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Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 30 1905

The Catholic Record. LONDON, SATURDAY, SEPT. 30, 1905.

OUR SCHOOL CHILDREN.

Perhaps the journalists who have been weeping over the lot of the oppressed of Russia may exercise their lachrymal glands in behalf of the school children. We know all have school buildings well equipped and of compliments, which unfortunately have no monetary value. We have a suspicion that we ought to be grateful for other things connected with the school system, which we cannot recall at this writing. The tax-payer, however, remembers them, for he is ever ready to approve every utterance and plan of the school magnates, and after all he is one of the parties to be considered. But it seems to us that some superintendents and school - boards have an idea that the mind of ity, and has no laws that should be reity of text-books conduces to mental anaemia. The boy may be stuffed with knowledge and yet not be educated. The various "ologies" prescribed look well-but then it happens betimes that houses adorned with architectural gimeracks rest on very unstable foundations. So a boy may be rushed from grade to grade, crammed with bits of miscellaneous information, delivered in time to an admiring public as a finished product of our school system, and yet be not grounded in the three Rs. And the boy may be finished, too, to the extent of not being able to think for himself, and he may, when his mind becomes self-active, and when he is perchance refused employment by a merchant who seeks one who can spell correctly and write a letter, have doubts as to the value of the ologies. I still doubt whether we can do better, says Dean Briggs, for our children than first in the pre-

at once-not first one thing, then another: not one well but many badly. So long, however, as the rate-payer is satisfied with having his children improved off the face of the earth, in some instances the "ologies" will adorn the curriculum. But he may begin to think any of these days that the educational fares as supplied at present to the young is too rich and may insist upon food that will enable the mind to educate itself.

paratory school to drill them in a

few subjects, mostly old ones. And

Cardinal Newman tells us that the

practical error of the last twenty years

has been the error of distracting and

enfeebling the blind by an unmeaning

profusion of subjects: of implying that

a smattering in a dozen branches of

study is not shallowness, which it

really is, but enlargement, which it is

not. All things are now to be learned

THE CIVILIZATION THAT MEANS MONEY.

Some of the English newspaper; express the hope that China may under Japanese influence wake up and become a power to be reckoned with. Men who are qualified to talk about China assure us that it is in no somnolent conditior. Without citing their tributes to Chinese industry and honesty and their descriptions of the contempt of the Celestial for the coarseness of the majority of the foreigners with whom he comes in contact in Shanghai and other treaty ports, we think that the Englishman has little right to say aught derogatory to China. For the English Government has contributed its quota towards attempting to put China to sleep. In 1839-40 it forced the opium trade upon the Chinese. The Chinese Government did not wish to either cultivate or import the drug. It could use it indeed as a lucrative source of revenue, but valuing far more the wellbeing of its subjects, it prohibited under penalty of death the sale, cultivation or importation of opium. It is a principle, wrote the English agent at that time, of the Chinese Government not to license what they condemn as immoral: "I know they glory as to the superiority in principle of their own Government, and scorn those Governments that tclerate such vices and convert them into a source of pecuniary advantage or public revenue." But John Bull was not to be denied, and sent the zation that means money—the civilization that bids us reverence the buc.

CATHOLICS AND DRUNKENNESS.

in a state of intoxication they forthwith tabulate the fact for future reference. It may be that these gentlemen do many things which that Catholic would shrink from. It happens occasionally that certificated teachers who are rewarded they who are horrified at the sight of a with small salaries and large donations drunken Catholic are known to their cronies and to the men about town as individuals who have during their leisure hours no respect for some of the commandments.

But we are glad to note that the army of "good fellows," who begin by drinking an abnormal amount of whisky and end ordinarily as physical and moral derelicts, is not getting many recruits. The road house is going out of fashion. So is the saloon, we believe, so far as the Catholic is concerned. This is as it should be. May we still further the boy and girl is of unlimited capac- listen to the advice of the Church and hasten the day when the drink-dispensspected. We think that the multiplicer will be unknown as a member of any Catholic parish.

AFFAIRS IN FRANCE.

In a recent issue of the Christian Guardian we read that Rev. Dr. Salmond of Edinburgh has written a most interesting pamphlet on the religious position of France to day looked at from a Protestant standpoint. Dr. Salmond says that France as a whole is heartily sick of the Papacy. A great which he believes will be taken advan- the world to come. tage of, leading ultimately to "the winning of much of France for Christ."

Now it strikes us that the rev. gentleman must have gone to "poisoned wells" before writing this pamphlet The fact acknowledged by all Catholics and Protestants save M. le Pressense, is that Catholicism, so far as the masses of the French people are concerned, is the only recognized expression of Christianity. And the testimonies of men who are on record as opponents of all religion are not proofs that France is tired of the Papacy. Other Protestant elergymen have been in France, and have seen no evidences of the great opportunity that lies before French Protestantism. One of them, Rev. James Church Alvord of Woonsocket, R. I., noted, during a tour through France, that there is the glow of a new religious life in every face; the sermons were full of spirit and preached by real men. The services were not only well attended, but attended by all ages and by both sexes. In Notre Dame, Paris, "the men distinctly outnumbered the women." Not only does he not see that the French are "heartily sick of the Papacy," but he says "that everything showed that the courses" we wot of that they are ad Church of the Cross was shining her way into the hearts of the people." The French may be heartily sick of their lack of organization: they may be sick and bewildered, too, at certain ministers holding up the hands of a reveling and blasphemous mob that is fighting under the banner of a highly progressive atheism, but they are essentially Catholic, and every unbiased observer admits it. As to the "winning of much of France for Christ" we can but exhort the Christian Guardian to have done with these puerilities. If the editor cannot see that this is not only alien to the spirit of the age but an insult to every reader, he ought to re-read Wesley's Rules of a Helper and be guided accordingly.

In a letter to the Church Times

Church of England clergyman says: "What is going on in France is all one gigantic scheme for the de Christianizing of the country. The triumph of Atheism in France will give an immense impetus to the foes of the Faith everywhere, and if we refuse our active sympathy to our fellow-Christians and fellow-Catholies at a time like this, we shall deserve to suffer heavily when the persecution reaches our own doors.

CATHOLIC ORGANIZATION.

Report of lay activity hereaboutsnothing doing. From Germany we have accounts of unbounded activity. The Congress of the Catholics of Germany held at Strasburg was an object lesson of unity, of achievement, and of how religion is made to enter into every department of daily life and into every cause that concerns the nation. opium of India into China via the Our readers are aware of the difficulties bayonet and cannon. Incidentally he that confronted the men who first grabbed the island of Hong Kong. And set about welding the Catholics of it was all in the interests of the civili- Germany into a compact body—and

cancers of the time of Elizabeth ; and valuable assets of the German Empire. sees nothing to blame in territorial From the indolent and fearful within the fold, and from these without it, came opposition. But the men who planned organization, and the men who determined to put it on a solid basis, saw indeed the difficulties before them, but nothing daunted they journeyed in. ever working, ever praying and ever scattering the seeds which yield to day such an abundant fruitage. And what is this fruitage? An intense loyalty to the Church which may ifests itself in obedience to those in authoritywhich allows no calumny to pass unchallenged, and which is sustained by sacramental helps. In safeguarding the home from printed trash, and worse, in distributing pamphlets on social questions—their activity is, in a word, evident in every cause that makes for justice and charity, for morality and religion. The spirit in which they work is set forth in the following words of one of the speakers at the Congress: Far from us be hateful polemics. We shall speak out freely but wound no one. Our motto is unity, zeal and good-will. We thank God that He allows us to act up to this motto for the welfare of Church and fatherland. " As a sign," says an exchange, "of the progress to which the congresses so powerfully contribute, it may be stated that the members of the Volksverein, or People's Association, who numbered 400,000 in 1904, are now

470.000." From this it appears that the German Catholics are not spinning yarns about the past and waiting for their ship, but opportunity, he thinks, lies before are showing that Christianity has not French Protestantism-an opportunity lost its power both for this world and

OUR CONDITION. Criticism, whose handmaids are mowledge, zeal and charity, will be always welcomed, but we cannot say this of the "criticism" that is born of jealousy and ignorance and inaction. True criticism enlightens while it spurs us to greater exertions: the other would keep us content with low ideals and with foolish satisfaction in things as they are. And its exponents are many. A stone for the man who is plodding upwards: a jeer for him who steps out of the rut and refuses to dull his powers with frivolities. These critics cannot see that they themselves are in the rear of the procession. They are not known to any extent in professional or business circles. Their influence, save at elections, is in no wise considerable, and their contributions to the common good are striking the fact that people do not quarrel with the dead. They assure us, however, in the "eloquent and powerful d's vancing slowly but surely.

nerve is advancing backwards to the land of the

THE CHURCH OF THE AGES.

BISHOP MCFAUL AT CONVENTION OF FED ERATION OF CATHOLIC SOCIETIES.

A venerable Episcopalian gentleman occasionally calls upon me. I take him up into my study, and we have long chats together. Not long ago, he called and said: "Bishop, the great problem of the future is the friction between the blacks and whites." I thought a while and said: "My dear sir, I wouldn't worry over that. and your descendants will not be in that battle." "Why not?" said he. For the simple reason that you all will be under the ground, like potatoes. The old American family has more deaths than births." Do you realize who will be here setting that problem, fighting that battle? The Irish, the Germans, the Poles, the Italians and the other Catholic nationalities, and the Church of the ages will settle that problem as she had settled every other problem which has arisen will be under the ground, like potatoes. settle that problem as she had settled every other problem which has arisen in her history, by that divine authority and instinct which was given to her when the Saviour said: "As my Father hath sent me, so I send you."

(The haring men of America are con-

The brainy men of America are conscious of the power of the Church, of her magrificent organization, of her marvelous and beneficial influence on marvelous and benenicial linited of every condition of life. The late Mark Hanna is related to have said to a Catholic Bishop: "Bishop, I have studied the ways of the Catholic Church and the translation of the Catholic Church and the catholic Chu and want to tay to you that I speak not as a politician, but from profound conviction: If ever the liberties, the free institutions of America are danger, the great Catholic Church will be their salvation.

Happily for the world, from both a religious and an economic point of view, the Catholic Church is coming more and

THE BISHOP OF ST. GALL CENSURES
"CERTAIN UNHEALTHY EXTRAVA-

The following robust instruction by Bishop Egger has, says the Examiner (Bombay) been freely translated from the German for the benefit of those who still retain a lingering affection for endless chain prayers and sacred ex-

enough can be done for the promotion of faith and piety, and therefore is it all the more to be regretted that the need should arise for censuring certain unhealthy extravagances in this mat ter. It is my intention here to mention two such extravagances, because my own experience, as well as the weighty opinion of many, both inside and outside this diocese, makes it desirable and necessary that they should be dis-THE OBJECT OF PRAYER.

We must, above all remember the words of our Lord: "Seek ye first the kingdom of God and His justice." The primary object of prayer must be the promotion of the glory of God, of the kingdom of God, of the salvation of souls. Asking for temporal benefits is not excluded but Christ has put the petition for our daily bread only in the fourth place. Besides this our prayer for temporal things must always be conditional. That is to say we should ask for such favors only on the supposition that they are in no way contrary to the holy will of God, but rather conducive to God's honor and our salva-

Now, it is a weakness of human nature to care more for earthly comfore, in certain leaflets, pamphlets, etc. the asking for temporal favors is unin the foreground; if some temporal difficulty, sometimes even of a trifling nature is made more of than the highest interests of the kingdom of God, this can scarcely serve to enlighten our conscience with regard to the proper aims of prayer, but will tend rather to obscure them. INVOCATION AND INTERCESSION OF THE

As friends of God and our friends, the saints are our intercessors with God, and it lies in God's hands to God, and it lies in God's hands to determine when and where and how He will esperially manifest the effects of their intercession. But we must always keep in mind that no saint can by himself answer our prayers; that he can only implore God to hear us; that the greatest as well as the smallest favors of grace come from God alone, and, finally, that the intercessions of the saints derives its efficacy not from the saints themselves, but from their liv-ing union with Christ and His infinite nerits. Whatever expressions may be used while addressing a saint, they must in their meaning always be equivalent to the xords: Pray for us! As a rule this truth is commonly recognized by the faithful, but it can be obscured and spoiled by certain false descriptions of the nature of intercession. If these descriptions are couched in language which, although capable of a sound interpretation, might be proofs of their inaction. They live in equally applied to a Greek demigod, amity with their fellow citizens. Still this amity may be dictated by cynicism or policy, or apathy, or may arise from the fact that people do not quarrel with all good things. A model showing how we should act in this regard is the new Papal en yelical letter about the Blessed Virgin Mary, in which devotion to the Blessed Virgin is duly empha-sized, but nowhere without indicating

> ious views of uneducated readers. GRANTING OF PETITIONS. Tie life of the just is an intercours of love between heaven and earth, wherein petition, mercy and thanks giving continually follow each other. for every benefit bestowed from above the Christian should give his thanks to God, and should be filled with new confidence. But as it is impossible to calculate what each dewdrop or each ray of the sun has contributed to the growth of the crops, so it is very sel-dom possible to state that a certain heavenly favor is the fruit of one par-

aim at correctness will gradually exercise a noxious influence on the relig-

ticular prayer.

The individual Christian may, without narm, privately hold his own views on the matter, but such favors ought not to be published except so far as they are conducive to edification. will be the case only if it can be conwill be the case only it it can be con-vincingly demonstrated to the public as a supernatural effect. So long as authentic witnesses are wanting, so long as it may be suspected that the reports have originated from credulous, eccentric and visionary persons, the majority of the public, will not take them seriously nowadays. And if even the most ordinary occurrences of daily life are exhibited in a foolish manner and brought into the highest and holiest relations on insufficient evi dence, then it is no longer a matter of edification, but of scandal.

Various reports from far and near make it clear to me that just those Catholics who stand most in need of edification are liable to be scandalized and repelled by such publications. In these matters we ought also to have regard for non-Catholics and believers, whose views are so entirely different from ours that they fail to appreciate even the most correct religious principles of Catholic belief. It may happen that sober and solid devotion, joined with the fear of God, will make some good impression on them, but imaginative pious extrava-gances are only apt to confirm them in

their antipathy against Catholicism.
They attribute such follies to the
Church itself, and thereby confirm
themselves in the belief that behind
such silly stuff the truth cannot be

St. Paul in the place admonishes the St. Paul in the place admonistics the faithful to conduct themselves prudently towards those that are outside (Col. iv. 5). If his instructions is to have its proper value among us, many things regarding the points in question will stand in need of amendment. Bishop Henle, of Passan, carries this point still further. In a public letter he remarks: further. In a public letter he remarks: Anything from which it might be in-ferred that the Church in fostering religion, cares more for formalities than for the reality, ought to be eliminated and expunged. Especially that kind of so called "pious literature" which, under pretense of edification, mixes to gether truth and falsehood, history and legend without discretion ought once for all to disappear from the Catholic book market. Among such things are to be enumerated, according to the declaration of the Pope, all books and pamphlets which treat about things that are repugnant to every earnest and sincere Christian, such as childish stories of miracles, pretended appearances of ghosts, new revelations, visions, prophecies, etc.

COMMERCIAL CATHOLICISM. Under the head are included sundry practices for the purpose of collecting money. In the "Catholic," of Mayence, February, 1904, p. 61, we read: "There should still be added a long chapter about unhealthy pious literature, the nuisance of prayer leaflets, prayer cures, the sale of pictures for building purposes, hawling domestic blessings on commissions, trading in articles of devotion to provide for ecclesiastical needs, abuse of Parall beauty needs, abuse of Papal honors and disneeds, abuse of rapar londers and dis-tinctions, etc. For many years I have traced the secret tracks of sordid enter-prise and noted down the tricks and devices of business agents in this mat-ter. Even serious material injury is done thereby to the people, large sums being obtained from them by knavish tricks; nor is the spiritual damage done thereby to be underrated. The severest measure ought to be taken against such practices, since the individual often cannot sufficiently guard himself against surprise." The author goes on to prove that such fraud is to a great extent practiced by non-Catholic speculators. Against such swindlers we have no means of protecting ourselves except by avoiding them. But if we find abuses in Catholic circles we must try to suppress them.

THE ETERNAL MONEY QUESTION.

THE PASTOR'S DISAGREEABLE DUTY OF BEGGING FUNDS TO DO THE CON-GREGATION'S WORK. Catholic Union and Times.

Pert young Catholics-and grouchy Pert young Catholics—and grodeny old ones, too—oftimes affect to be caustic at the expense of their pastor's money getting proclivities. The fact that churches have to be built, to say nothing of schools and houses for priests and teachers; that the church has to be maintained and priests and has to be maintained and priests and teachers fed and clothed—all this seems to make little or no impression on the dense skulls of the grumblers who give nothing, or about that, them selves and then try to quiet their con sciences by railing at the priest be-cause he is obliged to perform the never agreeable duty of asking his congregation for funds with which to defray the oppressive expense account which stares him in the face by day and disturbs his sleep at night. The carpers do not try to realize that the money the Slowly we admit, and if our optic its proper relation to Christ. With priest has to raise is not for himself; morve is in good condition they are advancing backwards to the land of the witers who do not earnestly try to park account; that more often than not he has to go deep into his own meagre funds to make good the de-linquencies of his people. I have heard of more than one instance where heard of more than one instance where a person in an excess of personal pride put his name down for a stained glass window, or a station, and then refused to keep the promise he made to God through His representative—and smugly sat Sunday after Sunday look ing through a window which bore the inscription, "Donated by Mr. John Blank." Some of these days a pr who is braver than his fellows tack on to the inscription, "— and Some of these days a priest conspicuous. Such people eventually become the most pronounced fault finders with evey effort their pastor makes to raise funds for the church. Soon after the first of the year the annual statement appears, and dis-closes the fact that the whole of the

pastor's salary has been applied to the church debt—this has happened many times right here in Then, again, a priest goes to his eter nal reward and it is found that he died so poor that there isn't enough in his estate to bury him, and our wise—but close-fisted—friends grow merrily sarcastic with wonderment over "What became of his money?" An instance of where the priest's money goes came to light the other day in Brooklyn. Father Michael J. Moran, for thirty five years passor of the Church of the Nativity in that city, died suddenly about three weeks ago. During his busy years he built the parish church and two fine schools. In the long period named, Father Moran handled many hundreds of thou sands of dollars, and no doubt he was often made the object of sharp shafts from parsimonious members of his flock. Yet when the good old priest passed away and it came time to look into his affairs it was found that there wasn't a dollar with which to pay his funeral expenses, and a collection had to be taken up in the church for that to be taken up in the church for that purpose. In this instance the priest's got strength. There he had peace. Income didn't go to the support of the Catholic Columbian.

church, but into the mouths and onto the backs of the poor. It is related of Father Moran that no one ever came to him for aid and left without getting it; and thus his confiding nature was many a time and oft imposed up-cn by those who were undeserving. But what matter? They claimed to be poor and in need, and that appeal never found a deaf ear in "Father Mike."

There are thousands of Father Morans in the priesthood, and always will be. Alas! there are, too, and always will be, thousands of stirgy Catholics who will turn a deaf ear and a loud mouth to every appeal their

CATHOLIC NOTES.

Archbishop Chapelle, New Orleans, was the second head of the diocese to die from yellow fever, the other being Right Rev. Leo de Neckere, D. D., C. M., the fourth Bishop of New Orleans, who die September 4, 1832. who died September 4, 1833.

Very Rev. Father Conmee, S. J., rector of St. Francis Xavier's church, Montreal, has just been appointed pro-vincial of the Irish Province of the Society of Jesus.

The Rev. Father O'Leary, who was one of the chaplains of the Royal Can-adian Regiment in South Africa, and who retired from active work a few months ago, has been appointed to a position in the Archives branch of the Department of Agriculture at Ottawa. It will be Father O'Leary's special duty to collect historical documents and dates relating to the Province of Quebec.

Lately, in the convent of the White Fathers, at Ghent-les Bruxelles, Belgium, the Rev. Philip Wang, a Chinaman, was ordained priest. He had made his studies at the college of the Jesuits at Ho Kien Fou, China.

Mr. J. S. Phillimore, M. A., Professor of Greek in Glasgow University, has (says the Tablet) been received into the Roman Catholic Church. Prof. John Swinnerton Phillimore is the fourth son of the late Admiral Sir Augustus Phillimore, He is now thirty-two years old, Educated at Westminster and Christ Church, Oxford, he gained many classical scholar-ships at the University and the Chanships at the University and the Chancellor's Prize for Latin Verse. He is president of the College Division Liberal Association in Glasgow, and collaborated in writing "Essays on Liberalism" by "Six Oxford Men," published in 1897.—Morning Leader, Landon, Fag. Sept. 8 London, Eng., Sept. S.

The consecration of the church of Notre Dame de Bon Secours (Our Lady of Good Help.) Montreal, took place on the 21st inst., the feast of St. Matthew Apostle. His Excellency, Monsig-nour Sbaretti, Apostolic Delegate, officiated, and Monsigneurs Bruchesi, Archbishoo of Montreal, and Emard, Bishop of Valleyfield, were amongst the clergymen present on the auspicious occasion. This venerable church was first built in 1675, through the efforts of Venerable Mother Margaret Bourgeois, foundress of the Sixerhood of the Congregation de Notre Dame; it was burnt to the ground in 1754 and rebuilt seven years later. It is the oldest church on the island of Montreal.

A recently published work entitled Un Siecle de l'Eglise de France," A Century of the French Church," is "A Century of the French Church," is authority for the statement that the conversions to Catholicity in the nineteenth century number twenty-six mil-lions. This has been due, under God, in no small measure to the organization of Faith, which to day is the main support of our missionaries all over the world, When this Society was first organized, eighty three years ago. Catholic mis signaries numbering one thousand all told. To-day we count priests, brothers and nurs, sixty-five thousands. This increase in the army of our workers explains largely the gains of the past cen tury.

