \$9c.; per pair, 55 75c. Live Stock —Pige, pair. \$5.00 to \$7.00; fat cattle, \$4.50 to \$5.60; stage per cwt. \$2.50 to \$3.00, Farm Produce—Hay, \$8.00 to \$8.50; straw, per load, \$3.50 to \$4; straw, per ton, \$6 to \$6.50 TORONTO.

TORONTO.

TORONTO.

TORONTO.

July 31 — Wheat very firm, at 79; to 80c for red and white, middle freights; and 81c asked; Manitoba wheat steady; No. 1 hard quoted at 81c; Goderich or Port Huron; 87c for No. 1 hard; 85c for No. 1 northern and 83c for No. 2 northern g. i. t. Flour quiet: 90 per cent. patents quoted by holders at \$2.93 to \$2.25 in buyers' bags, middle freights; exporters quote \$2.25; choice brands held 15 to 20c higher; Manitobs flour steady; at \$4 to 34 30 for cars of Hungarian patents, and \$3.70 to \$4. for strong bakers, bags included on track Toronto, Mill feed in good demand and steady; shorts quoted at \$20.50 for cars and bran \$15.50 in bulk, middle freights. Manitoba mill feed steady, at \$23 for cars of shorts, and \$18 for brar, sacks included, Toronto freights. Corn firm; at \$55 for Canada No. 2 yellow and 55c for No. 2 mixed west. Oats firm; at 455 for No. 2 white east, and 44 to 155 middle freights. Peas steady; round lots sold at 75c west.

Montreal, July 31.—Grain—Manitoba wheat

KING COTTAR.

On Tuesday morning last Mr. William Aloyslus King, manager and associate editor of the Catholic Union and Times, of Buffalo, led to the altar Miss Sarah Cecolia Cotter of Ironton, The interesting marriage ceremony was solemnized by Right Rev. Bishop Moellar, assisted by Rev. T. J. O'Reilly and Rev. Father Cotter, the bride's brother. The wedding breakfast was served at the rectory, after which the newly married happy couple left on their honeymoon trip accompanied by the best wishes of their numerous friends. The bridegroom has made his mark in his prominent connection with the Union and Times, and is deservedly popular, while the bride enjoys a national repute as a sculptress. That lives of wedded blies may be their portion is the ardent wish of hosts of friends.

PARENT-WOOD.

On Monday, July 7, a quiet wedding was celebrated at the church of Our Lady of Lourdes. Toronto, when Dr. R. H. Parent, of St. Michael's hespital was married to Emy Marie Wood. of Gerard street, east, Toronto. After the ceremony the happy couple left for a rip to Montreal, and thence to Ottawa, where the doctor will assume a practice, locating at 117 St. Andrew street, Dr. Parent is a clever and skillful young practicioner and it is the earnest wish of his many friends that he may meet with unbounded success in the capital city. PARENT-WOOD.

KEARNEY.

In order to meet the requirements of the congregation a new church is being erected on the site of the old one, which has been removed to another part of the church property. The new edifice is to be 70 feet long, 37½ feet wide, walls 20 feet high, sanctuary 18x20. vestry 22½ by 15. The spire will be about 89 feet high. The walls will be veneered with stone finished with brick. The heating will be by a hot air furnace. The windows will be of stained glass, and are to be the individual gifts of members of the congregation and others.

A very interesting feature in connection with the erection of this beautiful church is that the plans have been prepared by the pastor, Rev. T. F. Fleming, who, in this as well as the Huntaville church, has displayed considerable talent in the noble and useful art of architecture.

It is expected to have the church covered in before the winter and is to be finished next

# Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church. By REV. WALTER ELLIOTT, of the Paulist Fathers, Imprimatur of the Archbishop of New York.

Price \$1.00 post paid

THOS. COFFEY, LONDON, CANADA Catholic Record, (Sole Canadian Agent)

# The WESTERN FAIR Sept.

Exhibits further ahead than the times. Grounds insidiously beautiful,

A Medley of Spectacular Merit.

Prof. Hutchison, the Human Bomb, in a thrilling Balloon Ascension and Parachute Drop. The marvelous Cycle Dazzle. The Osnatos, in a sensation novelty. The great Gay, the Handcuff King. The Olifans, Continental Eccennovely. The great day, the France Monopedes Rosa Naynon, with her troupes. Manning and Du Crow, famous Monopedes Rosa Naynon, with her troupe of Trained Tropical Birds. The Bard Bros., Acrobatic Wonders. M. Jones, Cornet Virtuoso. Magnificent Pyrotechnics and many Special train service over all lines.

