

2 OWEY AND OWEY-NA-PEAK.

BY GERALD GRIFPIN. Ay, marry, sir, there's nought in this young fellow...

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, and peace and quietness at men's doors...

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

One evening young Owey's mother found herself about to die, so she called her son to her bed-side and said to him: "You have been a most dutiful good son, and 'tis proper you should be rewarded for it."

"To Heaven erishidin?" (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."

"I know I am, at least so the neighbors 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 if it is you are talking of."

"After seeming to make a great favor of it, in order to allure him the more to the bargain, Owey agreed to put him into the bag instead of himself; and cautioning him against saying a word, he was always telling him, 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 if it is you are talking of."

"You 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 finest place in the world at the bottom of the waters, and plenty of money.

us maybe you would, how come you to get such a mort' o' money for an old cup o' painted chancy, that wasn't worth, may be, a fl' 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 heartily, and we two huxter together till he beat me down to two, and there's the whole way of it all."

Owey 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 chancy saucer going for a hundred pieces of gold! raal chancy—who'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. "Is it thinking anybody, would make a mut-han of himself to give the like for that saucer?" But Owey-na-peak had no answer to make, only to cry out: "Raal chancy! one hundred pieces of gold!"

"Come here, Owey, 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 I will put out your eyes." And so saying, he snatched one of the red-hot irons from the fire.

It was all in vain for poor Owey to throw himself on his knees, and ask mercy, laid beg and implore forgiveness; he was weak and Owey-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 baring ground still in use. The situation is exceedingly singular and bleak) a great distance, and

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when he saw a small skiff making towards the pint. 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 went with his bag on board, and making his bargain with the captain of the ship, he left Owey-na-peak with the crew, and never was troubled with him after, from that day to this.

As he was passing by Barrygowen well, he 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 Limerick. He walked through the town, admiring everything he saw, until he came before the castle of the king. Over the gates of this he saw a number of spikes, with a 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 come from foreign parts, and I'm the king's eyesight. Lead me to his presence this minute."

"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 with them, if you are so foolish as to come inside these walls. 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 gomeril," says Owey, "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 few guards, and Owey was informed once more, that if he should restore the king's eyes, he should wed the princess, and have the crown after her father's death. This put him in great spirits, and after making a round upon his bare knees 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 as well as ever. He ordered Owey to be dressed out like a king's son, and sent word to his daughter that she should receive him that instant for her husband.

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 considered 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 she should give her, on the next morning, an answer to two questions, otherwise she would not hold him worthy of her hand. Owey bowed, and she put the question as 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 Owey 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 came just as slow and regular as if he were not in the world. In a short time he was summoned to the court-yard, where all the nobles of the land assembled, with flags waving, and trumpets sounding, and all manner of glorious doing going on. The princess was placed on a throne of gold near her father, and there was a beautiful carpet spread for Owey to stand upon while he answered her 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, smiling, that he had judged right. "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—a field of wheat in ear—and—"

his fair congregation, and with the fellows usually accorded story tellers transport themselves 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 wife; "Bert," the son and heir—his father's hope and his mother's idol; Constance, a debutante of 18—then a gap, which had dimmed the lustre of Mrs. Raymond's bright blue eyes and thickly sprinkled with silver the raven locks of her husband; for that gap came when two beautiful boys of fifteen and thirteen were carried home one July evening, both drowned by the capsizing of a boat on the river. Then God in His mercy had sent winsome Marjorie, to bring back the smile on the father's face, and to set his heart at ease, and to be the bling of healing the mother's broken heart.

Now that we are introduced, as it were, to the Raymond family, we can enter without further ceremony into—parade 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 bright!"

"Sure, now, Miss Marjorie darlin', I haven't a notion to tell ye, so I haven't; but it's Sunday night, and it's meself is turnin' saythen altogether not to be talkin' to ye about the holy angels instead of the little people."

"Oh, Nonie, I do tell me something about them. I asked Connie 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." And two loving little arms tightened about Nonie's neck while she listened to the oft-repeated story of the beautiful being at her side, whom she insisted on calling "her garden angel."

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

"Mother dearest, Mother fairest, Help of all who cry to thee; Virgin purest, brightest, rarest, Help us, help us, help us 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 piazza with papa, and his Romish praise of the Virgin Mary might offend him. He is not very High Church, I believe, and

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 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 quite cheerfully: "Don't worry, ma'am, it's just the heat; but you'd feel easier if I run over and get the doctor to give her a cooling draught. Maybe he'll just step in himself and set your mind at rest."

When Dr. Hamilton came he saw at a glance that the child was stricken with the virulent fever and at once ordered isolation. All was consternation. Mrs. Raymond, almost distracted, was useless, but Nora, who loved Marjorie so dearly, determined to take full charge of her, and at once entered on her new duties.

"You 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."

"I'm a McCarthy," said Nora, drawing herself up; "and the McCarthys were once kings. Of course, though, 'twas before my time. Nevertheless, I'll 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, till at last the scourge abated; but a friendship sprang up between the two men which never died. At the Raymonds poor little Marjorie tossed on her bed, delirious and burning with the intense fever, sometimes begging the good, beautiful angels to put out the fire. At all times Nonie's 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 drew 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 might share it."

"I think," returned Nora, half timidly, half defiantly, "that ye share it, but ye don't dare it." Mr. Holmes started guiltily, for this simple girl had put in a nutshell just where he stood, and with a quick, "Well, Nonie, pray for me," he hurriedly left the room.

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, and after a long conference with Mr. Reardon 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 doctor 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 was resting on a fevered bed tossing in wild delirium, and only then did the faithful watchers realize the love and loyalty of their devoted Nora; for in her ravine all came out—the sacrificed hat, and lastly the offering of her life that Marjorie might be spared and that Mr. Holmes might get the strength to openly profess his love for "Mother dearest, Mother fairest." Then she would babble on about her dear old home in the old country, all unconsciously the anxious watchers who were pondering 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 devoted of Kings, quietly flattered for a few moments on the confines of eternity, then, with sandals loose, silently went to sleep—the sleep that knows no waking.

PIONEERS OF CALIFORNIA.