For the first time in the history of the Catholic Church in the West, Mass will be celebrated before dawn for night workers, beginning Sunday, Oct. 1st. Permission was recently granted to the Very Rev. P. O'Callaghan, C. S. P., superior of the Paulist Fathers in Chicago, by Archbishop Quigley, who received authorization from Rome to tack on to the inscription, "— and not paid for," and Mr Biank will be less hold this special service for night workers every Sunday in the year in St. Mary's church, Wabash avenue and Eldredge place, at 3 a.m., or earlier if the time is found unsuitable to the majority of night workers. Chicago is now the second city in the world that enjoys the privilege of Sunday services for night workers, New York being the first city to receive permission, through the Paulist Fathers, who con-duct night services there for newspaper

Visiting Jesus Dai v.

Whenever the pious founder of the Redemptorists preached a mission, he would exhort the people to visit the Blessed Sacrament every day. Once

One thing is certain, that next to Holy Communion, no act of worship is so pleasing to God and none is so use-ful as the daily visit to Our Lord Jesus Christ in the Blessed Sacrament. Christ in the Biessed Sarament, Know that in one quarter of an hour which you spend before Jesus in the Blessed Sarament you attain more than in all the good works of the rest of the day."

The saint practiced what he preached—he almost lived before the tabernacle. Whenever he had a few spare moments from his numerous duties, off he would hurry to pay a visit to the Lord of the Eucharist. There he There he BY GERALD GRIFFIN.

Ay, marry, sir, there's mettle in this young What a sheep's look his elder brother bas ! -Fletcher's Elder Brother.

When Ireland had kings of her own when there was no such thing as a coat made of red cloth in the country—when there was plenty in men's houses, an peace and quietness at men's doors (and that is a long time since)—there lived in the village not far from the great city of Linneach (the present Linerick) two young men, cousins: one of them named Owney, a smart, kind hearted, handsome youth, with limb of a delicate form, and a very good understanding. His cousin's name was Owney too, and the neighbors christened him Owneyna-peak (Owney of the nose) on account of a long nose he had—a thing so out of all proportion, that after looking at one side of his face, it was a smart morning's walk to get round the nose and take a view of the other (at least and take a view of the other (at least so the people used to say.) He was a stout, able bodied fellow, as stupid as a beaten hound, and he was, moreover, a cruel tyrant to his young cousin with whom he lived in a kind of partnership.

Both these were of an humble station They were smiths-white-smiths-and they got a good deal of business to the lords of the court, and the knights, an l all the grand people the city. But one day young Owney was in towa, and saw a great procession of lords and ladies, and generals and great people, among whom was the king's daughter of the court—and surely it is not possible for itself to be so beautiful as she was. heart fainted at her sight, and he went home desparately in love, and not at all disposed to business.

Money, he was told, was the surest getting acquainted with the king, and so he began saving until he had put together a few hogs, but O wneyna-peak finding where he had hid them seized on the whole, as he used to do on all young Owney's earnings.

One evening young Owney's mother found herself about to die, so she called her sen to her bed-side and said to him: You have been a most dutiful good son, and 'tis proper you should be re-warded for it. Take this china cup to the fair—there is a fairy gift upon it— use your own wit—look about you and let the highest bidder have it—and so

me white headed boy, God bless you!'
The young man drew the little bed curtain down over his dead mother, and a few days after, with a heavy h he took his china cup, and set off to the fair of Garryowen.

The place was merry enough. The field that is called Gallows Green now, was covered with tents. There was wine (potteen not being known in these days, let alone parlia ment)—a great many handsome girls—and 'tis unknown all the keoh that was with the boys and themselves. Poor Owney walked all the day through the wishing to try his luck, but as hamed to offer his china cup among all fine things that were Evening was drawing on at last, and he was thinking of going home, when a strange man tapped him on the should r

"My good youth, I have been mark-ing you through the fair the whole day, going about with that enp in your hand speaking to nobody, and looking as if you would be wanting something or an-

"I'm for selling it," said Owney. "Waat is it you're for selling, you say?" said a second man, coming up looking at the cup.
Why, then," said the first man,

"and what's that to you, for a prying meddler, what do you want to know is it he's for selling?'

Bad manners to you (and where's the use of my wishing you what you have already?) haven't I a right to

ask the price of what's in the fair?"
"E' then, the knowledge o' the price is all you'll have for it," says the first. Here, my lad, is a golden piece for

your cup. That cup shall never hold drink or diet in your house, please Heaven," says the second; "here's two golden pieces for the cup, lad."

pieces for the cup, lad."
"Why then, see this now—if I was
forced to fill it to the rim with gold
before I could call it mine, you shall never hold that cus between your fin gers. Here boy, do you mind me, give that once for all, and here's ten gold pieces for it, and say no more.'

"Ten gold pieces for a china cup!" said a great lord of the court, that just rode up at that minute. "It must be a valuable article. boy, here's twenty pieces for it, and give it to my servant.

"Give it to mine," cried another lord of the party, "and here's my purse, where you will find ten more. And if any man offers another fraction for it to outbid that, I'll split him on

my sword like a snip."

"I outbid him," said a fair young lady in a veil, by his side, flinging twenty golden pieces more on the

There was no voice to outbid the lady, and young O wn y, kneeling, gave the cup into her hands.

Fifty gold pieces for a china can! said Owney to himself, as he plodded on home, "that was not worth two! Ah! mother, you knew that vanity had an open hand."

But as he drew near home, he determined to hide his money somewhere, knowing as he well did, that his cousin would not leave him a single cross to bless himself with. So he dug a little pit, and buried all but two pieces, which he brought to the house. His cousin, knowing the business, on which he had gone, laughed heartily when he

saw him enter, and asked him what luck he had got with his punch-bowl. "Not so bad, neither," says Owney. "Two pieces of gold is not a bad price for an article of old china."

"Two gold pieces, "Owney, honey! erro, let us see 'em maybe you would?"
He took the cash from Owney's hand, and after opening his eyes in great astonishment at the sight of so money, he put them into his pocket.

"Well, Owney, I'll keep them safe for you, in my pocket within. But tell

us maybe you would, how come you t get such a mort o' money for an old cup o' painted chaney, that wasn't worth, may be, a fi' penny bit?'' "To get into the heart o' the fair,

then, free and easy, and look about me and to cry old china, and the first man that come up, he to ask me, what is it I'd be asking for the cup, and I say out bold: 'A hundred pieces of gold,' and he to laugh hearty, and we two huxter together till he beat me down to two, and there's the whole way of all."

Owney na peak made as if he took no note of this, but next morning early he took an old china saucer himself had in his cupboard, and off he set, without saying a word to anybody, to the fair. You may easily imagine that it created no small surprise in the place, when they heard a great big fellow, with a china saucer in his hand, crying out:

'A raal chaney saucer going for a hundred please of good of the saucer going for a hundred pieces of goold! raal chaneywho'll be buying?"
"Erra, what's that you're saying,

you great gomeril?" says a man, coming up to him and looking first at the saucer, and then in his face. thinking anybody, would make a mut-haun of himself to give the like for that saucer?" But Owney na-peak had no answer to make, only to cry out: "Raal chaney! one hundred pieces of goold!

A crowd soon collected about him, and finding he would give no account of himself, all fell upon him, and beat him within an inch of his life, and after having satisfied themselves upon him, they went their way laughin shouting. Towards sunset he g and crawled home as well as he went their way laughing and Towards sunset he got without cup or money. As soon as Owney saw him, he helped him into the forge, looking mournful, although if the truth must be told, it was to revenge himself for former good deeds of his cousin, that he set him about this fool-

ish business.
"Come here, Owney, eroo, 'said his cousin, after he had fastened the forge door, and heated two irons in the fire
"You child of mischief!" said he when he had caught him, "you will never see the fruit of your roguery again, for ly will put out your eyes" And see will put out your eyes." And so saying, he snatched one of the red-hot

It was all in vain for poor Owney to throw himself on his knees, and ask mercy, and beg and implore forgiveness he was weak and Owney na peak was strong, he held him fast, and burned out both his eyes. Then taking him, while he was yet fainting from the pain upon his back, he carried him off to the bleak hill of Knockpatrick, (A hill in the west of the County of Limerick, on the summit of which are the ruins of an old church, with a burying ground still gular and bleak) a great distance, and

"To him that tied me here,
Be thanks and praises given!
I'll bless him night and day,
For packing me off to Heaven,

Of all the roads you'll name. He surely will not lag, Who takes his way to Heaven By travelling in a bag!"

"To Heaven ershishin?" (does he say said the man in the chimney corner opening his mouth and his eyes; "why then, you'd be doing a Christian turn if you'd take a neighbor with you, that's tired of this bad and villainous world. "You're a fool, you're a fool!" said

Owney. "I know I am at least so the neigh bors always tell me — but what hurt? Maybe I have a Christian soul as well as another; and fool or no fool, in a bag or out of a bag, I'd be glad and happy to go the same road it is you are

After seeming to make a great favor of it, in order to allure him the more to the bargain, Owney agreed to put him into the bag instead of himself; and cautioning him against saying a word. was just going to tie was touched with a little remorse for going to have the innocent man's life taken; and seeing a slip of a pig that was killed the day before, in a corner, that it would do just as well to put it in the tag in their place. No sooner said than done, and to the great surprise of the natural, he popped the pig into the bag, and tied it up.

"Now," says he, "my good friend, go home, say nothing, but bless the name in Heaven for saving your life; and you were as near losing it this morning, as ever man was that didn't

They left the house together. Presently out comes Owney-na-peak, very hearty; and being so, he was not able to perceive the difference in the contents of the bag, but hoisting it upon his back, he sallied out of the house. Before he had gone far, he came to the rock of Foynes, from the top of which he flung his burden into the salt waters

Away he went home, and knocked at the door of the forge, which was opened to him by Owney. You may fancy him to yourself crossing and blessing himself over and over again, when he saw, as he thought, the ghost standing before But Owney looked very merry, and told him not to be afraid. did many is the good turn in your life, says he, "but the equal of this never." so he up and told that he found the dnest place in the world at the bottom of the waters, and plenty of money. See these four pieces for a specimen showing him some he had taken from his own hiding hole; "what do you think of that for a story?'

"Wny then that it's a dhroll one, no ess; sorrow bit av I wouldn't have a nind to try my luck in the same way that took the straight road, and didn't top for so much as my gusthah since left Knockpatrick?

"Oh, there's a short cut under the waters," said Owney. "Mind and only waters," said Owney. "Mind and only be civil while you're in Thiernaoge, and

you'll make a sight o' money."
Well became Owney, he thrust his cousin into the bag, tied it about him, and putting it into a car that was re-turning after leaving a load of oats at a corner-store in the city, it was not long before he was at Foynes again. Here he dismounted, and going to the rock, he was, I am afraid, half inclined to start his burden into the wide water,

when he saw a small skiff making towards the point. He hailed her, and learned that she was about to board a great vessel from foreign parts, that was sailing out of the river. So he was saining out of the river. So he went with his bag on board, and making his bargain with the captain of the ship, he left Owney na peak with the crew, and never was troubled with him

after, from that day to this.

As he was passing by Barrygowen well, be filled a bottle with the water; and going home, he bought a fine suit of clothes with the rest of the money he had buried, and away he set off in the morning to the city of Lumneach He walked through the town, admiring everything he saw, until he came before the castle of the king. Over the gate of this he saw a number of spikes. head of a man stuck upon each, grinning in the sunshine.

Not at all daunted, he knocked very boldly at the gate, which was opened by one of the guards of the palace. Well! who are you, friend!"
"I am a great doctor that's com

from foreign

on parts to cure the king's Lead me to his presence this "Fair and softly," said the soldier." Do you see all those heads that are stuck up there? Yours is very likely to be keeping company by them, if you are so foolish as to come inside these

wals. They are the heads of all the doctors in the land that came before you; and that's what makes the town so fine and healthy this time past, praise be to Heaven for the same!" "Don't be talking, you great gom-eril," says Owney, "only bring me to

the king at once. He was brought before the king. After being warned of his fate if he should fail to do all that he undertook, the place was made clear of all but a more that if he should restore the king' eyes, he should wed the princess, and have the crown after herfather's death This put him in great spirits, and after making a round upon his bare kneed making a round upon his bare kneed about the bottle, he took a little of the water, and rubbed it into the king's eyes. In a minute he jumped up from his throne and looked about him a well as ever. He ordered Owney to be dressed out like a king's son, and sent word to his daughter that she should receive him that instant for her hus

band. You may say to yourself that the princess, glad as she was for her father's recovery, did not like this message. Small blame to her, when it is con-sidered that she never set eyes upon the man himself. However, her mind was changed wonderfully when he was brought before her, covered with gold and diamonds, and all sorts of grand things. Wishing, however, to know whether he had as good a wit as he had a person, she told him that he give her, on the next morning, an answer to two questions, otherwise she would not hold him worthy of her hand. Owney bowed, and she put the ques follows:

What is that which is the sweetest thing in the world?"
"What are the three most beautiful objects in creation?'

These were puzzling questions; but Owney having a small share of brains of his own, was not long in forming an opinion upon the matter. He was very impatient for the morning; but it cam st as slow and regular as if he were to in the world. In a short time he was summoned to the court-vard, where all the nobles of the land assembled with flags waving, and trumpets sound ing, and all manner of glorious doings going on. The princess was placed on a throne of gold near her father, and here was a beautiful carpet spread for Owney to stand upon while he answered ner questions. After the trumpets were silenced, she put the first, with a clear, sweet voice, and he replied:

"It's salt! says he, very stout, out. There was a great applause at the answer; and the princess owned, that he had judged right.
t now," she said, "for the

"But now," she said, "for the second. What are the three most beautiful things in the creation?"
"Why," answered the young man, here they are; A ship full of salt—field of wheat in ear—and—"What the third most beautiful thing

was, all the people didn't hear; but there was great blushing and laughing among the ladies, and the princess siled and nodded at him, quite pleased with his wit. Indeed, many said that the judges of the land themselves could answered better, had they been in Owney's place; nor could there be anywhere found a more likely or well-spoken young man. He was brought first to the king, who took him in his arms and presented him to the princess. She could not help acknowledging to herself that his understand ing was quite worthy of his handsome person. Orders being immediately given for the marriage to proceed they were made one with all speed: and it is said, that before another year came round, the fair princess was one of the most beautiful objects in crea tion.

NORAH'S CONVERTS.

Marie de Marie in the Canadian Messenger of The deep toned bell of St. Luke's was calling in dignified peals, or appeals, to the fashionable residents of that fash ionable part of Hemmington, in which this highly respectable and highly ex-clusive Episcopal church was built. The gentle frou frou of silk and the ely audible footfalls on the car peted aisles were soon hushed as the Rev. Ambrose Holmes, with measured step and slow, mounted the pulpit, and in modulated tones began the exhorta-" Dearly beloved brethren Traly the profound silence and breath less attention would have been mos edifying were it not a patent fact that the "dearly beloved brethren" were almost all dearly beloved sistren. nost anxious to propitiate the elegan new curate whose advent had caused a marked revival of devotion amongst the "eligible" part of the congregation. Their assiduous attendance at all the services was only equaled by the shopping and dressmaking tours. We will leave the Rev. Ambrose and

his fair congregation, and with the privilege usually accorded story tellers transport ourselves to the house of Squire Raymond.

The Raymonds had been for several generations the wealthiest and most prominent people in Hemmington, decidedly the uppers of the Upper Ten. They were Norman Raymond, or "Old Ironsides," as he was more generally called by his clerks; his gentle Bert," the son and heir—his father's hope and his mother's ido!; Constance, a debutante of 18—then a gap, which had dimmed the lustre of Mrs. Raymad dimmed the listre of Mrs. Ray-mond's bright blue eyes and thickly sprinkled with silver the raven locks of her husband; for that gap came when two beautiful boys of fitteen and thir-teen were carried home one July eve-ning, both drowned by the capsizing of boat on the river. Then God in His a boat on the river. Then God in his mercy had sent winsome Marjorie, to bring back the smile on the stricken father's stern set face and to be balm of healing to the mother's broken heart.

Now that we are introduced, as i were, to the Raymond family, we can enter without further ceremony into pardon me, dainty readers, and ye, sticklers for conventionalities—but it is into the kitchen.

"Ah, Nonie dear, just one weeny little story about the fairies and truly I'll go right straight to bed, honor

Sure, now, Miss Marjorie darlin' I havn't another to tell ye, so I havn't; but it's Sunday night, and it's meself is turnin' haythen altogether not to b talkin' to ye about the holy angels in-stead of the little people."

'Oh, Nonie! do tell me something

about them. I asked Counie if she had a garden angel, but she only frowned and told me not to bother her with such unearthly questions. Tell me, Nonie about the angels, please do." loving little arms tightened about Nonie's neck while she listened to the on-repeated story of the beautiful being at her side, whom she insisted on call-ing "her garden angel." And with a sigh of pity for the "billion angels that God throwed out of heaven." the God throwed out of heaven, pretty, fragile child went off to

That evening the Rev. Ambrose Holmes came home with Mrs. Raymond and Constance, the latter in a little fintter of excitement at having been the first of Hemmington's society belles engage the rather retiring curate's In the exquisitely rooms of the Raymond mansion Ambrose Holmes felt more like himself, and under the genial bonhommie of Mr. Raymond and the gentle geniality of his wife, threw off the reserve that had hitherto mantled him and held the natives aloof. Before the good night had been said young Master Bert mentioned that typhoid had broken out in the lower end of the village and that Father Reardon was battling night and day amongst his poor parishioners. Mrs. Raymond looked anxious and hoped the disease would be stamped out, and after a few remarks commend ing Father Reardon's bravery and conlemning the unsanitary condition of that part of the village, the topic was

As Mr. Raymond and the new curate tood for a few moments on the piazza, a fervent though not highly cultivated roice came floating through the open pasement windows:

"Mother dearest Mother fairest, Help of all who cry to thee; Virgin purest, brighest, rarest, Help as, help we cry to thee. Mary, help us——"

Here the singer broke abruptly as Constance said hurriedly: "Nonie, don't sing that hymn, or whatever it is. Rev. Mr. Holmes is out on the piazz with papa, and its Romish praise of the Virgin Mary might offend him. He is not very High Church, I believe, and

" No w, Miss Connie, asking your for interrupting you, pardon Rev. Mr. Holmes cannot hear the Blessed Mother's name without being put out, he isn't fit to be wearing the broadcloth : so then now !'

Mr. Holmes' sacerdotal cloth. "It's meself would like to be treading on his sassy dotal coat tails."
"Poor Nonie!" laughed Constance.

You don't understand the distinctio etween Low and High Church. "No, perhaps not, but maybe I would

if ye'd call it low and dry church."

And as Miss Constance ran lightly up stairs the refrain came wafted up

"Mary, help us, help we pray."

The next few days were very warm and sultry. The reports from the fever stricken section were most discouraging. Father Reardon announced Masses for the welfare of the afflicted cople and for the stamping out of the ever, which was spreading so rapidly. Nora McCarthy stepped into the vestry after Mass and quietly slipped an en-velope into Father Reardon's hand. "It's for the poor creatures that can't get the bit and sup extry while they're laid up.

When the good priest opened the envelope he was astonished to find \$25; but Nora had quickly passed out of the thanked, for sh church, ashamed to be had given one regretful look at the money that morning as visions of a shirred silk waist and a marvelously constructed chiffon hat floated before her mental vision. Nonie had one great weakness, and that was for hats. Mrs. Raymond had often remonstrated with her, but all to no purpose. In winter Nonie gloried in a concoction which might have passed for a small ostrich kept in place by a buckle and a few inches of velvet, while in summer while in summer Nora's head was literally buried in roses. So that little envelope in Father Reardon's hands meant more than any one knew, except the good priest, to whom Nora's heart was laid open with the simplicity of a child.

A day or two after Mrs. Raymond came to Nora's door, just as she had settled herself to write a long letter nome to the dear old mother in Ireland. and asked rather anxiously where Marjorie had been within the last few days for she looked flushed and heavy.
"Perhaps I am over anxious, Nonie,

but I do not like the child's appearance come and see for yourself, for if it is ther.' So we

taken from me, I cannot survive."

Nora hastened to the little sitting room where Mrs. Raymond usually spent her time, and which was always called "mother's sanctum." Here

dated mother's sanctum." Here Marjorie lay listless and heavy-eyed with a dull red burning her cheeks and brow. Nonie's fears were thoroughly roused, but assuming a confidence she was far from feeling she said queerfully: "Don't worry, ma'am, she said quite just the heat; but you'll feel easier run over and get the doctor to give her a cooling draught. Mebbe he'll just step in himself and set your mind at rest.

When Dr. Hamilton came he saw at

glance that the child was stricken with the virulent fever and at once ordered olation. All was consternation. Mrs. Raymond, almost distracted, was use-less, but Nora, who loved Marjorie so dearly, determined to take full charge of her, and at once entered on her ne duties "Ye can get a cook easily enough,

but not a nurse, and by Miss Marjorie I'll stay day and night till it please God to give her back to us."
"You're a noble girl," said Dr. Hamilton.
"I'm a McCarthy," said Nora, draw

ing herself up; "and the McCarthys were once kings. Of course, though, 'twas before my time."

Needless to go over the horrors of that time, when Hemmington was almost decimated by the terrible epidemic Rich and poor suffered, and almost every day a new grave was dug. Father Reardon was a giant of strength, and Ambrose Holmes, stimulated by such heroism, nobly battled side by side with the good priest until at last the scourge abated; but a friendship sprung up between the two men which never died out. At the Raymonds poor little Marjorie tossed on her bed, delivious and burning with the intense fever. sometimes begging the good, beautiful angels to put out the fire. At all times cool, firm hand and low voice would have a quieting influence Ambrose Holmes came daily to see the little patient, and he and Nonie became quite friendly. As the crisis drev near the doctor looked very grave, but Nora redoubled her prayers, and through her tears would often softly sing :

Lady, help in pain and sorrow, Soothe those racked on beds of pain. 'Ah, Nonie," sighed Mr. Holmes one day, when he caught her singing her favorite hymn; "how much confidence you Catholics have in the Mother of Christ! I have seen it so often lately that I sometimes wish I

"I think," returned Nora, half timid-ly, half defintly, "that ye share it, but ye don't dare it."

Mr. Holmes started guiltily, for this where he stood, and with a quick, "Well, Nonie, pray for me," he hurriedly left the 100m.

When the dreaded day came on which little Marjorie would either live or die, Nonie's face was set and white, and she stole out to Mass in the early morning. went to confession and Communion, and after a long conference with Mr. Rear don came home, though traces of tears and a big struggle were visible on her honest, kind face.

