The Catholic Record.

LONDON, SATURDAY, Aug. 1, 1903.

A COLLEGE COURSE.

Does college education pay? is a it as follows: "You bet it pays. Anything that trains a boy to think, and to think quick, pays. College doesn't make fools; it develops them. It doesn't make bright men; it develops them. The fellow, who hasn't had the college training may be just as smart, but he is apt to paw the air when he is reaching

in college is, so far as success in life goes, time lost.

DOGMAS.

It is amusing to hear a magazine writer dilating on his emancipation from dogmas. He gives one the impression that he conceives a dogma as some kind of a wild and weird thing the lips of gentlemen whose integrity faces his fellows on equal terms." which he has somehow or other managed to escape. But would it not be better to look up the meaning of dogma and when he knows what he is talking doubt it. The fact is-and we speak of about it may dawn upon him that emancipation from dogma as he understood it usually connotes slavery to dogmas of his own. This should have a chastening influence upon his eagerness to impress his dogmas upon others. We Or, to put it another way, the adcertainly believe in dogmas, but it rests dresses are like the guns in review upon something more stable than overheated imagination or baseless facts or the mere dicta of those who chant the praises of what they are pleased to term the progress of science and of modern civilization. In a word we prefer to get our dogmas from him who has been commissioned to deliver them to mankind.

OUR GRADUATES.

During the weeks past we have derived much pleasure from attendance at commencement exercises. It is good to hear the brave words of the graduate. It may evoke a smile from those who have passed through the stage of illusions, but it is as pleasant to the ear as a strain of exquisite music. And it is music-the music of enthusiasm and of youth; of hearts that reck no fear and look out upon the world as a place wherein to write their victories in the years to come. So be it. Experience will teach them a few more things, and charge heavy fees for the same. But we wish them success. We hope they will be ever steadfast to their Alma Mater. One other thing they should keep in mind is this-on commencement day, somewhere in the hall, was a little woman who drank in every word and him during the years - mayhap deprived herself of comforts and even necessaries to keep him at college. His note of sadness in her voice. May we could talk eloquently about corrupalways hearken to her because it is our duty and because also the mother's heart sees far and knows many things which are not in books.

PRESBYTERIAN INCONSISTENCY.

The Theological Seminary of Princeton, N. J., has just received a donation of two millions of dollars. The money is, as the giver stipulates, for the extension of the Church of Christ upon earth and the promotion of the glory of God. This being so, we fail to see how the dollars can, without doing violence to conscience, be claimed by the expounders or propagators of Presbyterian tenets. Before attempting to gain assent to their particular creed they should be sure that the creed is true. Without this certainty they would be like the mercantile gentleman who inveigle the public into purchasing adulterated goods for the pure article. Are they sure of their creed? May they say: "Though we, or an angel from Heaven, preach a Gospel to you besides that which we have preached to you let him be anathema.'

If they do say it, it will take a deal of talking to bring it beyond the domain of gratuitous assertion. Suppose, for instance, an outsider interprets the Bible in one way and a Presbyterian in another, who [is to decide which is right? There is, of course,

to see how a Confession that is true at one time and false at another is going to put them in better plight. A creed week has manifestly its defects as a question we find in letters of a self- basis on which to rest one's religion. made merchant to his son. He answers It reminds one of the historic politician who said:

"These are my principles, gentle-men, but if they do not suit you, they can be changed."

THE AVERAGE CITIZEN.

Just now we are threatened by a zenship. Recent events have proved and in consequence sundry individuals humor. are devising ways and means to cleanse them. It is a good sign to see men with authority devoting their energies to this important matter. The enunhearing, especially when they fall from reap an abundant harvest, but we course from personal observation-that these gentlemen are either working in the wrong field or trying to root out stones with a hoe when they ought to be using blast powder for that purpose. days-they make a great noise, but they hurt no one.

The average citizen is either apathetic in this matter or a voter who is obedient to the behest of the wardheeler and in whose eyes the unpardon-

able crime is recreancy to his leader. By an apathetic citizen we do not mean one who takes no interest in things political. He does-that is, he indulges in beautiful generalities and believes in fighting wrong in the abstract. He is a member of some club or other, organized for the purpose of fighting bribery and practical corruption and obtaining honest and competent officials. But does he ever fight? Or does it happen that just as the trumpet sounds for battle he is-due, we suppose, to excessive speech makingout of breath, and is thereby prevented from carrying out his plan of campaign. Committing the question to our readers, we content ourselves with saying that in a contest for something in particular there is generally but one contestant in the field, and that is the political boss. He knows his opponents; he appraises at its true value the vocal bric-a-brac they lay store in, and rates them as individuals whom he can either terrify or befool. At times the prospect of some lucrative berth closes diploma. Perhaps she could scarcely see him through her tears. That little woman is his mother. She prayed for woman is his mother. She prayed for government is a factor in the making of a poltroon, and in this connection our readers will advert to men who, having had an opportunity to demonstrate a then the privilege and glory to keep fearless and independent citizenship, her always proud of him. God bless sacrificed it in order to remain political our mothers! They have earned our henchmen and are remembered only for love, and we pity the son who puts a sycophancy and cowardice. Yet they tion!

THE "TALKING" CITIZEN.

Men like these may orate till the crack of doom, but so long as there are men who put ambition and greed before country, and voters who know little and care less about their responsibilities, they will agitate the atmosphere, and nothing else. At all events they will not bring us any nearer to better things. We sympathize with these gentlemen in their talk-that is, we feel sorry that they should labor much and gain nothing. But if they wish conditions changed, why not begin an attempt to change them? Why not come out from the club-room and organize and rally around them the honest and self-respecting citizen who is not out for the graft and who does not crawl before the political magnate. Why not? But when did we ever see them in the open, meeting the boss on his own grounds and fighting him to a finish. If they believe that corruption exists, they should, as citizens, bound to contribute their quota to right government, make an effort to eradicate it; if they do not, we are at liberty to class them as citizens who have peculiar methods of achieving notoriety or as mere spinners of stories which are based on imagination rather than on facts. All this talk about nothing in particular serves no practical purpose. the [Confession has been toned Supposing that corruption does exist, the classic style of the Augustan age

down to suit the requirements we may be pardoned for induring as to of the age; consequently, then, we fail its habitat. And were we given this to see how a Confession that is true at information it would be cowardly to Papal jurisdiction to express a hope blame it on politicans alone. Every that the motives and aims of his succitizen is equally guilty. The men of cessor will be no less humanitarian than which can be changed any day of the standing for instance who allow civic affairs to be manipulated by individuals who turn the council chamber into a bear garden or comic opera theatre, have little grounds for denunciation. More than this, their supine negligence stamps them as men who are deficient in public spirit and patriotism and who allow a clique to cast dishonor deluge of disquisitions anent good citi- rising generation. They may smile at that political waters are not so crystal- makers, but such a smile is more indica-

reading his evening paper and saying

flinching Courage.

London, Eagland, July 21.—The Rome correspondent of The Times says that Pope Leo preserved until the end the full use of his mental faculties. It was not with him, as it is often with the very aged, that the mind died first. However low the flame of life flickered in the dying body, there was no darkening of the steady radiance of his intelng of the steady radiance of his intellect, nor any failing in the serene equanimity wherewith he awaited the equanimity wherewith he awaited the summons that must sometimes seemed to have been long in coming. His was the courage that was content to wait and endure. "Have courage, hely Father!" said Cardinal Rampolla, on taking leave the other day. "Courage," His Holiness replied with gentle irony, "have I no courage?" It was. age, 'His Holmess replied with agents irony, "have I no courage?" It was, indeed, a quality he never lacked. It shone out from his very face. There many who must remember his appearance, when, surrounded by all the splendor of the Pontifical Court, he was carried to St. Peter's for his jubilee. The fragile form, bent with the weary weight of years and office, the wasted, pallid and deep-lined face, gave an idea of infinite fatigue, but in the deep-sunk eyes there still lurked the unquenched ire that betrayed the indomitable soul. We know from his pathetic lines and verses how heavy the burden sometimes but the great keys are now surrendered, and the weight borne so many years with such gallant and unflinching courage has been lifted at last.

Most Admirable and Loveable of

Men. The "grand old man" of the nineteenth century have nearly all disappeared from the scene, and he who has peared from the scene, and ne who has just taken his departure was second to no other in either personal character or official position. Leo XIII., as the head of the Roman Catholic Church, was venerated by the members of that

in Italy before he was elevated to the Papal chair. Under the regime of his predecessor she had been despoiled of her temporal domain, so that the only piece of Italian territory remaining under her control was that enclosed by the walls of the Vatican palace, and it was held under a concordat. The fear of the faithful and the hope of the alien, that with the decay of the temporal power the spiritual influence of the Papacy would decline, has been falsified by the event. No Pope in the long line of his predecessors exercised a spiritual influence so wide or so potent as his, and this fact is the more remarkable because his methods were free markable because his methods were free from anything like spiritual dictation. His encyclicals have been appeals to the reason and conscience of his eccles-iastical subjects, and have generally dealt with matters of athieul consonial dealt with matters of ethical or social dealt with matters of ethical or social importance in which they and other Christians had a common interest. He was a close observer of social and religious conditions in many lands, and

ligious conditions in many lands, and his sympathy with the distressed and the oppressed was the most outstanding feature of his personal character.

As a statesman Leo XIII. was cautious and sugac ous. He lived to see-Spain driven out of the Philippines, but he lived also to compines, but he lived also to compine the concordat by which the plete a concordat by which the vested rights of the Catholic brotherhoods were recognized and guaranteed by the United States. The greatest grief of his latter days was the expulgrief of his latter days was the expul-sion or suppression of the French relig-ious societies. This must seemed to him peculiarly heinous after his formal, considerate, and beneficial recognition of the French Republic a few years be-fore.

Leo XIII. was personally one of the most admirable and lovable of men. Gentle in disposition, refined in temperament, gifted with rare ability, and cultured to an unusual degree, he must have been a charming companion, the more so as he had also a keen sense of humor. He was a poet by nature and was also a master of the poetic art. His published Latin verse approache

his undoubtedly were. - (editorial) Toronto Globe, June 21.

His Administration Made for Goodwill, Tolerance and Righteousness.

Though an aged man when he ascended the throne Leo XIII. has reigned longer than any of his predecessors, transcending even 'the years of Peter,' proving, as did the last Pope, that the Leonine hill though its feet are often bathed in the damps its feet are often bathed in the damps of the malarious Campagna, is not on the public service and to engender of the malarious Campagna, is not necessarily fatal to longevity. From the day Cardinal Pecci ascended the throne he personally won our praise. It spoke well for the Church as a who raise the objection that time spent line in their purity as they might be, tive of imbecility than of a sense of Conneil a conclave should have resulted best possible. Pope Leo Let us remind them, in the words of a career with a pronounced liberalism very strenuous politician, that "it is not the man who sits by his fireside liberalism itself in the selection of Franchi as his first secretary of state, but was checked by the almost immediate death of that ciation of the principles which should guide the citizen is always in order and is certain to receive an attentive into the rough hurly-burly of the caucus and is certain to receive an attentive into the rough hurly-burly of the caucus to study habitually the Holy Scriptures and the political meeting and there sale of the Bible in the modern speech the lips of gentlemen whose integrity is above suspicion and whose ability is unquestioned. We hope to see them NON-CATHOLIC TRIBUTES TO LEO XIII.

Sale of the Bible in the modern speech of Italy. He set himself to the building up of a moral sway over the nations by urging, long before the present Czar took the matter up, arbitration in The Possessor of Gellant and Unnot the Hague, the world's temple of

There has been throughout his tolerant reign a steady amelioration of feeling towards the Papacy which re-cently found a remarkable illustration even in Scotland in the letter sent to the Pope at the end of 1901 by the University of Glasgow. . . . Upon all University of Glasgow. Con an social questions, Pope Leo was ever a mildly aplifting influence. In his comparatively recent encyclical on Christian Democracy he told the Church to persuade the people to shun everything having a seditious and revolutionary character, to respect the volutionary character, to respect the rights of others, to observe sobriety, and to the teaching of religion, as that was the only way to universal social peace. . . The world will remember him as one whose administration made for tolerance, good will and rightmade for tolerance, good when eousness. . . It is a very lonely life that has ended. While a Pope is brought into contact with the ecclesiance when the contact with the ecclesiance when the contact with the contact with the contact with the contact with the contact when the contact with the contact with the contact when the contact with the contact when the contact with the contact when the contact when the contact with the contact when the contact when the contact with the contact when the con tical and political life of the whole world, he is environed with 'august privacy' in daily life. So far is this carried out that not even crowned heads may be seated at the solitary table of the Sovereign Pontiff. . . . —(Editorial) Daily Witness, Montreal, July 20.

ST. PETER'S CHAINS AND THE PORTIUNCULA.

AUGUST OPENS WITH TWO SPLENDID MANIFESTATIONS OF THE MOTHER-HOOD OF THE CHURCH.

N. Y. Freeman's Journal.

On the breezy summit of one of Rome's seven hills, the Esquiline, stands the grand old Church of San Pietro in Vincoli—St. Peter in Chains. It was built in 439 by the Empress Eudoxia, Sixtus III. being Pope. The church was built as a shrine for the chains with which St. Peter was bound in Jerusalem and in the Mamertine Prison in Rome, and which latter he reat communion; as a statesman among tatesmen he was respected and adired by all students of current political events.

The Church had fallen on evil days

The Church had fal bound St. Peter in Jerusalem and which was struck off by the angel. When Eudoxia laid the part of the chain Eudoxia laid the part of the chain which she had near that of Pope Sixtus the two miraculously welded into one— tradition tells us—and Eudoxia generously relinquished her ownership of the treasure and built the present Basilica as a resting place for it forever. St. Sixtus III. dedicated the church to St. Peter in Chains and fixed August 1 as a perpetual feast for the veneration of the glorious bits of iron. Here on the 1st day of August, ever since, the faithful come in crowds to see and to kiss (and some to cry over) the precious links—unlovely to mere human sight, but not to be exchanged for nor compared with all the jewelers' work of the whole world.

whole world.

In the sacristy of this church, still young with its fitteen hundred years, is built in the wall a safe closed with splendidly wrought bronze doors, the work of the brothers, Pietro and Antonio Pallajuoli, whose honored tombs are also in this church.

Three keys lock these doors—one the ope has, one is in the keeping of the Pope has, one is in the keeping of the Cardinal who takes his title from the Church, and one is given to the Canons Regular of St. John Lateran, who have the care of the chains and whose office t is to present them for the veneration a faithful.

Clothed in surplice and stole one of these Canons opens the bronze doors and gratings of gold behind the doors, parts the silk curtain and reverently lifts out the venerable irons. kneeling pilgrim kisses the chain and the Canon touching his neck with the collar part says:

"May God by the intercession of the Blessed Apostle Peter, deliver thee from all evil."

This is a second and the second a

After the pilgrims have venerated the sacristy to go to the high altar in the church where are preserved the mains of the seven Machabees and their mother Salome, who were mar-tyred during the persecution of the Jews by Antiochus, 167 years before the birth of Christ, for their fidelity to the Mosaic Law. These are perhaps the Mosaic Law. These are perhaps the only real relies of the old Law in the custody of the Church. The same empress who built the Church of St. Peter in Chains had these remains of the Machabees brought from Antioch, and Pope Sixtus gave them the place of

honor under the high altar.

Another great object of interest in this altar is the famous statue of Moses by Michael Angelo. It draws crowds of visitors every year up the steep via St. Pietro in Vincoli—artists and others

pay their homage to the glorious chains of St. Peter never fail to remember that our Lord Himself instituted another universal feast, linking it with St. Peter in chains by appointing as its date "from the first vespers of the day of St. Peter in chains."

In those words our Lord Himself fixed

In those words our Lord Himself axed the feast of the Great Pardon of St. Francis of Assisi, or the Feast of the Portiuncula, as it is better known. Assisi is a little town on an Umbrian Hill seventy-five miles or so outside of Rome to the north and east.

Its picturesqueness and healthfulness would alone keep it famous, and the splendid ruin of a temple of Minerva shows its age and ancient importance. But all its fame and beauty and worth are now centred in its possession of the cradle of the Franciscan Order—the

This is a little old chapel round which is built an immense church. Early in the year 1209 this little chapel stood by itself and partly in ruins. It be-longed to the Benedictines of Assisi and had been dedicated to Our Lady of Angels. The Benedictines had out-

grown it and left it.
Francis of Assisi, Bernard of Quintavalle and Peter of Catana, three youths who had taken upon themselves to fol-low literally the Gospel of Counsels, "If thou wouldst be perfect sell all thou hast, give the price to the poor, and follow Me," had with their own hands repaired the little chapel. hands repaired the little chaper. Years later, when they numbered twelve and had no place to meet in prayer and for reading their office, they joyfully accepted this chapel as an alms from the Benedictines.
Francis called it the "Portinneula,"

or little portion, and themselves the "Friars Minors." Glorifying in possessing neither bed nor board, and trusting to charity for their scant clothing and scantier food, they gave themselves to prayer and preaching penance, after first obtaining the sanction of the Head of the Church on their singularly

be clothed.