A TRIBUTE TO THE FRANCISCANS—MRS. CURTIS WOULD CANONIZE FATHER SERRA.

San Diego, Cal., Aug. 21. The city of San Diego dates back to the year 1769, 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. Fr. Mar Marcos, a Franciscan monk, came here as early as 1539, overland across the desert. In 1574 a Portuguese adventurer in the employment of Spain, named Cabrillo, cruised along the coast, spent six days here at anchor in the beautiful harbor, and christened it in honor of St. Michael. In 1602 another Portuguese he arrived, 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 took possession of the country until July 16, 1769, when Jose de Galvez, a soldier of ability and good conscience, landed near the site of the present city and founded what is now called the old town. He was accompanied by Padre Junipero Serra, a Franciscan monk, and a very remarkable man, who went from the monastery at San Fernando 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, vegetables and 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 celebrated High Mass and blessed the waters of the Bay of San Diego de Alcala, as it was christened, while Galvez formally took possession of the country in the name of his royal master. A mission was planted and a fort erected, the ruins of which still stand; two stately palaces, planted about that time still nod in the hazy, mazy, lazy atmosphere, while the old bell that called 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, tact and kindly treatment of the Franciscan 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 himself 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 heroism, his usefulness, his self-sacrifice, his charity, his patience, his gentleness, his church and humanity services for the poor, his devotion to his mission, his influence in his day than any other man on the Pacific coast.

He established not less than fifteen missions, and caused the Indians of 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 first 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 6,338 Indians and, according to the records, taught them the following trades; Farmers, herdsmen, horsemen, saddlers, blacksmiths, millers, carpenters, bakers, silversmiths, shoemakers, candlemakers, wino-makers, shoemakers, hatters, guitar makers, ropemakers, painters, masons, stone-cutters, musicians, soapmakers, tanners, tilmakers, weavers, fishermen, barbers, basket-makers, potters, wood-carvers and other civilized occupations.

Some of the finer arts taught by the monks still remain—such as basket-making, lace and draw work, leather work and embroidery in gold and silver thread—and a considerable revenue is derived by the Indians in selling specimens of their handiwork to curio dealers and tourists. The records show that 700,000 cattle, 60,000 horses, several million sheep and an immense number of domestic animals, valued at millions of dollars, were grazing upon the mission pastures at the time of the secularization—that is, the suppression of the missions by the 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 destroyed and stolen. When the padres saw that the politicians intended to confiscate their farms 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 authorities.

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 pathetic and distressing story—nothing but tears and trouble—but it is said to be the most accurate and graphic description of the conditions and customs of those old days that was ever written. It is immensely popular in this country, too, and the name "Ramona" is seen as often in the

southern counties of Cleopatra in 1904 you go, placed on can" are pointed out are several spritlike ing rail claims.

"There's where to live," is a Many people believe genuine history, by pure fiction, with events in the incidents occurred in the people, and nearly described can be know of any other stronger hold upon this distressing girl, too, is local history part which relates the Indians, and before the public, it.

Those who have been interested to see describes is the called Guajone—? It belongs to an family named Cout most typical and fashioned Mexican in character. Saverderra, is a Rev. Jose M. whose direction Gabriel grew into influence. It is that it is a pen p clez, late of the bars, whose grounds is shown

The good and until August 28, the mission of was severe: "Pray ye, the harvest that He vineyard." These good me held out by op which the servan with in all coun and it a astoni plished as much a ed that there o forty yards amo the first mission a were other good as Padre Serra, and successful work, but it so dence selected h leader of this mo Most of them h dored; some c stored; several the landmark earnest, patri Argeles, of wh is president. T sion, the first Serra in honor Dolores' dur destroyed dur and may a few main to show original buildi was confiscated politician, was in 1856, and is tial school for the reservation in care of the The place is who come to Sa dlarly interest the first olive North America is still bearing sidered superi any other tree sion" brand of ole are famous three miles ab find a diam cor and hundred ar which shows workmanship engineering, created they o their farms, an an aqueduct bedded in a and cement. through a dee crossed sever twenty feet was done by t by the Indians north of San and grandest merits. It wa of Louis IX. now being res of Father O'K building the since 1859, but very lit lack of fun dependent u tourists and interested in a greenba hand. Mos contributed

The priest pathy, frie is often he cordial co support, p cheer him ness and h In Mary Her examp for their ad is long b conduct. Virgin, spo Lord, pray

NORAH'S CONVERTS.

Marie de Marie le Canadian Messenger of the Sacred Heart.

The deep toned bell of St. Luke's was calling in dignified peals, or appeals, to the fashionable residents of that fashionable part of Hemmington, in which this highly respectable and highly exclusive Episcopal church was built. The gentle frou of silk and the scarcely audible footfalls on the carpeted aisles were soon hushed as the Rev. Ambrose Holmes, with measured step and slow, mounted the pulpit, and in modulated tones began the exhortation, "Dearly beloved brethren," Truly the profound silence and breathless attention would have been most edifying were it not a potent fact that the "dearly beloved brethren" were almost all dearly beloved sisters, most anxious to propitiate the elegant 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 equalled by the shopping and dressmaking tours.

We will leave the Rev. Ambrose and

grave and say good-night
verta.

STATES OF CALIFORNIA.

THE FRANCISCAN MIA-
ULD CANONIZE FATHER

of the Chicago Record Herald
San Diego, Cal., Aug. 21,
San Diego dates back to
King Charles III. led an
expedition from his posses-
sion of what was then
Alta, or upper California
Friar Marcos, a Franciscan
here as early as 1539,
as the desert. In 1542 a
venturer in the employ-
ment of King Philip II, cruised
it, spent six weeks here at
a beautiful harbor, and
in honor of St. Michael,
anniversary he arrived,
or Portuguese, employed
of Spain, made a survey
of the coast and gave the
name of San Miguel to the
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to establish a mission
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San Diego mission baptized
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silversmiths, cooper, s,
rners, wine-makers, shoe-
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shermen, barbers, basket-
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occupations.

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nonasteries by the Mexican
The total average income of
as at that time was more
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 gold piece into his
hand. Most of the money has been
contributed by Protestants.

The priest is human. He likes sym-
pathy, 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 loneli-
ness and trials.—Catholic Columbian.