In the excitement and suspense of the day no one noticed that Nonie's step was slow and her hands hot and dry; but at midnight when the dostor came to the room where the Raymonds were waiting his verdict, and told them to thank Almighty God for giving them back their household treasure, with one accord they exclaimed: "Yes, thanks to God and to dear faithful Nonie.'

Marjorie grew stronger each day, but when she asked, "Where is my dear old Nonie?" she was gently told that Nonie was resting. Yes, Nonie that Nonle was resting. Yes, Nonle was resting on a fevered bed tossing in wild delirium, and only then did the loyalty of their devoted Nora: for in her raving all came out—the sacrifice hat, and lastly the offering of her life that Marjorie might be spared and that openly profess his love for "Mother dearest, Mother fairest." Then she would babble on about her dear old home in the ould country, all uncon scious of the anxious watchers who were redoubling their efforts to save one whose real value they were only now finding out. But no, the sacrifice had been accepted, and when the fever passed poor Nonie McCarthy, the des cendant of Kings, quietly flattered for a few moments on the confines of eter nity, then, with sandals loose, silently went to sleep—the sleep that knows no

waking.
Was Nora's sacrifice in vain? Ask that fervent, happy little novice Mount St. Bernard why the feast of Our Lady's Assumption always recalls such sad memories? And she will tell you that on that day twelve years ago faithful Nora McCarthy consummated the sacrifice of her life!

Ask that renowned missionary, Father Ambrose Holmes, why he loves to gather the little children round him and ioin with their childish notes that voice hich holds spell - bound thousands during retreats and missions, in singing their simple hymn, "Mother dearest, Mother fairest," and he will tell you that one of the noblest of God's women had first roused his latent love for the dear Mother of God by singing that hymn! And lastly let us go to the graveyard and look for the last time on that white marble monument form of a Celtic cross twined with shamrock in relief, but on which now hangs a wreath of Assumption lilies. Just moving away from the grave we surely recognize good Father Reardon, on whose head the snow has whitened; Dr. Hamilton and his fair wife, Constance and two little girls—brown-haired Mar jorie and violet eyed Norah.
"Yes, father," Constance

Constance is saying "we must go home now, as we must be up in time to receive holy Communion at the early Mass. No, Marjorie, Father Reardon is too tired for a story rather Reardon is too tired for a story to night, but to morrow he will tell you about Aunt Marjorie's great pity for 'the billion angels that God throwed ou; of heaven,' and Norah shall sing 'Mother dearest.' Good night,

So we, too, will say a little prayer at

this hallowed grave and say good-night to Norsh's converts.

PIONEERS OF CALIFORNIA.

TRIBUTE TO THE FRANCISCANS-MRS. CURTIS WOULD CANONIZE FATHER respondence of the Chicago Record Herald

San Diego, Cal., Aug. 21.
The city of San Diego dates back to
the year 1769, when King Charles III. the year 1709, when King Charles III.
of Spain ordered an expedition from
Mexico to take possession of what was
then known as Alta, or upper California in his name. Friar Marcos, a Franciscan monk, came here as early as 1539, overland across the desert. Portuguese adventurer in the employment of Spain, named Cabrillo, cruised along the coast, spent six days here at an hor in the beautiful harbor, and christened it in honor of St Michael, christened it in honor of St Michael, upon whose anniversary he arrived. In 1602 another Portuguese, employed by Philip III. of Spain, made a survey of the California coast and gave the names you now see on the maps to the harbors and other points. He spent some time in San Diego Bay, but the Spaniards never actually sion of the country until July 10 when Jose de Galvez, a sold ability and good conscience, landed near the site of the present city and city and founded what is now called town." He was accompanied by Padre Junipero Serra, a Franciscan monk, and a very remarkable man, who was sent from the monastery at San Fernanado in Mexico City to establish missions for the conversion of the Indians. They brought with them 200 head of cattle, a full supply of all kinds of seeds, grains, vegetable, fruits and flowers with an abundance of tools and implements, and thus introduced the pastoral, agricultural and horticultural industries which have gained so much fame and wealth for the people of California.

A temporary altar was erected in the shade of a tree where Father Serra celeorated High Mass and blessed the waters of the Bay of San Diego de Alcala, as it was christened, while Galvez unfurled the standard of Spain, and formally took possession of the country in the name of his royal master. A mission was planted and a fort erected, theruins of which still stand; two stately palms planted about that time still nod in the hazy, mazy, lazy atmosphere, while the old bell that cailed the Indians to worship still hangs outside of the walls of the church.

There was a great deal of trouble with the Indians at first, but the monks soon gained their confidence, and they were converted to the Roman Catholic faith almost en masse, by the patience, and tact and kindly treatment of the Franc'scan friars. The history of the colonization and civilization of the Californian coast, under the direction of those brave, ingenious and far-sighted monks is in striking contrast with what occurred in Virginia and New England. Father Serra, after establishing him-self at San Diego, moved gradually up the coast, planting a chain of missions one day's march apart, and teaching the Indians how to farm and raise fruits and vegetables and make their labor profitable. As I have said, he was a very remarkable man, and I wonder that he has not been made a saint. I do not know of any missionary in any part of the earth—Catholic or Protestant—who accomplished more practical good for his fellow creatures; and his his usefulness, his self-sacrifice, his piety, and his public services for the church and humanity certainly entitle him to canonization. He exercised

more influence in his day than any other man on the Pacific coast. He established not less than fifteen California to be called Mission Indians. He introduced irrigation and was the first farmer in this part of the country. He introduced sheep and cattle, olives and oranges; he not only converted the savages to the faith of Rome, but made a peaceful, industrious, prosperous people. From the time he offered the prayer on the beach of San Diego until the missions were abolished by the Mexican Republic, in 1834, he and his successors at San Diego mission baptized 5,638 Indians and, according records, taught them the following trades; Farmers, herders, horsetamers, saddlers, blacksmiths, millers, carpenters, bakers, silversmiths, coopers, candlemakers, wine-makers, shoemakers natters, guitar makers, ropemakers, painters, masons, stone-cutters, musiians, soapmakers, tanners, tilemakers weavers, fishermen, barbers, basketmakers, potters, wood-carvers and other civilized occupations.

Some of the finer arts taught by the

monks still remain-such as basketmaking, lace and drawn work, leather work and embroidery in gold and silver thread—and considerable revenue is derived by the Indians in selling speci mens of their handiwork to curio dealers and tourists. The records show that 700,000 cattle, 60,009 horses several million sheep and an immense number of domestic animals, valued at millions of dollars, were grazing up mission pastures at the time of the secularization—that is, the suppression of the monasteries Mexican Republic. The total average income of the missions at that time was more than \$2,000,000 a year. It is stated that at the eighteen missions there were 13,500 communicants. Practically all this property was wasted and des-When the padres troyed and stolen. saw that the politicians intended to confiscate their farm, and cattle they converted them into money as rapidly as possible; but at most places there was no one to buy, and the property was seized by the avaricious Mexican

You can get the best account of those times and of the disgraceful incidents which occurred thirty-five years later, when Upper California was annexed to the United States from "Ramona," a novel written by the late Helen Hunt Jackson. It is a pattetic and distress ing story—nothing but tears and trouble -but it is said to be the most accurate and graphic description of the con tions and customs of those old days that was ever written. It is imn popular in this country, too, and the name "Ramona" is seen as often in the southern counties of Cleopatra in you go, places ass ona" are pointed on re several spirite rival claims.

REPTEMBE

ing rival claims.

"There's whe to live," is a Many people beliegenuine history, by pure fiction, althevents and incic occurred in the execute, and nearly people, and near described can be described can be know of any oth stronger hold up this distressing the half-breed girl. too, is local hist part which relater the Indians, and before the public, Those who have

be interested to she describes is st called Guajone—it belongs to an family named Co most typical and fashioned Mexica ing in California. finest character Salvierderra, is a of Rev. Jose M whose direction Gabriel grew int influence. It is a that it is a pen p chez, late of the bara, whose ton grounds is shown The good and v until August 28 ords were : "Pray ye, the

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and irrigation and was the
in this part of the country. eed sheep and cattle, olives ; he not only converted the the faith of Rome, but made , industrious, prosperous com the time he offered the on the beach of San Diego ssions were abolished by the epublic, in 1834, he and his t San Diego mission baptized according to the aught them the following rmers, herders, horsetamers, acksmiths, millers, carpentrs, silversmiths, coopers, rs, wine-makers, shoemakers, litar makers, ropemakers, nasons, stone-cutters, musinakers, tanners, tilemakers, shermen, barbers, basketters, wood carvers and other cupations. the finer arts taught by the

the there are taught by the large and drawn work, leather mbroidery in gold and silver d considerable revenue is the Indians in selling specitheir handiwork to tourists. The records show 00 cattle, 60,009 horses seven sheep and an immense domestic animals, valued at dollars, were grazing up m stures at the time of the on—that is, the suppression conasteries by the Mexican The total average income of ns at that time was more 0,000 a year. It is stated e eighteen missions there communicants. Practically perty was wasted and des-When the padres stolen. the politicians intended to their farm; and cattle they them into money as rapidly; but at most places there ; but at most places there e to buy, and the property by the avaricious Mexican

get the best account of those of the disgraceful incidents arred thirty-five years later, r California was annexed to States from "Ramona," a cen by the late Helen Hunt It is a pattetic and distress nothing but tears and trouble said to be the most accurate c description of the con ustoms of those old days that written. It is imme this country, too, and the southern counties of California as that of Cleopatra in Egypt. Everywhere you go, places associated with "Ram ona" are pointed out to you, and there are several spirited disputes concernational claims.

ing rival claims.

"There's where "Ramona used to live," is a familiar expression. Many people believe that the book is genuine history, but it is, I am assured, genuine history, but it is, I am assured, pure fiction, although several of the events and incidents have actually occurred in the experience of different people, and nearly all of the places described can be identified. I do not described any other story that has a described can be identified. I do not know of any other story that has a stronger hold upon a community than this distressing narrative of a poor half-breed girl. Much of the novel, too, is local history, particularly that part which relates to the persecution of the Indians, and to bring those facts before the public, Mrs. Jackson wrote

Those who have read "Ramona" will he describes is still in existence and is she describes is still in existence and is called Guajone—the home of the frogs. It belongs to an influential Mexican family named Couts. It is perhaps the most typical and extensive of the old most typical and extensive of the ordershioned Mexican ranches now remaining in California. The old padre—the finest character in the book—Father Salvierderra, is sail to be a life sketch of Rev. Jose Maria Zalvidea, under whose direction the mission of San cabriel grey into great prosperity and whose direction the mission of San Gabriel grew into great prosperity and influence. It is also asserted, however, that it is a pen portrait of Father San ctez, late of the mission of Santa Bar-bara, whose tomb in the monastery grounds is shown to visiters.

The good and wise Father Serra lived until August 28, 1784, when he died at the mission of Monterey. His last

"Pray ye, therefore, the Lord of the barvest that He send laborers into His

These good men were hampered and beld down by opposition and obstacles which the servants of God have met with in all countries and in all times, and it's astonishing that they accomplished as much as they did for it is assert that there were never more than forty padres among all the eighteen Calilorty padres among an the eighteen Can-fornia missions at any one time. There were other good and great men as well as Padre Serra, men equally devoted and successful in the cause of their work, but it so happened that Provi-dence selected him for the founder and

leader of this memorable work.

Most of the missions are in ruins.

None of them has been entirely abandoned; some of them has been redoned; some of them has been restored; several are being protected by the Landmark Club, a society of earnest, patriotic people in Los Angeles, of which Charles F. Lummis is president. The old San Diego mission, the first founded by Father Seria in honor of "Le Sonora de Los Polesse" (Cow Lody of Sorrows), was Serra in nonor of "Le Sonora de Los Dolores" (Our Lady of Sorrows), was destroyed during the Mexican war, and only a few crumbling walls re-main to show the outlines of the original buildings. The farm, which was confiscated and sold to a Mexican politician was restored to the Church politician, was restored to the Church in 1856, and is now used for an indus trial school for Indian children, from that school for Indian children, from the reservation in Southern California, in care of the Sisters of St. Joseph. The place is visited by all strangers who come to San Diego, and is partic-ularly interesting because it contains the first clive trees ever planted in ularly interesting because it contains the first olive trees ever planted in North America. The fine old orchard is still bearing. The fruit is still considered superior to that produced by any other trees, and "The Old Mission" brand of pickled olives and olive oil are famous the world over. About three miles above the mission you can find a day constructed by the monks three miles above the mission you can find a dam constructed by the monks one hundred and twenty five years ago, which shows how thorough was their workmanship and how skilful was their solved. Great was the joy and the surface of the earth the strange visitor was no other than the workmanship and how skilful was their engineering. From the reservoir it created they obtained water to irrigate their farms, and they carried it through an aqueduct constructed of tiles imbedded in a mass of cobbl stones and cement. This aqueduct passed through a deep, precipitous gorge and crossed several gulches fifteen to twenty feet wide. The engineering was done by the monks, and the labor by the Indians.

San Luis Rey Mission, forty miles north of San Diego, was the largest and grandest of the religious establish.

Sand grandest of the religious establish.

by the Indians.

San Luis Rey Mission, forty miles north of San Diego, was the largest and grandest of the religious establishments. It was built in 1798, in honor of Louis IX. King of France, and is now being restored under the direction of Father O'Keefe, a jolly, but earnest, Fransiscan, who is much beloved and respected by the people of California. He has already reconstructed the church, and is now at work upon the quadrangle, which is being rebuilt on quadrangle, which is being rebuilt on the same foundation, and after the same design, as the original—the heavy arched, Moorish style. You are familiar, with the motors of it. familiar with the picture of it, I have no doubt. When it is completed the new monastery will be used as a theological school.

All of the missions are extremely interesting because of their pictures que architecture and their history. It is rather singular that the authorities at Rome and the hierarchy of the Catholic Church in the United States take so interest in their preservation. Father O'Keefe has been at work rebuilding the mission of San Luis Rey since 1893, and has been unable to do but very little at a time because of lack of funds. He is almost entirely dependent upon the casual gifts of tourists and other visitors who become interested in his work and quietly slip a greenback or goldpiece into his hand. Most of the money has been centributed by Protestants.

The priest is human. He likes sym The priest is human. He likes sympathy, friendship help. His burden is often heavy. He is glad to get cordial co-operation, appreciation, support, praise and encouragement, cheer him in the midst of his loneliness and trials.—Catholic Columbian. In Mary we have a model of purity. Her example is held up to our childre or their admiration and imitation. It is bound to have an influence on their conduct. Holy woman, immaculate virgin, spotless mother of our Divine

Lord, pray for us.

THE HOLY HOUSE OF LORETTO.

MPRESSIONS OF A PILGRIM IN THE MIRACULOUSLY TRANSLATED HOME OF JESUS, MARY AND JOSEPH. forrespondence of The Catholic Standard and Times.

Geneva, August 22, 1905.
This week we shall not conduct our readers through the Eternal City. We shall lead them instead to a little town in the North-east of Italy, to the house in which Mary Immaculate was born, and in which the Word was made fiesh. As the holy house of Loretto has for nearly eight centuries drawn to its threshold so many millions—not only of Catholics, but of almost every persuasion-an account of a pilgrimage made by us should be welcome to the Cathoics of Philadelphia.

The town of Loretto stands on a prominence on the east coast of the Adriatic, some one hundred and fitty miles from Rome. So far as history re calls, it has been, unlike nearly every town in Italy, in no way famous It has produced neither a saint, a painter nor a sculptor — one or all of whom an Italian town can usually boast of. Thus it should have ended as it had lived—a little sleepy hill hamlet, unknown outside its own little surrounding—did not Providence choose it to hold one of His most precious of earthly treasures For, outside the Holy Sepulchre and the greater relics of the passion, none can be more precious than the house in which the Holy Family lived.

HISTORY OF THE HOLY HOUSE.

Before visiting the sacred dwelling of Jesus, Mary and Joseph, let us glance briefly at the strange historical events that led to its translation to its present sites. This will help us to reverence the actions of the Almighty, no matter now singular they may ap-

pear to us.

We have it on tradition that, after the Ascension, the dwelling of the Mother of God was used as a chapel by the Apostles for the celebration of the divine mysteries. Little more is to be said about it until the spread of Islam, when Mahommedan fanaticism strove to blot out Christianity and destroy all relics of the Man-God. How far their efforts were permitted success is known efforts were permitted success is known to all. The Holy Sepulchre, Mount Calvary, the whole of Palestine fell under Mohammedan sway, and were subjected to profanation. But there was one relic jealously preserved from all insults. The house in which His methor was hore and He Himself are mother was born and He Himself conmother was born and He Himsel con-ceived was carefully watched over by Christ and removed to a place of safety at the moment of danger. On the morning of May 10, 1291, a

small band of woodsmen going to fell trees near Fiume, by the Adriatic Sea, suddenly halted at an open space. On the spot which they had passed the previous evening stood a small stone building, unlike anything that they had ever seen in the neighborhood before. With fear mingled with awe the woodcutters approached the strange edifice. It stood on the grass, without any foundation. Inside was an altar with a crucifix and a wooden statue of the Blessed Virgin bearing the Infant Jesus in her arms. At the farther end were a fireplace and some table vessels. Such was the furniture of the holy house of Nazareth on its first appearance among us; such it may be seen to

day with but very little alteration. The alarm soon spread, bringing multitudes to gaze upon the unknown building. News arrived of the mysterious disappearance of the house of the Holy Family from Palestine. Trusty delegates were quickly despatched to the Holy Land to inquire into the matter and take the measurements of the foundation. The mystery was now solved. Great was the joy of the delegates to find that both measurements

pilgrimages were organized and feasts observed in its honor in expectation of having it perpetually among them. But a disappointment was in store for them. Amid all their joy the building was miraculously changed again; on this occasion to a hill a mile further inland. The ground men which it now rested The ground upon which it now rested belonged jointly to two brothers. At first free access was given to the house by the brothers, but soon capidity overby the brothers, but soon cupidity over-came their sense of piety, and they quarrelled about exclusive ownership of the hill. A few months later the treasure that had been confided to their charge was suddenly taken from them. It was again changed—this time on to the public road, scarcely a hundred the public road, scarcely a hundred yards distinct from the disputed site.

The course of the road was immediately diverted by the authorities, and a ately diverted by the authorities, and a magnificent church was soon reared over the holy house. All that art and wealth could do to embellish its surroundings have been plentifully poured out by Christendom. Popes, emperors and millions of private individuals have made vilenimages to it. Ping IX. alone made pilgrimages to it, Pius IX, alone having made no less than seven during his pontificate. Princesses have considered it a privilege to sweep its floor upon their knees, and outside, around its walls, a furrow has been worn away by the knees of the faithful.

One own days wie with those of for-

Our own days vie with those of forreverence towards the mer times in reverence towards the house of the Holy Family. From all over the world multitudes come to pray within its hallowed walls. It has been known that forty thousand pilgrims have visited the holy house in a single

day. APPEARANCE OF THE HOLY HOUSE. Let us now enter the great church and walk up the nave to the spot where and walk up the nave to the spot where
the house of Nazareth stands. Twelve
to capels, rich in mosaic and paintings,
are passed on the way; six more form a
semicircle around the little edifice,
while a glorious dome decorated with
paintings of Scriptural subjects soars

above it. A casing of Carrara marble encloses the sacred building, giving the whole a gorgeous appearance.

But inside everything is changed.

With good taste the interior of the humble dwelling has been left as it was found. The same blackened walls, the same altar within a larger modern one meet our eyes. Above, beside the Crucifix, is the statue of the Blessed Virgin. Nothing but the faces of Our Lady and of the Divire Infant can be discovered the remaining portions are discerned; the remaining portions are covered by a glittering mass of gold and jewels. At the fireplace where Mary cooked for Jesus and Joseph we have seen mothers and wives weeping for hours together in supplication to her who understands their wants so

We shall not attempt to describe the scenes of faith and devotion that are enacted there. For seven hours every morning the Holy Sacrifice is offered up in the holy house continuously. No pen can describe the impressions one feels at such a mement. There where Mary was born and rested, where Gabriel stood to announce the joyful tidings of the redemption to the humble maiden, where the Second Person of the Blessed Trinity took flesh in the virgin womb—there we stood filled with awe. We saw in spirit Mary spinning in the corner or preparing the evening meal for Jesus and Joseph. Again the three sat around the table to their frugal meal. All was simple, pure, calm. Then the death of Joseph happened again. Mary supported the aged head, while Jesus whispered words of leve and comfort into his car.

love and comfort into his ear.

Then the day came when Jesus departed to return no more, and Mary went also to follow Him afar. The next time we saw the little house tenanted was after the tragedy on Calvary, when Mary, with Peter and the other apostles, came to celebrate Mars there. Again Jesus came down from heaven at the words of consecration pronounced by Peter at the little altar, and was partaken of by His divine mother and His

faithful apostles.

We have seen all that is considered worth seeing in the Old World—all its personages, ceremonials and objects of interest—but the sense of pleasure and interest—but the sense of pleasure and awe we derived from them all together was infinitely less than that we experi-enced at the idea of receiving Jesus Christ in the Holy Eucharist on the spot upon which He became man. AUTHENTICITY OF THE HOUSE OF

The enemies of the Church of Christ never sleep. They have impugned every doctrine of Christianity, from that of the Blessed Trinity to Papal infallibility. Why, then, should some not be found to declare the house of Levets to be apprious? Though it has Loretto to be spurious? Though it has been shown beyond all doubt that the little building miraculously standing at Loretto, without any foundation what ever beyond the level floor, and the house of Nazareth are one and the same, many are found to deny it. Yet no relic that we know of has been sub jected to so many tests. Not only have the measurements of the walls and the foundation from which they were torn away been repeatedly taken, but the stones and mortar of which the dwelling is built have been several times chemic ally analyzed. Each time the analyist declared—sometimes on oath—that the constituent parts were of Palestine origin, and that such were not to be

found in Italy.