The exalted and absolute renunciation of the world won them crowds of followers. From Portinneula they went out in twos and threes to all the towns of Italy, calling on the people to turn from the accumulation of earthly riches to the laying up of treasure in Heaven. Everywhere crowds flocked to them, and always a number stayed, begging, the ball. treasure in Heaven. Everywhere crowds flocked to them, and always a number stayed, begging, the habit and rule of life and forming themselves into new communities. In ten years there houses of the Friars Minors were these houses of the Friars Minors were all over Italy and the surreunding countries, radiating from the Portiun-cula in all directions like rays from

St. Francis found the supervision of them quite a problem. At Pentecost, 1219, he called them all home to the Portincula for a general convention, or chapter, so that permanent organiza-tion and perfect unity in their rule might be made sure. Five thousand of them assembled in

the field around the little chapel-Cardinal sang High Mass for them, St. Dominic, the great friend of St. Francis. accepted a seat in their council, thus setting a precedent ever since kept up of a fraternal and formal interchange courtesies between these two great Orders in the Church. To the Benes they had already owed their first abiding-place. St. Francis joyfully found that the zeal

for mortification and self-abaseme his sons went hand in hand with their zeal for souls. Devotion to Mary Im-maculate, devotion to the Pope and devotion to holy poverty were the import-ant statutes fixed in this first general chapter of the Friars Minors, giving them a distinct and fixed character and with renewed confidence and zeal St. Francis sent them out again from Por-Francis sent them out again from Por-tiuncula to bring by word and example their brethren in the world to the foot of the cross. A few months later five members of his order were martyred in Morceco by the Mohammedan chief for preaching Jesus Christ. This was Morocco by the Mohammedan tear variety of preaching Jesus Christ. This was great consolation to St. Francis, who exclaimed on hearing the news: "Now I can say with all safety, I have five

we may be pardoned for inquiring as to as neatly as any modern Latin verse much to be executed as to be conseof My name whatever favor thou pleaseth and I will grant it to thee; for I have given thee to the world to be the light of peoples and the support of Mr. Church. My Church

When he found breath to speak, St.

When he found breath to speak, St.
Francis answered:
"O thrice Holy God! Since I have found favor in Thy eyes I, who am but dust and ashes and the most miserable of sinners, conjure Thee with all the respect of which I am capable, to deign to grant to Thy faithful flock this signal grace, that all who, contrite and having confessed, shall visit trite and having confessed, shall visit this church, may receive a plenary indulgence and pardon of all their sins. I pray the Blessed Virgin, Thy Mother, the advecate of mankind, to plead my cause before Thee.

He saw Mary plead and heard Jesus

"Francis, what thou askest is great, who might not so willingly climb the hill to venerate either St. Peter's chains or the relics of the Machabees.

The men and women of lively faith who find themselves fortunately in Rome for the first of August in time to pay their homage to the glorious chains.

"Francis, what thou askest is great, but thou shalt obtain still greater, I grant thee the Indulgence, but on condition that it shall be ratified by My Vicar, to whom alone I have given ample power to bind and loose."

The vision vanished and Francis has-

The vision vanished and Francis has-tened to Perugia, where Pope Honorius III. then was. He told his story simply, and after considerable hesita-tion the Lord, who had granted this favor for the salvation of sinners, so directed the heart of His Vicegerent that he finally convented to this Inthat he finally consented to this In-dulgence and declared it valid for all future times, without enjoining any other conditions than a sincere con-fession and a devout visit to the Church of Portiuncula. This favor he limited, however, to only one day of the year, The saint, not yet knowing what day of The saint, not yet knowing what day of the year was to be chosen for the gaining of this Indulgence, prayed fifteen months longer to obtain the necessary light from God. It was only in the year 1223 that Christ again appeared to him, declaring it to be His Divine Will that the said Indulgence was to last from the Vespers of the 1st of August until sunset of the next day.

August 1, 1223, was a day of triumph for St. Francis. The little chapel and all the space round about it was crowded with people. St. Francis preached a wonderful sermon on the love of God

wonderful sermon on the love of God wonderful sermon on the love of God for sinners. Seven Bishops assisted in the solemn consecration of his little chapel, and in turn each one announced that henceforth all persons who should come there with a contrite heart and confess their sins from the first vespers of St. Peter in Chains till sundown of August 2 should receive full remission August 2 should receive full remission of all the punishment, temporal and eternal, due to their past sins. For, though sin is forgiven in the sacrament of penance, the debt incurred thereby still remains to be paid in this world or the next.

Then commenced so great a pilgrim age every year to Assisi on the first of August that all the confessors in the vicinity were occupied for every hour, day and night, of the nearly thirty-two hours of the duration of the indulgence. nours of the duration of the induigence. For two hundred years this was so, till Pope Sixtus IV., in 1480, extended the indulgence outside the Portiuncula. He granted to all cloistered nurs of the Franciscan rule the Indulgence in their respective chapels. Soon after the

order meet. There are four conditions to the obtaining of Indulgence. First, a good confession—for only one in a state of grace can pay his debt to Almighty God. This confession may be mighty God. This contession may be made a day or two shead, if more convenient. Secondly, Reception of Holy Communion, either on the first or second of August. It may be received in any church. Thirdly. The visit or visits to the privileged church within the hours appointed.

Each person may make many visits,

Each person may make many visits. but discipline requires that each visit be a distinct one, the person really leaving the church each time. Only once may the Indulgence be gained for one's self. It is a special day for the deliverance of the souls in Purgatory.

Fourthly. A short prayer for the in-tention of the Holy Father, and this should be said by the lips as well as in the mind.

Bourdaloue, Suarez and Bellarmine, three great lights of the Jesuit Order, have ably in their turn defended this indulgence of the Portiuncula against scoffers and adversaries in and out of the Church in times past, and many de-cisions of the Holy See have placed it eisions of the Holy See have placed it beyond all cavil a comfort and joy to faithful souls forever. Indifference is the enemy it has had to meet in our own century, but may the wonderful re-vival of Franciscanism, so evident in many directions, lead also to a new fer-yor toward this very special gift of our vor toward this very special gift of our Divine Lord Himself and His blessed Mother Our Lady of the Angels to the great St. Francis.

Correct Charity.

Blessed Apostle Peter, deliver thee from all evil."

This ceremony is repeated every 1st of August since the year 439, and often on other occasions, too.

"O happy chains," said St. Augustine of them, "whose links have been turned into diadems, making of an apostle a martyr! O happy fretters, with which the captive was dragged to the punishment of the cross, not so true from the salvation of souls. Ask of Me in One fine way to perform real charity

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ANNA HANSON DORSEY,

AUTHOR OF "COAINA," "FLEMMINGS,"
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER VIII.

THE WITCH'S AMULET.

The next morning Laodice ordered her carriage; then opened her jewel-case, and took out a little secret drawer case, and took out a little secret drawer an exquisitely-wrought gold Etrus-can chain, that had long been a valued relic in her family, which claimed descent from the ancient kings of Etruria; and having attached the amulet to the chain, wound it loosely around her arm.

No one, not even Nemesius or the Greek nurse, could imagine the potent spell lying safely concealed between the spell lying safely conceated between the two halves of this split ruby, or that the great pearls around it mean aught else than purity. Ah! how deep its significance to me—deeper than the secret of the Sphinx!" sue whispered.

A few minutes later she was driving towards the Aventine, her, fleet-footed horses bearing her swiftly on. But so rapt was she in her fancies that she was blind to all the lavish glory of nature and art outspread around her, and in the fllmy golden spaces bying in and in the filmy, golden spaces lying in the distance, as if she had been asleep the distance, as if she had been asleep and dreaming—oblivious of it all, until, having turned from the Tiber, which sparkled like yellow gold in the sun, and taken the road to the left, she began the ascent.

The horses, finding the road more difficult as they proceeded, now moved more slowly, when suddenly heavy more slowly, when suddenly heavy hoof-beats on the rocks above roused Laodice from her trance; she threw her head with a proud, startled motion, looked quickly up, and the sight of Nemesius on his great warhorse most unexpectedly greeted her.

The sun gleamed on his burnished, gold-inlaid helmet, with its trailing plume of white horse-hair : on the flexible scales of his glittering armor, wrought with cunning skill in Damascus, and its gilded leather fringes; on cus, and its graded leader ringes, of the crimson, gold-emblazoned searf of his military grade, which crossed his breast, and on the massive and costly

trapping of his horse.

Never had his grave countenance appeared so majestic and attractive; but her heart grew sick : she was conscious of growing white; she felt detected, because guilty, and secret curse on the Cypriot for the false information he had given her. Did he not say "the day after the morrow" was the time of the return of Nemesius ?

The situation was awkard, but she was no woman with a woman's worldly wis-domand audacity if she failed to tide it over. By the time they had met she had regained her self-possession. Why not? Had she not other friends who had summer places on the Aventine? So with brightest smiles she returned

his salutation. He suspected the truth, however

but with grave courtesy remarked:
"If military orders were not so imperative, I would insist on offering thee the hospitality of my villa, and return thither with thee; but I am in atten-dance on the Emperor to day, and am due in a brief space at the Temple of

How charmed I should be, Nemes ius, could it be so, it is useless to say; for not only the famed beauty of thy gardens would tempt me, but my heart longs for another glimpse of the love-liest of all thy treasures—Claudia. The child has stolen away my heart. How

Not so well, I fear," he replied and the tender intonation of his voice told how unutterably dear his little blind daughter was to him. "I beblind daughter was to him. "I be-lieve they were getting ready to take her on a pleasure excursion, but may not have started yet; if they have not thou canst quickly gratify thy desire

"My heart urges acceptance, but I shall have to defer the pleasure to another day. I am on my way to visit Julia Severus, who expects me, and her villa is higher up than thine," she responded, while she said mentally: "He shall not imagine that I was on my way to his villa; such a thing would offend his good taste, and his exalted ideas of

womanly virtues."
I fear being late; pardon my abrupt arture," he said, lifting his helmet departure, for an instant.

" Farewell," she replied, softly, while her eyes flashed a tender light into his, while he either would not understand or did not see; then they separated—he to the Temple of Mars, to rest there where he had left her, the great ilex boughs meeting in a high arch overhead, the birds busy nest-building among the leaves, the grylli scraping their fiddle-strings in the grass. She watched his retreating form until

a turn in the road concealed him from sight: then, listened to the echoes of his horse's feet until they died away in

the distance.
"I have at least seen him, which I might not have done for days; and he spake kindly, if coldly; 'tis his way. But I noticed the tender expression that stole over his grave face when I mentioned Claudia. Yes: that is the only chord in his stern heart that is responsive, and the secret is mine. The Fates have been auspicious to me to-day so tar. No other purpose can wait for the next opportunity," said Laodice, in her low meditative tones: then she looked up and down the road, irresolute as to whether she would continue her drive or return.

The air was delicious, and fragrant with the wild blossoming things that were opening tender leaves and revealing exquisite tints in profusion on every side: and she determined to keep on as far, at least, as the ruined Temple of Jupiter, which crowned the picturesque plateau on those rugged heights; but she lingered, for the silence around her was like a spell, the of which made her dreamy

fancies seem real.

How much longer she would have remained had not the restless movements of her horses recalled her to the prac-tical demands of life, it is impossible to

say, but she at once gave them their say, but she at once good. The road was good, after the fashion of all Roman roads, but steep and winding, which made the ascent slow, and in accordance

with her mood. She did not wish to lose sight of the hope which she had that day grasped; but could she have imagined the scene that awaited her at the old Temple, she would have urged her horses to greater speed. And while she is mov-ing at a snail's-pace towards it, the reader will have to take a brief retrospective glance, which will explain the

situation.

It will be remembered how deeply the kind, esthetic soul of Fabian Cecilius was touched by his first sight of the little Claudia, whose blindness, to gether with her exquisite loveliness, set his mind in revolt against Nature and the Fates. From that hour he gave his brain no rest in the effort to do, or get, or contrive something which would make her happy, and at the same time do her good. The Jew physician Jew physician time do her good. The Jew physician was his first attempt, and it had proved a failure. There was nothing he could think of that she did not already possess. His quandary gave him sleep less nights, for his inner consciousness assured him that there was somewhere His quandary gave him sleep in the world the very object he desired, if he could only think what it was; and

if he could, he would get it at any cost.
One night, just when his mind was
in a chaotic state on the subject, there suddenly appeared to his imagination, with pointed ears erect, a small donkey diminutive creature, with slend ankles, and hoofs that would scarcely cover the palm of a lady's hand.
"The very thing!" exclaimed Fa-

"The very thing!" exclaimed Fa-bian, with more delight than if he had suddenly discovered some wonderful gem of ancient art. "This will give her motion; she can feel its soft, coat, smooth the pointed ears, and feed it with dainties from her own hand."

He knew where he could find one of

the sort he wanted; for he had seen them on the Apennies and among the Cisalpine Alps, when some years before he had started off on one of his wild journeys, in company with certain offic whose duty it was to inspect the military posts on the route known as Hannibal's Road, which led over mountain ranges, through trackless forests, frozen snows, and other perilous obtacles, the prospect of which, so far from deterring Fabian, made him still ore determined to go; for was he not going in pursuit of knowledge? the hardships he had endured, and the perils he had escaped, was—a donkey! The gods, he thought, had certainly lirected all things connected with that

journey to this end.

The next day he bestirred himself, secured a trusty agent, provided him with passports, gold, letters of safe-conduct from the various officials to governors, prefects, and others along the route, and himself saw the man, well mounted, beyond the walls of Rome, on the way to do his errand. No fear of his not succeeding, with the instruc-tions he had received, and the rewards that had yet been promised him; he back with that donkey as surely

as the sun shone.

Months passed; spring, and the long, sweet summer, were over; September, with its rich vintage, its jovial, gar-landed processions, was closing in; but no news had yet reached Fabian from the man whom he had sent on what appeared to be a fool's errand. He supposed he must have fallen into one of those fathomless ice clefts which are common on the stupendous heights he was obliged to traverse, or that an avalanche had buried him, or that he had been frozen to death in some savage solitude beyond the reach of human aid. He could not tell how it had been, but he gave him up as lost, and straightway began to make arrangements to patch another messenger, when one day the agent made his appearance as unconcernedly as if he had just come from his sheep-cot on the Campagna. He informed Fabian that he had succeed in his errand, and that the donkey-the smallest and prettiest ever bornwas in the stable, with plenty of good feed, and a soft bed to sleep on after

his long, tiresome journey.

The man accounted for his prolonged absence by relating the difficulties he had encountered going and coming, the latter being the worst, as one night his horse had slipped and broken his neck in an ice chasm, near a place where he had encamped. Then he was obliged to travel more slowly, for the donkey was so young that he could not stand being over-latigued; and, besides this he himself was constantly getting be wildered and lost on the great moun-tains, and would no sooner find his way into a valley (where the people were sometimes friendly, but oftner not), than there'd be no other and higher mountains to climb, where he'd get lost again. At last, thanks to the gods! he

reached the plains of Italy.

All this, and much more, he related to Fabian, who, tasting his Falernian now and then, enjoyed the recital as much as if he were listening to scraps from a pastoral poem. Needless to say, the faithful fellow was liberally reward ed, besides being highly elated by the interest with which Fabian had listened to his account of the perils and narrow escapes of his journey, and the praise he bestowed on his courage and perseverance. After enjoying a hearty meal in the kitchen, where the best that was in the larder had been set bethat was in the larder had been set be-fore him by Fabian's order, he went home rejoicing; for now could he not buy the two sheep of that fine breed just introduced from Britain, for which he had been longing, put up a new shed to his house, buy Balba a robe, and give

Never was donkey so luxuriously lodged, fed, and groomed, or so carefully and patiently trained; for he was the pet and the wonder of the stables. result was that he grew plump, The result was that he grew plump, that his coat and his long ears were like satin, and that soon docility took the place of the obstinacy ingrained in the nature of his kind. In the meantime the daintiest and most beautifully

the children some coppers to see the

which depended a number of small ilver bells, each one differing in tone. Such was the gift which Fabian Cæci-ius had, racked his brain and expended to restrain his mirth, roared. vas nearly frozen with horror while the

his energies and gold to procure for his little blind favorite on the Aventine and now, all things being in readines "Grillo" was conducted to the villa, where Fabian, with Nemesius, awaited his appearance. When told of her present, Claudia was in her father's arms; she passed her hands over the silky coat of the diminutive donkey and felt its long, smooth ears, pointed like a faun's, and was at last persuaded to let herself be seated on the cushioned saddle; then, while she held close the hand of her father, Fabian, beaming father, Fabian, beaming hand of with delight, led the beast along the terrace. She gasped once or twice, and nearly lost her breath—it was so new to her, being borne as it were through the air; but after a moment, knowing how safe she was, with he father close by her side, with Zilla near, and Fabian leading the strange little creature, she laughed, smoothed its neck, caressed the long, nodding ears, and chattered gayly. Then down the chestnut avenue to the bronze gates, and back, her two guides enjoying her delight like boys out for a h day; and Symphronius laughing until day; and Symphronius laughing until it was a question how his rotund old body could recover from such an un-usual quaking.

"Oh, my child! my bird of beauty!

how good it is to see thee so happy!" murmured the faithful Zilla, as she stood apart watching them, and smiling

s she had not done for years.