In Mary we have a model of purity.
Her example is held up to our children
for 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.

IMPRESSIONS OF A PILGRIM IN THE
MIRACULOUSLY TRANSLATED HOME OF
JESUS, MARY AND JOSEPH.

Correspondence 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 flesh.
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 persua-
sion—an account of a pilgrimage made
by us should be welcome to the Catho-
lics of Philadelphia.

The town of Loretto stands on a
prominence on the east coast of the
Adriatic, some one hundred and fifty
miles from Rome. So far as history re-
cords, 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. Thus
it should have ended as it had lived—a
little sleepy hill hamlet, unknown out-
side 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 site. This will help us to
reverence the actions of the Almighty,
no matter how 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 Mohammedan fanaticism strove
to blot out Christianity and destroy all
relics of the Man-God. How far their
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
mother was born and He Himself 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 store
building, unlike anything that they had
ever seen in the neighborhood before.
With fear mingled with awe the wood-
cutters approached the strange edifice.
It stood on the grass, without any founda-
tion. Inside was an altar with a
Blessed Virgin in wooden statue of the
crucifix and a wooden statue of the
Blessed Virgin bearing the infant Jesus
in her arms. At the farther end were
a trellace and some table vessels.
Such was the furniture of the holy
house of Nazareth on its first appear-
ance among us; such it may be seen to
day with but very little alteration.

The alarm soon spread, bringing
multitudes to gaze upon the mysteri-
ous disappearance of the house of the
Holy Family from Palestine. Trusty
delegates were quickly despatched to
the Holy Land to inquire into the mat-
ter and take the measurements of the
foundation. The mystery was now
great was the joy of the delegates
to find that both measurements and
correspondence exactly, and that their
strange visitor was no other than the
hallowed home of Mary.

Yet it was not according to the
divine plan that the house should
remain here. On the night of Decem-
ber 10, 1291, a number of shepherds
were watching their flocks near Ancona
and suddenly saw a bright light com-
ing from the sea. They followed it
over the Adriatic to the shores of Italy
and setting on the estate of a Lady
Lauretta. The people testified their
joy at the appearance of the holy
house among them, for by this time
its identity was fully established.

Pilgrimages were organized and feasts
observed in its honor in expectation of
having it perpetually among them.
Amid all their joy the building was
occasionally changed again; on this
occasion to a hill a mile further inland.
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 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 them,
charge was suddenly taken from them.
It was again changed—this time on to
the public road, scarcely a hundred
yards distant from the disputed site.

The course of the road was immedi-
ately diverted by the authorities, and a
magnificent shrine was soon reared
and the house placed in it. All that art
and wealth could do to embellish its sur-
roundings have been plentifully poured
out by Christendom. Popes, emperors
and millions of private individuals have
made pilgrimages to it, Pius IX. alone
having made no less than seven during
his pontificate. Princesses have con-
sidered 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.

Our own days vie with those of for-
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
the house of Nazareth stands. Twelve
cappella, 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 Divine Infant can be
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
well.

We shall not attempt to describe the
scenes of faith and devotion that are
conducted 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 moment. There where
Mary was born and reared, where
Gabriel stood to announce the joyful
tidings of the redemption to the humble
maiden, where the Sacred 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 hap-
pened again. Mary whispered words of
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
after the tragedy on Calvary, when
Mary, with Peter and the other apostles,
came to celebrate Mass there. Again
Jesus came down from heaven at the
words of consecration pronounced by
Peter at the little altar, and was par-
taken by His divine mother and His
faithful apostles.

We have seen all that is considered
worth seeing in the Old World—all its
pageants, ceremonials and objects of
interest—but the sense of pleasure and
awe we derived from the riches of this
house is infinitely more than that we ex-
perienced at the idea of receiving Jesus
Christ in the Holy Eucharist from the
spot upon which He became man.

AUTHENTICITY OF THE HOUSE OF
LORETTO.
The enemies of the Church of Christ
never sleep. They have impugned
every doctrine of Christianity from
that of the Blessed Trinity to Papal in-
fallibility. Why, then, should some
not be found to declare the house of
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 do 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 chemi-
cally analyzed. Each time the results
declared—sometimes in Latin, some-
times in French—were of Palestine
origin, and that such were not to be
found in Italy.

Some time ago an incredulous archi-
tect 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
house stood on what was once a street,
and dust similar to that on the same
was drawn from under the walls.
People passed their sticks between the
building and the surface of the earth
and brought to light a decayed prickly-
bush crushed beneath the walls when
the burden was deposited by its heav-
ily bearers.

If time permitted, we would gladly
bring forward many other arguments of
the authenticity of the holy house.
Loretto. Perhaps at some other period
we shall do so, for it is a priceless trea-
sure and a fountain of devotion and
piety in a land into which the rest of
the world strives to pour its corruption
and impiety.

HEAVEN OUR HOME.

Where God is, there must man be
if he would know the happiness which
his heart craves, for nothing here satis-
fies him nor could he ever feel satis-
fied till he is in possession of God for-
ever. And so we look up to the
heavens and feel we see in the
farther glory faces into nothingness
and think of the eternal 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,"
we seek none but heaven, "eye hath
not seen, nor ear heard, nor hath it
entered into the heart of man to con-
ceive 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
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 gloat themselves with the things
of earth. Their appetites are gluttony,
their passions are indulged as far as
they dare; they live selfishly for self
and do a thing 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
all that they can from it before death
brings it to a long last close.

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

the earth with its bounteous products
for its 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
written in every human heart?

The poor, benighted Indian will
speak of peace and rest with the great
Father; and is of even those who are
steeped in ignorance and darkness as
to things spiritual, but what have some
of us, dim though it may be, of a future
life where there will 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 His pre-
sence reveals itself from time to time
according to various circumstances.

But how different with the Christian
who has the light of revelation to il-
lumine his mind and feels the power of
grace to influence his heart and
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
morality that will one day entitle him
to be admitted to God, never to be
separated from Him.

But do not the enlightened owe a
duty to the less favored, namely, by
their lives of perfection to be an ex-
ample 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 Catho-
lics perfect ourselves by the frequent
worthy reception of the sacraments,
and 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 plea-
sures, that we lose sight at least, for the
time of heaven? Do we not sometimes
let the spirit of this world and its prin-
ciples 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 on-
danger and perhaps lose our soul's sal-
vation for them, like so many have.