Some time ago an incredulous architect obtained permission to remove all the earth close to the building to find a foundation. The search resulted in the conversion of the unbeliever. The e stood on what was once a street and dust similar to that lying on a road was drawn from under the walls. People passed their sticks between the

Where God is, there must man be if he would know the happiness which his heart craves, for nothing here satisfies him nor could he ever feel satisfied till he is in possession of God forever. And so we look up to the heavens and feel we see our home—long to be with the God that made us. long to be with the God that made us. Earthly glory fades into nothingness when we think of the sternal and infinite glory of heaven. We realize that all terrestrial things are passing away and that we are passing with them, and so good men put forth their best efforts to make their end secure, and, like the apostle, they declare,"We have not here a lasting city, but, we seek one that is to come." "Where," to continue Paul's words, "eye hath not seen, nor ear heard, nor hata it entered into the heart of man to conceive what God hath in store for them who love Him." How differently men look upon the future. Some say there is no future life, others acknowledge it and strive to prepare themselves for it, while a vast number fail to give God it, while a vast number fail to give God the slightest recognition, while counting presumptuously on His goodness that He will one day bring them to Himself and to happiness eternal. How many, alas, are without any thought or hope of heaven, and for that reason glost themselves with the things

reason gloat themselves with the things of earth! Their appetites are glutted, of earth! Their appottes are glutted, their passions are indulged as far as they dare; they live selfishly for self and do nothing but what will bring them gain or gratification of some kind or other, for they feel that what they are to get must be got here, and as life they realize is fast running away, they run recklessly headlong to get

the earth with its bounteous products for their sustenance; the heavens above them with the glorious sun shining by day and the moon and the stars giving light by night, should they not rise from these great blessings of creation and find the glorious and good Creator of all these things in an infinite and kind and loving God, Who has bestowed on man these things for his moral existence in preparation for an immortality of everlasting peace and happiness, and love and serve Him and keep His law, which He hath

The poor, benighted Indian will speak of peace and rest with the great Father; and few of even those who are steeped in ignorance and darkness as to things spiritual, but what have some hope, dim though it may be, of a future life where there vill be rest and peace and happiness, such as they did not find in this world. And these hopes influence to some degree their present life and move them to follow a rule of morality, crude and changeable though it must necessarily be. For God's law is written on their hearts, and its pre-ence reveals itself from time to time

according to various circumstances.

But how different with the Christian who has the light of revelation to illumine his mind and feels the power of grace to influence his heart and strengthen his will? For him God is strengthen his will? For him God is near and he sees Him with the eyes of faith. He has the divine word instruct ing him in the way he should go, and he has the holy sacraments to strengthen him on the road to eternal life. Such a one realizes that he is not made for this world, but for a life to come, and he strives to live up to a standard of he strives to live up to a standard of morality that will one day entitle him to be admitted to God, never to be eparated from Him.

separated from Him.

But do not the enlightened owe a duty to the less favored, namely, by their lives of perfection to be an example for their instruction? And this is what our Lord meant when He said to His followers. "So let your light shine that others, seeing, they too may glorify their Father Who is in heaven."

In this regard should not we Cath. In this regard should not we Cath-

olics perfect ourselves by the frequent worthy reception of the sacraments, and then give examples to all of the highest perfection and virtue, making God known and loved, because of our own constant acknowledgment of Him and our own perfect love?

Is it not with us often as it is with most others always, that we are taken up so much with the things of this world, its wealth, its honors, its pleasures, that we lost sight at least for the time of heaven? Do we not sometimes time of heaven? By we hot sometimes the the spirit of this world and its principles take hold of us, which causes us to lose the spirit and relish for the things of God and eternity? And so like the mere worldlings, we will run after the things of everyday life which evade our grasp or if we get them, prove vain and unsatisfactory and en-

danger and perhaps lose our soul's salvation for them, like so many have.

Our Lord warns us against this folly and tells us we cannot serve two masters—God and man. We must choose ters—God and man. We must choose one or the other. He tells us what would it profit if we gained the whole world and lost our soul, and He bids us not to run after the riches of this world and which prove the eternal ruin to so many, but that we should do good with the means He gives us by helping our less favored brethren, in a word, that we should lay up our treasures in heaven by living well and doing good, heaven by living well and doing good, where the moth doth not enter nor the

rust consume.

Let us heed the words of our divine Lord and Master. Let us keep united with Him in these the days of our pilgrimage. He will be the companion of our exile if we will give Him our heart for His abode, and He will speak with us and console and encourage us on the way. Finally, when life's journey is over, we will pass to our heavenly home to the Father, Son, and Holy Ghost, our triune God to live and reign with Him forever and ever.—Bishop Colton in Catholic Union and Times.

One Way of Keeping Men Sober. It is reported from England that railway companies in Liver pool have found a certain cure for inebriety. They had arranged to run outward trains for drunkards on the night of a recent holiday, but, to their great surprise, there were no drunkards, and, consequently, no special trains were required.

williams Pink Pills for Pale People on the wrapper around each box. If in doubt, send direct to The Dr. Williams Medicine Co., Brockville, Ont., and the pills will be sent by mail The premature publication of our intentions," explained the railway offi-cial, "ruined our plans. Regular topers, who before could not be relied to travel home sober, have been shamed into sobriety. The idea of being placed in a compartment with drunkards disgusted them, and, consequently, they resolved to keep sober. I consider we have done more for the cause of temperance than any amount of legislation could possibly

We wish the railroads in this vicinity would try this plan.

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Alas, how foolishly they act! If such men would but look around them, view all the beautiful things of nature

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different times she was treated by two

different times she was treated by two doctors, but with no improvement. As her case progressed, she was at-tacked by violent palpitation of the heart, and a suffocating shortness of breath. She had a deathly pallor, took

cold easily, and continued to decline in weight, until I felt that she was in a

hopeless decline. At this time ny attention was called to Dr. Williams Pink Pills and I began giving them to

ner. She had not been taking the pills

many weeks when her appetite was greatly improved, and this was the first

sign that they were helping her. She continued the pills until she had taken

eight or nine boxes, when she was again the picture of healthy girlhood. Every symptom of her trouble had dis-

and is strong and robust. Her recovery is looked upon as marve lous, for the

doctors thought her case hopeless."

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case of bloodlessness just as surely as they cured this case. The pale, anaemic needs only one thing—new blood. Dr. Williams' Pink Pills do

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LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905. of the CATHOLIC RECORD,

London Ont.

My Dear Sir; - Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands tirnily by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes

therefore, earnestly recommend it to Cath-

Lightfore, carness, or your work, and best is the story of the story o

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1960.

To the Editor of The Catholic Record,
London, Ont:

Dear Sir: For some time past I have read
your estimable paper, The Catholic Record,
and congratulate you upon the manner in
which it is published
Its mather and form are both good; and a
tenty Catholic sprit pervades the whole.

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

Blessing you and wishing you

ing you and washin.
Believe me to remain.
Yours faithfully in Jesus Christ
† D Falconio. Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, SEPT. 30, 1905.

MODERN PSYCHOLOGY AND CATHOLIC EDUCATION.

In the current issue of the Catholic World the Roy. Dr. Pace has a very readable and instructive paper on "Modern Psychology and Catholic Education." In answer to the question: "What is meant by Catholic education?" he says that the Catholic Church maintains that intellectual, moral and religious education cannot be separated without detriment to the mental life: instruction and practice must go together; the means and methods of religious education must be adapted to the needs of the human mind, and must, therefore, be in harmony with the established principles of psychology. The writer selects the more essential of these principles and shows that they find their application in the Catholic system. Modern psychology attaches much importance to the sensory processes of the mind. In the earlier years the role of sensation is especially conspicuous. Reason and will, feeling and emotion of the boy and girl are aroused and directed by commerce of the mind with the ex ternal world - by what is seen and heard during the period of youth. leges to satisfy the needs of the pres-Hence the necessity of safeguarding ent day. This will be done not by the moral nature of the child whilst harking back to the tales of the prow his sensory activities are being Their training should be along the development of intellectual and moral for example in the St. Xavier's Col what the Church has all along endeavored to do. She speaks to the senses through her liturgy. She years. And it is an inspiring storyappeals to them through the beauty of would still be true that the Church is For she would be arousing the artistic purpose of the Church is far higher, Dr. Pace asks: "Is this symbolism arbitrary, or is it in keeping with the laws of the mind? And he answers that the princip'e of association, on which modern psychology lays so much stress, is just what explains all symbolism. Oace we have been taught that what we see has a definite meaning-that it represents something beyond the material thing before us-the sight of that object tends to recall the other object for which it stands. The Church, therefore, in employing external signs, simply applies in a practical way the law of association. Not content with setting forth her doctrines in spoken

through the eye. Complex groups of mental images are thus formed as the basis of the spiritual ideas which she seeks to impress upon the mind. As a result of association Dr. Pace says the mind takes in a definite set or attitude-grows into a certain position from which it views and appreciates whatever is presented. Filled with pure images and ideas the mind is fortifled against evil. Hence the Church surrounds the child with emblems of things divine. She endeavors to store the mind with ideas that are spiritual and pure.

The writer points out that an idea is source of action and in proportion as it gets itself expressed in action becomes more vivid and vigorous. While the Church teaches that the interior life of thought and will is essential she insists that religion must have its outward manifestation if it is to grow as the mind grows and to become a dominant power as the faculties unfold. Unless the child be accustomed from earliest years to this manifestation of raligion the ideas which he has imbibed will avail but little.

Dr. Pace shows how the Church's educational work is, and has ever been, in accordance with psychology's law of imitation. But instead of holding up for imitation the millionaire, or soldier or man of business, she turns the eyes of the child to the men and women who walked in God's presence and aimed at, above all, the salvation of their souls

But why should the teaching of religion be brought into the work of the school? While some non-Catholics aver that it should be left to the Sun day school others contend that religious teaching given once a week cannot be regarded as a potent factor in the shaping of conduct or building up of character. What we claim is known. But we do beget a suspicion in some quarters that our enthusiasm for Cath olic education is not so great as our professions would fain have it. We turn a deaf ear to appeals for our col leges; and some of our children are permitted to be trained in the halls of the secularist. Is it because we are frightened by the scarecrow planted years ago in controversial fields by the bigot, that the Catholic college is of no secount, or because we think that the way to success lies through the curriculum from which God is banished. Without discanting on the efficiency of our colleges, it seems to us that we who recognize the importance and necessity of Catholic education should further it by every means in our power. We can well afford to profit by the example of the non-Catholic in regard to his support of the various col leges in Canada. It is an indisputable fact that some of them, so far as equip ment in every respect and endowment are concerned, occupy a very enviable p'ace in the eyes of educators. And they hold that place mainly because of the whole-souled interest taken in them by the non Catholic. Not only is the non Catholic college the recipient of benefactions, but it is hemmed around

We, however limited our means, car do something towards enabling our coless of our seats of learning in the past, Whatsoever is corrupt but by putting our colleges on a sound should be kept from the growing senses. financial basis, and by giving them the confidence that is proof against ignorlines of the true and beautiful so that ant criticism. What can be accom the impressions they receive shall be of plished by fidelity to our ideals, by the right sort, and conduce to the self sacrifice, by energy, may be seen activity. Now this, Dr. Pace says, is lege, Antigonish, N. S. The other day it celebrated its Golden Jubilee. The Casket tells the story of these fifty one of self-sacrifice and indomitable her sanctuaries. And, admitting that courage which are the richest treasthe criticism, that the pomp of ritual ares of that diocese-a story of men but stimulates the senses, is just, it | who gave of the resources of mind and pocket for the upholding of the stand doing an important educational work. and of Catholic education. "The re sults are," quotes the Casket, "that the sense. After pointing out that the diocese of Antigonish has a body of native clergy surpassed by no dioces in the land, and St. Francis Xavier's is respected by citizens irrespective of creed." There is proof of what faith in action can achieve.

by pride in its achievements, by praise

of its professors-in a word, by the

support and sympathy which, while

solacing its authorities in their hours

of trial, nerves them to greater efforts.

But to return. Why should the teaching of religion be brought into the work of the school? The answer to this is furnished, says Dr. Pace, by psychology as applied to education For we know that the reception which the mind gives to an idea is determined not simply by the nature of the idea but also by the nature of the ideas that are already in the mind. If the new idea is altogether strange to those that have been acquired it will have little or no effect upon the mental develop-

sidered by the boy and girl as of vital the intention of Christ in instituting a importance, enter the mind along with Church with a teaching body of pastors ordinary knowledge.

IN FINE VOCAL FORM.

We have all heard of those books of impressions written with an observant eye on the pockets of our American cousins. They are merely a tissue of compliment and praise for American people and institutions, and hence suc ceed in attracting the dollar, which is the one thing dear to the most of foreigners. But Marie Corelli is not a panegyrist. She sees ruin everywhere, and says so after the manner of a yellow newspaper. A clever woman undoubtedly, skilled in the art of self-advertisng and gifted withal with a very loud voice. Miss Corelli forgot while penning her latest effusion that a voice gentle and low is an excellent thing in woman. But it may increase her bank account, keep her before the public and incidentally convince the Manxman that she also is in fine vocal

TEACHING OF THE CATECHISM. In a pastoral letter the late Cardinal

Vaughan reminded catechists that simply to learn the catechism by heart will never mould the character of children. He bids them to illustrate as well all your catechism lessons and children will love them.

Good colored prints and pictures that tell parts of a story are wonderful helps. The magic lantern might also be used in connection with the explanations of catechism, even in church where proper arrangements can be nade. Especially, he says, make the children sing. St. Paul couples teaching and singing together : " Teaching and admonishing one another in psalms and hynns and spiritual canticles, singing in grace your hearts to God."

THE CREED OF CHRISTIANITY.

From the Montreal Witness we learn that Rev. Dr. Denny, Professor of New Testament literature and exegesis of the United Free Church College, Glasgow, delivered an address in Montreal a few days ago before the Miniserial Association. Many prominent clergy of various denominations of Protestants were present-a fact which emphasizes the strange statement of the learned gentleman in regard to the present attitude of the Protestant Churches in Scotland. He said:

"The strict dividing lines between the Churches are being gradually done away with. He was tempted to say that Scotland no longer takes an in terest in strictly theological questions The churches are separating them-selves from the old degmatic forms of the Christian faith. No matter how they like to keep up the affection to old forms, they are really abandon-them, though he hoped not in subing them, though The Established Church has now obtained f om Parliament powe to alter the Westminster Confessi and while that Confession will remain the creed of the Church, it will be so relaxed that the officers of the Church will not be bound to every jot and tittle of it, but only to what is held to tittle of it, but only to what ne the substance of the reformed The question which is now exercis-

ing them is: 'What is the substance of the reformed faith? What is essential in Christianity as the Evangelical experienced it and are t? The Churches have experiencing it? their fundamental doctrines, but the people are not asking what these doc-trines are. They are asking what is Christianity? What is the essence of the thing? In one shape or another all men are prepared to give the answer that Christianity is Christ, and what people are anxious to do now, he lieved, all the world over, is to get into ontact with Christ."

The meaning of all this is evidently what we have frequently pointed out already, but which has been more than once denied by the newspaper organs of Presbyterianism and other denominations of Protestantism, that Protestants of nearly all denominations in Scotland and elsewhere have reached the stage of at least indifference in regard to any positive teaching of Christ. But from what must this indifference have sprung? It certainly could not stand side by side with faith in Christ's teaching, and it must, therefore, arise from unbelief in the mysteries of relig

ion as taught by Christ. Shall we be told that Christ did not each any positive dogmas of religion? Such an assertion would be in direct contradiction to the mission which Christ gave to His Apostles to teach all nations to observe all things what spever He had commanded. (St. Matt. xxviii. 20.) We are also told by St. Paul that it was Christ's purpose in instituting various offices in His Churchprophets, evangelists, pastors, teachers -that they should perform the work of the ministry, "for the perfection of the saints, unto the edification of the body of Christ, till we all meet in the unity of faith, and of the knowledge of the Son of God . . . that we may not now be children tossed to and fro and carried about with every wind of

These considerations, without enter ing more profoundly into the matter, show that Protestantism has failed to fulfil Christ's purpose in instituting a Church. It has failed to teach men "the faith once delivered to the saints. (Inde 3 :) and at the present momen the Catholic Church alone preserves that faith undefiled and unchanged, as she has done throughout all ages.

The Rev. Mr. Denny's views seem have been tacitly accepted as correct by all the ministers present, as no dissent was expressed. This is a plain ecknowledgment of the condition of Protestantism without an abiding faith

It is true the Rev. Mr. Denney doe not admit that the conditions imply that faith in Christ is lost; for he says hε " would be quite happy if the creed were reduced to this: 'I believe in God through Jesus Christ our Lord and Saviour.' He believes that takes in everything a Church needs for its life, and we have no business to take in any more."

In a wide sense the above formula might be understood as implying belief in everything that Christ taught, and in this sense it would be a correct expression of faith. But this is not the necessary sense of the words used, and we must infer that the looseness of the sense is designed purposely to exclude the obligation of belief in dogmas revealed by God, by limiting revelation to one dogma, which is the life of Christ on earth, and in this sense the formula is most deficient.

We can see from all this that a living teacher who cannot deceive us is needed to preserve us from error, and this teacher can be no other than the Church which Christ instituted and which has come down to us from the days of the Apostles-the Catholic Church in communion with the see of Peter. From this Church we have all the creed which Rev. Mr. Deany demands: but by her more lengthy creed formulas the whole body of Christian truth is more clearly defined so that we may know definitely and precisely what we ought to believe and do in order to attain salva-

The Rev. Mr. Denny's explanation of the power given to the Church to alter the Westminster Confession is in strange contrast with the promise of Christ to send the Holy Ghost to teach His Church all truth, the more especially as it appears that the faithful are to be free not to accept that truth as it is set forth in the Confession of Faith. It is also in contrast with the pronouncement of Christ: "He that believeth not (the gospel as preached) shall be condemned." (St. Mark xvi 16.) Catholics hold that all are under obligation to believe all Christ's teach ing, so far as it has been made known to them; and this is certainly the baching of Holy Scripture.

THE BLESSED PHYSICIAN.

The men who have had the opportunity of reading the post mortem opinion of their neighbors are rare. We do not tell people the good we see in them while they still live and are able to feel that in the estimation of their con temporaries they have not lived in vain. We wait at the bedside of the true nobility of the earth, dumb and soundless, until assured that the angel of death has touched him, and then we break into eulogies that can reach his

ears no longer.

Perhaps it is better so, for there are cases where eulogy would be a jarring note—where the pure unselfishness of good deeds might be sullied by the seeming reward. Perhaps least of all do we think of contemporary praise of the good physician, that greatest blessing that a community can have. Ian McLaren has given us a picture of the good physician in that Dr. Maclure, whose funeral on the wild winter's day was the memory of the glen, and happy are those who have had a Dr. Malure come like a household benediction into their own

such blessed doctor, but one at least the east end of the city has known for many years. A man of strong athletic build, could have been seen at any time during the past two decades threading its streets on bicycle or street car, making his way to humble homes, where his cheery, brother like greetings were more medicinal than all the drugs of the pharmacopeia. The poorer and the more hopeless the home, the more need in this physiestimation, of the rarest skill and watchful attention, so that one of the afflictions of poverty night at least be stayed or removed And if there were two calls on his at tention the cottage got his first minis trations. The patient in the well to do home would have no difficulty in getting another physician, while the same could not be said of the little cabin where there was positively no hope o fees or other reward than the fervent You" of the sorrowing and That class of cases our stricken. That class of cases our Toronto Maclure conceived to be his ished or otherwise, all were treated alike so far as fees were concerned word and printed page, she seeks to make them more vivid by impressions and images from all the departments of sense. What comes through the ear is re-inforced by what passes or no effect upon the mental development. If it is not strange, it will exert a powerful influence upon the growth of the mind. Hence the truths of religion must, if we wish them to be constituted to the modern attitude of the mind. Hence the truths of religion must, if we wish them to be constituted to the modern attitude of the mind. Hence the truths of religion must, if we wish them to be constituted about with every wind of doctor was too busy curing people to have time to be keeping table on the number of places where he scattered about with every wind of doctor was too busy curing people to have time to be keeping table on the number of places where he scattered sunshine and healing. If anyone felt that they owed the doctor anything the constant of the mind.

and had a little loose change that they had no other use for they could send it on—they knew his address. Thus he went about doing good, as if his profession were a consecrated one and available for all, like that of the priest. and with it all there was none of th affectation of goodness—no cant, no snivelling, but bluffness, heartiness, and julity, with an occasional expletive that denoted kinship with ordinary sinners rather than with eloistered

In the midst of these activities, which made twenty-four hours all too short for a day's calls, fate spoke. And its sentence was what is generally sentence was what is generall considered the most cruel that can be pronounced. The word cancer has such significance of slow and malignant corruption that the very naming of it freezes the blood. This was the word applied to the symptoms which for some time had made themselves apparent in his constitution, and for first time in his life he who had sat like the genius of healing at a thousand pedsides was himself stricken beyon all hope of cure. No names are mentioned, because it is not good form to pour out the ointment of appreciation aforehand. And he has not worked for the reward of eulogy any more than fo the reward of lucre

The above beautiful tribute is worthy the pen of an Ian MacLaren. While we appreciate the delicate thought that leads the editor to conceal the name, yet we think it would not be amiss to give it to the public. It refers to Dr. Wallace, a distinguished Catholic physi cian of Toronto and a member of the congregation of the Church of St. Paul. When we say it would not be amiss to mention the name, the thought comes to us that thereby many supplications may be offered to the throne of grace for the loctor's recovery. The prayers of God's poor are especially powerful with Our Divine Red emer-and may we not entertain the belief that he who was their special friend, that he whose presence mongst the lowly seemed a very sunbeam from heaven -may be spared many years more to bring them comfort and consolation and hope.—Ed. Catholic RECORD.

A LONG DRAWN OUT MARRIAGE CASE.

"Enquirer," of Toronto, asks whether itis true that the Pope has decreed a divorce in the case of Prince Rospigliosi, who was married to Mrs. Marie Jennings Parkhurst of Bangor, Maine and whether this action is not contrary to the usage of the Church in relation to marriages which have hitherto been regarded as indissoluble except by death.