After this the little Claudia required no persuasion to mount Grillo, and, with Zilla to guide, go through the beautiful gardens to the spots she most, and introduce him to her birds, the cascade, and her doves. In these golden days Zilla often wondered, as she gazed fondly on the child's faultless loveliness, if Fate itself would not re lent, and turn aside any cruel shaft that might be aimed at her innocent life, should the future hold behind it

veil an evil fortune.

On the morning already mentioned, when Laodice, after having met N mesius, was slowly and dreamily wending her way up the steep ascent, Fabian had appeared early at the villa, to per-suade Claudia, attended by Zilla and himself, to go on a pleasant expedition to the old Temple of Jupiter, where they would have an al fresco collation It went without saying that the little after a decade, the result of all one was to ride Grillo, who by this time knew her voice, and the touch of her soft hand. It sounded pleasant to Claudia, who was in the mood to yield to his winning words and persuasive tones: and Zilla seeing no reasonable objection to the plan, they were soo ready, and off, with a musical jingle of silver bells, and the sweet sounds of childish laughter. Symphronius stoo looking after them, his old face beaming with enjoyment, until they through the bronze gates, and out sight; then he proceeded to fill pannier with tempting viands and pottle of old Falernian, which he dispatched by one of the slaves, to whom gave orders not to "stop even to raw breath" until he reached the

Temple. was here Laodice found them, on rounding the curve of the road which led to the spot. Fabian turned quickly it the sound of her horses' feet and see ing who it was, greeted her with his usual airy grace. She, perceiving at a ual airy grace. glance who his companions were, re-turned the salutation with gracious then drawing the rein with skilful hand, her horses glided to a full halt near them. Fabian led Grillo with his lovely burden to the side of her

carriage, saying:
"This is my little cousin, the daughter of Nemesius. Thou hast not forgotten

Laodice put out her hand, and laid it caressingly on Claudia's, who involuntarily shrunk from her touch.
"I have not forgotten

"I have not forgotten her; how could I?" she said, sweetly.
"Nay, my Claudia, this lady is a ay, my Claudia, this lady is a ," said Fabian, observing her friend.

said rabian, observing her slight gesture of repulse—"the lady Laodice, who is very fond of thee." Then Claudia held out her hand, the instincts of good breeding and the thought of her father raising her above

her antipathies.
"I am pleased to meet thee once again, dearest child," said Laodice, folding the soft, dimpled hand in her then raising it to her lips: "and own: so charmingly mounted on a little steed, which for beauty and size I have never seen equalled!"

The child recognized the voice, and the same intense repulsion rose within her; but had not her father told her that, should they meet again, she must not reject her kindly-meant civilities And had not the lady been good and generous since, bringing her gifts, and telling her many beautiful things that were pleasant to hear? Did she not mean kindly? These thoughts passed, swifter than light, through Claudia's mind; there was scarcely a moment's interval between what Laodice said and

her reply. very glad," she answered am very glad, "thou likest Grillo. Is he not gently.

beautiful?"
"He is enchanting! I have seen dwarfs of all sorts, but never one so exquisite as this. I should think him a cunningly-devised toy, were it not for his great intelligent eyes. Where did bewitching creature come from?'
Fabian gave him to me," she re

plied, simply.
"Wouldst thou doubt my veracity should I swear that Grillo is but a piece of fine mechanism devised by a magi-cian?" he asked, with a mocking light in his eyes, as he turned towards Lao

"If I could believe thee, I would los no time in ordering one exactly like it, at whatever cost," she laughed back. at whatever cost," she laughed back.
"Behold his long, silken ears! They
have a sign-language of their own,
could we only understand it."

Grillo must have known that he under discussion, for he showed his appreciation of it by giving vent to a shrill braying, so prolonged and fright-ful that little Claudia's face grew white garnished trappings that could be devised were made for him; also a narrow, scarlet leather collar for his neck, from scarlet leather collar for his neck, f

around the child, and Fabian, unable absurd trumpeting lasted. No one present had ever heard the like; but it ceased, and Grillo reared his head and

he had made to contribute to the genera "Do not be frightened, little cousin it is only Grillo's way of laughing and saying per Bacco!" said Fabian to the blind child, as soon as he could make nimself heard, and control his laugh-

waved his ears in approval of the effort

Claudia's hands were cold and trembl

"I do not like it; he shook all over even his ears; I know, because I was even his ears; I know, because I was smoothing one when he made that dreadful noise. Oh, Fabian! do not let him laugh again—that is—poor Grillo!—when I am on his back!" she

said, faltering and almost crying.

"He shall not, I swear by Silenu
his ancestor! Dost hear, Grillo? never laugh in that way again when thy beautiful lady is on thy back!" said Fabian. Turning to Laodice, he was about to speak again, when he started, and exclaimed: "What has happened? There

blood on thy arm! Thou art hurt!"

It was not blood, however; it was only the ruby amulet, pierced by a sunbeam, which had fallen against her arm as she lifted her hand to adjust the peacock screen to a position that would shade her eyes from the light. she said, looking down or

the ruby, still glistening like a great drop of blood on the soft white folds of her tunic-" that is only a curious old jewel, not blood. "It is exquisite!" remarked Fabian

examining it with the eye of an experi-enced judge of gems, as Laodice held it up to him. "Didst thou meet Nemesius on the way up?" he asked carelessly. "I saw him only for a moment. He invited me to visit his daughter, being

so near; but I was on my way to the Villa Severus to see what has become of my friend Julia," she replied, without a change of countenance.

"The gods have been good in arresting thy further progress," he answered. "Severus and his wife went to Neapolis

"The gods have indeed been good in bringing me so unexpected a meeting with friends I most desired to see. Do not feel flattered, however; as, although thou art high in my regards, it is Claudia who is the attraction: is it not so, dear little lady?" she said, turning to the blind child, who was still close beside her carriage, on Grillo's back.

"If it be so, I can only thank thee for thy kind words," answered Claudia, who thought, "That is the answer my father would have me give. But, oh! how much I wish she had not come, for

it has spoiled all my pleasure?" Laodice turned a piercing glance on the child's face, but it was as calm as moonlight upon snow; she could read nothing there that afforded the slightest clue to what might be passing in er heart. Not that she cared much to know: her mind was too full of her own purpose; it had not once wavered from it since she had found her here so unexpectly an hour ago. But her oppor-tunity was slipping from her grasp, unless by some bold and strategic move she could make it available; for the Roman sun was growing hot, and soon it would be dangerous for her to remain in an open carriage, exposed to the burning rays. She would, therefore, be obliged to think of something quickly, or leave undone what was of moment to her to be done then. cast her eyes around, and said, sudden-

"Fabian, I am going back: the sur But before I leave, oblige grows hot. me by cutting me a spray of eglantine from yonder ruined arch. Its bloom and perfume are so delicious and deli-cate, and these are the first of the sea-

Glad to oblige her, and at the same time display his grace, Fabian, after one or two high-flown compliments hastened towards the ruined arch, whose crumbling rents and mouldy crevices were draped with the tender green sprays and delicate rose-colored blossoms of the eglantine. Zilla moved round from Claudia's side to stand at Grillo's head, not knowing what freak might seize him if left alone; and at that instant Laodice, leaning forward, said in low, winning tones to the child, as she unwound the Etruscan chain from her wrist :

"I am leaving thee, beautiful one; but, lest thou forget me, wear this trifle for my sake;" then, with a dexter-ous movement, she threw it over Claudia's golden head, and the amulet lay gleaming against her breast.

It was done-the witch's amulet was bestowed, with swift incantation, on her for whom it was meant; and it was for Laodice new to await the working of the spell.

What would Claudia do? Had not her father said of this woman, "Do not her father said of this woman, "Do not repulse her kindness," and was not his word a law unto her? How, then, could she, without being rude, reject her gift? But if she accepted it, should she not thank her? And while she was hesitating, her cheeks like a damask rose, Fabian came back with his spoils, and Laodice, almost frightened by her unlooked-for success, re-ceived the dainty sprays of eglantine said a few graceful words of thanks skilfully turned her horses, and drove eding the dark, frowning eyes half shaded by her veil, that Zilla bent

Nemesius must judge whether his child shall wear her gifts," she mur-

All felt the relief of the absence of Laodice, and moments passed merrily. Fabian said and did the most absurd things for his little cousin's amusement Zilla played on her lute, and sang the songs she best loved; then came the lower-decked feast, spread where the nower-necked resse, spread where the violets grew thickest among the grass; after this they fed Grillo from a gold plate, out of which he ate as complacently as if he had been accustomed to such elegance ever since he was

TO BE CONTINUED.

THE LESSON OF MAGNAN'S LIFE. THOUGHTS

The recent celebration in Dublin of the centenary of the birth of James Clarence Mangan, the Irish poet, has recalled to many minds not only his ongs but his sorrows. That these sorsongs but his sorrows. That these sorrows were mainly the result of his slavery to intoxicating drink seems only too evident from the testimony of all who have written about him. "He had hardly set out on life's

ourney," observes Father Mechan, when he discovered that he had fallen into the society of grovelling companons who flouted the temperate cup and made him ever afterwards an irresolute victim to alcohol." "The first intoxicating draught," says R. F. O'Connor, in the American Catholic Quarterly was really the first step towards 'the pit-abysmal; 'it was the little rift within the late which by and by made mute the music of a soul 'mated to song,' and finally silenced all in premature death.

It must be recorded to his credit,

goes on the Quarterly writer, he made more than one effort, though fitful and ineffectual, to cure himself of the drink habit. Now and again he would reappear after an interval of abscence, almost completely restored to sobriety and a regular mode of life, to the joy of his numerous friends. The marvelous moral revolution wrought by the great temperance crusade preached by the illustrious Irish Capuchin, Father Theobald Mathew, impressed him so much that for whole months he would avoid the use of alcohol. In one of his temperate intervals at this period he formally abjured . . . his excessive indulgence in stimulants."

One stanza of this abjuration runs: Curtain the lamp and bury the bowl.

The ban is on drinking.
Reason shall reign the queen of the soul
When the spirits are sinking;
Chained is the demon that smote with the

blight
Men's morals and laurels.
Then hail to health, and a long good night
To old wine and new quarrels."

A similar revulsion of feeling against inebriety found expression in a poem which he sent to a friend after a promise to "conquer his every social weakness :

Farewell to the sparkling wine cup! The brain-deceiving wine cup! The cup that slays a thousand ways, The soul-degrading wine cup!

Farewell to the revelling wine cup! The fooling, flattering wine cup! The fooling, flattering wine cup! The cup that snares, that sinks and wears. The fame defiling wine cup!

Farewell to the tempting wine cup The danger scofling wine cup: An upas tree, my land, to thee, Is the baneful, stainful wine cup: Despite these abjurations, however,

the unfortunate Mangan fell again and again into drunkenness. This was all the more pitiable when it is remembered that drunkenness was the one and only vice which darkened his life. Notwithstanding his inebriety he was a clean-minded and clean-living man.

The life of this most gifted and most unfortunate of all Ireland's poets is only another lesson on the power of intoxieating drink to degrade the finest intellects, and to render of little value one of the rarest gifts that God can bestow upon any of His children.

OUR RELIGION.

The ninth article of the Creed, The Holy Catholic Church, the Communion of Saints," is attributed, the first part to St. James the Lesser, the second to St. Simon. Anything like a thorough explanation of it is almost impossible in such brief reviews as those which we have been making. This fact is best appreciated when one reca ls the number of volumes which have been written concerning both parts of it. Thus while much must necessarily omitted, much may also be said.

In the first place, attention is directd to the qualifying words used in connection with Church mentioned in this profession of faith of the Apostle. The Holy Catholic Church is the designation given the congregation having of the doctrines taught Christ. It is of especial moment in reference to other terms which time and mistaken creeds have attached to the continuing representative of our Lord on earth. Likewise does it effectually settle a modern-day discussion in regard to the proper or inappropriate ex-

pressions sometimes used.

It is not the Old Catholic, or the New Catholic Church. Neither is Greek nor the Roman Catholic, but the Holy Catholic Church. It could not be the first because it had just been established by our Lord. It could not be the second as that would be a meaningless qualification and might presuppose the existence of another church Neither could it be Greek nor Roman These denote limitation and imply a contradiction when used in conju with the other qualifying term Catholic

In addition it would imply that our Lord established His Church for one people and an uncertain period and not for all men and all time. Therefore, it would not be Catholic and His command to go forth and teach all nations was useless. These, however, are absurdities too apparent to be entertained. Hence the proper appellation of the Church founded by Christ is that designated by the Apostles in the profession of faith, the Holy Catholic Church whose distinguishing characteristic we shall next consider.—Church Progress.

As We Forgive Others. "Forgive us our trespasses, as we for

forgive them who trespass against us."
When I pronounce the word "forgive," it seems to relieve my heart. I ot only wish to banish hatred from my heart but to efface every painful recolheart but to efface every painful recollection. O God! what happiness if Thou must forgive me as I forgive! Thou seest that I wish harm to no one, that I forgive all. They have offended me by words—I forget it; by actions—I forget it; by omissions—I forget it; by thoughts, by desires—I forget it. Oh! I also have offended Thee in all these way. O my God! is it not true these way. O my God! is it not true that Thou forgettest all, as I forget? I vill be very merciful, that Thou mayest have mercy on me.

ON THE SACRED HEART.

Do not judge the conduct of others ; be indulgent. Do not think it enough to be good; you must also be amiable in that kind and energetic manner which we learn from the mighty and meet

Heart of Jesus. To love the Sacred Heart and to oreach Its glories is an unimpeachable note of orthodoxy. Indeed, it is almost a sign of predestination. It is a proof that one is sound both in instinct and in mind on the fundamental mystery of the Incarnation.

IRISHMEN AND THEIR FAITH.

Many pon Catholics have been puzzled by the affectionate relations which exist between the priests and the people of Ireland, says an exchange. They cannot understand it. it seems marvellous that a whole people should be so attached to their clergy and so true to their faith. After searching vainly for an explanation these non-Catholics, if they be uncharitable, are likely to say the Irish people are so priest ridden it is impossible for them to escape the domination of their clergy. But the relations between the priests and people of Ireland are not of It is love, not fear, that. The Catholics of Ireland that stamp. unites them. are not priest-ridden. As a matter of fact, the Irish Protestants, proportion ately have more ministers than the Irish Catholics have priests. The Archbishop of Tuam, preaching on a recent Sunday at Athenry, gave

the explanation why Irishmen are true to their faith. He remarked that those outside the Church might ask why it happened that the Catholics of England, and of Scotland, and of Denmark, and many other northern coun-tries of Europe, had almost lost their faith, while the people of Ireland, in the face of the greatest persecution, had not lost the faith. That was a problem that had engaged the attention of many historians who had not, as might be expected, hit on the right solution. his opinion, the explanation was that in obedience to the teaching of St. Patric they in Ireland had never forgotten their loyalty and obedience to the Sec of Peter. In the Book of Armagh they found amongst the sayings of St Patrick: followers of Christ, be ye also Romans," and it was laid down by St. Patrick that if any religious questions of diff culty arose in Ireland they were to be referred to the Pope and settled by him. There was the secret of the perseve ance of the Irish people in the Catholic faith, and that was the great lesson in culcated by their national Apostle-that they could not keep their faith except they were loyal and obedient to their Holy Father, the Pope. thing else was gone almost in Ireland, but the faith of the people. The Cath olic faith had not gone from the hearts of the people, and was it not true, the Archbishop asked, that to-day it was as strong and fervent indeed as it ever They had triumphed over rials and dangers because they had listened to the voice of their supp pastor. So it was in the past, and so it would be in the future, for they had the same loyalty to the successor of Peter and the same devotion to their pastors as their fathers had. It was not human power that kept the faith alive in Ireland.

ORIGIN OF THE ANGELUS.

Some interesting facts relating to the origin of the Angelus were related at Rome recently by Mgr. Esser, secretary of the Congregation of the Index. The first clear documentary proof of the custom comes from Hungary (dio-cese of Gran) and dates from the year 1307. In 1317 the practice was con in Montpelier in France, and the fol-lowing year Pope John XXII. granted an Indulgence to all who took part in the devotion in the Church of Saints. In a few years the practice was generally observed in Spain, England and Germany, and in the year 1327 the same Pope ordained that a bell should ring the Angelus in one church of every Rione or district in the Eternal City at nightfall, granting an Indulgence of ten days to all good Romans who recited the An-

gelical salutation.

The ringing of the Angelus in the morning became common in less than a century after the practice of ringing it in the evening had taken root. As far back as 1380 a bell used to be rung at noon at Prague to remind the peop pray in honor of the Five Wounds, but the first notice we have of the midday Angelus comes from Imola in 1506.

"JELLY-FISH " CATHOLICS.