Our Lord warns us against this folly
and tells us we cannot serve two mas-
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, 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,
where the moth doth not enter nor the
rust consume.

Let us heed the words of our divine
Father and Master. Let us keep united
with Him in these days of our pil-
grimage. 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 true 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 Liverpool have
found a certain cure for inebriety.
They had arranged to run outward
trains for drunks on the night of a
recent holiday, but, to their great
surprise, there were no drunks, and,
consequently, no special trains were
required.

The premature publication of our
intentions," explained the railway offi-
cial, "ruined our plans. Regular
trainers, who before could not be relied
upon to travel home sober, have been
shamed into sobriety. The idea of
being placed in a compartment with
other drunks 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
do."

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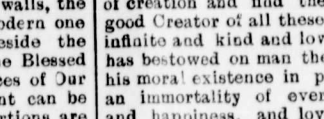
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different times she was treated by two
doctors, but with no improvement.
As her case progressed, she was at-
tacked by violent palpitation of the
heart, and a suffocating shortness of
breath. She had a deathly pallor, took
food easily, and continued to decline in
weight, until I felt that she was in a
hopeless decline. At this time my
attention was called to Dr. Williams'
Pink Pills and I began giving them to
her. 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-
appeared, she has increased in weight
and is strong and robust. Her recovery
is looked upon as a miracle, 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—more
blood. Dr. Williams' Pink Pills do
only one thing—they make new, rich
life-giving blood. That is why Dr.
Williams' Pink Pills cure all common
diseases like anemia, headaches,
and backaches, indigestion, kidney
trouble, palpitation of the heart,
neurialgia, nervous troubles, and those
special ailments that make the lives of
so many growing girls and women
miserable. Be careful to get the
genuine pills with the full name Dr.
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
at 50 cents a box, or six boxes for \$2.50.

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Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905.

To the Editor 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 shows all that is to be expected of a Catholic journal.

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.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Archbishop of Koblenz, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1905.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir:—For some time past I have read your valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter is of a high order, and its tone is Catholic; it is both good and useful, and I believe it will do much good in the world.

Blessing you and wishing you success. Believe me, Sir, your sincere friend, J. D. FALCONIO, Arch. of Lurisia, Agent. Deleg.

LONDON, SATURDAY, SEPT. 30, 1905.

MODERN PSYCHOLOGY AND CATHOLIC EDUCATION.

In the current issue of the Catholic World the Rev. 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 external world—by what is seen and heard during the period of youth. Hence the necessity of safeguarding the moral nature of the child whilst his sensory activities are being developed.

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 fortified 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 a 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 religion 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 man and woman 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 Sunday 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 begot a suspicion in some quarters that our enthusiasm for Catholic education is not so great as our professions would fain have it. We turn a deaf ear to appeals for our colleges; 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 account, or because we think that the way to success lies through the curriculum from which God is banished. Without discounting 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 colleges in Canada. It is an indisputable fact that some of them, so far as equipment in every respect and endowment are concerned, occupy a very enviable place 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 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.

We, however limited our means, can do something towards enabling our colleges to satisfy the needs of the present day. This will be done not by harking back to the tales of the prowess of our seats of learning in the past, but by putting our colleges on a sound financial basis, and by giving them the confidence that is proof against ignorant criticism. What can be accomplished by fidelity to our ideals, by self-sacrifice, by energy, may be seen for example in the St. Xavier's College, Antigonish, N. S. The other day it celebrated its Golden Jubilee. The Casket tells the story of these fifty years. And it is an inspiring story—one of self-sacrifice and indomitable courage which are the richest treasures of that diocese—a story of men who gave of the resources of mind and pocket for the upholding of the standard of Catholic education. "The results are," quotes the Casket, "that the diocese of Antigonish has a body of native clergy surpassed by no diocese 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.

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 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 con-

sidered by the boy and girl as of vital importance, enter the mind along with 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 succeed 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-advertising and gifted with a very loud voice. Miss Corelli forgot while penning her latest effusion that a voice gentle and low is an excellent thing in a 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 form.

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 places where proper arrangements can be made. Especially, he says, make the children sing. St. Paul complex teaching and singing together: "Teaching and admonishing one another in psalms and hymns 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 Ministerial 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 interest in strictly theological questions. The churches are separating themselves from the old dogmatic forms of the Christian faith. No matter how they like to keep up the affection to the old forms, they are really abandoning them, though he hoped not in substance. The Established Church has to alter the Westminster Confession, 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 be the substance of the reformed faith."

"The question which is now exercising them is: 'What is the substance of the reformed faith? What is essential in Christianity as the Evangelical Churches have experienced it and are experiencing it? The Churches have their fundamental doctrines, but the people are not asking what these doctrines 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 believed, all the world over, is to get into contact 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 religion as taught by Christ.

Shall we be told that Christ did not teach 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 whatsoever 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 Church—prophets, 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 doctrine." (Eph. iv. 11-14.) All this indicates that the modern attitude of Protestantism as explained by the Rev. Dr. Denny is in direct opposition to

the intention of Christ in instituting a Church with a teaching body of pastors.

These considerations, without entering 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." (Jude 3;) and at the present moment the Catholic Church alone preserves that faith undefiled and unchanged, as she has done throughout all ages.

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

It is true the Rev. Mr. Denny does not admit that the conditions imply that faith in Christ is lost; for he says he "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. Denny 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 salvation.

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 teaching, so far as it has been made known to men; and this is certainly the teaching 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 contemporaries 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 glad, and happy are those who have had a Dr. Maclure come like a household benediction into their own lives.

Toronto may have more than one 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 pharmacopoeia. All the poorer and the more hopeless the home, the more need in this physician's estimation, of the rarest skill and watchful attention, so that one of the afflictions of poverty might at least be stayed or removed. And if there were two calls on his attention the cottage got his first ministrations. 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 of fees or other reward than the fervent "God bless you" of the sorrowing and stricken. That class of cases our Toronto Maclure conceived to be his special field. But, whether impoverished or otherwise, all were treated alike so far as fees were concerned. No bills went out to anybody. The doctor was too busy curing people to have time to be keeping tab on the number of places where he scattered sunshine and healing. If anyone felt that they owed the doctor anything

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 the affectation of goodness—no cant, no snivelling, but bluntness, heartiness, and jollity, with an occasional expletive that denoted kinship with ordinary sinners rather than with cloistered saints.