Enquirer is evidently mistaken in regard to the facts of the case to which ne refers. Prince Rospigliosi did go through some form of marriage with Mrs. Marie Jennings Parkhurst; but the woman has a husband living, and therefore could not enter into any other contract of marriage under the laws of God and the Catholic Church. The original name of Mrs. Parkhurst

was Miss Marie Jennings Reid. In 1887 Miss Reid was married to Colonel Frederick H. Parkhurst of Bangor Maine, from whom she obtained a decree of divorce under the lax laws of the State. But no such decree of divorce has any force in the Catholic Church, and there was therefore no liberty for her to be married to the Prince.

Mrs. Parkhurst did allege] that her marriage with Colonel Parkhurst was null and void before God and the Church owing to the fact that the colonel was an unbaptized person, and that a marriage of a Catholic with an unbaptized person is prohibited by the Church and is invalid.

It is, indeed, the case that such a marriage is invalid by ecclesiastical law unless a dispensation permitting the marriage be obtained from the Roman Congregation called the Datary, which has charge of matters of this kind. The decrees and dispensations of this Congregation must be sanctioned b; the Pope that they may have force.

It was proved in the present case tiat, before the marriage with Colone Parkhurst, a dispensation was obtained in due form through Cardinal Gibbons and the fact is recorded in the Chancery book of the Baltimore Cathedral. Hence this marriage was a valid one, and must last as long as the two persons contracting it were living, according to the law laid down by Christ : "What God hath joined together let no man put asunder." The divorce granted by a state court could not be taken into account by the Church which does not recognize the power of the State to grant divorces, and Mrs. Parkhurst could not be married to Prince Rispogliosi, as she had already a husband living.

The case has been for a long time before the ecclesiastical authorities, as Prince Rospigliosi and his supposed wife were very persistent in bringing up new circumstances which they supposed might influence the decision ; but now the Holy Father has forbidden that any further appeal be entertained. It is evident that there was no divorce granted by the Pope in this case. It was simply decreed that a party who was already married could not have

a second husband.

A MODEL MAYOR.

The death of Mayor Patrick A. Col. lins of Boston, which recently took place at Hot Springs, Virginia, has cast a gloom not only over that city, but in every part of the country sincere regret has been expressed. Ex President Cleveland said:

"The death of Mayor Collins will cause sadness in the hearts of many who have not had personally as intimate associations with him as were mine. In public life he was strictly honest and sincerely devoted to the re-sponsibilities which office holding in

Upon the death of a man holding a position of trust from his fellow-citizens it is pleasant to be able to say that he was honest and that he performed his duties faithfully. Patrick A. Collins, the Catholic Irish American Mayor of Boston, has left to his family that which is of infinitely more value than riches—a stainless name. We have in mind another man amongst the living-Mayor Dunne of Chicago, also an Irish American Catholic. May the time be soon at hand when we will have such noble characters occupying positions of trust and responsibility both in Canada and the United States, and that the race of the

will become extinct. From a Boston paper we clip the following reference to the funeral of the

grafter, the boodler and the man who

is in politics for the money that is in it

late Mayor Collins: "The funeral services over the body of the late Mayor Collins were held Monday at the Catholic cathedral of the Holy Cross, Boston, in the pres-ence of an assemblage that crowded the reat edifice and overflowed into the treet. Conspicuous in the gathering in the cathedral were many prominent in state and national affairs, and delegations from civic, fraternal and military organizations occupied reserved pews. In the sanctuary were a large number of dignitaries of the Catholic Church and about one hundred and fitty priests. Business generally was suspended throughout the city during the period of the services, while the municipal offices, courts and closed for schools were Mourning symbols were visible or every hand. The city buildings and many private structures were draped in black and flags were hung at half mast all over the city and on shipwing

THE HOLY FATHER AND THE SUFFERERS BY EARTHQUAKE.

The anti clerical press of Italy began to raise quite a commotion by announcing that the Holy Father Pope Pius X. had given no subscription for the relief of the people who had suffered from the recent earthquakes in Calabria and other districts. It was maliciously said that the Pope had sent them nothing more than his blessing in their dire necessity.

When it is borne in mind that through the robbery perpetrated by the Italian Government, the Holy Father is left actually without any regular revenue, it would not be a matter of great surprise if he were unable to send any considerable money donation to the sufferers : but the fact was elicited that even in his poverty the Pope had sent a donation, and further enquiry brought out the knowledge that this donation was the largest which had been given by any one for the purpose indicated. It exceeded \$40,000. When this became known, of course the anti clericals were silenced, but they had not the grace even to acknowledge their error.

The Pope had not made public the fact of his donation as he preferred to follow the mandate of our Lord:

"But when thou doest alms, let not thy left hand hand doeth, that thy alms may b secret, and thy Father Who seeth in secret will repay thee."

It was only when after attention was drawn to the matter, enquiry brought out a knowledge of the real state of the

THE HISTORIC CHURCH AND ITS HISTORIC CREED.

H. L. Chase relates in a recent issue of the Living Church an amusing incident which occurred at the recent Baptist World Congress" recently held in London, England, stating that there is a delicate, though perhaps unconscious humor in the matter which may strike the reader."

It appears from the report of the proceedings as published in the Congregationalist, that

"One of the first things proposed by the president was that the pany should rise, and by way of wit-nessing that Baptists 'stand in the lessing that Bantists continuity of the historic Church' re-peat together the Apostles' Creed. peat together the Apostles' Perhaps that was hardly a fair test, for evidently many were not accus-tomed to repeat it, and not a few were quite unable to remember. Strong and earnest voices were heard saying things which might be attributed Apostles, but which are certainly not in the creed."

We are then informed that these witnesses to the faith that was in them soon realized that they should give their testimony with less vigor, and should follow the leader sentence by that ever same faith they are w profession daily the Church ha from the BR Bishop formed E preached Presbyter New York Times creeds w

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they made it evident even if they have the same faith with "the historic Church," they are woefully backward in making profession of that faith by repeating daily the creed which the historic Church has been accustomed to recite from the days of the Apostles.

BRETHREN IN UNITY.

Bishop Samuel Fellows of the Reformed Episcopal Church of Chicago preached on Sunday, Sept. 17, in the Presbyterian church on Fifth Avenue,

New York city. Times have greatly changed, and creeds with them since, as Sir Walter Scott tells us, the Rev. Nehemiah Solsgrace prayed for deliverance from " Popery, Prelacy and Peveril of the whereas now Presbyterian and Prelatist can join in worship in one church edifice. However, the fraterni. zation is not so decisive as one might suppose, for Bishop Fallows is not a prelate of the genuine Episcopalian Church, being the Bishop so-styled of a secession which took place some years ago from the Episcopal Church as a protest against the toleration of the High Church party within the boscm of the Anglican and American Protest ant Episcopal churches.

The congregation may have chanted enthusiastically the psalms of Rev. Mr. Solsgrace on the occasion :

"O what a happy thing it is And joyful for to see, Brethren to dwelt together in Friendship and unity,"

But this would scarcely be justified by reason of the circumstance that the very existence of the Reformed Church is itself a protest against the Church from which it seceded, and is, therefore, a sanction and symbol of dissension and disunion. The event is an illustration of the statement of the Rev. Mr. Denny referred to in another article in this issue, that the sects are gradually but surely abandoning the distinctive Christian doctrines on which they were supposed to be founded.

A GOOD APPOINTMENT.

We notice with pleasure that Dr. Ryan, of Kingston, has been appointed Superintendent of the Rockwood Asylum, It is within the mark to say that the position has been bestowed upon a man of the very highest honor and one who stands in the front rank of the medical profession of the province. This is a case where real worth has been recognized. The local press of Kingston voice the sentiments of the people of that city, who, without regard to class, creed or political distinction, express the highest approval of the appointment. For seventeen years the doctor has practiced his profession in Kingston. Besides this, he has held a place on the Board of Aldermen, and in 1889 was elected mayor. "His civil administration as mayor, "says the News and Times, "is still regarded as a model of fairness and capacity in civic government." From a somewhat intimate acquaintance with the doctor we also recognize the force of the statement of the editor of that paper when he says that the new appointee has few equals in Eastern Ontario as a public speaker. Mutual Benefit Association the doctor has always taken a most prominent

large public institution confidence in States, in good standing in the Catholic the management is established—and Church?" Rev. Father Crowley, for this is a matter of the utmost importance. We hope the doctor will live many years to enjoy the distinguished honor which has been conferred upon by the Archbishop of Chicago on the

ANOTHER CHURCH UNION MOVEMENT.

At the meeting of the Baptist Convention of the Maritime Provinces, held at Charlottetown, P. E. I., it was agreed that the Baptist Church of these provinces should unite with the Free Baptist Church of New Brunswick, which has hitherto been an indehas 240 ministers, and the Free Baptist Church 42. The Rev. Dr. Gates, chairman of the Committee on union, reported that a vote had been taken by the individual Churches, with the result that nearly all had voted for the basis of union which had been previously agreed upon. Dr. Joseph McLeod of Freedricton, as representative of the Free Baptists, spoke enthusiastically of the proposed union, whereby, as he contended they were simply registering and the proposed union, whereby, as he contended they were simply registering and the proposed union and the proposed union which had been previously as the contended they were simply registering and the proposed union and the proposed union are proposed union. The deduction is the doubters or the believers?

"Please give me a list of the agencies of the left and union papers that defend socialism more or less openly.

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The "Messenger Magazine is the doubters of the indication is a proposed union papers that defend socialism more or less openly.

the proposed union, whereby, as he contended, they were simply registering the will of God.

A discussion arose on the question by what name the United Church should be called. The general preference was for the simple name "Baptist," but in compliance with the wish of Free Baptists, the name "United Baptist Church" the simple name "United Baptist Church" "H. H. McCormack." "H. H. McCormack." "Poughkeepsie, August 31."

**The 'superstitious' orthodox believed to human kind. One great advantage has lately been secured for the cause of truth and doubt. They believe that deeds speak louder than words, that 'By their fruits ye shall know them.'

H. H. McCormack.

Poughkeepsie, August 31.

when the two organizations were distinct. This seems to imply a hankering still for the existing divisions.

The actual union has not been con summated by this act, but it is expected that the union will be completed by a meeting of both bodies to be held at St. John in October.

The Nova Scotian Free Baptists are also expected after some time to join the newly formed "United Church." There can be no doubt that the Baptist body will become a more potent influence through this union; but when we are told that such a union is a registration of the will of God, it is a very natural inference that the former condition of affairs, under which the e were so many different organizations, was contrary to the will of God, Who declared that there should be "one fold and one shepherd." And yet nothing has been more common than to hear ministers assert that it was the will of God that there should be exact ly the diversity of sects which existed, Christ is essentially one.

It must be noted that the several unions which have taken place during the last thirty years, between Presby terians, Methodists, Baptists, etc., are but partial movements which still leave Protestantism hopelessly divided in all countries, but perhaps more so in America than elsewhere. The latest censuses taken in the United States and Canada reveal that the number of sects in each country is nearly the same, being respectively 148 and 152though we doubt not these numbers are slightly in excess of the truth, as it is probable that in some instances the same denominations are designated under different names.

LOOKS LIKE A. P. A. WORK.

Shameful desecrations of several Catholic cemeteries in Michigan have been perpetrated within the past three weeks. The cemeteries of Peshtigo, Oconto, Oconto Falls, Escanaba and Birch Creek were visited by midnight prowlers and many monuments and tomb-stones were totally destroyed. The crosses which marked many graves were uprooted, broken with axes and placed in a heap so that it is impossible to distinguish the graves which were designated by them. Monuments of beautiful and expensive marble, which required many men to move them, were pulled down and broken with sledgehammers, and the work was evidently done leisurely and deliberately.

The Knights of Columbus of Escanaba have offered a reward of \$500, and St. Joseph's Cemetery Association have added another reward of \$200 for information which will lead to the arrest and conviction of the guilty parties.

The destruction in the two ceme teries of Escanaba is estimated to be about \$4,000. Two hundred and eighty-four monuments were destroyed in these two cemeteries alone, besides the less expensive crosses.

It is believed that one of the gang of desecrators has been caught. It was noticed in the Escanaba cemeteries that tracks were left in the sand which indicated that the boot of the wearer was patched on the sole. A peddler whose boot was patched to suit the track has been arrested on suspicion of being one of the guilty parties.

has always taken a most prominent part, and as Grand Medical Examiner he has given the utmost satisfaction, When such men as Dr. Ryan are placed at the head of a large public institution confidence in large public having grievously violated the laws and discipline of the Roman Catholic Church, was formally excommunicated 26th of Ostober, 1901.

BY THEIR FRUITS YE SHALL KNOW THEM.

The following communication was addressed to the editor of the Sun, New York, and published in that

paper:
"Sir: Of the party of doubt or unfaith, to which Mr. Goldwin Smith seems to incline, I beg leave to ask a few questions. The Founder of Chris wick, which has hitherto been an independent organization. The Baptist Church thus entering into the union,

fruits ye shall know them.
"Which faction has done the more to

REAL CLAIMS OF SOCIALISM.

REV. CHARLES COPPENS, S. J., EXPOUNDS THE SAME FULLY IN THE OMAHA

with which a Socialistic leader of distinction on Tuesday of last week, put forth the real claims and purposes of his party, before a numerous audience of our citizens, in Jefferson Square. for our citizens, in Jenerson Square.

Here is the report of the plan as it was summed up in the World-Herald of Wednesday. The speaker, Mr. Colling.

Wednesday. The speaker, Mr. Colling.

of Chicago, said: "I would take not better lawful acquisition through better plan is the gaining over of the labor was a report and in particular the labor was a first through the speaker of a wiser to great the strong energy of a wiser to great the strong energy of the speaker. ballot in the hands of our citizens, the entire plant that we call civilization, and make it the common property of all the people. I believe this to be per-fectly practicable; in fact, any other idea is a relic of barbarism. What the Socialist desires is that the corporation of humanity should control all production."

To take what belongs to another ly the diversity of seets which existed, and that the Catholic Church was in error in maintaining that the Church of and violently, it is "highway robbery;" thieves and robbers used to be imprisoned and disgraced for life. Even to-day human society clings to this view of things, and continues to en-force respect for private property by nore or less stringent laws. years ago Communism was advocated by many demagogues, who wanted nothing less than the abolition of all private owership of property. They would take all private property and make it public property. Their purpose was so preposterons that common common that the description of the common common that common common the common common that common common that common common that common comm sense rebelled against it, and now Communism is defunct.

But socialists have devised a less shocking, though equally unjust scheme to overturn the ancient order of things. They, too, as Mr. Collins here tells us, want to take away from its present wners not exactly all property but all productive property. As he puts it: "What the Socialist desires is that the corporation of humanity should control all production." "The corpora-tion of humanity"; that term sounds so well that it carries conviction to many a plain honest workingman; and all the Socialists wants is that this grand corporation of humanity shall control

all production. But if we translate all this buncombe language into the plain terms of common sense, it means what follows: you have sense, it means of making a living for yourself and family; Mr. Collins says he will take it from you. You have a dairy, some wagons and teams, a blacksmith shop, a tailor shop, a grocery states a furniture store, a printing establishment, a farm, a vegetable garden, a vineyard, an apple or peach orchard, a bindery, a clothes factory, etc.; the Socialists desire to control all production, and they will take it from you. That is exactly what the speakers you. That is exactly what the speaker said: "I would take." But then he is a gentleman; he would not take it secretly, like a thief; nor violently, like a highway robber. Not at all, but be will take it, all the same, by cunning legislation, or, as he grandiloquently expressed it: "by the slow process of lawful acquisition through better legislation, as the outcome of a better ballot

in the hands of our citizens." Some people seem to imagine that there is nothing wrong in getting another's property by means of legislation; everything becomes lawful, they think, if they can get a law passed to bring it about. This is Mr. Collins' view of the Socialistic movement. And it is not his individual view only; it is the latest development of the entire cam-paign of Socialism, both here and in all the countries of Europe. They to that an unjust law is real tyranny.

International, as well as American Socialism, is now openly laboring at obtaining control of government for the the people. The Chicago platform says:
"All our present demands are but a
preparation of the workers to solze the
whole power of government." purpose of imposing its theory upon

There is no fear yet that this party is going soon to obtain control of the United States government, but in a few states their action is becoming efficient and is rapidly gaining strength; in particular in New York, Massachusetts, Pennsylvania, Illinois, Wisconsin, Ohio and California. Illinois gave Mr. Debs in the last presidential election over 60,000 votes; two Socialists sit in its legislature, and six in that of Wisconsin and a nu uber of aldermen and other minor officials exercise their party influence in various parts of this country.

The movement is making very rapid

The movement is making very rapid progress here owing to its very active press, which is filled with exaggerations press, which is filled with exaggerations and misrepresentations, owing not so much to evil minds and wicked hearts, but often to earnest zeal for what the writers consider as the rights of the laboring class. The Socialists publish in the United States five monthly magarines and twenty four weekly papers azines and twenty four weekly papers in English; in German three daily papers and seven weeklies. They have weekly papers here in French, Polish, Bohem-ian, Italian, Swedish and Hungarian,

ian, Italian, Swedish and Indigation, besides a large number of trades journals and union papers that defend Socialism more or less openly.

The "Messenger Magazine" for this month gives a copious amount of reliable information concerning the activity of the Socialist in all the countries.

sentence instead of giving out their intended as a reminder of the time | THE TRUTH CONCERNING THE | to impose their novel system forcibly, by the mere right of a majority legis-lation, upon the entire people. A ma-jority in a republic can be fully as unjust and tyrannical as a czar of Russia. Just see what the party in power, When the thermometer is over 90 degrees in the shade, anything cool is apt to be welcome. But an exception must be made for the cool assurance with which is a cool assurance of the cool assurance with which is a cool assurance of the cool ass and now they are rushing on their tyrannical measures so as to complete their work of vast devastation before the next election can arrest their wan-

ton cruelty and impiety.

The Socialists in the United States ing men, and in particular the labor unions. At first they opposed the unions, because these improved the condition of the workmen, and thus kept down that discontent which might lead the masses to rise in desperate frenzy against the classes. Such revolution the original founders of Social-ism strove to bring about. But now a new departure has been made; it is to gain over the lower and middle classes, and lead them on to the blood less battle of the ballot box. legislation is to do the rest; and when the people find out the result, it will be too late.

As a matter of fact the American people do not want Socialism; and yet it is an equally certain fact that the Socialists hope to get the people to vote for their system of social life; nor is it altogether unlikely that they will succeed. They sugar coat the pill which they are prescribing for the ills of society. That the voters may swal-low it willingly they must be made to believe two things; first, that society is very sick; and, secondly, that the pill is perfectly harmless. How is all this being done? It is done with consummate skill and no little success. And first the many Socialistic papers

and orators have spread the notion far and wide that there are immense pov-erty and suffering in this land, while there never was more prosperity. Certainly amidst the vast population of the United States many temporary interruptions of labor must necessarily occur; and these are trumpeted all over the land, and exaggerated and their causes are misrepresented; and not seldem the very evils so loudly deplored are brought on by secret agita-tors, not in the interests of the people, but for the purpose of fostering public discontent. The World Herald of Thursday, June 1, speaking editorially of this present state of our material prosperity, coupled with almost unprecedented social unrest, correctly re marks: "That the two conditions exist side by side there can be no denying. It is doubtful if moral general prosperity ever existed in the history of the United States than obtains to day. Farmers, manufacturers, miners, business men and laboring men all share in it." Amid this general pros perity the Socialists and other agitators have produced a deep and wide spread unrest among the people; and thus the impression is produced that the body politic is very sick; and great care is taken to make it appear that this sickness affects chiefly our financial and economic welfare.

True, the people are very sick, but religiously and morally, not financial ly; but Socialists propose no remedy

their pill is of the economic kind, and it is worse than the disease.

A pleasant liver laxative made from fruit with tonics added ure's remedy for constipation, headaches, biliousness, kidney and skin diseases. "I have had Liver Trouble for ten years, and tried different remedies but think Fruit-a-lives are the best. I cannot praise them too highly." At Druggists-50c. a box. Mrs. JOHN CLINR, Aylmer, Manufactured by FRUIT-A-TIVES Limited, Ottawa,

they propose will only hurt the trus's and the monopolies, but not the business of the middle classes. This paper has shown that the plan of Socialism, is to take from every one all the means he has acquired of earning a

livelihood. From the day Socialism is imposed upon any community by a bare majority of votes, every citizen is reduced to the condition of what our street cleaners are to-day, with the adlition that he will not even own his shovel or his broom. This is what the leaders of that party strive so hard to hide from the people. They wrap their principles in such language that not one man in every ten understands the real mean-

For instance, listen to the fourth paragraph of their Chicago platform of 1904. It says: "Socialism means that all those things upon which the people in common depend shall by the people be in common owned and administered." The people in common owned and administered." depend upon the farms, dairies, fac tories, vegetable gardens, cattle and sheep and wagons and teams etc.; all this will be taken from the present private owners, little and great, and be "by the people in common owned and administered."

Again the platform says: "Socialism means that the making of goods for profit shall come to an end: thus all the production shall be for the direct use of the producers: that we shall be workers together, and that all the opportunites shall be open and equal to all men." That sounds harmless to most people, but it really means that no one will have any longer anything that he can make money with, all will be controlled by the community. The only gainers by it will be tramps and the very poor, the improvident and public paupers; except that they shall all be expected to work, and all of us shall be paupers and work with them: "we shall all be workers together," says the platform, and what kind of work we shall be put at will depend on the bosses not on our own choice of

In Memoriam.

Admirers of Mark Twain believe he has never written anything more effective than the little verse he had cut in the modest block of marble which marks the resting place of his wife in Wood lawn Cemetery, Elmira, New York: -

Warm summer aun,
Shine kindly here,
Warm southern wind,
Blow softly here,
Green sod above,
Lie light, lie light,
Good night, doar heart,
Good night, good night.