The Catholic Union and Times takes those "jelly-fish" Catholics to task who either openly or impliedly minimize their religion. "They are flattered, poor fools," declares our esteemed contemporary, "when some acquaintances say, 'I should never have taken you for a Catholic.' They would not absolutely deny the faith, but they treat it as a useful and fashthose "jelly-fish" Catholics to task but they treat it as a useful and fash-ionable friend. Note their persistent evasion of religious topics, and their apologetic tone when matters of Cathlic belief and practice are so brought before them in presence of non-Catholics that they cannot be evaded. They would smoothe, extenuate, explain away, as if there is anything in our creed or our obligations requir-ing apology; as if the Church's ruling from its earliest day will not bear the fullest light that can be turned upon it! * * * We would have no upon it! * * * We would have no one obtrude his faith on others, nor be ostentations of his practices of devotion. But all who bear the name of Catholic should love their faith so truly, and know it so well, as to be always prepared to expliain it, defend it, and live for it, which last is, in these days, a far more practical proof of loyalty than the most heroic expressions of willingness to die facility. sions of willingness to die for it.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm exberminator. The greatest worm destroyer of the age.

the general aspect vines that clambe little side porch ar weeds of its picket fence that as fast going to yard was strewn coal, uncut black t chips about The lace curtains windows, although fine texture a but many a neight played in her from plendid lace curt tious pattern and the peace price of time pay-day spreers are big wag drinkers, God hel But the house, ness, had some stamped it as di bors; and they different, too.

AUGUST 1,

THE REDEMP

The house was a grimed from the min the near-by freig

the ordinary ch trackman's home, relic of better da walnut bedroomlor to go with the priceless mar much too small ately-carved sec room, a spaciou few fine family etching or two eign to Bill, th Hester, the old Miss Hester w iron-gray hair ar ness of carriage gown was short and she worke she walked as

On Sunday she silk of another and a bit of a Her silk mitts fingers, and he were very old. steps, and car s they had tau time boardingstared at her. tocrat. Bill r ears. Bill hadn't w He didn't like ner-or winter son of a Sou managed to kee after the war. gentleman's ed

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HEIR FAITH.

cs have been ionate relations the priests and aysan exchange. nd it. To them t a whole people to their clergy r faith. After an explanation they be uncharit-the Irish people is impossible for mination of their ions between the

reland are not of re, not fear, that tholics of Ireland As a matter of ants, proportion-nisters than the As a matter of Tuam, preaching

at Athenry, gave Irishmen ar remarked that Church might ask land, and of Denalmost lost their ple of Ireland, in st persecution, had hat was a problem attention of many o attention of many ot, as might be exight solution. In anation was that in thing of St. Patrick d never forgotten edience to the See ok of Armagh they are arrived of St. e sayings of St. are Christians and be ye also Romans vn by St. Patrick

s questions of diffi-nd they were to be and settled by him. ople in the Catholic the great lesson innational Apostle— ot keep their faith yal and obedient to the Pope. Every e almost in Ireland, people. The Cath-one from the hearts was it not true, the that to-day it was as t indeed as it ever umphed over untold s because they had ce of their sup in the past, and se future, for they had

THE ANGELUS.

ne devotion to their athers had. It was that kept the faith

ag facts relating to Angelus were related by Mgr. Esser, sec-regation of the Index. ocumentary proof of from Hungary (diopractice was common France, and the fol-John XXII. granted all who took part in he Church of Saints. e practice was gener-Spain, England and the year 1327 the same tabell should ring the hurch of every Rione Eternal City at night-Indulgence of ten days s who recited the An

the Angelus in the common in less than a practice of ringing it ad taken root. As far ell used to be rung at o remind the people to the Five Wounds, but we have of the microm Imola in 1506.

H " CATHOLICS.

Union and Times takes

'' Catholics to task

nly or impliedly mini
tion. "They are flation. "They are flat-ools," declares our mporary, 'when some say, 'I should never for a Catholic.' They blutely deny the faith, t as a useful and fash-Note their persistent gious topics, and their when matters of Cath practice are so brought presence of non-Cath-y cannot be evaded. extenuate, smoothe, extenuate, as if there is anything our obligations requir-if the Church's ruling est day will not bear at that can be

* We would have no faith on others, nor be his practices of devo-who bear the name of ld love their faith so w it so well, as to be d to expliain it, defend or it, which last is, in far more practical proof the most heroic expresness to die for it.

rup; nothing equals it as a the name is Mother Graves, tor. The greatest worm des,

THE REDEMPTION OF BILL.

The house was small and smoke-be-grimed from the many passing engines in the near-by freight yards, and it had the general aspect of neglect about the vines that clambered wildly over the little side porch and in the uncut grass and weeds of its dooryard. The low picket fence that had once been white was fast going to decay, and the side yard was strewn with chunks of soft coal, uncut black ties from the railroad, and chips about the chopping-block.
The lace curtains inside the little front windows, although much darned, were windows, although much darned, were of fine texture and delicate pattern, but many a neighboring housewife dis-played in her front windows equally splendid lace curtains—of more pretentious pattern and newness, howeverthe peace price of a husband's some-time pay-day spree. For the railroad-ers are big wage earners and heavy

time pay-day spree. For the railroaders are big wage-earners and heavy drinkers, God help them!

But the house, in spite of its sameness, had something about it that stamped it as different from its neighbors. stamped it as different from the bors; and they who lived there were different, too. Inside, mingled with the ordinary cheap furnishings of a trackman's home, was here and there a relic of better days,—a massive carved walnut bedroom-suit set up in the parlor to go with the beautiful old curtains, a priceless marble clock on a shelf much too small for it, a huge, elabormuch too small for it, a logs, classed ately-carved secretaire in the living-room, a spacious old velvet, chair, a few fine family paintings and a rare etching or two upon the low walls. The family said Bill had been looking for some one to support him, and they sincerely hoped that the widow would sincerely hoped that the widow would be supported by the still kept to support him and they sincerely hoped that the widow would be supported by the still kept to support him and they sincerely hoped that the widow would be supported by the still kept to support him and they eign to Bill, they went well with Miss Hester, the old aristocrat. Miss Hester was tall and gaunt, with

iron-gray hair and unmistakable haught-iness of carriage. Her everyday calico gown was short as her neighbors' were, and she worked as hard as they, but and sne worked as hard as they, but she walked as a queen as she toiled. On Sunday she wentto Mass in a purple silk of another day, with a long train, and a bit of real lace at her throat. Her silk mitts were darned at the fingers, and her bonnet and parasol were very old. She took little, precise steps, and carried her head in the air as they had taught her to do in an oldas they had taught be to do in the time boarding-school, and everybody stared at her. Few knew the old aristocrat. Bill never went to Mass; he hadn't been inside a church in thirty

Bill hadn't worked much that summer. He didn't like to work much any sum-mer—or winter. Bill had been the only son tof a Southern widow, who had managed to keep a portion of her wealth after the war, and he had received a gentieman's education and had lived as a gentleman — without work. His sisters, one by one, had married well, but Miss Hester gave up many a worthy lover to stay with her invalid mother and Bill.

roaders precarious life, despite his refinement and superior education, God knows why. He was content to work five days out of ten and to spend what little he earned in drink. Miss Hester clothed him and fed him, and his deadened pride knew no shame of it. He sank gradually but surely to the level of the unlettered men about him — better men than he were many of them, but unlike him, ignorant of another life; he cursed his fate with blind rage, but he had neither wish nor ambition to rise higher. Miss Hester's daily, hourly prayers might make him a man again a sphere industrient man but again, a sober, industrious man, but thirty years had made him irrevocably a railroader, content to go on in a rut and to die in a rut. It is in the atmosphere of these great railroader centers, as those who know too well will tell you, and drink helps. Bill might be a man again, but a polished Southern gentleman never.

Not that Miss Hester prayed for that. She asked God for but one boon—to bring Bill back to his church.

bring Bill back to his church.

"If I could see him going to his duty and to Mass once more I'd die content," said poor Miss Hester.

We never know when or how God will answer our prayers. Miss Hester had prayed one prayer for thirty years and had not despaired, and God answered her prayer—at last.

Bill hadn't worked much that summer.

Julia, the prettiest and most vivacious of Miss Hester's nieces, had married, and Miss Hester had gone to the wedding and to settle the new home. When she got back Bill was lounging around the yard with a pipe in his mouth. He hadn't worked since she had been gone

and he owed every man in town.

In vain Miss Hester coaxed and stormed. Bill said he would never work again. He told her that she could work again. He told her that she could support him or go to a warmer place

than Sayre. evening Bill put on a white shirt and a collar and tie, curled his mustache and blacked his boots and sauntered forth. It was a long time before any one dared to tell the old

aristocrat that Bill had a girl.

The "girl' was a buxom widow with five small children—a big, good-hearted soul who kept a little home bakery around the corner, and who managed to around the corner, and who managed to keen her children off the street and to buy an occasional gaudy dress for her-self. Her husband had left her an insurance, and she was a generous soul. surance, and she was a generous sour.
Bill sat around her shop and ate her fat cookies and smiled upon her; when the children had gone to bed they sat together in the hammock. Afterward Bill went and drank until morning. Bill went and drank until morning. Then he staggered home and slept all

Miss Hester had prayed for one thing during thirty years and now she did not vary her prayer. Bill's girl was the last blow to her later years of trouble. She had but one thought: the news must be kept from the rest of the family. Southern pride is very strong. The widow talked with a bro-

gne and in high tones; she laughed loud, and often went to the grocery store in a calico wrapper. She out-raged Miss Hester's fine feelings and ense of decorous behavior, and that Bill meant seriously did not at first enter his sister's head. August came and Bill suddenly went

to work again. He drank, it is true, but he worked every day and dressed up every evening. He smoked cigars instead of a pipe, and got money from Miss Hester to take the widow to the circus. Then the family heard and Miss Hester caught their alarm. But it was too late. The widow and Bill were about to be married.

When Miss Hester trailed her purple silk into church now the congregation turned and stared. The widow was one of them and the old aristocrat was something above and beyond them Deeper lines had come into her patient face, and sometimes her proud old head drooped as though weary of its very pride. Then Bill left their little home. He

wanted the lace curtains and the clock and the family paintings, but Miss Hester stood her ground and stooped to quarrel with him, to the surprise and amusement of her listening neighbors. Bill went without the coveted furniture and took his trunk to the widow's.

That night their marriage notice was printed in the city papers. They had been properly called and married in church, much to Miss Hester's sur-

The family said Bill had been looking sincerely hoped that the widow would do nothing of the kind. She still kept her little bakery and worked late and early, but Bill worked too, every day, and some one told the old aristocrat that he had quit drinking.

Miss Hester's niece came to take care of her, and her niece's husband ran down Sundays to try his unaccustomed hand at the woodpile and to coax Miss Hester to come and live with them. Julia had married a rich man and there

Julia had married a rich man and there was a welcome place in their luxurious home for Miss Hester.

It was some weeks before she got out to Mass, and then her purples silk hung looser on her shrunken frame; she was a little feeble and stooped, but she was

haughty still.

Just before Mass began a ripple ran through the congregation. Miss Hester looked up from her beads. The widow, resplendent in a red gown, went sailing up the middle aisle, her five children is suited and some facely, and suite fall. haughty still. spick and span frocks and suits lowed her on a dog-run, and Bill brought up the rear. He was cleanshaven and had on a new black suit. Miss Hester seemed turned to stone. Her eyes glittered and a feverish spot came into either cheek, but she sat quite motionless.

It was early Mass and the widow and

Bill went to Communion. There was a new look on Bill's face. Miss Hester had seen such a look on his face when it had been young and fresh and he had mother and Bill.

God's ways are queer ways, but God's ways are best. While his mother lived, Bill was a good Catholic and a sober fellow. From the day that she was laid in her grave he had turned his back upon his Maker and had resolutely gone upon the downward road. In a way, Miss Hester with him. Her sister's love and loyalty bespoke no other course.

Bill's curse was drink—and distaste for work. He had drifted into a rail-markers are arreadings life, despite his resoluted to the communion. There was a new look on Bill's face. Miss Hester he was look on Bill's face when it had been young and fresh and he had helped his aged mother back from the Communion. There was a new look on Bill's face. Miss Hester he was look on Bill's face. Miss Hester's heat to communion. There was a new look on Bill's face. Miss Hester he was look on Bill' on the secretaire. She took it up and read it again mechanically. It struck the vulnerable spot of Miss Hester's character-her unselfishness. It said among other things, in its teasing way, that Julia couldn't drive down to the office at night to meet him because she had to stay and watch the cook so that worthy wouldn't put too much butter in the pies! If Miss Hester would only see her duty and come down and watch

Miss Hester went to the door. A boy was passing, his new store shoes making a painful creaking sound. It was the widow's oldest boy. She called

him.
"Mike," she said, "come here."

Mike came gingerly: he was much in awe of the old aristocrat. "Mike," she said, "will you please tell Billie—and your mother—that if they will come over, they can have the lock and the lace curtains?"

Mike's eyes were like saucers. The marble clock, lace curtains!
"I'm going to Julia's to-morrow," said Miss Hester. A great peace and content had settled over her pale face. God's ways are good ways and He answers our prayers in His own good time.—Jerome Harts in Benziger's Magazine.

BABY'S VITALITY.

The vitality of infants and young children is at its lowest point during the hot weather. More children die in sammer than at any other sewson. This is because the little ones suffer more from bowel troubles, are nervous, weak, sleepless and irritable. Prompt action often saves a valuable little life, and troubles of this kind can be promptly met and cured by giving the little ones Baby's Own Tablets, which should be kept in every home ready for emergones Baby's Own Tablets, which should be kept in every home ready for emergencies. These Tablets speedily relieve, and promptly cure all stomach, bowel and other hot weather ailments, and give sound refreshing sleep. Mrs. P. Ferguson, 105 Mansfield street, Montreal, says; "My baby was attacked with dysentry and was hot and feverish. I gave him Baby's Own Tablets and they promptly cured him. lets and they promptly cured him. Before this he had been rather delicate, but since using the Tablets he has been better and stronger in every

way."
These Tablets can be given with an absolute certainty that they do good to all children from a new born upwards. all children from onjate or poisonous They contain no opiate or poisonous "soothing" stuff. Sold by medicine dealers or mailed at 25 cents a box by writing direct to Dr Williams Medicine Co., Brockville, Ont.

SOLID FAITH.

The world is full of unrest, temporal and spiritual. The whole history of the race confirms the declaration that true happiness can not be found in riches, honors, or mere worldly pleasures. There is a vast deal of skepticism in the world, yet Christian teaching and traditions of the skeptic traditions of the sk ing and traditions are in possessing and have more or less influence even on the minds of those who profess to be indifferent to them. The splendid indifferent to them to the splendid in morals can not be and traditions are in possession, system of Christian morals can not be entirely ignored, even by the most careless, while the cheering promises and terrible warnings of divine revelation will sometimes penetrate the most obdurate heart with anxious longings, or fearful forebodings of coming ill.

Even among our Protestant friends,

who feel the necessity of some religion, and who are striving with more or less earnestness after the old orthodox earnestness after the old orthodox fervor and consistency, there is a great deal of doubt and uncertainty, unrest and anxiety as to what they are to believe and do, in order to be saved. What they really want is (aith—upon which they can rely with implicit confidence. This faith they have not. With their principles they can not have it. They can have opinions, and even have creeds and forms of faith, but these can not convey real faith to their minds and hearts. They can not believe them with implicit confidence, believe them with implicit confidence, because they know very well that they are the production of fallible men just as liable to be mistaken as they them-selves are. Of this no better evidence is needed than the fact that all the old Protestant formularies, platforms and confessions are being subjected to the most rigid criticism and radical revis-ion. How can there ever be true peace in a mind which is in doubt as to the great verities of the Christian faith?

No, what we all want is that true, and remain at peace. If you would have solid faith you must have a solid and impregnable foundation for it. That foundation we have in the Church in which St. Peter and his successors have always been, by divine appoint. have always been, by divine appointment, the unerring interpreters and anthoritative exponents of divine truth. We cling to that great and precious truth as the sheet anchor of our soul. When that truly divine voice speaks we listen, we assent, we obey, and great is our peace and joy in believing.

Think what the effect must be, especially upon the mind of a convert, who, for years perhaps, has been beating about in doubt and darkness, not knowing what to believe or what to think, on all the great questions that have been agitating his own mind, and the of those with whom he has been associated. Oh, what a blessing!
What an inestimable boon! He is suddenly transferred from darkness to light. Doubt, uncertainty, and almost despair are changed to the exultant joy of a certain faith. The clouds have cleared away, and now how real, how fresh, and new and beautiful every-thing appears! How close his faith brings him to the realities of eternity -to God his Father, to Jesus his Saviour, to the Blessed Virgin, Mother of God, to the holy angels and saints, and all the glorified spirits in heaven. and all the glorified spirits in heaven.
He even converses with them familiarly, though reverently, and realizes fully that there is an actual communion of saints. He is strongly attracted the saints heaven heavy and leveliion of saints. He is strongly attracted by the transcendant beauty and loveli-ness of the dear holy Mother of God, upon whose powerful intercession he relies with confidence and love. Yes, he has a good and solid faith, and is at ne has a good and sond latth, and is at peace with God and with all the world, and he has a good and well-grounded hope of eternal happiness in the world to come. That, he knows, he can nowhere else find on this earth but in that Church which is grounded upon the infallible rock of Peter.—Sacred Heart

THE WORSHIP OF POWER.