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 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 the first time in his life he who had sat like the genius of healing at a thousand bedside was himself stricken beyond all hope of cure. No names are mentioned, because it is not good form to pour out the ointment of appreciation beforehand. And he has not worked for the reward of eulogy any more than for the reward of luxury.

The above beautiful tribute is worthy the pen of an Ian McLaren. 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 physician 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 doctor's recovery. The prayers of God's poor are especially powerful with Our Divine Redeemer—and may we not entertain the belief that he who was their special friend, that he whose presence amongst 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 it is true that the Pope has decreed a divorce in the case of Prince Rospiogliosi, 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 he refers. Prince Rospiogliosi 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 law 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 Datar, which has charge of matters of this kind. The decrees and dispensations of this Congregation must be sanctioned by the Pope that they may have force.

It was proved in the present case that, before the marriage with Colonel 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 Rospiogliosi, as she had already a husband living.

The case has been for a long time before the ecclesiastical authorities, as Prince Rospiogliosi 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. Collins 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 any intimate associations with him as intimates. In public life he was strictly honest and sincerely devoted to the responsibilities which office-holding involved."

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 Danne 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 grafter, the boodler and the man who is in politics for the money that is in it will become extinct.

From a Boston paper we clip the following reference to the funeral of the 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 presence of an assemblage that crowded the great edifice and overflowed into the street. Conspicuous in the gathering in the cathedral were many citizens 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 fifty priests. Business generally was suspended throughout the city during the period of the services, while the municipal offices, courts and schools were closed for the day. Mourning symbols were visible on 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 shipping in the harbor."

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 even the donation of the King, being \$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 know what thy right hand doeth, that thy alms may be in 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 case.

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 whole company should rise, and by way of witnessing that Baptists 'stand in the continuity of the historic Church' reposed together the 'Apostles' Creed. Perhaps that was hardly a fair test, for evidently many were not accustomed to repeat it, and not a few were quite unable to remember. Strong and earnest voices were heard saying things which might be attributed to the 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

MODEL MAYOR.

Mayor Patrick A. Colton, which recently took...

Mayor Collins will see in the hearts of many...

BRETHREN IN UNITY.

Bishop Samuel Fellows of the Reformed Episcopal Church of Chicago...

Times have greatly changed, and creeds with them since, as Sir Walter Scott tells us...

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 dwell 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...

A GOOD APPOINTMENT.

We notice with pleasure that Dr. Ryan, of Kingston, has been appointed Superintendent of the Rockwood Asylum.

It is borne in mind that the robbery perpetrated by the Italian Government, the Holy See is left actually without any revenue, it would not be a great surprise if he were named any considerable money to the sufferers...

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...

of the first things proposed by the president was that the whole community should rise, and by way of witness that Baptists stand in the front of the historic Church...

are then informed that these are to the faith that was in them realized that they should give testimony with less vigor, and follow the leader sentence by

intended as a reminder of the time when the two organizations were distinct. This seems to imply a hankering still for the existing divisions.

The actual union has not been consummated 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 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 there were so many different organizations...

It must be noted that the several unions which have taken place during the last thirty years, between Presbyterians, Methodists, Baptists, etc., are but partial movements which still leave Protestantism hopelessly divided in all countries, but perhaps more so in America than elsewhere.

LOOKS LIKE A. P. A. WORK. Shameful desecrations of several Catholic cemeteries in Michigan have been perpetrated within the past three weeks.

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.

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.

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.

INQUIRER, Toronto, asks: "Is the Rev. Father Crowley, author of a book on the Parochial school in the United States, in good standing in the Catholic Church?"

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 Christianity established a test which may with justice be applied alike to the believers and the doubters: By their fruits ye shall know them.

"Which faction has done the more to make this world a better place to live in, to make their fellow men happier, the doubters or the believers?"

"Please give me a list of the agencies of helpfulness founded by the doubters. Where is the doubters' Orphan Asylum, the Agnostics' Hospital, the Infants' Infirmary, the Unfaith's St. Vincent de Paul Society (or similar organizations), whose work is to nurse the sick, shelter the homeless, relieve the distressed, comfort the afflicted, raise the fallen and aid the unfortunate?"

THE TRUTH CONCERNING THE REAL CLAIMS OF SOCIALISM.

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

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 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.

To take what belongs to another without his consent if done secretly is called "stealing." If done openly and violently, it is "highway robbery;" thieves and robbers used to be imprisoned and disgraced for life.

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 owners not exactly all property but all productive property.

What the Socialist desires is to control all production. "The corporation of humanity"; that term sounds so well that it carries conviction to many a plain honest workman; and all the Socialists want is that this grand corporation of humanity shall control all production.

There is no fear yet that this party is going soon to obtain control of the United States government, but it states their action is becoming efficient and is rapidly gaining strength; in particular in New York, Massachusetts, Pennsylvania, Illinois, Wisconsin, Ohio and California.

There is no fear yet that this party is going soon to obtain control of the United States government, but it states their action is becoming efficient and is rapidly gaining strength; in particular in New York, Massachusetts, Pennsylvania, Illinois, Wisconsin, Ohio and California.

"All our present demands are but a preparation of the workers, in order whole party, to government, in order they may thereby lay hold of the whole system of industry and thus come into their rightful inheritance."

One great advantage has lately been secured for the cause of truth and justice, namely, that the agitators have at last been forced to declare their purpose openly. For, as has been shown above, they admit, and even like Mr. Collins go about through the land proclaiming aloud, that they aim at the control of government in order

to impose their novel system forcibly, by the mere right of a majority legislation, upon the entire people. A majority in a republic can be fully as unjust and tyrannical as a czar of Russia.

The Socialists in the United States are not yet strong enough to effect the great changes they contemplate; but they have now adopted a plan of campaign which, if successful, would increase their strength immensely.