FOR THE CLASSES AND MASSES. The Caurch of the poor continues, of course, to give proof everywhere of its claim to that proud distinction, as to which the Protestant Bishop of Bir

this has been followed by much correspondence in a local paper, eliciting comment as follows from the (Protestant) Church Times :

Through it all runs a general in-Through it all runs a general in-dovsement, backed by personal experi-ences, that the (non-Catvolic) churches of the city, with few exceptions, are practically closed to the self-respecting poor. Fashion and furbelows seated in closely preserved pews, with remote corners reserved for the unwelcome orners reserved for the displayed poor; the want of sympathy displayed by many of the clergy and wardens toward people of the lower orders, and the general absence of tact and a desire to bridge over the chasm that, it is freealleged, exists b tween the clergy and the man of small means, are among the chief reasons advanced to account for the abstention of the masses from places of worship. * * * It is all very sad, but until the (Protestant) Church of England as a whole comes to regard the souls of men as of more account than their worldly position and recognizes the paramount importance of making the church a free and open place of assembly, where definite teaching may be heard by all who care to come for instruction and profit there. come for instruction and profit, there seems little hope of an effective reformation. Under present conditions, as Bishop Gore truly says, the Church is to a very great extent the Church of the well to do classes."

And the masses see it. Some day they will see also where they properly belong — the Catholic Church, the Church, of course, of the well-to-do classes as of the masses, the One Fold for all the sheep, under one Shepherd. -New York Freeman's Journal.

An Opinion From the Bench.

True merit is sometimes noticed as it deserves. A Massachusetts judge, apparently a non Catholic, has this week declared on the bench that one convent of Good Shepherd nuns is of greater value to civilization than ten social settlements, although it may not advertise so much. And really if the world knew the work of the Good Shepherd Sisters as well as it knows Hull House (thanks to the laudatory secular press) it would marvel at the good deeds done. - New World.

A strike among the employees of a local Paper Box company in Whippany, N. J., which for two weeks has threatened to assume serious proportions, has been settled by the arbitration of the Rev. J. T. Brown, of the Church of Our Lady of Mercy. The strikers had made a demand for higher wages, which the company not only refused, but also threatened to remove the factory to threatened to remove the factory to

Jersey City.

Father Brown met the strikers in an attempt to settle the difficulty several times, the final meeting being held in claim to that proud distinction, as to which the Protestant Bishop of Bir mingham has been giving testimony, by when concessions having been made on both sides, an agreement was settled upon.

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CANADA

AT A PROTESTANT THEOLOGIAN. CCCLXXI.

1. Blunt must have a very imperfect nowledge of Moravian and Waldensian history. Stephen and his colleague, who consecrated the first three bishops of the Unitas Fratrum, although Waldenses, were not bishops of the Waldenses. The succession which they transmitted was not Waldensian, but received from the Catholic Church.

See Bishop de Schweinitz, of the Moravian Church. The facts are these, as attested

2. The facts are these, as attested by the contemporary, and hostile, House of Masters of the University of Prague, and confirmed by the modern Catholic historian Palacky. Of course neither authority would attribute actitious honors to dissentients from

3. For many years after the death of Huss ecclesiastical confusion reigned in and around Bohemia. The Austrian Waldenses, in 1434, availed themselves of this uncertainty of opinion to per-suade a Catholic bishop, Nicholas, to ordain three of their ministers to the organ three of their minister to the priest-hood, and then procured episopal consecration for them at Basel, which was already on the point of breaking with Rome.

4. The Austrian Waldenses did not a price of the price of the

maintain the succession thus curiously maintain the succession thus curiously secured, but some twenty five years later, when the Brethren's Church was constituted, Stephen and his surviving colleague raised to the episcopate three Moravian ministers, all of whom had been ordained to the Catholic priesthood.

5. When early in the seventeenth

priesthood.
5. When, early in the seventeenth century, the Brethren's Church was broken up, its last bishop, Amos Comenius, the great educator, hoping for revival, consecrated two or three members of his family bishops, and these again some of the members of their famalies, who in turn transmitted the elder succession to Count Zinzendorf and one of his cclleagues, whse adherents were largely fugitive Moravians. Thus the Herrnhut brotherhood obtained the full legal status of the original Unitus Fratrum. The present episcopate must be esteemed valid or invalid according to the judgment formed of the elder line, of which it is

simply the continuation.

6. The Christliche Apologate, a Methodist paper, has said that Rome, of necessity, confines the Apostolic Succession absolutely to her own communion. Of course this is pure heresy. as the Review has already reminded Dr. Briggs. Otherwise Eastern bishops and priests, on submitting to Rome, would have to be reordained, which we know is forbidden as sacrilegious. Rome had to rebuke some of the early crusading bishops for misunderstand-

ing this.*
To come back now to the Variation des Eglises Protestantes. This has never been a favorite on our side. Yet it is one of the most charming books ever written. It is luminousness itself. It is rhetoric perfectly controlled by logic and facts, and logic made fluid and transparent by the perfection of rhetoric. Then the straightforward simplicity of the style, without being e ther ircnical or satirical, has all the effect of the most cutting irony. However, Bossuet can plead that he has not made the facts which he marshals, and is not answerable

for the inpression which they produce.

Then the French of the Variations is simply delicious. I do not mean that it has the majesty of Pascal, or the grandeur of the author's own Oraisons functores; but for absolute delicious sess I mow nothing in French comparable to it.

However, Protestants might say that the more merits the book has the more denerits it has. Doubtless, except so far as it tells the truth. Truth ought to be welcome to us if it agrees with our preconceptions, and yet more welcome if it contradicts them, for then we have the more need of it.

Every instructed Protestant by this ught to know, what even so and superficial a history as partisan and superficial a history as Merle d'Aubigre's brings out, that the Reformation was not one movement, but a number of independent movements, whose adherents not infrequently hated each other more than they hated the common foe.

We know that Lutherans used to say, "Better be Papists than Calvinists, and Calvinists, "Better accept Tra subtantiation than Consubstantiation. "Better accept Tran Even the moderate Hooker, while doubting whether Papists can be saved, thinks that at least there is more hope for them than for Lutherans. All sides for them than for Lutherans. All sides agreed that it was better to go back to the Catholies than to join the Anabaptists. To this day Trinitarian Protestantism holds that it is better to be a Catholic than a Unitarian. In deed the great Unitarian Dr. Priestley fully justifies this opinion. Says he, "If you are right, we are not Christians at all," A very stiff Plymonth at all." A very stiff Plymouth Brother cace said to me: "I detest Popery; but at least Catholics hold the Head, and Unitarians do not."

Now why should we find fault with Bossuet for adducing these facts, with his unequalled lucidity of presentation? Of course it would all have been very nice if we could have formed a consolidated church, with one creed, and one pope, at Geneva or at Wittenberg. Yet, as we have never done so, we need not swear at the Bishop of Meaux for bringing out this important shortcom ing of the Reformation. The most that he has done is to remind us that there is no such thing as a Protestant Church, and a Protestant religion, in the same sense in which there is a Catholic Church, and a Catholic reli-We ought not to be angry with thinks that "it is heresy gion. We ought not to be angry with him for bringing this out in a peculi-

arly lucid and pungent style.

However, the Bishop of Meaux is manifoldly reproached by us with inaccuracies. Naturally. We usually accuracies. Naturally. We usually think people inaccurate who show us up too searchingly.

I have examined two points in the

Variations very thoroughly, and am that, persuaded that in these two the author and is absolutely accurate.

Philip's bigamy. Here, it is true, the author does not present the matter in full ugliness, or rather in its absolute nastiness. Space did not allow it, and the chastity of his style was hardly compatible with it. He has told us enough to show us that here is a blot on the Reformation from which we shall not easily escape. This is all that on the Reformation from which we share not easily escape. This is all that justice required, and certainly we may not accuse him if he has spared us a multitude of abominable speeches, and disgusting details, some of which made known to the Emperor, might have brought a sovereign Elector, Philip's close colleague, to the death of fire. possuet is absolutely accurate as far as he goes. Justice did not require, him, and decency hardly allowed him, to dessend to the very bottom of the loathsome pool. Bossuet is absolutely accurate as far as The other matter which I have

specially examined, concerns the Albigeness. Here, as we have twice noted already, the Bishop gives a num-ber of reports, from almost all parts of the Continent, mutually checking each other, and all coming out into an each other, and all coming out in: a an absolute unity of result, namely, that the Cathari (of whom the Albigenses were a fraction) were not, properly speaking, Christians at all, but Man ichean Dualists. These mutually convergent and wholly independent accounts would of themselves yindicate. counts would of themselves vindicate Bossuet's accuracy, and now that it is confirmed by the Protestant researcher of Neander, Creighton, Paul Sebatier and others, they present the Bishop as inexpugnable here. And inexpuginexpugnable here. And inexpugnable we may be reasonably sure we shall find him in all his other presentations of fact. Of his arguments one must judge for himself.

When the author, citing Luther's coarse and impudent declamation against unmarried chastity, declaring it a thing fictitious and impossible, cuttingly remarks that this in no way disproves the reality of unmarried chastity, but that it does require us to receive it as Luther's witness to his own unmarried life, which lasted more than forty years, there is no question of inaccuracy here, for the words are Luther's, not Bossuet's. They pre-pare us for Melancthon's contemptuous reflections upon the Reformer's relations to the runaway nuns who harbored with him, but who were too bent on obtaining his hand to conpromise hemselves.

Yet saving this one case where the very interests of decency provoked stinging remark, I do not think there is another personal reflection on the private character of one of the Re ormers in the whole book. Bossuet is not that sort of man.

The truth is the Reformation very imperfectly understood itself, and the Reformers very imperfectly under-stood each other. They brought all sorts of precipitate attacks on ancient doctrines and usages, and advanced all sorts of insufficient and mutually in-consistent arguments. Bossuet hardly understands as appreciatively as Mo-hler and Luther secout from a sublime apprehension of the filial freedom of God's children, but he does understand how he overshot himself, and plunged Protestant Germany into a slough of loose living, from which it may be doubtful how far she has yet emerged. John Wesley had great misgivings over

In short, the Variations des Eglises Protestantes has rendered the original Protestant treatment of the Catholic Church, and of the great defection from her, unprofitable and vain. This ought to be esteemed a great service by Christians on either side.

CHARLES C. STARBUCK. Andover, Mass.

*(In his paper which appeared in the *(In his paper which appeared in the Review, Aug. 12, the Rev. Mr. Star-buck mentioned three times "the Apostolic Succession" enjoyed by the Waldenses, on account of the fact that they had bishops who had been con secrated by a certain Stephen, a Wal-densian Bishop who himself had been or dained and consecrated by a Catholic Bishop. We quoted the learned Pro-testant Englishman, Blunt, who denies that Stephen had ever been ordained or consecrated. In the first six paraor consecrated. In the first six paragraphs of this present paper, our friend Mr. Starbuck maintains that Blunt's knowledge is imperfect. As for ourselves, we are always glad to sit at the Rev. Mr. Starbuck's feet as a student in history. If the Rev. Mr. Starbuck says that Blunt is mistaken, then we agree with Mr. Starbuck. We confess agree with Mr. Starbuck. We confess that Blunt appeared to us to be very familiar with the history of the case He quoted several historians in con firmation. Even the Rev. Dr. Philip Schaff, in his "Creeds of Christe dom" (a man of great authority, we know, with Rev. Mr. Starbuck,) appears to attach little importance to the story that Stephen had been ordained, and still less to the claims of the Moravians. He sums up the case in these words: "The origin and succession of their orders (the Waldensian) are in volved in obscurity." But, against Blunt and even against Schaff, we prefer to side with the Mr. Starbuck, and to say that the Waldensians, and, what is harder to believe, the present Herrnhutters, had, and have, priests and bishops. But then, what of it? And this is why we refer to the case at all. Do valid orders and consecration give the recipient "Apostolic Succession?" We can "Apostolic Succession?" We can hardly bring ourselves to believe for moment that the Rev. Mr. Starbuck who displays so great and accurate a knowledge of the teachings of the Church, should confound the Anglican or Protestant theory of "Apostolic Succession" with Catholic teaching on that subject. It is clear from para graph six of this paper that our friend that "Rome confines Apostolic Succession to her own communion." But, as a matter of fact, Rome does not "confine A matter of tack, frome does not common Apostolic Succession" to her own communion, and the Catholic who would persistently deny this truth would not, and could not, be a Catholic. Our friend is again mistaken in thinking

says, to reordain them. Their order are valid and must not be repeated.
To do so would be to fall into the blunder that Schaff says the Herrn-hutters committed. Catholic doctrine teaches that in the Church there is a three fold power instituted by Jesus Christ, conferred by [Him on the Apostles to be handed on to their successors "even to the consummation of the world," namely, the power of Order, the supreme power of teach-Order, the supreme power ing, the supre ne power of governing. Order gives power to say Mass, to administer the Sacraments, and may

to administer the Savanaents, and may he said, in a general way, to deal with the real Body of Christ in the Mass. The general power of jurisdiction, that is the power of teaching and government, is exercised on the mystical Body of Christ, the Church. As Franzelin shows in his volume on the Church Thesis V., this power of jurisdiction is independent of the power of Order. One who was never ordained can exer cise the powers of jurisdiction. Now, as Franzelin again shows in this same thesis, the Apostolicity of the Church—one of the marks, by the way, of the Church—the "Apostolic Succession," etc., depend not on the power of Order but on the power of jurisdiction. It is here our friend Mr. Starbuck goes action washing Apost lie Succession decrease marking Apost lie Succession decrease. here our friend Mr. Starbuck gots astray making Apos x lic Succession depend on ordination. The Apostolic Primacy, as the Vatican Council teaches, includes the power of preserving and teaching without error the Deposit of Revelation, and of governing the Church. "Apostolic Succession" according to Catholic teaching, as Wilmers in his volume on the

as Wilmers in his volume on the Church shows, is intimately connected Church shows, is intimately connected with and dependent on the Primacy.

"A Church," he says, "which is not in union with the See of Rome can not be Apostolic." The Apostolate is perpetiated only in the Primacy; and without the Primacy, there is no "Apostolic Succession" and no Apostolicity in the Church. The eason for this is obvious. The Apos Apostolicity reason for this is obvious. The Apos tolic powers, namely, universal jurisdic tion, individual infallibility, direct divine mission, were transmitted only to the successors of one Apostle. In despair of being ever able to secure "Apostolic Succession" in this way, Protestants have devised all kinds of schomes that may eave as apparitutes. chemes that may serve as substitutes teach that it is the holding of Apostolic doctrine not Apostolic authority that makes "Apostolic Succession." But we must remembe the story. sion." But we must remember that the doctrine of the Apostles, the sacra ments, Mass, confession, all these may be found in a schismatic Church. Bu

the Apostolic power of teaching and the Apostolic power of governing are lound only in the Apostolic Church. Protestants forget that Christ alone established, or could establish, these Protestants lorget that Christ alone established, or could establish, these two powers, and that there can be no "Apostolic Succession" in any church in which Christ did not establish those two powers. The power of jurisdiction, therefore, is no less necessary than the power of Order to the Apostolicity of the ministry, and the Apostolicity of the ministry is not less necessary than the Apostolicity of doctrine. All these powers are where Christ left them, namely, in His Church. Can any one who may be validly ordained in Christ's Church take these powers with him and set up a rival Christian Church? Im possible. Christ established only one Church. "Where Peter is," says St. Ambrose, "there is the Church." "Can any one," says St. Cyprian, who abandons the Chair of Peter, hope to be in the Church?" So also, and for the same reason, where Peter is, there, and there only, is Apostolic

power, Apostolicity, and Apostolic Succession. This is the Divine order; no power on earth, neither bishop nor council nor Pope change it.—Ed. Review.

FIVE-MINUTES SERMON

Sixteenth Sunday After Pentecost. VANITY.

When theu art invited to a wedding sit wn in the highest place.—St. Luke xiv. 8 It is not many Sundays ago that our Lord's words taught us humility spectacle of the Pharisee's pride con-trasted with the publican's lowliness. trasted with the publican's lowlines. Yet holy Church repeats the same lesson to day by telling us what our Lord thinks of one who is vain enough to take too high a place at the wedping feast. And indeed brethren, it takes much teaching for us to learn the corruption of our own hearts. If there corruption of our own hearts. If there is anybody we lack close acquaintance with, it is our own very selves. If there is one book harder for us to read than any other it is the book of our own hearts. Yet in spite of this ignorance of ourselves, either before God or in comparison with our neighbor, we are always tempted to set ourselves up for something far better than we really are, and no less tempted to depreciate

our neighbor. We are too anxious to exercise the same certain judgment about relative merit in spiritual things as we fancy we can do in temporal affairs. You doubtless know the various standards of worldly preference. One person looks around at others and exclaims in his or her secret heart: With what shocking bad taste do such and such ones dress They must be very vulgar indeed surely I cannot be expected to demean surely I cannot be expected to demean myself by going in their company. An-other says: There is a great deal in social standing. Let every one know his place in the world and keep it; as for me, I am certainly quite above the company of such and such persons. Another says: Brains is the standard; Brains is the standard Another says; good clothes and social position-wha are they but miserable vanity and pre judice? But I have brains; and I know judice? it, and can show it; therefore, stand aside for me, for I am entitled to pre

Now, brethren, what is there in the spiritual life that answers to good clothes? I will tell you; it is certain external practices of devotion. External devotions are indeed necessary for the soul just as clothes are for the Apostolic Succession" to her own communication, and the Catholic who would not, persistently deny this truth would not, and could not, be a Catholic. Our fried is again mistaken in thinking traitions very thoroughly, and ammersuaded that in these two the author absolutely accurate.

The first case is that of the Landgrave

Apostolic Succession" to her own communication would not, and the Catholic who would not, be a Catholic. Our fried is again mistaken in thinking data, in this case, "Eastern bishops and priests, on submitting to Rome, would have to be re-ordained." On the contrary, it would be wrong, as he

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consciousness of social position? The remembrance of many years spent in God's service and the various spiritual gifts received from Him. But beware of spiritus! pride. And what answers to human talents and ability? Facility in prayer, glibness of speech about spirit ual things, knowledge of devotional books, and the like. And these may

books, and the like. And these may be made a cause of vanity. So when our Lord looks in among the guests at His spiritual table we may well imagine His saying to one or other of us: Friend, I perceive that you have been trusting a trifle too much to certain external practices; they are very good in themselves, but should be very good in themselves, but should be joined to a deeper and truer contrition tor your sins and a more practical needs from the state of the state tor your sins and a more practical use of penance and mortification. I am sorry to make you blush, but really you must step down a few seats lower. To an must step down a few seats lower. To another he says: Friend, you are in the wrong place; I know that you have received many graces from me in the past, but I also notice a great want of gratitude on your part; besides this, I see from your present disposition of mind that, if you are left where you are, you are likely to be quite puffed up with vanity. So I will set you down a little lower to a place opposite a up with vanity. So I will set you down a little lower to a place opposite a good dish of thanksgiving and another of humility. To another He says: What are you doing there—you who are so fault finding and overbearing? Do you trust to your knowledge of spiritual things and your pious talk? Your religion consists of words, words, words, and what I want is deeds. So down with you to the last place at the table; and if I had any place lower than the and if I had any place lower than the last you should certainly have it.

Brethren, let us be glad to sit down anywhere at our Lord's bar quet—glad of so much as the crumbs from the table. That is to say, the friendship of God is too precious a thing, and too much all His own to give, that we should presume to glory in it. Humility, de-tachment from our own excellence, willingness to think poorly of our own merits — such are the virtues that underlie all true piety.

'LET OUR ASPIRATIONS BE LOFTY AND OUR AIMS HIGH."

These are words often heard b t seldom rightly understood. The worldling interprets them as incentives to ambition and endeavor for worldly success, but the serious Christian man can only understand them as a power-ful exhortation to labor to secure the thing; that are to come after this

world, namely the joys of eternal life for those who labor for them.

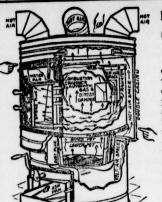
And this, surely, is what our Lord said, only in other words, when He said, "What would it profit a said, only in other word He said, "What would it man if he gain the whole world and lose his soul?" And He bade us not to bother ourselves so much about any-thing of this world, saying, "Be not solicitous what you shall eat, or what you shall wear, but seek first the kingdon of God and His justice, and all these things will be added thereunto."

It is surely a low aspiration to strive for, this fleeting world's favor, this de-ceitful world's esteem. And they who seek these things become low like wha seek these things become low like what they seek. They may appear great in the eyes of men, they may be much lauded, but in the eyes of God they are as nothing; yes, in the eyes of real earnest God-fearing men they are of but small account. A man should be a man and lock up to his divine Creator and have his thoughts and his aspira tions fixed upon Him, and direct all his aims and endervers to one day be holding Him forever. And this again is what our Lord enjoined when He bids us to watch and pray against fall-ing into temptation, and cautions us against yielding to the spirit of this world and its desires the concupiscence of the flesh, the concupiscence of the eyes and the pride of life. We are to make choice between Him and the world, between God and mammon, for no man. He says, can serve t so mas

ters.
Our aspirations ought to be to serve
God in all things. If we so aspire we will have the divine grace to do so.
If we try we will succeed for God will be helping us by His grace as long as we desire to serve Him. With those lofty aspirations came noble aims and glorious endeavors. Wituess the mil-lions in every age that have served God valiantly, and going even to death

as in the case of the martyrs rather than turn from Him.

And what noble lives they led! In And what hoose they said to have been public benefactors, for a good man is always doing good not only to God, Whose honor and glory he is increasing, so to speak, but also to his fellow-men by the kind offices he is exercising towards them, the good example and the good influences he is bestowing. In this way he is fulfilling the divine law of loving G d and loving one's neighbor, and thus is fulfilling his whole duty. Men must rise above their mere surroundings and to look to their origin, God, and see their end God, also, and have everything in-



welds together the pieces of a horse

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thoughts. With these in view we can tions, we will have our hearts and minds fixed upon God; with these in view our aims must always be high, we have al ways our last end and promised destiny ever before us and shall so direct our endeavors that heaven will one day be ours .- Bishop Colton in Catho lic Union and Times.



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CHATS WIT

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CHATS WITH YOUNG MEN.

Success in business, if it come too easily or too soon, is apt to spoil a young man, says the Columbian. He overestimates his own ability; he does overestimates his own active; he does not appreciate the merit of those who had to struggle in the same line as he but through obstacles which did not beset him; he imagines that he could dup-licate his good fortune in any pursuit; he gets inflated with a sense of his own he gets inflated with a sense of his own importance; and then he is disposed to take risks, big risks, far beyond what prudence would permit. The chances are that his affairs will eventually go to smash. This is a common experi

Early Success May Mean Ruin.