Judge Jones who passed sentence on the men in Alabama who invented and practiced a new slavery, the victims being negroes ignorant of the law, did not let the occasion pass without voic ing some truths which have a very reing some truths which have a very re-freshing and old-fashioned ring in these days when the so-called negro problem is so acute. Addressing the convicted prisoners, all white men of some standing in the community, the Judge said :

"You are bound to know that what you did was a violation of laws of God and of the State, regardless of any law of the United States. Helpless and de fenceless people who are guilty of no crime have been brought into court, and, by collusion with justices of the peace, who prostituted the authority of God and this State in the administra-God and this State in the administra-tion of justice, have been deprived of their liberty, fined and forced to work, and in some instances cruelly beaten. You have violated not only the law of your country, but that great law of honor and justice, which bids the pow-erful and strong not to oppress the downtrodden and weak. Every prompting of a just heart demands that power should be used to defend, and not to oppress them."

To that new glorification of power and cleverness, which has made us al-most forget the high ideals of liberty which led our nation in other days, the words of Judge Jones are a fitting rebuke and reprimand. They need to be a child sees in the lives of its parents aken to heart not alone in Alabama but all over the country; and even in our relations as a nation with other people it sees the faith which they profess

THE COMFORT AND JOY OF A the lesson taught by such words as would not be lost.

Throughout the country there has grown up of late years a worship, a cult, of power. We glory in our cult, of power. We glory in our strength as a nation, and we glorify those who, like the nation, are strong and aggressive. We do this even though they lack the virtues which, in our saner moments, we are wont to ad-The London Spectator notes this, and says that so sentimental have come in our cult of power tha even drag religion into the service, and almost canonize men for whom the Ser-mon on the Mount might just as well be

written backwards.

The new slavery in the South, the injustice to the weak and lowly all over the country, our attitude toward the Philippine friars, the aggressive policy of the nation at large-all these are evidences of our worship of power. For this boastful spirit, this forgetting of this boastful spirit, this forgetting of the old ideals, this departure from the old paths of honor, and mercy, and justice, there will surely be a reckon-ing, unless there is continually taught from pulpit, bench, press and rostrum, the truth enunciated by Judge Jones, that the great law of honor and justice. that the great law of honor and justice the law of Christianity, which bids the powerful and strong not to oppress the weak, must not be violated.—Sacred

TEACH THE CHILDREN SELF. RESTRAINT.

The eigarette habit is not the only The eigarette habit is not the only one which makes thieves of children. The candy habit may have the same effect. "I have to have candy," was the wail of one young pilferer, uttered with as much earnestness as ever an old toper said, "I must have liquor." Nor is it the good old, fashioned molasses or is it the good old-fashioned molasses or sugar candy which the boys of a previous generation ate on occasions of great festivity, but the poisonous concoctions which Judge Graham lately said might No, what we all want is that true, fixed faith which has a Divine source, and is founded upon an infallible rock of truth. If God has really spoken tus, as Christians generally believe, He certainly has not left us without proper means for determining definitely, and with certainty, what He has said. Yes, the rock of Peter is the rock on which Christ Himself founded His Church, and He declared that the gates of hell—the powers of darkness and spirits of error—should never prevail against it. Let people first satisfy themselves of this great fundamental truth by thorough investigation and conviction, and error—should never prevail against it.

Let people first satisfy themselves of this great fundamental truth by thorough investigation and conviction, and thenceforward rely upon the testimony of the Church with implicit confidence, and remain at peace. If you would have solid faith you must have a solid and impregnable foundation for it.

That foundation we have in the Church that foundation we have not be tagent to do without things, even the will do them no harm, and which the parent has it easily in his power to grant them. If they once grow accustomed to denying themselves to removing them from the former as the supplies of the removing them from the former as the supplies of the removing them from the former as the removing them from the form the from the form the removing them from the form the form the from the form the form the form the from the form the from the form the from the form the fo accustomed to denying themselves things which they may lawfully have, it would not be so difficult for them to practice the self-denial which is pres cribed by the Ten Commandments. -Antigonish Casket.

A MOTHER'S INFLUENCE.

TOMEN WHO ARE THE MOULDERS OF THE FUTURE OF MANKIND.

In every nation above the savage the love of sons for their mothers is the strongest and tenderest of all affections; and for that reason the influ-ence of women must always be a supreme factor in the history of the world. There are three ways in which women may mold the entire future of mankind. One is by doing their utmost to secure that the childhood of their oys and girls should be as happy as boys and girls should be as happy to outward circumstances render possible. It is a golden rule to "give to the morn of life its natural blessedness." Men and women who are at least able to look back on happy childhoods have to look back on happy childhoods have drunk one sweet, cool draught of the river of the water of life, which may leave in their souls not only a refresh-ful memory but a vivifying influence in the days when we are forced to say that "there is no pleasure in them." Every mother should make a study in the art of creating happiness in her children. That art cannot be learned from books; it comes from the inspiration of a divine unselfishness. Pov-erty is no bar to its attainment. Hap piness at all times is "a pearl not o the Indian but of the empyrean ocean;" but the mother who tries so to love as "to go to heaven every day," will be sure to bring it thence and impart it to

her little ones.

Another is by the wise training of the will. Nothing is more deadly in its foolishness than the effort of some illroomsnness than the effort of some ill-instructed parents to break down a child's will. The attempt may often be absolutely defeated, for the will, even of a child, may become so fossil-ized that nothing can alter it; but even if ultimate obedience be enforced, the damage done may be incredible. damage done may be incredible Miss Martineau, in her admirable book on "Household Education," points out that the endeavor to break will is almost as fatal as the error of escaping trouble by indulging it. She tells how a mere infant was almost starved and driven into epilepsy by the starved and driven into epilepsy by the attempt of its father to make it eat a piece of bread from which it turned at first with repulsion, but which had become, in the contest, an object of absolute terror and disgust. She points out that the true and restricts out that the true and restricts out that the true and restricts out that the true and restricts. out that the true and natural way is to control the will of a child not control the will of a child not by the other's will, but by the other faculties of the child itself. Avoid both indulgence and opposition, and a habit of docility will be formed by the time the child becomes capable of deliberate

self-control. A third, and the last which I will dwell upon, is the early inculcation of religion in its broad, eternal, essential verities upon the yet plastic mind, and above all, of the one main end and aim above all, of the one main end and aim of all religion, which is to mold the character and sway the moral conduct. Nothing will have less effect upon chil-dren than the mere decent simulation of a perfunctory and superficial relig-ionism; nothing will be more useless and more wearisome to them than outand more wearisome to them than outside forms to which they see no real correspondence in the life. But when correspondence in the life.

shining through all their words and works, and producing the lovely results of holiness and sympathy and self-denial; when it will be helped through life by beautiful memories of an ex ample consistent with the belief on which it professed to be molded—then, indeed, the child starts on its career with the most precious of heritages. The child of parents who have borne their part as saints of God, holy, just and true, ought to possess an anulet of more immediate potency against evil example. "I was always glad that I example. "I was always grad that I received a religious education," said Lord William Russell when he stood upon the scaffold; "for even when I most seemed to forget it, it still hung

bout me and gave me checks. Let us close with two examples. Many of the best, greatest, wisest men whom the world has ever seen have confessed the unspeakable debt of gratitude which they owed to their mothers. Among them we may count such kings as Alired of England and St. Louis of France; such painters as Francois Millet; such statesmen as Washington and Garfield; such men of letters as Sir W. Jones and Goethe As a rule, such women as Cornelia have such sons as the Gracchi; such a woman as Agrippina the younger has such a son as Nero.

The Blood of Jesus.

In the reception of the Holy Euchar-ist we receive the Blood of Jesus. We thereby taste true happiness, and conceive an ardent desire of living in in-timate union with Jesus our Redeemer. The precious Blood received in Holy The precious Blood received. Communion is to us a source of immortality, a fountain of living water tality, a fountain of living water springing up into life eternal. O Precious Blood of my Redeemer, I adore, I love, I thank Thee! May I always receive Thee worthily in the Holy Eucharist. Be my consolation and strength on earth, and make me worthy to go thither at last where I will glorify Thee during a blissful eternity.

Longing for Heroic Sanctity. "We must not set any limits to our longings," writes the ecstatic St.
Teresa, "but firmly believe that,
with God's holy grace, we shall be
able to follow in the footsteps of
the saints. We must not have any misthe saints. We must not have any mis-givings even when we discover that, at first, our success falls short of our expectations. The courageous efforts of generous soul suffice, in spite of all a generous soul sunder, in spine appearances to the contrary, to raise it, in a short time, to a surprising height of holiness. Upward then, and onward, without ceasing, until we have gained the top of the ladder!"

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excellent friend and observations of need.

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Agentor collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be malled in time to reach London not tater than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. litor of The Catholic Record,

Te the Editor of THE CATHOLIC RECORD.

London, Ont.:

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

Its matter and form are both good: and a bruly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it but the faithful.

Blessing you, and wishing you success.

Believe me, to remain, any Christ.

to remain,
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, Aug. 1, 1903.

THE LATE POPE AND HIS PROB-ABLE SUCCESSOR.

By the night preceding Friday, July 23rd, the body of the Holy Father was placed in state in the great basilica of St. Peter's, and many thousands of persons, including both Italians and visitors from other countries, entered the basilica to pay their last tribute of affection and veneration to the beloved pontiff whom the world had known for a quarter of a century as the Head of the Church of the whole world, and Christ's Vicar on earth.

Many remained on the piazza in front of the church during the whole of the hot night in order to secure a place at the head of the line that they might not afterwards be crowded out and lose the opportunity of getting a last view of the Pontiff's benevolent face before his body should be deposited in its last resting place.

At 6 o'clock a. m. the bells of the Cathedral tolled sorrowfully, and then smaller bells chimed through the notes of the scale ending in a deep bass chord.

Two regiments of Italian Grenadiers now marched quickly across the piazza to the stone steps, to preserve order, and at five minutes after six the throng began to enter the church. The steady forward movement of people made the pressure terrific, and serious results were feared especially to the women and children, some of whose dresses were torn in the crush; but Providence appeared to guard them, and there was no serious injury done, and there was, therefore, no need of summoning ambulances to carry injured persons to the hospitals.

Railings were erected within the church to keep the people in a straight line leading directly to the bier, and during the progress all eyes were turned toward the body of the Pontiff which lay on a catafalque ten feet high, so placed that it might be visible to all in the line. The head was raised facing the passing multitude.

The Pope was dressed in full pontifical vestments such as he had worn on great festivals, and as he had been wont to be seen wearing when he appeared before the people.

All ranks and stations in life were in the line which viewed the dead Pontiff, there being noblemen, military officers, and soldiers of Rome and Italy and of foreign countries mingled with workmen, lines of convent girls under charge of nuns, school boys under the care of priests, and of other pupils in charge of lay teachers.

A Solemn Pontifical Mass was celebrated at 9.30 a.m. for the repose of Pope Leo's soul, at which several thousands assisted while other thousands continued to pass by the bier to gain a last look at the body. Those who were assisting at Mass were so separated from the line of visitors that the different companies did not interfere with each other. There was ample room to thus arrange the multitudes, as the church will accommodate 70,000 people at a time, and therefore the comparatively few thousands who were in at the same time for different purposes did not create any

This was the first occasion since the occupation of Rome by the Italian Government that Italian troops entered within the limits of the Vatican territory, which is, theoretically at least, held sacred from any interference by the Italian Government; and on this o casion their presence is said not to have been an intrusion, as they were there at the request and on the invitation of Cardinal Oreglia, who during

the interregnum governs the Church, and will continue to do so till a nev Pope is elected.

The day appointed for the burial of the Holy Father was Saturday the 25th ult., and on Wednesday, the 29th ult., the obsequies would close, after which preparations would soon be completed o begin the conclave by which a sucessor to Pope Leo XIII. will be

There is much speculation indulged n by the secular press regarding who will be elected by the sacred college to assume the reins of the government of the Church. These papers represent Cardinals Rampolia, Gotti, and di Pietro, as being candidates favorable to the general policy which was pursued by Leo XIII., and it is boldly asserted that between these there is combination and an understanding that they will aid each other so that one of them may be elected. It has even been asserted that should Cardinal Rampolla not receive a good support on the first ballot, he will throw in all his influence for the election of Cardinal Gotti, with the understanding that he will continue to be the Secretary of State under the new regime, as he was under Leo XIII. The Roman correspondents who make these statements, and the papers which accept them as truth, add that should neither Cardinal Rampolla nor Cardinal Gotti stand sufficiently high on the first ballot, their united influence will be given to Cardinal di Pietro.

Knowing as we do the officiousness of nearly all the Roman correspondents who furnish news to the European and American press regarding the Church, and their desire to supply sensational intelligence to their journals, we may safely assert that these reports of ecclesiastical canvassings which are based upon the knowledge these reporters have of how things are managed in political campaigns, are purely fanciful. The Cardinals | have, no doubt, their preferences, and their well considered ideas as regards the policy which should be pursued in conducting the affairs of the Church, thus : but they have certainly not communicated their views to the reporters who are busying themselves in trying to ascertain them. In fact, some of the reporters have admitted this, and more than one of them have stated that nothing can be ascertained from the Cardinals themselves in regard to the prospects of the various Cardinals who have been named as prospective candidates. But they tell us they have ascertained these prospects and plannings from the intimate friends of the Cardinals. We know very well both the Cardinals and their friends are too well acquainted with the gossiping proclivities of many people of the world to make them acquainted with private matters of so much importance as the election of a Pope involves. We may, therefore, say with perfect safety that the reports which have been given out on this point are the mere fantasies of idle and officious gossips.

And here we must add that some of the non-Catholic religious papers have taken considerable pleasure in commenting upon the supposed " political log-rolling" which has been asserted to be going on in reference to the election of a Pope. They have said that the proceedings are undignified and unworthy of the rulers of a Christian Church, however necessary or unavoidable such methods may be when a political office is to be filled by popular

Our answer to this is evident from the explanation we have given. The statement of the reporters regarding the supposed proceedings are utterly unreliable, and our religious contempories should have vaited till they were assured of the facts of the case instead of drawing sn sering conclusions from what are undoubtedly unanthentic statements.

We may remind these prudish writers that at certain episcopal elections which took place in connection with the Methodist and Anglican bodies within the past few years, it came out publicly that there was indeed " logrolling" which was unbecoming, but and Pontifical elections in the Catholic same style, though we may admit that through the eighteen centuries during which the Church stances in which wicked men have created disturbance by their undesirable interference. But these instances only prove that satan, the world, and the flesh, are continually at war with the Church, but that they cannot prevail to confound the general good order with which ecclesiastical elections are conducted under the guidance of the Holy Spirit, Who, with Christ, according to Christ's own promise, will always abide with the Church, aiding its pastors to teach all nations, and to administer the mysteries of God. According to the account of the

matter given by the reporters as above explained, the party opposed to that of Cardinal Rampolla and his adherents has for its leaders Cardinals Oreglia, Serafino Vannutelli, Satolli Agliardi, with the possibility "that this group will centre all their votes if necessary on Cardinal Sapicellatro, Archbishop of Capua, in order to defeat their supposed opponents."

It is easy to see that these forcecasts are fantastical, but we have no doubt that any one of those named as probable candidates would be worthy successors of the good, venerable and beloved Leo XIII.

PROTESTANTISM AND ANGLI-

In view of the recent discussion which have taken place in the United States " concerning the proposal to alter the name by which that branch of our communion is known across the border, the Protestant Episcopal Church,' the Rev. G. O. Troop of Montreal preached on Sunday, June 21st, in St. Martin's Church of that city, appar ently with the intention of advocating the retention of the word Protestant in that title. Indeed, so strongly does he urge that the Anglican Church is Protestant that we might readily suppose it to be quite a drawback that it has not the epithet Protestant in its ordinary designation. He says:

"Moreover, the word martyr, and the word protestant are etymolog equivalent. It is the glory Church that she is a Martyr Anglican Church-that is a Protestant Church

The rev. gentleman thus endeavors o lead us to the belief that the real meaning of the term Protestant as commonly used is what he here explains it to be, namely, a martyr. In another part of his address he points out that the word in its etymology comes "from the Latin protestari which means to bear public witness." The Century Dictionary tells us that to protest is to make a solemn declaration or affirmation of, to bear witness or testimony to; to assert; to asseverate; to declare." From this he reasons

"The word 'Protestant,' we are told, is a negative word. It is merely the echo of an old battle cry.' On the contrary, I maintain that etymologically, nistorically, and doctrinally, it denotes affirmation, and not negation.

We admit that the word protest in its wider acceptation signifies all that is claimed by the Rev. Mr. Troop, but all dictionaries give the negation as one of its meanings, and nearly all state that this is its common signification.

This is expressly asserted in Webster and the Encyclopædic Dictionary. The from the babits of these dignitaries that latter gives as an example of this com-

"The Opposition, content with their otest, refrained from calling for a

This is an extract exactly parallel with the use of the word at the diet of Spires in 1529, on the occasion when the protest was entered which gave Protestantism its name.

It remains, therefore, for us to enquire what was the intention when that name was adopted to designate the socalled Reformed Churches.

Rev. Mr. Troop says that "Historically, it is derived from the prot was the affirmation that the authority of the Bible is supreme above that of Councils and Bishops." He also quotes

testant is a free and candid testimony to Scriptural and Evangelical truth, in opposition to all perversions of it; hence we dare not allow this name of honor which our fathers won and bore with self-sacrificing courage to be taken from us or become distasteful to us, seeing that all depends simply upon our asserting it in its historical significance according to which the protest against injustice and error had its root and power in positive truth."