Prize Lists, Maps, Programmes and information for the asking from LT .- COL. W. M. GARTSHORE,

OBITUARY.

MR. JERRY MAHONEY, JR. STRABANE, ONT.
Mr. Jerry Mahony, Jr., died at his home in
Strabane, Ont., on Thursday, July 17th and
was buried at the Freelion Catholic cemetery
on the following Saturday Mass was celebrated by Rev. Father Dorn Ill, but death
resulted from a stroke which he took on the
former Sunday. He leaves to mourn his loss a
wife, two small children and one sister on the
farm, and three sisters and four brothers in
Philadelphia. Two brothers were present at
the funeral—James and Frank.
We extend our heartfelt sympathy to the
widow and family.

DEPOT HARBOR.

This place is the terminus of the O. A. and P. S. Railway, and is connected with Parry Sound by boat. The population is nearly all employees of the railroad, among them being about twenty-eight Catholic families, for whose spiritual welfare Rev. T. F. Fleming, P. P. Kearney, visits every three weeks and Mass is celebrated the same Sunday as it is in Parry Sound. It has been decided to build a church here, and to assist in the good work a picnic is to be held on the 6th of August.

L. K.

Great Monastery Burned.

Great Monastery Burned.
Oka, Quebec, July 24—The celebrated monastery of the Trappists here was entirely destroyed by fire last night. The loss is \$500 0.00.
There were ninety-seven in the monastery, all of whom escaped.
The fire, the origin of which is unknown, destroyed every vestige of the magnificent building, which required many years to build. Two monks, Brothers Seraphiphe, a blind mand another who was suffering from consumption, were rescued from the top floors by priests at the risk of their lives. It is feared they will die.

MONTREAL.

Montreal, July 31.—Grain—Manitoba wheat at Port Arthur. No. 1, 74c.: No. 2, 724c; No. 2 oats locally, Ontario, 49c; Manitoba, 194c; barley, 57½ to 58c.; buckheat, 88 to 68kc, low freights. Peas, 85ic. to 86c; rye, 68c. Four-Manitoba patents. \$4.10 to \$4.50, and atrong bakers, \$3.70 to \$4; Ontario, straight rollers, \$3.80 to \$3.70; in bags, \$1.75 to \$1.85; Ontario patents, \$3.91 to \$4.10, Rolled oats—Millers' prices to jobbers, \$2.40 to \$2.5 in bugs, and \$5 to \$5 15 per bbl. Feed—Manitoba bran, \$16 to \$17; and shorts, \$25 to \$24, business—heavy Canadian short cut pork, \$25; selected, nominal, compound refined lard, \$4 to \$9c. yer Canadian lard, 11 to 11½c; finest lard, 12 to 122c; hams, 13 to 14½c; bacon, 12 to 15c. Dressed hogs, \$7.50; fresh killed abattoir, \$8.75 per 100 lbs. Cheese—Ontario, 10 to 10½c; and quebec, 9½c to 10c Butter—Choice creamery, current receipts in jobbing lots, 194 to 20c; dairy, at 16½c.

Live Stock Markets.

Live Stock Markets. Toronto, July 31.—Following is the range of notations at Western cattle market this

quotations at Western cattle market this morning:
Cattle — Shippers, per cwt, \$5,25 to \$6.50;
Go. light, \$4.25 to \$5.25; butcher choice, \$4.25 o \$5.00; butcher, ordinary to good, \$3.50 to \$4.25; stockers, per cwt. \$2.50 to \$3.75
Sheep and lambs—Choice ewes, per cwt., \$3.40 to \$8.60; lambs, per cwt. \$5.00 to \$6.00; bucks, per cwt., \$2.50 to \$2.75; culls, \$2 to \$3.00
Milkers and Calves—Cows, each, \$25 to \$4.5

\$3 00 Milkers and Calves—Cows. each, \$25 to \$45 calves, each, \$2 to \$10.00, Hogs—Choice hogs, per cwt., \$6.75 to \$7.25; light hogs, per cwt., \$6.75 to \$7.00; heavy

MONTREAL,

idow and family.
May his soul rest in peace!