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.

And first the many Socialistic papers and orators have spread the notion far and wide that there are immense poverty and suffering in this land, while there never was more prosperity.

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 Woodlawn Cemetery, Elmira, New York:

FOR THE CLASSES AND MASSES. The Church of the poor continues, of course, to give proof everywhere of its claim to that proud distinction, as to which the Protestant Bishop of Birmingham has been giving testimony, by

Advertisement for Fruitatives or Fruit Liver Tablets, a pleasant liver laxative made from fruit with tonics added.

they propose will only hurt the trusts and the monopolies, but not the business of the middle classes.

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 addition that he will not even own his shovel or his broom.

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 opportunists shall be open and equal to all men."

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 Woodlawn Cemetery, Elmira, New York:

pointing to its care of the poor, and 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 indorsement, backed by personal experience, that the (non-Catholic) churches of the city, with few exceptions, are practically closed to the self-respecting poor.

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.

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.

Priest Settles a Strike. 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.

Father Brown met the strikers in an attempt to settle the difficulty several times, the final meeting being held in Whippany on Saturday, when concessions having been made on both sides, an agreement was settled upon.

Large advertisement for T. Eaton Co. Limited, featuring 'FREE DELIVERY TO YOUR NEAREST RAILWAY STATION' and 'WE PREPAY CHARGES'. It lists various goods like furniture, organs, and stoves, and provides the company's address at 190 Yonge Street, Toronto, Canada.

Secret Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

AT A PROTESTANT THEOLOGIAN. CCLXXI.

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

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 fictitious honors to dissenters from the Church.

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 persuade a Catholic bishop, Nicholas, to ordain three of their ministers to the priesthood, and then procured episcopal consecration for them at Basel, which was already on the point of breaking with Rome.

4. The Austrian Waldenses did not 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 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 families, who in turn transmitted the elder succession to Count Zinzendorf and one of his colleagues, whose adherents were largely fugitive Moravians. Thus the Hermitic brotherhood obtained the full legal status of the original Unita 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 re-ordained, which we know is forbidden as sacrilegious. Rome had to rebuke some of the early crusading bishops for misunderstanding this.

To come back now to the Variations des Episcopes Protestantes. This has never been a favorite on our side. Yet it is one of the most charming books ever written. It is luminous 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 either ironical 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 impression 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 funebres; but for absolute deliciousness I know nothing in French comparable to it.

However, Protestants might say that the more merits the book has the more denounces 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 time ought to know, what even so partisan and superficial a history as Merle d'Aubigny'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 this common foe.

We know that Lutherans used to say, "Better be Papists than Calvinists," and Calvinists, "Better accept Transubstantiation than Consubstantiation." 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 agreed that it was better to go back to the Catholics than to join the Anabaptists. To this day Trinitarian Protestants hold that it is better to be Catholic than a Unitarian. In fact the great Unitarian Dr. Priestley fully justifies this opinion. Says he, "If you are right, we are not Christians at all." A very stiff Plymouth Brother once 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 shortcoming 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 religion. We ought not to be angry with him for bringing this out in a peculiarly lucid and pungent style.

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

I have examined two points in the Variations very thoroughly, and am persuaded that in these two the author is absolutely accurate. The first case is that of the Landgravo

Philip's bigamy. Here, it is true, the author does not present the matter in all 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 justice required, and certainly we may mulctate him, if he has spared us a not unpleasing and somewhat amusing, 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. Bossuet is absolutely accurate as far as he goes. Justice did not require, him, and decency hardly allowed him, to descend to the very bottom of the loathsome pool.

The other matter which I have specially examined, concerns the Albigenses. Here, as we have twice noted already, the Bishop gives a number of reports, from almost all parts of the Continent, mutually checking each other, and all coming out into an absolute unity of result, namely, that the Cathari (of whom the Albigenses were a fraction) were not, properly speaking, Christians at all, but Manichean Dualists. These mutually convergent and wholly independent accounts would of themselves vindicate Bossuet's accuracy, and now that it is confirmed by the Protestant researches of Neander, Creighton, Paul Sabatier and others, they present the Bishop as inexpugnable 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, cutting 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 pare no 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 compromise themselves.

Yet saving this one case where the very interests of decency provoked a stinging remark, I do not think there is another personal reflection on the private character of one of the Reformers 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 understood each other. They brought all sorts of precipitate attacks on ancient doctrines and usages, and advanced all sorts of insufficient and mutually inconsistent arguments. Bossuet hardly understands as appreciatively as Mohler and Luther see, out from a sublime apprehension of the filial freedom of God's children, but he does understand how he overshoot 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 it in his time.

In short, the Variations des Episcopes 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 Review, Aug. 12, the Rev. Mr. Starbuck mentioned three times "the Apostolic Succession" enjoyed by the Waldenses, on account of the fact that they had bishops who had been consecrated by a certain Stephen, a Waldensian Bishop who himself had been ordained and consecrated by a Catholic Bishop. We quoted the learned Protestant Englishman, Blunt, who denies that Stephen had ever been ordained or 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 that Blunt appeared to us to be very familiar with the history of the case. He quoted several historians in confirmation. Even the Rev. Dr. Philip Schaff, in his "Creeds of Christendom" (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 Meauxians. He sums up the case in these words: "The origin and succession in their orders (the Waldensians) are involved 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 Herrnhuters, 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 hardly bring ourselves to believe for a 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 paragraph six of this paper that our friend thinks that "it is heresy" to hold that "Rome confines Apostolic Succession to her own communion." But, as a matter of fact, Rome does not "confine 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 that, 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

says, to re-ordain them. Their orders are valid and must not be repeated. To do so would be to fall into the blunder that Schaff says the Herrnhuters 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 governing, Order gives power to say Mass, to administer the Sacraments, and may be 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 exercise the powers of jurisdiction. Now, as Franzelin again shows in this same thesis, the Apostolicity of the Church—of the marks by which 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 astray making Apostolic 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 Wilmer in his volume on the 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 perpetuated only in the Primacy; and without the Primacy, there is no "Apostolic Succession" and no Apostolicity in the Church. The reason for this is obvious. The Apostolic powers, namely, universal jurisdiction, 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 schemes that may serve as substitutes. Some teach that it is the holding of Apostolic doctrine not Apostolic authority that makes "Apostolic Succession." But we must remember that the doctrine of the Apostles, the sacraments, Mass, confession, all these may be found in a schismatic Church. But the Apostolic power of teaching and the Apostolic power of governing are found only in the Apostolic Church. Protestants forget that Christ alone established, or could establish, these 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 is not less necessary than the Apostolicity of doctrine. All these powers are there in Christ, and they are, 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? Impossible. 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 says, and for the same reason, whose 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 ecumenical council nor Pope can change it.—Ed. Review.