We maintain that the meaning which the word had in the protest made against the decrees of the Diet of Spires was negative, and not positive, and it was, therefore, in the negative sense that it became indicative of the we have yet to learn that Episcopal Protestant system. It protested against doctrines and teachings of the Church are conducted in the Christian Church of all ages-against teachings which were for ages accepted as the teachings of Christ. It was, therefore, a negative term from the behas existed there have been a few in. ginning, and it has also been accepted in this sense by the great bulk of Protestants, who assert boldly that they are so called because they " protest against the errors of Rome." These pretended errors are in reality the teachings of Holy Scripture, as they constitute part of the deposit of faith which have been handed down from age to age by the one Church of Christ which has existed continuously from the days of Christ and the Apostle whom He commissioned to preach His doctrines.

The terms of the protest show this. The imperial commissioners had for- which the Rev. Mr. Troop wantonly illustrious personage on earth."

bidden the celebration of a form of worship which had never been heard of before, and the Diet of Spires confirmed the edict of Worms which maintained the ancient teachings of the Catholic Church. Of course, Protestantism held that these teachings were erroneous, but they were the teachings of fifteen centuries, and the minority, supporting the views of Luther and Zwingle, stating:

" The diet has overstepped its authority: our acquired right is that the decree of 1526 unanimously adopted remains in force until a Council can be convened. Up to this time the decree has maintained the peace, and we protest against its abrogation."

The decree of 1526 here referred to was permissive to each State " to live, rule and bear itself as it shall be ready to answer for to God and his imperial majesty, until the meeting of a general council." It is evident from this that the protest which gave a name to Protestantism was a negation, not only of Catholic doctrine, but also of the right of the State to maintain that doctrine. Historically, therefore, Protestantism is a negation from its beginning. It is for this reason that the synods of many dioceses of the Protestant Episcopal Church in the United States have passed resolutions that the name Protestant should be abolished as a description of the Church. They argue that "true Christianity is a positive religion and cannot be described as a mere protest against something else. That something is the Catholic Church; and if to doctrine, of which the Rev. Mr. there were no Catholic Church, Pro- Troop's discourse is an example, are testantism would have no object. This evidence enough that it does not teach could not be the case if Protestantism ere the truth revealed by Christ.

The force of this reasoning is evidently felt by the Rev. Mr. Troop, or would not have deemed it necessary to give a positive meaning to the word which is contrary to its universal acceptation.

But, it may be said, so long as the word "protest" has a positive as well as a negative meaning, we must be free to give it which ever meaning we please, and therefore the positive meaning, if we think it proper to do so.

To this we answer that Christian truth, or indeed any truth whether scientific or historical, is true in its substance, and cannot change to accommodate itself to changes in the meaning of words. Hence, if it was once true that the entity called Protestantism meant the denial of Catholic doctrine, it will always remain true, even though another meaning may be given to the word protest" differing from that from which the thing was so designated in the first instance. This proposition is on the other. an axiom which needs only to be stated that its truth may be seen.

Further: words often change their meaning in the course of time: then a proposition which was true in the first instance may become false. Thus 'astrologer' was originally a word designating a man learned in the science of the heavenly bodies, their motions real and apparent, their influence on and their relations to each other. When the same word changed its meaning and came to signify one who pretends to know the fortunes of men, or the contingent future by reading the stars and planets, attributing to them an influence on the future lives of men Spires, the central principle, of which it ceased to be true that" an astrologer is a man of learning," though this was a certainty while the word had its first meaning. It follows from this that we are the Rev. Dr. Dorner's History of to be guided by the historical meaning Protestant Theology which says that of words when we wish to ascertain the "The true meaning of the word Pro- truth of a statement and not by the etymological meaning merely though it often, and even usually happens that the etymology of a word wil throw light upon its historical meaning, which is the meaning assigned to it in any given language. Thus to ascertain the true meaning of the word Protestantism, we must look to the circumstances under which it was used by the first Protestants, and not to other meanings which may be given to the Latin word " protestari " from which it is derived.

From all this it will also be seen that the boast of Rev. Mr. Troop already quoted is the merest bombast, namely, that "it is the glory of the Anglican Church that she is a Martyr Church - that she is a Protestant Church." It is true that in their remote etymology the two words martyr and protest are related, the Greek martyr meaning a witness, the same as the Latin word testis from which protest is derived, but there is nothing in the manner in which Anglican Protestant ism especially was established to connect it with the idea of a Christian martyr who gives his life to witness the truth. Anglicanism can never shake off this characteristic of its origin that it was established by Henry VIII. to whitewash his lusts, and to accommodate him by approving his conduct whenever he wished to murder or divorce a wife; and faithfully it ful, filled his expectations.

We deem it necessary to make these remarks in vindication of Catholic truth

attacks in his sermon. In defending his own cause of Low Churchism, or rather in attacking his own brethren of the High Church of the United States, it was not needful that he should direct his shafts also against the Catholic Church, which he does in saying : "We (Anglicans) are entitled to use the word Catholic in its true sense, although in popular significance it has been narrowed in its application to one branch of the Church of Christ, and that branch which least exhibits true Catholicity.'

The Rev. Mr. Troop's main purpose in delivering his lecture is evidence enough that the Anglican Church is not Catholic, for it betrays the fact that Anglicanism is so utterly divided between High, Low, Erastian, and Broad Churchism, that it cannot have any claim to being the one Catholic Church of Christ. The Catholicity of the true Church is

found expressed in the commission which Christ gave to His Apostles to teach all nations, all things which Christ revealed, and in His promise to remain with His Apostles all days even to the consummation of the world. In these three ways the Church is Catholic, but the very name of the Church of England shows it to be a local institution, not the Church of all nations: neither did it exist all days since Christ instituted His Church, because it began only in A. D. 1547 when Henry VIII. assumed it headship, and its intestine bickerings in regard all things which Christ revealed. Mr. Troop's discourse would be repudiated by at least one-half of the clergy of his own Church in England as well as by about or nearly the same proportion of those of Canada and the United States, for even at the present moment it is a general ambition among them to boast that they are Catholics, not Protestants, notwithstanding the fact that the Rev. Mr. Troop asserts that they are Protestants and at the same time the very thing against which they protest : To be, and not to be at the same

We fancy that the Protestant Episcopalians of the United States will settle their own dispute quiet independently of the dogmatic pronunciamentos of the Rev. Mr. Troop, though we shall not venture to predict what action they will take on the question

of changing their name. Several diocesan synods have already pronounced themselves to be on one side, while nearly as many are as decidedly

The Rev. Mr. Troop prognosticates that his interpretation of the word Protestant "lives for all time." We may safely predict that it will not survive the day when the light of truth shall make the facts of the case plain.

A gentleman in New York has been good enough to write us to the effect that our name has been presented to him, amongst a select few, as a person who might be interested in an undertaking which would bring us 25 per cent. the first year. We beg to return him our most sincere thanks, but must decline his very kind offer. If his business were a legitimate one, and would bring the profit to which he refers, it occurs to us as somewhat strange that he should come to Canada and pick out our humble self for such a very generous offer, when so many persons could be found in New York city buildings on the lot the non who would only be too glad to invest their money in the business.

We trust none of our readers will be simple enough to send their money to persons engaged in such fraudulent enterprises.

SUNDAY OBSERVANCE. We publish in this issue a card of

thanks from the officers and members of the C. O. F. to Mayor Stewart, Dr. Mitchell and other gentlemen of Perth, embracing all denominations, for their kind assistance in connection with their recent religious excursion to Ottawa, reference to which we made in our last issue. It will be remembered that some narrow-minded people attempted to interfere with their religious celebration because the excursion was held on a Sunday, but it was in no sense a desecration of the Lord's day, as their programme included special religious services in Ottawa. These bigots were brought to task by the respected parish priest of Perth, Rev. Thos. Davis.

We very much regret to state that our contemporary, the Courier of Perth, refused to publish the card of thanks of the Foresters. We trust the editor has not fallen into line with those of his neighbors who would hang a cat on Monday for killing a mouse on Sunday.

"Despite the spacious splendors of the Vatican palace," says the Catholic Union and Times, "Pope Leo's sleeping apartment, in its rigorous simplicity, mbles an anchorite's above rathe than the nightly domicile of the mos

NON-CATHOLIC MISSIONS.

Rev. H. E. O'Grady in the Missionary. I receive letters from all parts of the United States asking me about details of the mission work in the Southland. t is very evident from this that the movement has aroused a true Cacholic spirit throughout the length and breadth These few lines will serve as a reply to each and every letter I The work is progressing splendidly,

and for my part I am well satisf

results.

I visited places in Alabama this season where the people told me I was the first Catholic priest they ever heard speak, and for many it was their first opportunity of seeing one.

These poor people would after the

talk come up to the speaker's platform and, taking me by the hand, say "God bless you for that sermon! You don't realize how differently I feel about your Church. I have always believed, as I was taught to think, that Catholics were the meanest people on earth, and that the Church taught to be mean." spectable person would care to speak to a priest when hundreds thousands have expressed selves in this manner. I for well satisfied with these results, and know in God's own good time every one will see the benefits of this real Catholic work.

The men from whom we claim to inherit our spiritual powers were commanded to preach the message to every creature and to go to every place. all cannot do this literally they ough to be glad and most willing to as every way in their power those who are trying to follow out this injunction. 1899, and have never had a home since had my few belongings stored away i a shed, and I know they

since been destroyed; but I don't care anything about that as long as God ha seen fit to use me as an instrument to some good in Alabama. I have spent fifteen years in mission work in the South, and from long experience can say field in America. there is no better The people of the

South are not tainted with doubt and unbelief. They believe firmly in the Divinity of Christ, and this is the foundation of our hope. They are fear-fully prejudiced against the Church, but this is only the natural consequence of the teaching they have received.

I travelled with a Baptist preacher the other day for some hours, and we had a long and very animated conversation about religion. He informed mo ne had never read anything in favor of theChurch and had never seen a copy of our Bible. I gladly presented him with the New Testament, Faith of our Fathers, and Plain Facts. I promised to send him Clearing the Way, and I hope sincerely it will give him a better impression of the old Mother Church.

This man was educated in one of the leading Baptist universities. can we expect of the common people? I have often visited places where the people were reared in an atmosphere of and where they openly pro-hate the Church and everyfessed to hate the thing connected with her.

With all these odds against me, and being the only Catholic present, I have received the kindest treatment and the greatest consideration. What will our readers think of this for immediate re sults? Two years ago I visited a town in Central Alabama called Greenville On account of its central position and for many other reasons, it was considered to be very advantagoous to a mission house and a small mission church in this town. I had a talk with Bishop Allen, of Mobile, on the subject, and he fully agreed with me that

the location was good.

We looked around for a site in the town, and finally selected the best one the place afforded. It is a square in of Greenville. paid for it was \$1,000. prominent place we can build only something that would be a credit to us, something that would be always preach-something that would be always preaching a sermon. I visited the last summer, and, amid heat, amid heat, dust, and dirt, travelled around asking for, with the generously paid for; for, we exception of a few dollars, it money the outsiders contributed helped us pay for the property. My mission to the North was a failure. I did not get enough to pay expenses. In one place where I had for more than one reason a right to expect something, I was told, after having received promis of help, that the diocese had to support some nuns in France and could not h my work. I was refused collections when Syrian, Greek, and priests from all parts of the old country receive

LIKE ST. FRANCES.

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of some one who can and will assist us

to build our mission home in Green

oring these

lines to the attention of

POPE'S PIGEON FED BY HIM WHILE ON DEATHBEAD.

The Rome correspondent of the Lokalanzeiger of Berlin wires his paper of a picturesque incident of the Pon-tiff's illness. For a long time a pigeon nad been in the habit of flying the window of the Pope's bedchambe daily to be fed. It grew to know its gentle benefactor and would feed from the Pontiff's hand and allow him to

stroke its head. A few days ago it flew to the window No one came to feed it and it tapped vith its beak until the Pontiff ordered Then it flev the casement opened. Then it flew into the room and perched on the Pope's ped. Centra, the valet, was dispat for bread crumbs, and the Pope fed the bird and caressed it. He instructed Centra to see that the bird was fed daily during his illness and after his

" Leo XIII. is the first Pope the Protestant world ever knew, 'says the Western Watchman. "They climbed to the crest they thought was the vulture's, and found therein a dove."

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Leo at Life's Closing.

Great in life, Leo XIII. is supremely great at life's close.

Fear not, O brave and devoted Pontiff! Thou shalt have a fitting successor who will take thy place at the holm of Poter's bark. The Hely Ghost cessor who will take thy place as the helm of Peter's bark. The Holy Ghost will choose him, even as He choose thee. And Christ, the Master, will continue to be with the Church forever, commanding the adverse winds and waves.

Peace to thy rest, O glorious Leo! The whole world shall laurel-crown thy dust as it sleeps until the Resurrection Day in the great Lateran Basilica.
—(editorial) Buffalo Union and Times. A Majestic and Beautiful Character.

Among those who are the glory of their age a large space must be given to Leo XIII. The majesty and beauty of his character has won the reverence not only of his own children but of the non-Catholic world. Eminent of the non-Catholic world. Eminent in scholarship and in statesmanship he has met and pointed out the solution of problems which puzzle the world. Though he could emulate the lavish

expenditure of the Monte Cristos of the world, he has lived in three rooms so plainly furnished as to in-dicate poverty—and poverty in a palace is as unique as it is unusual.—(editorial) Catholic Universe.

Leo's Struggle for Right.

"On the occasion of his ninetieth birthday, I shall never forget his appearance and words as he spoke, sur-rounded by the College of Cardinals, almost like a spirit from the other world, almost like a spirit from the observable telling of the struggle he was making against injustice and iniquity. We were all overpowered at the sight of this feeble man, bent with age and bowed as if with the weight of a great bowed as it with the bounder, speaking of the relentlessness of the Church's enemies and the bitter war they waged against her, and then, with tears in his eyes and a voice trembling with emotion, he stretched out his ds toward heaven and said :

'And I am but a poor old man on the verge of the grave, one left, as it alone, to raise my voice against tyrants and persecutors. But God, Who omnipotent, can make even of feeble old age by His Almighty power an instrument of strength to combat for His

It was a sight to recall always. This was the keynote of the whole life of Leo XIII. His whole soul, in age as in youth, was devoted to Him to Whom had dedicated his great soul." Bishop O'Connell, of Portland.

God's Most Valiant Soldier. God's Will be done. Living or dead

Leo's influence is bound to be felt for some time to come.

For when has the world looked upon

For when has the world looked upon such another marvellous man? His youth and multiplied years rest upon either end of a century. His life rainbows both. Kings and queens have ascended their thrones and long ago rest in an uncertain eternity. Wars and in an uncertain eternity. Wars and world-changes he has watched for years. Governments he has seen rise to mighty strength among the nations and then scrength among the nations and then fall to their decay. Change crowding change through his many years. Yet steadlast, fixed and forever the same he sees the Church whose voice is his own by the commission of Christ Himself.

Such was the great Lee, He pre-

Such was the great Leo. He possessed a mentality that is matchless, a physique that is marvellous, both unservedly consecrated to the service of God. Stronger than the most powerful; armoured always with the shield of right and justice; God's most ldier mightiest among nations and men of his time, will be considered Leo XIII., "The Great White Shepherd," "The Father of Christendom."
—(editorial) Church Progress.

Always in Touch With the Great Heart of Humanity.

"Pope Leo was a very dear friend and a father to me. He was distin-guished by a singular nobility of mind, and his influence was felt within the Church and without. I have ever had an increasing admiration of his character during the twenty years I have known him.

"The most appealing of his traits to me has been his humanness. Despite his ascetic rule of life and his absorption in things spiritual, he has always been in touch with the great heart of humanity. No phase of human develop-ment escaped his keen intellect. He was ever alert to further any plan that would tend toward the amelioration of the race. He was not only the spirital head of the Church, but to the wide world he was a leader of economic thought, a guide to whom princes and oked for guidance in their plans for social betterment.

'To know him intimately was to know that he was a big, kind hearted human being, bereft of the many littlenesses of ordinary men. His nature

was on the grand plan.
"Of his intellectual capacity it is useless to speak. With one phase not all the world is familiar. That is his prodigious memory. In the vast store-house of his mind every incident of his life seemed to have its ordered place. Men whom he had met twenty years ago recognized as though they had seen him but yesterday. Then he would reincidents of their last meeting. If they were European he would ask for their families, their neighbors, showing familiarity that one would expect from an intimate. If they were clerics he would ask for the dioceses and institutions in which they were interested."-Cardinal Gibbons.

His Reign one Unbroken Chain of Signal Victories.