One of the significantly bad signs of the times is the frenzy of the modern young man to attain a marked success early in life. As a result of the fever we have the prococious young man of attainments upon a pedestal of youth, the interest being in the pedestal rather than in the precocious statue of heroic

A marked success in any field or form coming to the young man of im-mature judgment and knowledge of the world is often that young man's mis-

Ten years ago I met a young man in New York. He was full of the enthus health, good looks, and the consequent egotism of his bringing up. Three egotism of his bringing up. Three years later he was the confidential man in a great stock-broking establishment, and at the end of another two years, and at the end of another two years, following marriage to a wealthy woman. startled all his friends by paying \$50,000 for a seat on the New York Stock Exchange. He was twenty-five years old at the time. To-day, at thirty years old or thereabout, he has disappeared from the horizon of his friends into the deaths of min and obscurity.

depths of ruin and obscurity.

Only the other day I saw another type of the young man who is suffering from an early success. With his father and his brother he was engaged in a business that grew and grew, paying enormous profits. A trust was estab lished in that line and it became neces sary that the corporation buy out the business of the father and the two sons. business of the father and the two sons. It had to pay a big price, naturally, and father and sons became wealthy in a day. One son turned about and went into business for himself, being the older by several years. The younger proving a woman with even more older by several years. The younger son marrying a woman with even more money than he, decided that he had accomplished enough to drop out obusiness. Always for years he had worked hard and carnestly. With rofurther spur to his ambitions, feeling the loss of occupation, and being of a temperment to tire quickly of travel or the conventional pleasures, he has de-veloped into a cynic—a restless youngold man —a success in business long be fore his years had prepared him for the condition—a friend trying the patience of his friends with his distracting nervousness and restlessness that have

When a man has reached his honest goal of success at fifty or sixty or six five years, as the case may be, he has a temperment which through wear and tear alone is fitted to the estate. When success has come too soon it may end in a tragedy.

-JOHN A. HOWLIND.

Where to Practice Law

A young man who has just graduated in law writes to ask several questions which are of the highest interest to many others situated as he is. He de-sires advice as to whether he should sires advice as to whether he should remain in the country to practice his profession or go to a city. If he goes to a city, is it best to enter practice alone or to go into the office of some lawyer in good practice? These same questions have been considered by oung men as they have entered the bar for many years, and upon the decision their careers have depended. To reach a correct conclusion, therefore,

tice law, there is hardly any choice remaining. In recent years the amount of law business at the county court-house in this and other States has been nouse in this and other states has been gradually declining. A large part of the business that fell into the hands of the country lawyer—and in getting this business the young lawyer had an almost equal chance—was in bringing suits for the collection of undisputed accounts. This business has largely decreased. The city merchants who sell to those in the country are more careful in giving credit and have better information to guide them. The country merchant knows that promptness in paying bills is essential to business success, and so there is less collecting to be done. Banks do not have to sue on as many notes as they did a quarter of a century ago; land titles are settled, and there is less litigation in the country courthouse in every branch of the law.

In the city, on the other hand, liti-In the city, on the other hand, liti-gation has taken a different direction, and it is likely that the volume of law business keeps up with the increase in other businesses. The great corpora-tions have employment for a large num-ber of lawyers, and new kinds of cases are always growing out of the complex affairs in modern city life, in former time one of the most profitable of all businesses intrusted to lawyers was the settlement of estates, acting as adminsettlement of estates, acting as admin-trator, executor or trustee. Now a new class of corporations has grown up, which is rapidly taking all this work from the lawyer. But as that work goes other work takes its place.

It is useless for a young lawyer in looking around for a place to locate to expect to find one where members of his profession are scare. At every courthouse it will be found that there are enough lawyers to do all the month. are enough lawyers to do all the work that is offered. Giving up the idea that a place can be found where there will be little competition, the next thing is to find a place where there is business to be done. In such a place a young man's success depends upon him-He may have to submit to years of weary waiting. But if he has ability, industry and perseverence he will co mand success, and when success does come it will be worth having. Whether it is better to start in business alone or

to go into the office of an established practitioner depends upon the arrangement that can be made and whether the young man has enough money to keep him for a long wait. It is always best for a man to stand alone if he can do

Every morning is a good morning to one who is feeling well. The good cheer of health, combined with a pure life, serves to turn every morning into a good morning and every evening into a good evening, says Medical Talk. The best way to wish any one good

morning or good evening is to set be-fore them the example of right living, for it is through right living that good

morning and good evening come.

To say grace over a badly cooked meal will not make it agree with the stomach. There is no use to say good morning or good evening unless we do the things that will make good morning and good evening. It is, indeed, a good morning for any one who has done an honest day's labor at some useful employment, and has found eight hours of sound and refreshing sleep.

Lots of good, red blood is conducive

to good manners, good morals and good morning. Any person who can honestly say good morning has had a fairly de cent sleep the night before. good morning is a certificate of self-restraint and a clear conscience.

The devotee of sensuous pleasure has

rarely the honest right to say good morning. There are no good mornings for him. Dissipation has soured the atmosphere and poisoned the surrise for him. If he says good morning at all he lies. It is merely a perfunctory all he lies. It is merely a permanearly remark. His languid manner and icy touch expose the falsehood covered by the words "good morning."

Good morning is the sequel of good the best of the sequel of good morning is the sequel of good morning in the sequel of good morning is the sequel of good morning in the sequel of good morning in the sequel of good morning is the sequel of good morning in the sequel of good morning in

behavior. The price one pays for a real good morning is a good day's work. Good sleep, early to bed, up early in the morning, then indeed it is a good

morning.

Every morning is a good morning to such persons. They have paid the price for it and are entitled to it.

Hobbies.

We are told to beware of a man with we are told to beware of a man with a hobby. We are warned that he is likely to hold us with his eye, as the Ancient Mariner held the Wedding Guest, while he rides his hobby over us and generally conducts himself as a bore It is quite true that some men are bores. There are two kinds of bores—men who have hobbies and men who have hobbies and men who have not. Of the two, the one who has a hobby is less a bore than the one who has not. Don Quixote and the Antiquary are good interners of men with backing and good instances of men with hobbies, and it they are bores let us have an empire of boredom. There is reason in everything if we only knew it, and there is a great deal of reason in hobbies. In fact some hobbies are decidedly desir-able and may make all the difference to a man between sanity and insanity.

For hobbies are not manias. They are those pursuits which we follow with the most eni wable rest and

most enjyable zest and energy.

Nay, we will go farther. Every man should have a hobby and a hobby totally distinct from his daily work. An old proverb says that change of work is as good as a rest. That may not be strictly true, but there is a good deal of common sense at the hottom of it. of common sense at the bottom of it. of common sense at the bottom of it.
To go on hour after hour, to let the hours grow into days, to let the days extend into weeks and the weeks into years, at the same daily task, on the same dead level of existence, is to court the attention of a commission in lunacy, and if we escape that, it is the high and if we escape that, it is the high road to poverty of mind, however it it may fill the purse. Here is where the hobby comes in. It is the best means of relaxation, and relaxation is necessary, for the bow which is never unbent soon loses its elasticity. What relaxation is it to go home after a day's work, eat a meal, sit gazing into vacancy, or rush over the place at a speed which would astonish you during the daytime? Get a hobby instead of sitting still or rushing about, and you her ways, treated her as if nothing had

Elements of True Greatness

We have all longed to be great. We have thought that greatness consisted only in a few great deeds such as are usually attributed to heroes, but Christ teaches that true greatness consists in the sum total of little acts of kindness.

No architect ever built a great cathedral with one large unbroken piece of stone, for all cathedrals are constructed with many bricks and many broken pieces of stone. So you and I ere long find that the sum total of the little deeds that we have performed through the years will constitute a more glori-ous life than any of the great deeds of the most famous heroes.

Some Helpful Thoughts. A good character is the best tomb-

Those who loved you, and were helped by you, will remember you when forget me nots are withered. Carve your name on hearts and not on marble. The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwilling-

ness that any man, whether high or low, should be wronged and trampled under foot. The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—Father

The religious person is never poor. He may not have much of this world's goods, but he has the priceless gift of faith which insures him eternal salva-

He who knows, like St. Paul, how to spare and how to abound, has a great knowledge, for if we take account of all the virtues with which money is mixed up — honesty, justice, generosity, charity, frugality, forethought, self-sacrifice—and of their correlative vices, it is a knowledge which goes near to cover the length and breadth of humanity, and a right measure and manner in getting, saying, spending, giving, tak-ing, lending, borrowing and bequeath-

ing would almost argue a perfect man. Henry Taylor.

Paste This in Your Hat. No young man is rich enough to smoke 25 cent cigars.

No man, however rich, has enough noney to waste putting on style.

The more successful has should be to keen

the more careful he should be to keep his head level.

Every time a man loses his temper,
be loses his head; and when he loses
his head, he loses several chances.

his head, he loses several chances.

The secret of all great undertakings is hard work and self-reliance.

The above are a few of the chunks of wisdom that fell from the lips of the late Gustavus Swift of Chicago, one of the most successful business men of the West. If you do not care to make these

when preparing to go to the tribunal of penance, of their injustice toward their employers; but how many others are there who, because they are subject to a prepared to the subject to a prepared to the subject to the ject to no specific taskmaster, because their time is their own, falsely imagine that its waste injures no one, or at least no one but themselves! This is clearly a fallacy.'

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. NO ROOM.

"Oh yes, but put it off until the last moment. Betty goes about once in three months, Ida once a year, and Agnes, who used to be a weekly communicant, has left it off, and now it has a standard down to caping only year constant." dwindled down to going only very occa

sionally."
"One cannot force them."
"I know. I have said all I can, but they seem to resent it very much. Their excuse about not going to daily Mass or ever to Benediction is that they have too much to do, and have not time, but though I grant they are busy, still, you know, Frank, where there's a will there's usually a way."

Mr. Vayasour nodded.

Mr. Vavasour nodded.

He always went to Mass daily himself, though his so doing required very careful arrangement of his time to be back for breakfast, and off to the city. back for breakfast, and off to the city. However as he valued the privilege very highly, he made up his mind that he would do it, and seldom or ever was absent from his place.

"I don't see how you can blame yourself in any way," said Mr. Vavasour.

"Perhaps I don't go the right way to make your the right words."

work, or say the right words."

Mr. Vavasour smiled, knowing that his sister had not only a great deal of tact, but a very sweet and persuasive

"I am sure you have done your best, Angela," said Mr. Vavasour. "We must remember, you and I, that after all, though we can insist upon what is of obligation as long as children are under a parent's roof, devotion is not in our power to bestow or even to

vital.

As to settling in the country to prace law, there is hardly any choice re
the daytime? Get a hobby instead of sitting still or rushing about, and you will soon find the benefit in both body happened, but received by appened by the residued by the proposed by the residued by t their remarks.

It was certainly not a pleasant state of things, but as Betty philosophically remarked, she would come out of her sulks in her own time, and meanwhile there was nothing to be done, she herthere was nothing to busy to pay much attention to the matter. Her philan-thropic work was very much on the in-crease, for the girl's club alone three her into connection with many cases where she was able to help in several ways. Betty was naturally very ener-getic, and having a real love of work and her fellow creature as well, she delighted in doing all she possibly could.

As she was a clever girl, and possessed of a great deal of method, she contrived

to do the family housekeeping, and work several hours a day at typewriting, work several hours a day at typewriting, the latter being the occupation which she had taken up professionally, for all the girls on leaving school were supposed to earn money for themselves, the Vavasours being badly off. As time went on, however, and Betty found herself more and more immersed in work of all kinds, her spiritual life enfored in consequence. At first she in work of all kinds, her spiritual life suffered in consequence. At first she had tried to go to Communion every month, say her morning and night prayers, and read a pious book as she had done in her convent days, but gradually these things had dropped off. She went to the Sagraments occasion. she went to the Sacraments occasionally, and in a very prefunctory way, and was generally so extremely tired at night that her prayers were cut down more and more, said carelessly, and, like her morning ones, almost omitted altogether after a while. She was always living at high pressure, and the excuse that she made to herself was the excuse that she made to herself was that after all, the good works in which she was engaged must do instead of that personal religion for which she

really felt she had neither time nor in clination.
Agnes, on the other hand, had no philanthropic tastes at all, but was devoted to art in many ways. She was a skilled wood-carver, and earned a very fair amount by the sale of her carvings;

fluenced by Betty far more than the latter knew, although she was aware that to a certain extent she was the

one who guided her sisters generally.

Agnes had since leaving the convent Agnes had since leaving the convent had some qualms of conscience at the way in which she had let drop devotional practises and habits which there had become almost second nature. To give herself up to her art work and learning new crafts proved a very great attraction, and she comforted herself by saying that she must earn her living, and that therefore she could not be expected to make time for both it and devotion, and Betty's example in doing the same for another purpose settled the question. Ida was too lazy to find time for anything but what she wanted to do, and having no

while you are result may not bring mailton, but in ten years you will possess something that money cannot buy.

Don't Waste Your own Time.
"A sin that is very prevalent, yet rarely confessed," says the Ave Maria, "is the waste of time. True, servants, day-laborers, artisans, clerks, and such like employees, who deliberately squander a portion of the time for the presumed proper use of which they receive wages or salary, may take accommy the preparing to go to the ceive wages of their eir emplore.

"A sin that is very prevalent, yet rarely confessed," says the Ave Maria, defined the way in which she allowed it to conquer her, but thought she could not help it to a certain extent was related to do, and having nonderes for religious practices reduced the amount to a minimum.

Susie expressed her distaste for religion at every opportunity. Her aunt's piety annoyed and irritated her, and her father's would have done so but for her love for him. Meanwhile she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which thought she could not help it to a certain extent was released."

Would be a wanted to do, and having nondered to a minimum.

Susie expressed her distaste for religious a every opportunity. Her aunt's piety annoyed and irritated her, and her father's would have done so but for her love for him. Meanwhile she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which she allowed it to conquer her, but thought she could not help it to a certain extent was religion at every opportunity. Her aunt's piety annoyed and irritated her, and her father's would have done so but for her love for him. Meanwhile she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which she had a strong, passionate temper utterly uncontrolled. In her heart she was rather ashamed of the way in which she called the amount to a minimum.

A week after the loss of Susie's articles she was turning out office drawers, and feeling anything but cheerful as she did so. There had just been a change of editor at the office, and the one just installed did not seem quite such an easy going individual as his predecessor, who had left Susie pretty well supreme in her own department.

TO BE CONTINUED.

DISCRIMINATION AGAINST CATH-

WHATEVER THE CAUSES, CATHOLICS THEM-SELVES ARE NOT ENTIRELY BLAME

Commenting upon the speech made recently by President Cummings, of the A. O. H. of Massachusetts, in which he arraigned the mercantile and school teachers' agencies and some of the large corporations of that State for discrimination against Catholics seeking crimination against Catholics seeking employment, the Sacred Heart Review says:

"Protestant ignorance of the Catholic Church and of its principles and

teachings is, of course, the cause of this discrimination against Catholics. Perhaps we would be mistaken to say that Protestant ignorance is the sole cause. Will not an impartial view of the case ompel us to acknowledge that Catholics themselves are not entirely blame-less? What are we doing to instruct Protestants and to help them to get a more correct knowledge of the Church and its influence? Is it not our business, nay, even our constientious obligation before God and man, to bear witness to the Church, to its divine witness to the Church, to its aivine mission and its heaven-born doctrines? Every Catholic is a witness—whether he wills it or not—he is a witness by his life and conduct and by the principles he avows, for or against the Church, for or against Jesus Christ. You shall be witnesses unto Me in Jerusalem and in all Judea and Samaria and even to the utmost parts of the earth, was said by Jesus Christ, not only to His Aposties, but in its own measure to every one of His disciples. The layman has opportunities such as has no priest, no Bishop, to bear witness to Jesus Christ and His Church, to disprove the charges made against her to dissipate the clouds of ignorance and the mists of error that prevent honest Protestants from understanding the work which Jesus Christ performed for their guidance and sanctification in His Church.

"Are we, the Catholic laity, conscious of our obligations as witnesses? Does our conduct in business, at our work, in our domestic, religious and to the constitution of the constitution civic relations near witnesses to the superior moral principles of the Church. In a word, what witness do we bear to the truth, the beauty and sanctifying influence of the Church? What improved the control of the Church in the control of the Church? civic relations bear witnesse pression or idea of the Church and its doctrines does a Protestant get by seeing us, by hearing us, by observing our conduct? The only Catholic testimony that most Protestants read is our daily that most Protestants read is our daily life, our conversion, our conduct on the street, in the shop, at the polls: they take us at our own valuation of our-selves, and from their observation con-clude whether the stories they have heard against the Church be true or false, or whether a Catholic is a desirable companion or employee, or likely to be a good moral influence as a teacher. Such an honest salf examination on our own part will not justify Protestant ignorance or big as the same and the same and the same are better t testant ignorance or bigotry, but it may prevent Catholics from deceiving themselves, or, much better, it may help them to realize more fully what it is to be a witness to Jesus Christ and His Church before the world.

" President Cummings' note of alarm may be well founded, but in any case it seems unsatisfactory, inasmuch as it fails to suggest a remedy. Sixty or seventy years ago some of the most dis-tinguished families in Boston and New England were led into the Church by the exemplary lives of their servant girls. Catholics are more numerous and should be more influential to day. Who should be more influential to day. Who can estimate the immense influence for good present-day Catholics could exercise it by their lives, like our former servant girls, they should bear witness to Jesus Christ and His Church? In that case we venture to think President Cummings' grievance would be short-

As soon as any misfortune or accident happens to you, go to our Lord, and with reverence and humility lay all your griefs at His feet. You need not ask for help or relief; if your confidence is strong, it will suffice to reveal to your God your affliction and suffering. His delight is to comfort sufferlately she had taken up bookbinding as well, and attended classes at the School of art, which was not far from the Vavasours' house. She was rather a week character, easily led and in-

IMITATION OF CHRIST.

NOT SEARCHING INTO HIGH MATTERS NOR INTO THE SECRET JUDGMENTS OF GOD.

Take care, son, not to dispute about high matters, nor about the hidden jadgments of God; why this man is left thus, and that other is raised to so great a grace; or why this person is so much afflicted, and that other so

highly exalted.

These things are above the reach of man; neither can any reason or dis-course be able to penetrate into the judgments of God.

When therefore the enemy suggested to thee such things as these, or thou hearest curious men inquiring into them, answer with the prophet, Thou

them, answer with the propose, Thou art just O Lord, and thy judgment is right. (Ps. exviii. 137.) And again, The judgments of the Lord are true, justified in themselves. (Ps. xviii. 10.)

HONESTY OF A CHINESE CHRISTIAN.

A poor Chinese Caristian found in one of the streets of Pekin a purse contain-ing twenty pieces of gold. He looked around hoping to find the owner; and around hoping to find the owner; and thinking it might have fallen from a gentleman on horseback, who had just passed, he ran after him, and asked if he had lost anything. The gentleman searched his pockets, and, missing his purse, replied: "Yes, I have lost my purse containing twerty pieces of gold." "Be not disturbed," said the poor man, "here it is with the twenty pieces." The gentleman recovering from his

The gentleman, recovering from his alarm, could not but admire so noble alarm, could not but admire so hoose an action in a man of humble condition. "But who are you?" he said. "What is your name—where do your live?" "It matters little," said the poor man, "who I am. It is sufficient to tell you

that I am a Christian—one of those who try to observe the law of the Gospel, which forbids not only to steal

Gospel, which forbids in the only of sear the goods of others but even to keep what may be found by chance."

The gentleman was so struck at the purity of Christian morality that he went immediately to the Catholic Church in order to receive instructions in the Christian religion.

Shirk Not labor.

The Holy Ghost has said: "Man is born to labor." He is not obliged to labor simply in consequence of the nature of his being, but also by a special command of God. The Holy Scriptures declare that after creating Adam God placed him in the terres-Adam, God placed him in the terres-trial paradise that he might work in it trial paradise that he might work in it and keep it. Moreover, after his fall, this law was strengthened by a new Commandment which God gave him; a commandment to "eat his bread in the sweat of his brow and to till the earth by the labor of his hands." Therefore, shirk not labor. Work while it is day, says the Blessed Redeemer for the night cometh when you shall no longer

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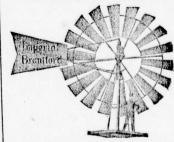
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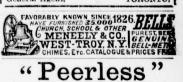
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mber price, per pair 3.85 Price, per pair ...\$2.50 lbs.. size 68x88 inches. September price, 4.40 tember Sale per pair 4.40 lbs., size 70x90 inches.

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A. 30

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THE SONS OF ST. DOMINIC IN ENGLISH PRESBYTERIAN RE-IRELAND.

In the course of a sermon delivered in St. Saviour's Church, Dutlin, on the feast of St. Dominic, the Most Rev. Dr. Claney, Bishop of Elphin, paid the following tribute to the labor of Domin-Icans in Ireland :

the world possesses an interest for us, naturally we are more deeply concerned in its successes in Ireland note illustrious founder, the first house of the Order was established in Ire-land; and ever since, through varying vicissitudes of good and evil fortune, it has carried on its noble work. At the beginning of the reign of Elizabeth, there were thirty-eight houses, and over six hundred embers of the order in Ireland; but, when that ill-starred reign closed, the number of houses was reduced to six, and the members who had escaped death that time until the passing of the Cath olic Emancipation, the fortunes of the order waxed or waned according as the waves of persecution were hushed to silence or grew into an angry storm. During that period, in the history of our national Church, the order furnished many Bishops to Irish sees; and whenever circumstances permitted, the Dominican friar, on the black and white habit of his order, was found amongst the people, in the barren mountain or the lonely moor, confessions, exceptions, and the property of the people of the pe ing, catechizing, preaching, effering up the Holy Sacrifice of the Mass—a bulwark of the faith by his words of Instruction and encouragement, and a source of sanctification to many by the ministrations of his priestly office. As in the case of their illustrious founder himself, the weapon used by the friars was the Rosary of Mary; and hence they came to be spoken of amongst the people as the 'Fathers of the Rosary.
If the faith has been preserved unsullied through those dark ages of perso cution, and now beams out refulgent with beauty, a hundred-fold intensified because of the trials through which it has passed, we are indebted, under God, for these beneacent results, to the prayers, the labors, and the sacri-fices of the Irish Dominicans. They have realized the wish of Our Divine Lord in reference to our race and nation, and have established an inindefeasible claim to the heraldic arms which they bear: 'I am come to cast fire on the earth, and what will I but that it be enkindled.'"