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 spiritual pride. And what answers to human talents and ability? Facility in prayer, glossiness of speech about spiritual things, knowledge of devotional 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 joined to a deeper and truer contrition for 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 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 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 last you should certainly have it.

Brethren, let us be glad to sit down anywhere at our Lord's banquet—glad to be 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, detachment 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 but 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 powerful 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 man if he gain the whole world and lose his soul?" And He bade us not to labor ourselves for what is beneath the sky, but to labor for what is above, saying, "Be not solicitous what you shall eat, or what you shall wear, but seek first the kingdom of God and His justice, and all these things will be added therewith." It is surely a low aspiration to strive for, this fleeting world's favor, this deceitful world's esteem. And they who seek these things become low like what they seek. They may appear great in the eyes of men, but they are not so 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 look up to his divine Creator and have his thoughts and his aspirations fixed upon Him, and direct all his aims and endeavors to one day behold Him for ever. And this again is what our Lord enjoined when He bids us to watch and pray against falling into temptation, and cautions us against yielding to the spirit of this world and its desires, 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 two masters.

FIVE-MINUTE SERMON

Sixteenth Sunday After Pentecost.

VANITY.

When then at invited to a wedding sit not down in the highest place.—St. Luke xiv. 9.

It is not many Sundays ago that our Lord's words taught us humility by the spectacle of the Pharisee's pride contrasted with the publican's lowliness. 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 wedding-pig feast. And indeed brethren, it is a most instructive teaching for us to learn the corruption of our own hearts. If there is anybody we lack close acquaintance with, it is our own very selves. If there is any other 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 myself by going in their company. Another 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; are they but miserable vanity and prejudice? But I have brains; and I know it, and can show it; therefore, stand aside for me, for I am entitled to preference.

Now, brethren, what is there in the spiritual life that answers to good clothes? I will tell you: it is certain that devotions are indeed necessary for the soul just as clothes are for the body, and if used in the right spirit give one spiritual warmth and adorn the soul with interior virtues. But we must not be vain of them. And what answers in the spiritual life to the

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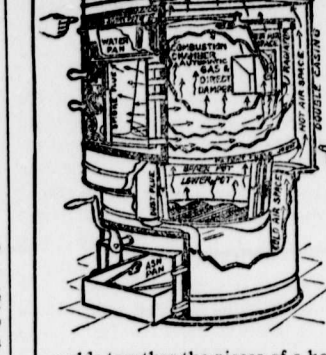
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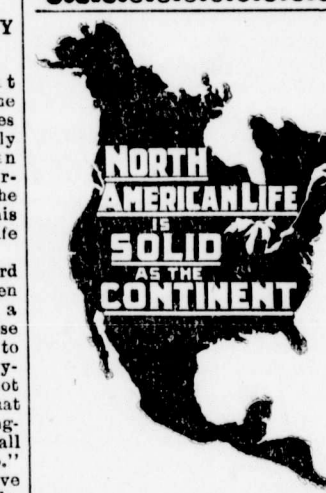
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Success in business or too young man, say overestimates his not appreciate had to struggle but through obs set him; he imag licate his good he gets inflated importance; an take risks, big prudence would are that his en to smash. This ence: Early Success One of the s the times is t young man fo early in life. we have the p attainments u the interest b than in the p size. A marked s form coming t mature judge world is otten fortune. Ten years a New York. H ism that good health, good egotism of hi years later he in a great sto and at the e following marr startled all his for a seat on change. He v at the time. old or theres from the hori depths of ruin Only the o type of the y from an early and his brot business that enormous pr lished in that sary that the business of th It had to pay father and s day. One son into business older by sev son, marrying money than accomplished business. A world hard further spu the loss of a temperment the conventi veloped into old man—a s fore his year condition—a of his frien nervousness no ease. When a r goal of succ five years, a temperment tear alone is "When suc may end in A young i in law writ which are sires advic remain in profession o to a city, alone or in questions young men bar for man success, a reach a co is vital. As to set, law to be maintaining. I of law bu house in th gradually the busines this coun this busine almost eq suits for s accounts. decreased. sell to the careful in information try merch paying bi success, a to be don on as man of a cent tled, and country o the law. In the gation ha and it is business I other buv ber of law are always affairs in time one business settlement trator, c new class which is from the gomes othe It is looking expect his prof court-are enou that is a that a p will be l to be fr ness to young m self. H of wear industry mand s come it it is bet

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 not appreciate the value 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 duplicate his good fortune in any pursuit; 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 experience.

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 he has the precocious young man of attainments upon a pedestal of youth, the interest being in the pedestal rather than in the precocious statue of heroic size.

A marked success in any field or form coming to the young man of immature judgment and knowledge of the world is often that young man's misfortune. Ten years ago I met a young man in New York. He was full of the enthusiasm that came of bounding good health, good looks, and the consequent 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, started a marriage to a wealthy woman, followed 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 depths of ruin and obscurity.

Only 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 established in that line and it became necessary that the corporation buy out the 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 son, marrying a woman with even more money than he, decided that he had accomplished enough to drop out of business. Always for years he had worked hard and earnestly. With no further spur to his ambitions, feeling the loss of occupation, and being of a temperament to tire quickly of travel or the conventional pleasures, he has developed into a cynic—a restless young-old man—a success in business long before his years had prepared him for the condition—a friend trying the patience of his friends with his distracting nervousness and restlessness that have no ease.

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 temperament 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. HOWLAND.

Where to Practice Law.

A young man who has just graduated in law wishes to ask several questions which are of the highest interest to many others situated as he is. He desires 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 young men as they have entered the bar for many years, and upon the decision their careers have depended. To reach a correct conclusion, therefore, is vital.