As in life, so in death the august head of the Catholic Church presents to the world a noble figure. It looks on and with bowed head does reverence to the world a noble figure. It looks on and with bowed head does reverence to one whose great career has earned for him the highest place in the esteem of him the highest place in the esteem of him the highest place in the esteem of him the highest place is unique in our age. None of all nationalities and of all creeds. Loo's place is unique in our age of his contemporaries even approached him in greatness, taking that word in lany sense you like. He met Bismarck, any sense you like. He met Bismarck, any sense you like. He met Bismarck, any sense you like. He met Bismarck each fighting machine the world even fighting machine the world or the Church that can so colse the smiling heart and nerve the family in the pertial manner. Posse have any him that was uplifted to strike the Church in Germany fell nerveless

| Thou not if all I have done has religion—the thought that for our sakes of come of between Church and State the day in an armchair, as generated a monument of the christian countries by the spread of civilization, the religion and the promotion doe world on the Humburst of the dhirt at some distance of comoord between Church and State the deads of the approached that the striumphed over death. It is the work of one of New York man a celebrated artists, J A. Mohle, who had felt better towards the throught of the day in an armchair, as posses were the constant criticism and our holy faith, "said the striumphed over the death of comoord between Church and State the throught of the day in an armchair, as respiration was difficult in a lying possible. ("Fop Leo has reared a monument of the throught of the day in an armchair, as repeated the string for eligion and the promotion of the deathing of religion and the promotion of the deathing of religion and the promotion of the charling for the day in an armchair, as repeated to studies.

"Jope Leo has reared a monument of the Shall have the string for the day in an armchair, as repeated the string for the day in an armchair, as repeated to studies.

"A Stainless

THE LATE SUPREME PONTIFF. by the side of the man of blood and iron. Leo lived to see this would-be persecutor reduced to a political non entity in the land where once he ruled

> This is only one of many instances of what Leo's commanding genius, accom-plished. The quarter of a century during which he has sat in the Chair of Peter has been one unbroken record of signal victories for the Church. These victories were really great in so far a

they were moral victories.

With no armies nor navies at his command, Leo accomplished more in the closing years of the nineteenth century than any crowned head of Europe. He addressed the world in his Europe. He addressed the world in his memorable Encyclical on Labor, and the world heeded him. The gathering forces of anarchy which threatened the very existence of society were held in check. The words of the Vicar of Christ acted as oil upon the troubled waters of discontent, and men recognized in the octogenarian of the Vatican the stanchest defender of society.—
(edit.) N. Y. Freeman's Journal.

A Most Tender and Loving Father.

"Although expecting and fearing to hear of our Holy Father's death at any moment during the past two weeks the news just received from Rome causes me great sorrow both personally and as apostolic delegate. Personally, beapostolic delegate. Personally, be-cause I have known him well and it was he who gave me, on many occasions, proof of his great kindness and condescension, and also on account of the close relations between him and my late esteemed uncle, Cardinal Sbarretti as apostolic delegate, because I represent his person and authority in this country. A great loss it is for both the Church and the entire world.

"His whole life was devoted to the service of God, his Church and his fellow beings. Under his direction the Church has acquired prestige all over the world. With his master mind he wisely guided the bark of Peter over wisely guided the bark of Feter over trombled seas and drew upon it the re-spect of all fair-minded men, irrespec-tive of creed and nationality. By the loftiness of his intellect he perceived all the wants of mankind at the present time, and in splended literary style and with a profundity of thought and largeness of view, he applied the great principles of Jesus Christ and His Church to the solution of all the grayest questions that now agitate peoples and na-tions. In this we cannot but admire the divine wisdom and the fire of his ardent charity which prompted him to desire and work for the salvation and salvation and welfare of humanity. If his wise teachings be followed, peace, order and progress both civil and moral will reign

throughout the world.
Therefore the Catholic Church mourns our most tender and loving father, the world a wise counsellor and guide. But whilst we mourn him he has gone to receive and enjoy the reward due to his great virtues and labors.— —Donatus, Archbishop of Ephisus, Apostolic Delegate to Canada.

His Sweet Serenity Under Pain is an Example.

"A blessed illness," such was the comment of the noble sufferer, Pope Leo, when he was told by Monsigner Angeli, his Secretary, that his illness had created a revival favorable to the Church. This is the history of Chris tianity epitomized. That system has had its foundation in suffering—suffering for the sake of fallen mankind, and its true professors have always bailed pain of mind or body, and cheerfully gone even to martyrdom, as a blessed privilege. To be allowed to suffer, privilege. To be allowed to suner, even a little, that good may come to Christ's Church, is indeed esteemed a What could be more consolatory to the mind of the suffering Pope than to know that his physical sufferings and the way he had borne them had been instrumental. favor from heaven. What could be more consolatory to the mind of the

honor. Out of a list of thirty-two Popes, from Peter to Milliades, there is but one who does not show the ominous letter M after his name; all the rest died, even as their Master died, that Church might be reared and God's Church might be reared and vindicated. In these later days Popes are not called upon to undergo the ordeal of physical martyrdom; their sufferings are those of ordinary mortals, as far as the body is concerned. But even these they may turn to good ac-count, as we may see for ourselves in the case of the illustrious Leo. His sweet serenity under pain is an example to all men. He has shown mankind not only how to live, but also instructs them how they should meet sickness and death, as trials sent for our souls' edification and benefit.

Leo's eyes rested on no object but the crucifix and the pictured Madonna the crucinx and the pictured Matchina
—the Lady of Mount Carmel whom he
so tenderly loved all his long life, from
the time he first learned to lisp her
name beside his pious mother's knee.
These were his models in endurance of suffering—they whose hearts had been pierced with the sword of sorrow, and whose pain was exquisite beyond the

power of words. There could be no example more impressive than this death-bed scene. It took place under the eyes of all the world. To the vast majority of the human race death is the most terrible human race death is the most terrible ordeal that mortals are called on to face. There is but one thing which robs it of its terrors and blunts its sting. It is the sustaining power of

only Catholicism which fortifies one to die, and die gladly, since death is God's decree and God has given us the example how we should die, forgiving all and praying for all we leave behind us.—(edit.) Catholic Standard and Times.—

The life of Lee Yill, here been designed in the priest-hood celebrated in that year. The following estimate of the late Pope from a Catholic point of view is taken from the author's preface. Great in Lafe, Laurel-Crowned in

Death.

As the liberating Angel of Death finally quenched the light of Leo's luminous eyes on earth forevermore, the realization that one of the greatest pontiffs that ever sat in the chair of Peter—the pride of the Church and the glory of his age-was mute in dust fore them, filled with profound sorrow the assembled Cardinals and weeping household as they prayed for the de

We may aver, without fear of contra diction, that no mortal man could pass from this mundane sphere whose demise could evoke such widespread comment and sorrow as has the death of Leo XIII. The tolling bells of St. Peter's that rolled their melancholy dirges across the Tiber have found sobbing echoes in every part of the globe; for the dead Pontiff had over 250,000,000 of spiritual children over all the mountains and beyond every sea, to whom the sad tidings have been borne. And they mourn for him in every tongue

known to men. The great natural qualities and sublime supernatural virtues that enriched and adorned the career of Leo XIII. could not be hidden in life; and now that he is gone they are jeweled by the majesty of death in tenfold splendor.

There is not a great newspaper, or a great pulpit of any sect between the twp oceans, or from the gulf to our northern lakes, that has not paid elo-quent tribute to the beneficent life and labors of Leo XIII. Some have dwelt upon his vast learning and literary accomplishments which manifested themselves to the last. Others have been selves to the last. Others have been captivated by his sublime courage and masterful activity in the face of defiant wrong. Others still have hailed him as a ruler who incessantly prayed and labored for reign of peace throughout the d. One has admired the Pontiff world. for his lucid and forceful encyclicals regarding the moral and social needs of their own days. Another is charmed by the wondrous versatility of his talents, combining often the most opposite extremes of qualities all fused in the alembic of great leadership—and managed with infinite tact.

But all have combined in recogniz ing especially in Leo HIII. a man of great holiness of life. One who depite the nobility of his birth and the luxury in which he was reared, loved the poor, was generous to their wants and labored for the betterment of their Even the unbelieving world condition. regarded him as a great humanitarianas the French revolutionists regarded St. Vincent de Paul—who earnestly prayed and labored for the weal of humanity and who, by his singleness of purpose and saintly life, deserved well of his fellow-men.

Few can read with unmoistened eye his leave-taking of the Cardinals— nearly all of whom he himself had created—or of his final words to the Camerlengo to guard the Church when he was gone. His almost lifeless hand was raised in blessing to the last. But the most touching incident of the dying ene was his farewell to his weeping valet—Pio Centra—and the final blessing he gave to that faithful person.

Thus passed from the shadows of earth to the "Well done!" of the rewarding Master after an illustrious life through the portals of a happy death, Leo XIII. who saw more than the years of Peter. When all was over, the solemn stillness of the scene was broken by the moans and prayer of those around.—(edit.) Catholic Union and

The First Pope of a New Epoch.

It is hard to find adequate comparisons for his life and work in Peter's long line, for he had problems to meet without precedent in the history of the Papacy. But the Pontificate of Innocent III. is the fairest parallel.

Leo XIII. is the first Pope of a new epoch for the Church and the world; and worthy of the prophecy which made him Lumen in Coelo, he has left his record to flame like a beacon light adown the ages.

work of his twenty-five The whole years' Pontificate has been to show the Church as she truly is to all mankind, so all might see that she alone is broad enough for all humanity, adaptable to the Democratic age as to past ages, and vitalized with life which makes her enduring to the

end of time.
"The Church is triumphing," murmured Leo XIII. a few hours before he passed away. In the strange light that visits dying eyes was he privileged to see the fruits of his labors in fresh victories won on his own line of

onquest by his successors? He had seen the whole world united in prayer and grief about his dying bed. Not only the children of the Church; not only the heads of Catholic States, but Protestant, Jew and Pagan, American President and German Emperor, English King and Russian Czar, forgetting old time political and religious ntagonisms, deplored him as a man of God and a benefactor of the human

from the author's preface.

The life of Leo XIII. has been de-

souls, to the culture and advancement effected by his generous patronnge and bright example in Perugia, and whereever, he could exercise influence, the following chapters will fully relate. What he has effected in Rome and throughout the Catholic world during his Pontificate we shall also record

Leo XIII. stands forth even n one of the most cultivated scholars of the present or any past century. His Encyclical Letters, apart from their opportuneness, their doctrina authority, and their wonderful grass of the moral needs and dangers o Christian society, are acknowledged to be masterpieces of literary composi-tion, models of the purest and most exquisite Latinity.

But superior to all these qualities of

intellectual culture is the man's own stainless character, a saintly life lend-ing tenfold authority to his exalted station, and to the recognized abilities
of the ruler and the statement.

The work which is here laid before

the public is one that ought to be com-mend itself to every man and woman in both hemispheres.
Even those who most differ from Leo
XIII. and the Church of which he is
the head, are fain to acknowledge that

no other teacher in modern centuries has given utterance to such pregnant, needful and far-reaching words of in If Christian society, and with it

Christian civilization, are to subsist, and endure it, it must be—all acknowledge it—on the basis laid down by the Pontiff in his wonderful Encyclical Immortale Dei. But all Christian men and women, to

whom, in an age running so fast into the reckless extravagance and furious appetite for luxury and sensual enjoy-ment of the Imperial World, the return to the Gospel ideals and practices is a cherished dream, must hail the law of Christian living laid down by Leo XIII. as a raising anew on high of the banner

of Christ.
To scholars of every land, no matter what department of learning they cultivate, the name of Leo XIII. must ever be an honored, if not a cherished name. It is not so much that he has himself been all his life an unwearied student and an admired publicist, but that, both before and after his elevation to the Pontificate, he has been the consistent advocate and generous promoter of edu cation in its truest and noblest sense of a thorough education for the people as well as for the leading classes.

This is clearly shown by what he at-tempted and achieved in Perugia; by what he has strenuously endeavored to accomplish in Rome in the face of the most adverse circumstances; and by the encouragement given and the sacri fices made by him, throughout Italy and the entire Christian world, to found great educational centres worthy of the age and its requirements.

Nor has the world-wide fame of Leo

XIII. as a scholar failed to help him less wonderfully than his diplomatic skill toward winning the confidence of covernments and peoples. It is his reputation for superhuman prudence, or moderation, and for the most varied learning that has enabled him to restore friendly relations between the Holy See and the most hostile non-Catholic Powers; that has helped him to prevent an open rupture with than one cabinet: that has caused him to be chosen as Arbitrator between Germany and Spain; and that has gained him the happiness of concluding with Portugal's Concordat healing the inveterate and complicated griev-

patny with him and with the system which is able to cheer the bed of sickness and give fortitude even to the frailest of human beings?

In the early ages of the Church to be elected Pope meant to be elected to a cruel death, yet none so chosen ever thought of shringing from the terrible honor. Out of a list of thirty-two There are mighty questions threaten ing the internal peace of the Three singdoms, which the far-seeing wisdom f the Head of Christendom and the inviolable sense of justice of the common Parent of Christians can alone solve satisfactorily and once for all.

In th s connection we cannot regard s without a providential purpose the act that Leo XIII. has set foot on the shores of England, and studied the great social, political, and religious problems, on the solution of which defuture of civilization.—Bernard O'Reilly.

Took Cognizance of all the Needs of Humanity.

In speaking of the career of Pope Leo, Monsignor (now Cardinal) Satolli, while in the United States, referred as follows to the motive and rule of action of the Pontiff:

"It would seem as if from the time when Leo XIII. succeeded Pius IX. he had formed a grand plan in which he took cognizance of all the needs of humanity, and determined on the provisions he would make for their needs during the whole course of his pontificate. We can best distinguish this cate. design of the Pope in three particular

'Firstly, in the Holy Father's ardent eal for the development of studies.
"Secondly, in the continued interest he has shown in social science.

And thirdly, in his untiring efforts to bring peace into the Christian countries by the spread of civilization, the

history, and of judicial sciences, especially of Roman law and of comparative

civil law. "To accomplish his aim he founded new chairs and new institutions in Rome for these various departments of literary and encyclopædic knowledge, and called to his assistance some of the most eminent and learned professors.

"With regard to sociology, it nother of the Holy Father's glorie that at the latter end of the nineteent century his encyclicals are regarded as so many admirable parts of a grand doctrinal system, comprehensive an universal, embracing all the social sciences, beginning with the funda-mental theorems of natural law, and embracing all the social beginning with the fundagoing on to the consideration of the political constitutions of States, and of every economic question.
"The whole world knows how well

the Pope's encyclicals have carried out his plan, and how for this reason they have their own peculiar character, by which they are distinguished from the Pontifical utterances of other Popes, even those of his immediate predecessor, Pius IX.

"Turning again to his policy of pacification, the ecclesiastical history of his Pontificate, the civil history of the property of his Pontificate.

Europe, the universal history of human race, will in the future have to give up pages of the highest praise to

Leo XIII.
Germany, Belgium, France and Spain professed their boundless gratitude for the peace-giving interventions of Leo XIII. and for acts which have been of the greatest moment to thes

Nor will America, throughout its length and breadth, withhold its tribute of loyal and generous esteem, venera-tion and gratitude to Pope Leo for these acts of his Pontificate which have at various times been promulgated, and by which he has shown his confidence and hope in the grand future of this mighty nation."—Cardinal Satolli.

RINGS POPE'S REQUIEM.

ALL THE BELLS OF ROME TOLLED FOR AN HOUR-MGR. MERRY DEL VAL MADE SECRETARY OF CONCLAVE.

Rome, July 21 .- All the bells in Rome were tolled at sunset to-night in memory of Pope Leo. It is a simple thing to record, but it was a wonderful thing to have heard. There are five hundred churches in Rome, and in addition to these there are many convents and chapels. Each contributed a voice in the vibrant chorus. The bells were rung, not in the American fashion, but with triple strokes, at intervals of half a minute.

The city hushed its turmoil when the bells began to speak, and for a memorable hour Rome listened. The effect was enhanced by the fading glories of a gorgeous sunset. A few persons sought the lofty terrace in front of the Trinita del Monti, where the eye sweeps over ancient and modern Rome. It is difficult to set down in workaday terms the appeal which came to the imagination of even the most practical man of the world. There was no signal voice in the strange chorus. was a deep diapson from St. Peter's, a great middle cadence and a silver treble, until the air thrilled and

with something more than mere sound. It did not seem a song of grief. They were the same bells that ring festal peals, but this was no acclaim of joy. Their note was more of peace than sorrow, more of triumph than mourn-

Presently darkness fell, and Rome faded from sight, but the great sound still filled all the senses. It was as if another, an unseen Rome, or Christendom itself, had spoken. Then came silence. Thus the bells of Rome sang the requiem of the dead Pope.

LAST COMMUNION

TOUCHING SCENE WITNESSED AT BED-SIDE OF DYING PONTIFF-CARDINALS WERE MOVED TO TEARS.

The Rome correspondent of the London Tablet, writing under date of July 5, tells of Pope Leo's last recep-tion of the Holy Eucharist as follows: Sunday midnight. I have waited The situation has become more grave, andthe end is approaching. Lapponi and Mazzoni have consulted twice-Leo XIII. at the outside, may live some days, but he may die to-night. He has received the Viaticum, and the correspondent has had the following account of the impressive scene from the lips of Cardinal Tripepi, who was present. I found him in the palace of the Marquis Saccheti, pontifical standard-bearer. He had sunk on an armchair on the first landing, overcome with emotion and fatigue, traces of tears were still on his face. This is his account of the day as near as possible in his own words.

as possible in his own words.