J. A. NELLES

hogs per cwt., \$6.75 to \$7.00; sows, per cwt., \$3.50 to \$4.00; stage. per cwt. \$2.00. EAST BUFFALO.

East Buffalo, N. Y., July 31.— Cattle—steady; veals easier; tops, \$7: fair to good, \$6.25 to \$5.75; common to light, \$5 to \$6.75; common to light, \$5 to \$6.75; common to light, \$5 to \$6.75; common to light, \$7.99 to \$8.00; Yorkers and pige, \$7.99 to \$8.00; Yorkers and pige, \$7.99 to \$8.00; Yorkers and pige, \$7.99 to \$8.50; to \$6.75 to \$7.55; sheep and lambs—Sheep strong; lambs, \$6.25 to \$6.00; fair to good, \$6.75 to \$6.00; culls to common, \$4.50; to \$6.50; yearlings, \$4.75; to \$6.25; wethers, \$4.25 to \$4.75; sheep, top mixed, \$4.25 to \$4.50; fair to good, \$4 to \$4.25; culls to common. \$2.25 to \$3.50; ewes. \$4 to \$4.25.

TEACHERS WANTED.

WANTED FOR S. S. NO 6, RALPH, A FE-male teacher for the balance of the year. Duties to begin. August 18th. Applicants will please state salary expected and address the undersigned at Wylie, P.O., Ont. F. McCarthy,

FOR R. C. SEPARATE SCHOOL, NO. 12, T. Killaloe Station, Hagarty, Renfrew county. Duties to commence on the 3rd Monday of August, 1902. Applications stating qualifications and salary to be addressed to M. Sarsfield, Killaloe Station, Oct. 1239:4

TEACHER WANTED FOR THE POSITION of Principal of Boy's S. School, Lindsy, Applications (stating salary expected, will be received till Aug. 4th, 1902. Duties to comence immediately after midsummer holidays. Address, C. Callaghan, Secy. P. P. B. 1239-3

PRINCIPAL FOR R. C. S. SCHOOL AL monte, one holding second class professional certificate. Applications received until July 31, 1902. Duties to begin September ist, 1902. Applicants to state experience and sary expected. J. FAY, Secretary Treasurer, Almonte, Ont. 1238.tf

A MALE TEACHER HOLDING PROFES A signal certificate for S. S. No. 1, Emissioner, Services to begin on Aug. 22ad. Apply, enclosing testimonials, stating salary and experience, to M. F. Fitzpatrick, P. P. 1240-3

A SSISTANT FEMALE TEACHER FOR 3, unior department of R. C. S. S., Sec. No. 3, Dover South village. Must be able to speak and teach French. State qualification expense and salary expected. Marcel Bechard. Sec. Treas., Dover South, Ont. 124:2

WANTED AN EXPERIENCED TEACHER male preferred for the senior Department of R C Separate School, No. 2 Ashfield. Salary for balance of year \$130. (one bundred and thirty dollars). Apply at once to John E Sullivan, Kingsbridge, Ont. 1241.3

TEACHER WANTED FOR SEPARATE school, Grafton village. State salary and experience to Denis Calnan, Secretary, Grafton.

IRISH BENEVOLENT PICNIC. Port Stanley, Thursday, Aug. 7th

Seventh Regiment Band by Kind Permission of Lieut. Col. and Officers; 26 Battalion Band, Dayton's Urchestra.

Largest prize list in picnic's existence. Gold medals for dancing, presented by his Worship Mayor Beck and other prominent gentlemsn. Committee have been guaranteed perfect train

# SOUR STOMACH, FLATU-AND ALL OTHER FORMS OF DYSPESIA Promptly of DYSPESIA Promptly K.D.C. THE MIGHTY CURER

BERLIN, ONTARIO, CANADA

(G. T. R. R.) Commercial Course

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Board and Tuition per Annum, \$140. FOR CATALOGUE ADDRESS-

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this trouble or money refunded. IS CAUSED BY INDIGESTION, K.D. C. and K.D. C. Pills are guaranteed to CURE this trouble or money refunded. New Glasgow, Free Samples, K. D. C. Co., Ltd., New Glasgow, Boston, Mass. vey, howsoever suj of living leads us tude is not alt

VOLUME

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LONDON, SATURE

THRIFT ESSEN

Are we mistak

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We do not refer plain people wh living. They ra Every cent the startling prodig amusements. W thrift because it money, but becar cipline of mind acter. The ye spend his incom 'I can't afford while his cor

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