As to settling in the country to practice law, there is hardly any choice remaining. In recent years the country courts of law business at the county courthouse 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 unpaid 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; and 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, litigation has taken a different direction, and it is likely that the volume of law business keeps up with the increase in other business. The great corporations have employment for a large number 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 entrusted to lawyers was the settlement of estates, acting as administrator, executor or trustee. Now a new class of corporations has grown up, which is rapidly taking all this work from the lawyer. But its place, which goes other work takes its place.

It is needless for a young lawyer in looking around for a place to locate to expect to find one where members of his profession are scarce. At every courthouse it will be found that there 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 himself. He may have to submit to years of weary waiting. But if he has ability, industry and perseverance he will command success, and when success comes 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 so.

Good Morning.

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 before 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.

Love is 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 decent sleep the night before. A hearty good morning is a certificate of self-restraint and a clear conscience.

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

God morning is the sequel of good 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 a hobby. We are warned that he is likely to hold us with his eyes. 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 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 instances of men with hobbies, and if they are bores let us have an empire of boredom. There is reason in everything if we only know it, and there is a great deal of reason in hobbies. In fact some hobbies are decidedly desirable 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 enjoyable 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 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 level of existence, is to court the attention of a commission in lunacy, and if we escape that, it is the high road to poverty of mind, however 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 unbenched soon loses its elasticity. What relaxation is to go home after a day's work, eat a meal, sit gazing at the 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 will soon find the benefit in both body and mind.

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 are longed for that the sum total of the little deeds that we have performed through the years will constitute a more glorious life than any of the great deeds of the most famous heroes.

Some Helpful Thoughts.

A good character is the best tombstone. Those who loved you, and were helped by you, will remember you when forget-me-nots are withered. Carry your name on hearts and not on marble. The spirit of liberty is not merely, as multitudes imagine, a jealousy of one's particular rights, but a respect for the rights of others, and an unwillingness 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 Faber.

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 salvation.

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, forthright, 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, taking, 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 money to waste putting on style. The more successful a man becomes, the more careful he should be to keep his head level.

Every time a man loses his temper, he loses his head; and when he loses his head, he loses several chances. The secret of all great undertakings is the above and self-reliance. The above and self-reliance. The above and self-reliance. The above and self-reliance.

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 which they presume proper use of which they regard as their own, or salary, may take account, 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 no specific taskmaster, because their time is their own, falsely imagine that it waste injures no one, or at least no one but themselves! This is clearly a fallacy."

OUR BOYS AND GIRLS.

STORIES OF THE ROSARY. BY LOUISA EMILY DOORSE. The Nativity of Our Lord. 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 dwindled down to going only very occasionally."

"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. Vavasour nodded. "Mally said himself, though his so doing required very careful arrangement of his time to be 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 get the right way to 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 manner. "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 our obligation as long as children are under a parent's roof, devotion is not in our power to bestow or even to excite."

"I suppose you are right," said Miss Vavasour sadly. For some days Susie remained in the same temper, though she relaxed to the extent of going down to meals, where, however, she maintained a dignified reserve, broken only by "yes" or "no" when directly addressed. She avoided being with her family as much as possible, and they, accustomed to her ways, treated her as if nothing had happened, but received no replies to 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 herself being far too busy to pay much attention to the matter. Her philanthropic work was very much on the increase, for the girl's club alone threw her into connection with many cases of need, 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, 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 suffered in consequence. At first she had tried to go to Communion every month, and read a pious book as she gradually these things had dropped off. She went to the Sacraments occasionally, and in a very perfunctory 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 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 inclination.

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; lately she had taken up bookbinding as well, and attended classes at the School of art, which was not far from the Vavasour house. She was rather a weak character, easily led and influenced 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 had some qualms of conscience at the way in which she had let drop devotional practices 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 fondness 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 she allowed it to conquer her, but thought she could not help it, and that to a certain extent was true, as she was neglecting all the means of grace which would most assuredly have enabled her to fight the battle.

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.

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TO BE CONTINUED.

DISCRIMINATION AGAINST CATHOLICS.

WHATEVER THE CAUSES, CATHOLICS THEMSELVES ARE NOT ENTIRELY BLAMELESS.

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 of that State for discrimination 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. What is an impartial view of the case? Catholics themselves are not entirely blameless? 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 conscientious obligation before God and man, to bear witness to His Church, to His divine mission and His 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 Apostles, but in His own measure to every one of His disciples. The layman has opportunities such as has no priest, no Bishop, no 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 civic relations bear witness 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 impression 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 life, our conversation, our conduct on the street, in the shop, at the polls; they take us at our own valuation of ourselves, and from their observations conclude whether 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 self-examination on our own part will not justify Protestant ignorance or bigotry, but it may prevent Catholics from deceiving themselves, or, much better, it may help them to realize more fully what it means 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 distinguished 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 can estimate the immense influence for good present-day Catholics could exercise if 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-lived."

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 suffering hearts; show Him yours, unfold to Him the deepest recesses therein, and let Him know your every thought, your every fear and anxiety.

IMITATION OF CHRIST.

OF 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 judgments 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 discourse 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 art just O Lord, and thy judgment is right. (Ps. cxviii. 137.)

And again, The judgments of the Lord are true, justified in themselves. (Ps. xviii. 10.)

HONESTY OF A CHINESE CHRISTIAN.

A poor Chinese Christian found in one of the streets of Peking a purse containing twenty pieces of gold. He looked 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 twenty pieces of gold." "Be not disturbed," said the poor man, "here it is with the twenty pieces." The gentleman, recovering from his alarm, could not but admire so noble an action in a man of humble condition. "But who are you?" he said. "What is your name—where do you 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 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 the terrestrial 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 the night cometh when you shall no longer be able to work.

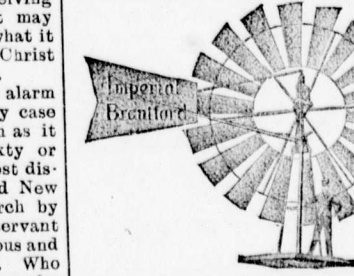
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