BUKES A BIGOT.

We learn from the June number of the Catholic Magazine for South Africa that at the John Knox anniversary held at Pietermaritzburg, Natal, one of the speakers, a Presbyterian minister named Smith, took occasion to give the Catholic Church a few vici-"Now, while the history of the Dominican Order in every part of the more of the scotch "Reformer." His style of abuse is not even sufficient. ently polished to justify reproduction here says the Magazine. "We only note this matter here to record the than elsewhere. In the year 1224, honorable action of Sir Herry Bale, twelve years after the death of its who was chairman of the gatherings who was chairman of the gathering.
Tais distinguished Natalian did not find slander to his taste, and was bold enough to say so. He said that al-though an Englishman and not a Scotch man he had to some extent remedied matters by becoming a Presbyterian. But as his ancestors belong to that Church which had come in for condemnation in one of the addresses that evening he could not but feel that his position in the chair had become a somewhat difficult one. He could not gree with all that had been said by the Rev. John Smith, the speaker had said that there had been saints in the Catholic Church, but he (Sir Henry Bale) would say that there were still saints in the Catholic Church: and among the particular friendships of his life there were some he had known and loved, although differing from them in religious belief. He did not think at such a gathering it was necessary to turn to the faults or defects of other

Patrick, Toronto.—Write to Rev. M. J. Whelan, P. P., St. Patrick's Church, Ottawa.

DIOCESE OF LONDON.

PRESENTATION. A very pleasine eventrook place in the vestry of the Sacred Heart Church, Wingham, on Sunday, Sept. 17th. Afber Mass the congress tion waited on their beloved pastor, Rev. J. Alanlon and presented him with an illuminated address and woll-filled purse, as a mark of esteem and love in which he is held by the particular and woll-filled purse, as a mark of esteem and love in which he is held by the particular and the eve of his departure to his new

Reverend and dear Father—As we learn with a sepast sorrow shat you are called away to be go to take this opportunity of expressing to be go to take this opportunity of expressing to you our sincere regress, though we rejoice in the knowledge that you are called to a larger field to early on the work of our Divine Master. In the years you have been with us, you have ably and faithfully looked after the spiritual welfare of your perple here, and nothing has ever prevented you from journeying to Wincham on the appointed day to offer up the Hely Sacrifice of the Mass, or to administer to the sick or distressed.

bressed.

By your kindly disposition and loving thoughtfulness for all, you have won the hearts of the members of the Sacred Heart Church congregation, who will long remember your many acts of kindness, and as a slight

token of the esteem in which you are held by all, we beg you to accept this little gift. That you may long be spared, through the grace of God to administer to the spiritual welfare of the faithful, and carry on the sacred work of our Divine Master, is the wish and prayer of the parishioners of Wingham.

Signed: A. Filzoatrick, A. Pilon, J. J. Cunningham, C. J. Johnston, and P. J. Logue. Committee

Cunningham, C. J. Johnston, and P. J. Logue. Committee

& The address was read by Mr. A. Pilon, and the presentation was made by Mr. J. J. Cunning ham, and was feelingly responded to by Rev. Father Hanlon, who expressed his appreciation of the loyalty of his parishioners during his five years among them, and asked that the same hearty co operation and love be extended to his successor, Rev. Father Laurendeau.

THE BISHOP AT PETROLEA.

THE BISHOP AT PETROLEA.

His Lordship Bishop McEvay reopened the thurch at Perfolae on last Sunday, Sept. 24, Besides the pastor, Rev. Father Gnam His Lordship was assisted by Rev. Fathers Kennedy and Tobin.

A Name in the Sand.

Alone I walked the ocean strand; A pearly shell was in my hand; I stoeped and wrote upon the sand My name, the year, the day, As on ward from the spot I passed, One lingering look behind I cast; A wave came rolling high and fash And washed my lines away.

And so methought, 't will shortly be And so methought. 'twill shortly be With every mark on earth from me A wave of dark oblivion's sea Will sweep across the place Where I have trod the sandy shore Of time, and been to be no more; Of me—my day—the nams I bore To leave nor track nor trace.

And yet with Him Who counts the sands, And holds the waters in His hands, I know a lasting record stands. I know a lasting record stands. Inscribed against my name, of all this mortal part has wrought, of all this thinking soul has thought, And from these fleeting moments caught, For glory or for shame—Anon.

DIOCESE OF PEMBROKE.

Sunday, September the 10th, was a day of sadness and sorrow for the parishioners of St. Michael's, Douglas. On that day their respected peator, Rev. H. S. Marlon, in the twenty-eighth year of his priesthood and the twenty-fourth as parish priest of Douglas, took formal leave of his flock. Continued ill health made it imperative to reelign his charge. His many long years of successful labor as parish priest of Douglas, his many eminint qualities of mind and heart, had made him loved and revered by each individual member of the parish.

parish.
At the conclusion of High Mass on Sunday,
September 10th, the following address was
read by John McEvchen and a presentation of
a weil filled purse was made:

To The Rev. H. S. Marion, P. P., of Douglas.

Dear Reverond Father—On different occasions in past years your loving parishloners have assembled around you to express their joy, gratitude, or reflicitations. Actures it was to welcome you back to their midst after a brief absence; or it was to offer their thanks for some noble work, undertaken, and successfully earried through by your zealcus efforts; or, again, it was to congratulate you on attaining some notable epoch in your priestly life.

Far different are the sentiments which animate our hearis to day. We are gathered to gether to bid farewell to one who for the passitive the sadness and the gloom evrywhere visible in this church to-day, and renders us incapable of expressing in ad quate terms the sorrow we experience at this final parting.

The loss of a father is always sad, but the To The Rev. H S. Marion, P. P., of Douglas.

sorrow is incr. ased in proportion as that Fabber has been a kinc and devoted one. And what a loss do we not experience in your departure—you who have been kindness and devoted ness itself. Your devotedness, we have only to case a glance around to see it—it is manifest do nevery side. This consecrated we mple, our precepture, school, cemetery, grounds, ayou he very prosperity of this parish, do they not all bear ample testimony of a devoted success ful worker among us. The number of your fisck who have sought the cloister, joined religious orders, consecrated the maches to God in the prist school, the high moral standing of the parish show that while engaged in the arduous temporal cares of the parish, you have not failed to build up spirituit temples in the hearts of your people. Your kindness: many of us have but to recall their First Communion day, others of maturer years the sage counsels and advices so charitably imparted your assiduity in attending the sick, in comforting the sillicited, in assisting the poor, not one of us but has often been the recipient of your many acts of kindness.

Great, then, and irreparable is our lors. In consoleble as we are, our sorrow is somewhat

stilicted in assisting the poor, not one of us but has then been the recipient of your many acts of kindress.

Great, then, and irreparable is our lors. Inconsolable as we are, our sorrow is somewhat assuaged in the expectation of baving you back amo g us once more—if not as our pastor, at least est a resident.

We assure you that no day will pass without a polition from all of us to our Heaventy Fath r to restore your enfeetled health, that you will live to er jay many years of rest amongst us.

Accept this slight tribute from a grateful parish to a devoted pastor.

Once more, kind, toving Father—Fareweil!

Signed on behalf of the parish, John Mc-Earceo. Thos, P. Gorman, Thos. J. Breen, Joremish Lynch, Michael T. Breen, William Lynch, Michael T. Breen, William Lynch, Michael Burger and Michael J. Breen appressed on a contract of the great moment of death—the severing of the great moment of death—the severing of the ties of a pastor to a devoted, generous beople, whom it was his pleasing duty to watch and guard for the past twenty four years. He referred feelingly to the deceased of the parish, particularly the old pioneers who had passed away, and who were his mainstay and suppore when he undertook the great work of building the present church. St. Michael's. He extended the younger generation to follow in their footsteps, not only in loyalty to their reals, the lower process to their manly virtues.

tues.

Benediction of the Blessed Sacrament in the atternoon was the last public act of ministry performed by Rev. Father Marion.

At 7 o'clock in the evening Father Marion was invited to the C. M. B. A. hall when the following address was read:

following address was read:

Rev. and dear Father—As members of your parieb we have already expressed the sorrow we feel at your retirement as our parish pries. The sorrow is universal; the ties broken are many. One especially, we as members of Branch No. 335 U. M. B. A. deeply feel, for in your departure we lose our Spiritual Adviser a worthy and energetic Brother who has been obt fly instrumental in organizing and raising to a remarkable degree of efficiency this flourishing branch of the great Catholic Murual Ishing branch of commediate of forte that we posses this commediate hall for our suntil Milly retunions.

we possets this commedious hall for our semimenthy re-unions.
You carry away with you then. Rev. Father,
and brother, the grattude and respect of this
branch and we unite our prayers with the rest
of your parisoloners for the restoration of your
shattered health and we trust to welcome you
home again at no distant date when we shail
have the pleasure and happiness of seeing you
once more taking an active and prominent part
in our work and proceedings.

WILLIAM DUNNE, President,
THOMAS ENRIGHT Rec. Sec.
The gathering of the C. M. B. A. members

Thomas Enricht Rec. Sec.

The gathering of the C. M. B. A. members was a large and representative one, many coming from the most distant parts of the parish. Father Marion took occasion from the circumstance to compliment the members on the spirit of fratenity which was so clearly manifest. He expressed his sorrow at leaving such a faithful, nuchearted band of men a desire as well to see the society grow and flourish in the parish, and the wish to be soon back among them

Father Marion boarded the Imperial Limited on Wednesday morning en routs to Los Angeles, California, with the hearifelt prayers of the parish for a sef-journey, a resto adion of his shattered health, and a safe return.

CATHOLIC ORPHANAGE AND FOSTER HOMES.

There is on the question of p'acing orphan children in foster-names some diversity of opinion, just as there is diversity of opinion on almost all subjects of human effort or endeavor. Some there are who contend that children are better prepared for the battle of life—at least spiritually—if they remain in an orphanage until they have bassed the age of fourteen and have received First Communion and Confirmation. Others are of the opinion that when a child is to be placed in a fos enhome the earlier in life it is placed the more satisfactory will be the result. Those in favor of children remaining in orphanages until they are fourteen years of age argue that while in an orphanage there is a certainty of their receiving a fair share of secular education and that their religious education will be well attended to. On the other hand when they are placed in foster-homes before that age thir education, religious and secular, may be neglected as in very many instances these children are taken chiefly because of the assistance they can give in the homes where they are placed, and they may not be sent to school when they can be made useful at home. Besides, where foster-paren's have children of their own, the adopted children are taken chiefly because of the ansistance they can give in the homes where they are placed, and they may not be sent to school when they can be made useful at home. Besides, where foster-paren's have children of their own, the adopted children are not treated so well as the children or the household, and there have been cases brought to public notice of children being overworked. under fed and not protected against evil inflaences in the homes of their foster-parents.

the household, and there have been cases brought to public natice of children being overworked, underfed and not protected against evil influences in the home of their fosterparents.

There is some foundation for all these charges made against the home fluding system, but the result of the placement of children in fosterhomes depends in a great measure on the proper selection of homes. When careful enquiries are made regarding the standing of the applicant for a child, from the parish priest and from two or three other prominent reddents of the district, a fairly good knowledge of the home may be obtained, and if, after the child is placed, regular visits are made to the home, by a representative of the institution placing the child, not much injustice can be done. As to the neglect of a child's cducation in a fosterhome that is a matter that can be remedied by persistent and tosistent enquiry and advice. In not many cases of children placed in Catholic boundary of the child, in the catholic prices has, especially in country districts, great influence with his flock, and he insists that all the children be properly prepared for First Communion and confirmation. In add tion, there is the feeling of responsibility that all good Catholics have with regard that care in the confirmation. In add tion, there is the feeling of responsibility that all cood Catholics have with regard that they be placed at an early an age as possible in foster-homes. Practically an open for children be ready and the country, and when children are to be placed that they be placed at an early an age as possible in foster-homes. Practically an age as possible in foster-homes. Practically an age as possible in foster-homes are not content to remain and friction is sure to arise between sk and four terms and their first children are not content to remain and friction is sure to arise between them and their fast reparents. Whereas, when placed young, children will more readily adjust themselves to their surroundings and good to feel that where

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On Friday last, in the beautiful chapel of St. Mary's academy. Windsor, Ont., were held the funeral services of Sister M Immaculate, late Superior of the St. Joachim parish school, Detroit. It quiem High Mass was sung by Rev. Father Adiam. Montreal, ecclesiastical superior of the community of the Holy Names of Jesus and Mary, of which order the deceased religious was a devoted member Rev. Father Gootz C S P., paster of St. Joachim's parish, Detroit, was deacond Very Rev. Father Gootz C S P., paster of St. Joachim's parish, Detroit, was deacond Very Rev. Father Meunier. Windser; Renaud, Ambersburg; Samande. Dr. Ziel, Beauport. Que; Downey and Valentin. Windser; Renaud, Ambersburg; Samande. Sandwich. After the impressive services the remain were borne to the Sister's lot in St. Alphonsus' cemetery, the pall bearers being Judge McHugh. M Reaume, J. A. Deziel, Windsor; Dr. Park Amberstburg.

Sister M. Immaculate (ace Josephine Sauve) was born in St. Timothy, Que, in 184, and entered the Hochelaga Novitlate in 1899. After her religious profession in 187; she taught in different houses of the Order, until 1894 when she was namad Superior of a school in the Jesuit parish. Montreal. In 1903 she came as Superior to the St. Joachim school, where she remained in charge till the past August when a change being deemed antisable she went to the Ambersturg. Convent to recuperate, Here, her condition became serious and an attack of cerebro meningtits proved fatal. On Tuesdey she peacefully expired attended to the last by her devoyed elsier. Sister Rose of the Crucity of the Windser C nvent.

The fervent and humble Religious whose career has just ruded needs an enlogium. Her devok shoushold and the Rittle children of St. Joachim's school feel that in heaven they have wen another process. May she rest in

St Joachim's school feel that in heaven they have wen another protector. May she rest in peace!

Graduati'n at St Joseph's Hospital,

Our heartiest congratulations are extended to Sister M. St. Regis and Miss Annie E. Murphy, graduates of 8 b Joseph's Hospital, London, who received their medals and diplomas at that worthy institution on Tuesday evening Sept 19th. His Lordship the Bishop in making the presentations referred, in his usual pleasing manner, to the nobility and importance of the profession of nutsing and to the necessity for earrestness and courage in the work. Rev. Father Aylward, Dr. Tillmann and Dr. Gould also addressed the graduates in laudatory terms Miss Stanley presented Miss Murphy with a handsome portfolio and read a very complimentary address. The lecture room was nicely decorated for the occasion and an excellent programme of vocal and in strumental music contributed much to the evening's erjoyment.

Miss Josephine B. Sullivan.

In an interesting article on "Some Catholic Journalisis" Charles J. O'Malley, the poeteditor of the New World, the official paper of the Catholic archdioceae of Chicago, pays the following tribute to one of the unassuming workers in the ranks of Detroit journalists:

"Miss Josephine Byrne Sullivan is the as sistant editor of the Michigan Catholic of Detroit, and her deft touch is seen on nearly every page of that able paper. She gathers news from nearly every Catholic source and practically re writes it, and the result is an exceedingly agreeable weekly. In recent years Miss Sullivan has written considerable fiction, and one of her stories, 'Father Joseph' has made the round of practically the English-speaking world. Whatever she touches is attractively presented."

Miss Sullivan has conducted the children's department of the Michigan Catholic for the past eleven years. A volume of stories from her pen will be published in October. She is a sister of Miss Kathleen A. Sullivan of Chicago, whose volume of poems. "Memories." was recently reviewed in The Free Press.—

Detroit Free Press.—Miss Sullivan was born in Stratford Ont.

BY REV. FATHER SHERMAN, S J. O'er purple peak", he dawn in streaks of crim-son mist comes looming.

Round Peter's baving the wavelets dark, no light has kissed in the glooming.

Hark! a foot fall sounds on the nebb. y ground:
Who so ke the shore in the night!

Hear that sweet voice break over the darkling lake: "Cast the net once more to the right."

The Stranger stands with outstretched hands,

right."
The Stranger stands with outstretched hands, smiling there on the shore, Love looks from the barque, out into the dark, and drops the heavy par.
"Tis the Master" John cried; Straight labo the tide leaps Peter his Lord to

So Loves pierces the veil! Love and trust prevail; They drag the net to His Feet.

DIED.

Butler.—In this city, on the 23rd of Sep'.. Sara, oeloved wife of Mr. James Butler, G. T. R. May she rest in peace! McGinley.—Died an Nenagh, Wis., on the 29th Aug., Mrs. D. McGinley. May she rest in

peace:
McGinley -Died at Nenagh, Wis, on the 30th Aug., Mr. W. J. McGinley, son of above May he rest in peace. QUAYLE.—On Sunday, Sept. 24, at London, One., Mrs. Margaret Quayle. May she rest in

TEACHER WANTED WANTED FOR SEPARATE SCHOOL NO. 6 Bromly, a teacher holding second class certificate. State salary and experience. Arderess R. J. McEachern, Sec. Treasurer S. S. No. 6, Osceola, Ont. 1466 2

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DEMAND. Ladies also admitted. Write for catalegue. Morse School of Telegraphy, Cincinnati, O., Buffalo, N. Y., Albanta, Ga,, La Crosse, Wis., Texarkans, Tex., San Fran-cisco, Cal. 1305 19

NORTHERN BUSINESS COLLEGE.

This popular school, situated at Owen Sound, Ont. has issued a very handsome backlet, its Annual announcement. Those who purpose taking a course at a Businers College would do well to send for a copy. The actual dates of opening for the college are; Sept. 1s for the enrollment and classification. Teaching begins on Monday, Sept. 4th.

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SUBJECT.

NO. SUBJECT.

216 Ecce Homo.
236 Mater Dolorosa,
237 Mater Dolorosa,
238 Mater Dolorosa,
248 Mater Dolorosa,
259 Mater Dolorosa,
250 Mater Liste Sancta Heart of Mary.
251 Mater Mary.
252 Mater Liste Children to Come Unto Molorosa,
253 Mater Liste Children to Come Unto Molorosa,
254 Material Material Material
255 Material Material
256 Material
257 Material
258 Mater

o Come Unto Me,

Madonna di San Sisto, (Detail t Madonna Christ sad the Rich Ruler, The Soul's Awakening. Christ Healing the Sick Child Madonna (Figure only) Head of Christ, Christ in Gethaemane. Madonna della Sedia (Circle) Christ's Entry into Jerusalem. Christ Freaching by the Sea, The Consolity Christ, The Holy Night, He is Risen. Jesus and the Woman of Samar Jesus and the Woman of Samar

He is Risen.
Jesus and the Woman of Samaria,
Chrise Blessing Little Children.
The Ascension,
The Crucifixion,
St. Anthony of P. dua,
St. Cecilia.

2201 St. Anthony of 2201 St. Anthony of 2201 Hole Risen.
2201 Hole Risen.
2506 Christ Taking Leave of His Mother
2506 Christ and the Fishermen
2709 Mary Magdalen.
2717 The Holy Night,
2811 Robecca.
2851 Head of Christ at Twelve Years.
2852 Head of Christ at Twelve Years.
2853 St. Paul,
29 7 Immaculate Conception,
32 3 Madonna,
3247 Madonna,
3347 Gethsemane;
3605 Mary.

3605 Mary. 1126 Daniel's Answer to the King.

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chain, 18 inch. BROWN AND BLACK COCOA BEADS,

MOTHER OF PEARL BEADS.

IMITATION STONE BEADS. 1122 Amethyst, amber, rose, sapphire, 18

ALUMINUM BEADS. 823 Plated chain and cross, 15 inch....... 50 824 Plated chain and cross, 18 inch...... 75

THOMAS COFFEY Catholic Record Office, London, Canada VOLUME XX

The Catholic LONDON, SATURDAY, C

CHRISTIAN U In the course of an Nineteenth Century a September, a writer says ieties of opinions, no Church of England, but late to "essentials." I mental points, Churchn act alike ; where they p in the modes in which this underlying agreemen however, declaring that Church has rot and ne goes on to add that it is to attach so much impor in form and name when little in substanco.

The Anglican, how himself in regarding th tion as rhetorical clapaulay's dictum that t Church is the most ab fensible of all institution in the world, is dismisse ing of a "glorified jou the Anglican longs for t to see it realized in th eyes of the non Anglican Christian unity, however without doctrinal certai is nothing in the system that can secure that c its past history we gle unity, and its state toinaptly described as " battling within one Chu Just what these fund

are upon which churchm alike the writer does n know that Christ sent preach the gospel to ' teaching them to ob whatsoever I have co St. Paul beseeches l speak the same thing a schisms. There is no fundamental points. T tion of the word Church Chrysostom, means unit Unity, while it is th Church, is also her stre it is that makes her in Where is the cent Anglicanism? Whose

keep the unity of the s

of peace ? Ours we k Anglicanism is visible writings of its expon competent authority. regeneration as a fun not think that Anglica the Rev. G. Gorham Yet this clergyman w an Anglican in good highest ecclesiastical Church. Again, som in two sacraments and Some also offer up M the dead, while other as " blasphemous fa ous deceits." Some authority of the Bis say that the "sp they (the Bishops) bo than a child's toy until it is charged by of society, and armed of civil penalties." Arnold of Rugby hav ing fundamentals who sects should be unite

> the Established Chu buildings, may last let alone. What it the hand of the wel -the friend who i anomalies and cor have grown out of tolerate nothing th with his own con Church ought to be

ment with the Chur

the principle of reta

tinctive errors and a

The writer, howe

We can understan depends upon its For Cardinal Newn "Strip it of this performed a morta for it has ceased ops out of th its formularies from open its univers allow its clergy again, and what wo You know that did pel it to be one, it into three several

And he goes on idea in it beyond an appendage, who oration, of the sov It agrees to diff

in a thousand poin may surely rest v "that the Bishop diction in this re