"This morning the Holy Father received Holy Communiou from Mgr. Pifferi with intense devotion, and shortly after announced that he wished to receive the Holy Viaticum in the evening. Dr. Lapponi suggested that it might be deferred until to-morrow, but Leo XIII. repeated his wish as a command. Just as night was falling this evening, the members of the Sacred College at present in Rome, to the number of fifteen or sixteen, proceeded to the Pauline chapel, with many officials of the Papal Court. T lighted torches were given to each of us. Mgr. Pifferi took the Blessed Sacrament from the Tabernacle, Mgr. Cagiano accompanied him on on with the ombrellino, and Mgr. Bisleti walked on the other side.
"We proceeded processionally to the

Papal apartments. Reaching the bed-

throughout the day, and now his mind was clearly as active as ever. When Mgr. Cagiano had finished, the Pontiff, in a few brief words, signified his solemn belief in the truths of our holy religion—a few words, but so fall of faith, hope and humility that an indescribable emotion saized on us. scribable emotion seized on us.

"Mgr. Pifferi recited the Confiteor and the Pontiff repeated the words clearly after him, but in a low voice. Cardinal Scrafino Vannutelli then took the Sacred Host, and, turning to the Poutiff, said the 'Ecce Agnus Dei,' and then the triple 'Domine non sum dignus,' The Holy Father repeated after him the Domine non sum dignus, uttering the words in a strong voice, and in such a depth of humility and fervor in his tones, that all of us were moved

"After a few moments we rose to our feet, and one by one passed by the bedside, kissing the ring and begging the apostolic blessing. As each of us advanced his Holiness called us by advanced his Holiness called us by name, sometimes adding a word of farewell. When Cardinal Ferrata bent over the Pontiff's hand, our Holy Father said, 'Good-bye, Ferrata, we are leaving for eternity' ('Addio, Ferrata, partiamo per 1' Eternita') I approached in my turn, and kissen. I approached in my turn, and kissed the ring, but when I tried to speak I could not. Our Holy Father said to me: 'Pray for me. 'I have come here to pray and rest, but I cannot recover from my emotion.

LEAGUE OF THE SACRED HEART.

THE WELFARE OF RELIGIOUS IS THE

AUGUST INTENTION.
For August the general intention is
Religious "—the welfare of the religfor them, the sanctification of their members, the means to accomplish their works of mercy, and the cessation of the persecutions to which they are subjected.
"Quite apart from the consideration

of the advantage we derive by our as-sociation with them," says the Mes-senger, "is another consideration of the opportunity offered us to further their immense work for religion by our prayers, sufferings and good works this month. In this country alone there are over 8,000 men in religious communities, about 3,250 priests and 5,000 brothers or scholastics, and 50,000 religious women. There is no work of mercy, spiritual or corporal, in which There is no work of they are not engaged. For the most part they labor under hardships, crippled for want of means, and overtaxed with occupations which far exceed their numbers and strength.

We must not, however, limit our prayers to religious in our own country. The friars in our new possessions, and the religious in France have been in need of prayers the past few years. The religious who are still excluded from Germany, and those who are so discriminated against in Italy also need

ious who are only or specially to be leared at present. A man's worst ene-mies are those of his own household and such enemies for religious are Catholics ics who lose confidence in them, who accept their suppression as an accomplished fact, not entirely regrettable, perhaps to some extent desirable, and who have listened more intently to the charges of the persecutors than to the defense of the persecuted. How un-Catholic it is for many to say flipmantly:

s for such persons to say flippantly: Why not obey the Associations Law? "Un Catholic it is, also, to speak of religious as unfit to deal with the world because they have abdicted inatienable rights, as degraded by the submission of their will to the will of another, as enslaved by the perpetuity of their obligations. They surely never abdicate the right of free will, as do members of secret societies. Nor do they submit to the will of another except in

what is resonable."

The very fact that the Church approves them is a condemnation for those Catholics who reject them. The church wants them, God wants them. Let the may fulfill perfectly their high voca-

Converted Clergymen.

The Rev. Ernest Rich Grimes, of the "Cowley Fathers," and for some ten years precentor of their church at Oxford, England, has been received into the Catholic Church at Erdington Abbey by Dom Bede Camm, O. S. B.
The Rev. H. C. F. Hunter, la

Anglican curate of Burwell, Cambridge, and for several years a chaplain in the Royal navy, was received into the Catholic Church at St. Joseph's, Bishop Stortford, England Monday, July 6, by the Rev. O. R. Vassall-Phillips, C. SS. R.

BEAUTIFUL PICTURE OF POPE LEO XIII.



BY A PROTESTANT THEOLOGIAN.

COLXI.

We have seen that Professor Nippold assumes, as a fact needing no proof, that
Maria Theresa, having long opposed
the suppression of the Jesuit Order, suddenly gave her consent to it, having discovered that her Jesuit confessor or confessors, had sent, or had been accustomed to send, a confession, or confessions of hers, general or particu lar, to their General at Rome, which fact, or facts, being made known to her by the Pope, or by the King of Spain, or by Wilseck, her ambassador at Rome, ed her previous devotion to the celety into exasperation against it.

of all these amusingly incompatible forms of the story, Professor Nippold affects a placid unconsciousness. Good policy, whatever may be thought of its ingenuousness, for each one in turn break down. First it is Father Parhamer that sends the confession, being the expression of scruples about the partition of Poland, scruples which the Empress made known to all the world, so that the confessor could have dis-closed them to the General without any temptation to break the seal of confession. According to this version he must have had a gratuitous delight in sacrilege.

I do not urge the fact that Parhamer never was Maria Theresa's confessor, for Professor Nippold might retort upon me that if he was not he might have been, and might ask me, with Juliet: "What's in a name?" The Empress must have had some confessor, as she was a veoy devout Catholic. Then, Nippold might say, only put the real name for the fictitious, and you are all right. So also what does it matter when the confession was made, or what it was about, or how many were sent, or whether they were general or particular? The more the merrier, for so we have the better purchase against the Society whose good name it is our business to

break down. If Parhamer's name won't serve, take Hambacher's. Not many will know that Hambacher did not even exist, so that Hambacher and not even exist, so far as appears by the catalogue of the Order. Or, if some scrupulous souls hesitate to believe that the Empress was betrayed by a non-existing Jesuit, take still another version, and let the traitor be Kampmuller. Professor Huber is content eminent Professor Huber is content with this name, and so we may well be. To be sure, when Poland was divided (for all allow that the scruples about the partition were at the bottom) Kampmuller had been out of service for several years. But how are we to get anything established against the anything established against the Austrian Jesuits, and the Roman General, if we insist so punctiliously on names, and dates, and facts? Perhaps Hambacher is to be preferred after all for you can not slander a man that has

never existed. Then as to the Empress Queen's informants, the Professor might say, if you have an open choice between the Pope, and the King of Spain, and her Pope, and the King of Spain, and her ambassador Wilseck, you are three times as well off as if you were shut up to one of the three. To be sure, Wil-seck was never the Empress' Roman ambassador, any more than Hambacher was her confessor, but then he at least had this advantage over the latter, that he really existed.

Professor Nippold might say: I own that if such a mess of fables and self-contradictions were brought up in a court of justice, it would be thrown out in ten minutes, but surely that does not imply a similar obligation to rest on a court of injustice.

However, Professor Huber insists

affirmed, in extreme old age, by a former court-chaplain of Vienna. Certainly with this reverend gentleman, nature must have stood on the very verge of her confine, since he gives as the traitor a priest who had not heard his sovereign's confessions for several years before the supposed treason. Furthermore, he talks about Maria Theresa's sudden change of feeling-a change which the archives of the mor arey, and her own voluminous corres-pondence, shows never to have taken

place. Then again he tells us that it was only the shock of the monstrous dis-closure that could ever have brought the Empress-Queen to consent to any thing that her son desired. Here we are brought on "the high a priori road" indeed and that in a form which does seem to suggest incipient dotage.

In fact, the young Emperor declared, both verbally and in writing that he, like his mother, knew no sufficient reason for suppressing the Order from which he had taken his own, conference. which he had taken his own confessor but that, like his mother, if the Pope decreed the dissolution, he would own of course that all good Catholics must submit. He did not profess as deep concern over the event as the Empress, but signified that he could not consent to the suppression before his mother did. Of the broken confessions which this court-chaplain parades, neither the Empress, nor her son, nor the Pope, nor anybody else (for a doting gossiper is nobody), betrays the slightest knowlledge either before the dissolution or

the Empress-Queen and her son finally gave their consent (as Maria Theresa had conjoined Joseph with he in the Austro-Hungarian monarchy) because the Bourbons, and not unlikely her own Chancellor Kaunitz, continued to importure them, and because they saw how the Pope's mind was tending However, a month or six weeks after the suppressio—the Empress, the same Empress who is declared to have given her consent because of her violate confessions—declares: "I have never seen anything in the Jesuits but what; is edifying." She makes precisely the same declaration to her son, the Arch duke Ferdinand, immediately before the suppression. She bears the same unvarying testimony of her devotion to them from the time of the accession of

Clement XIV., during all the years in which he was revolving the question of suppression, and equally after the dis-solution was finally decreed and car-

Observe, she does not say: "I am sorry the Society is suppressed, be-cause I think that on the whole it has been doing good." Of course she never could have said even this, and she known it, embodied in its General, o be a confederation of sacrilegious wretches. She rules out, from her whole knowledge of the Order, every thing wrong. I have never seen any-thing in them but what is edifying." Maria Theresa was a high-minded woman, of a lofty and uncompromising standard of virtue. Such a testimony from her is indeed a crown of honor. she had the pride of a leading Sove reign, but also the purity and humility of a true Christian. Imagine what would have been, on either side, the effect on this great soul of the crime which is imagined to have stirred up to a momentary wrath and then to have passed away from her mind! Of wrath against the Jesuits there is not the faintest trace in all her letters, we are told, and she crowns their wo her dominions with such a eulogy as any man, or any body of men, might be

Of course this ends the controversy. We need only say that her subsequent treatment of the suppressed Order answered to her former devotion to it. she writes to the Countess Enzenberg "I am in discomfort and despair over the sufferings of men whose lives I have found so free of all offence." She interceded effectually for the imprisoned suits at Lisbon, one of whose crimes had been that they did not call the In quisition: "Your Majesty," She re-ceived them graciously at court, gave them leave to dwell where they would, and provided them with a yearly pen-

The Empress-Queen survived the suppression of the Jesuits some six years, and in all that time, says Bernard Duhr, her demeanor towards the Order remained unchanged. She was not, and consistently with her religious duty could not be, obtrusively patronizing to them, but she was unobtrusively and steadily their friend, and that because, as she repeatedly signifies, her con-science would not suffer her to be any-

Now Leopold Nippold of course knows all these things. Why then does he take no account of them? Unless he can break down the testimony of Menzel, Ginzel, Mailath, Masson, the negative testimonies of Arneth and Theiner, who say nothing like Nippold where the fact, had it been a fact naturally obtruded itself, and unless he can break down the emphatic and repeated testimony of the great Em-press-Queen herself, confirmed by that of her son Joseph, and by her whole treatment of the Jesuits during the est of her life including affectionate and reverent messages to her forme Jesuit confessors, he stands convicted of being a voluntary liar and slanderer. CHARLES C. STARBUCK.

Andover, Mass. A TASTE FOR READING.

AN ENJOYMENT THAT BROADENS AND

BY REV. J. L O'NEIL, O. P.

suggestive thought of Father Faber is that it is very hard for a person who does not like reading, to talk without sinning. As a help to the government of the tongue, a taste for reading is inof the tongue, a taste for reading is in-valuable. In a general way it will make piety more attractive, because more intelligent. "Ignorance is re-pulsive," he says, "but I doubt if it is so repulsive as that half-ignorant narrowness of mind which characterizes persons who do not read."

Eather Faher is right, therefore

taste for solid reading; above the little minded, short-sighted people who have no relish for study, and who are only fractions of true men or of true women; that this taste for reading will call out our manhood and woman hood; that it will make us serious; that it will infuse an element of greatness into everything about us, aiding us wonderfully in the supernatural task of gaining inward peace. The light com-ing from this will not only illuminate our own work, it will enlarge our charity in judging the work of others. Through if our sphere of vision will be increased, our horizon widened. We shall free ourselves from little jealousies, from uncharitable doubts, from unworthy suspicions, from unsympathetic cautions from ungenerous delays, from narrow from ungenerous delays, from narrow criticisms, from conceited pedantries, from shallow pomposities about others, and their good works, things which are the especial disease of little great and little good men, and which may be said to frustrate one-third, if not more of to frustrate one-third, if not more, of to irustrate one-third, if not more, of all the good works which are attempted in the Church. This doctrine of Father Faber is admirable, and few priests there are who have not found in their experience the further truth of his re experience the further truth of his remark that "goodness that is not greatness is a sad misfortune. While it saves its own soul it will not let other save theirs. Especially does it contrive, in proportion to its influence, to put a spoke in the wheel of all progress; and it has almost a talent for interfering with efforts for the salvation of

From such disasters a taste for reading delivers us. "How many a narrow mind has it not made broad! How many close, stifling, unwindowed hearts has it filled with mountain air, and sunshine, and widened them to noble spacious halls, so making room for God where He had no room before." many have been heightened in spiritua stature, and so elevated above this naterial world, that they could lister uninterruptedly to the voice of the Spirit of God! Such examples among the saints are familiar. We need not recall them; we only urge their imita-

In our eagerness to explain impres sions, we often loose our hold of the sympathy that comprehends them. George Elliot.

FIVE-MINUTES SERMON.

Ninth Sunday After Pentecost. THE USE OF TEMPTATIONS.

"God is faithful, who will not suffer you to be 1 impred above that which you are able, (I. Cor. x. 12)

There are Christians, dear brethren who talk as if God were anything but faithful—Christians who look upon the trials and difficulties and temptations of this life as so many traps set by Almighty God to ensuare them. So it would seem, at least, from the excuse they offer for committing sin: "I was dreadfully tempted and could not resist." To talk and act in this wise is to do a great injustice to a faithful and loving God, and comes either from an imperfect knowledge of the nature of the temptation, or an ignorance God's providence in regard to it.

Know, then, that we must be tempted and this from the very nature of We are made up of body existence. We are made up of body and soul—at present two conflicting elements. There was a time when the soul, being the superior, had the right to command, and the body obeyed; but original sin destroyed that happy union of authority and submission, and the result has been a pitched battle eve since, the body with its passions striv ing for the mastery over the soul and its faculties.

Now, brethren, in this conflict the oul has to contend with many enemies. We have a battle ground within us, our wn evil inclinations and inordinate de sires -a source of contention ever present, which we will carry with throughout life, and for every action, every impulse, a battle has to be fought and a victory or defeat has to scored.

And again, we have our enemies from without. The devil, who is always on the alert, ready to pounce upon us in our unguarded moments—who employs the world and the flesh in order the better to accomplish his ends-this is our great enemy from without.

All this is not very encouraging, this perpetual struggle with flesh and blood, with powers and principalities. But we must never forget that we are not alone in this conflict; that God with us, a God who is faithful and will not suffer us to be tempted beyond what we can bear. We must also remember that temptation, of whatever kind, is never permitted save for our good, as a source of merit, the raw material out of which our glory comes. Our moral powers need exercise. This is a principle in the divine economy. The use of a limb strengthens it, while an arm tied up loses its power. So it is with the soul—without temptations and trials it would lose most of its spiritual vigor. Things upon which nuch depends are worth nothing until tried, and an eternity of happiness or woe depends on the trials to which the soul is exposed.

Let us understand, then, the true nature of these temptations. A temptation may be said to be an allurement of the soul towards evil under the guise of semething good, or the allure-ment of the soul to a forbidden good. It is this very appearance of a good to be obtained that makes the temptation dangerous and sin at all possible. For no man is base enough or fool enough to commit a sin simply and solely because he wants to offend God. example: a man commits a theft, certainly not for the mere pleasure there is in robbery—no, but because he discovers that there is to accrue to him some present good from his theft. It is, therefore, the apparent good in the temptation that makes it at all palat-

So it happens, brethren, when the devil would lead us astray he transforms himself, says the Apostle, into an angel of light, and we must be on our guard to detect him. If you were to meet, for instance, some venomous meet, for instance, some venomous snake with loathsome spots upon his scales, his eyes full of rage, his head meet, for raised to strike you, hissing and show-ing his fangs, there would be no temp-tation to have to do with him; you would know that you had to do with an evil reptile, and you must either kill him or escape from him at once. But if, again, you were to meet, as you may meet in the tropics, a lovely little coral snake, its mouth so small that it seems impossible that it can bite, and se gentle that children may take it up and play with it, then you might be tempted, as many a child has before, to fondle it, wreath it around the neck for a neck-lace, till the play goes one step too far. the snake loses its temper, gives one tiny scratch upon the lip, and that tratch is certain death.

So it is with most of our temptations they appear pleasant at first, but their sting is soon felt, and we discover to our dismay that the wages of sin is death. Take this lesson home, brethren; we must needs be tempted; then let us fight our battles manfully, knowing that God is with us, that He is faithful, and that His grace is sufficient.

Let the Mother be First.

If the children of the family must go away for a vacation, and if father too, must have a rest, let not the poor, patient, nerve-worn mother be forgotten. Before the young folk are so much as thought of, let an outing for her be planned. She is the main-spring of the home, and her health is a guarantee of its happiness.—Catholic Columbian.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. References as to Dr. McTaggart's profession I standing and personal integrity permitte

as standing and personal integrity permitted by:
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BACK TO THE FAITH.

An extraordinary example of return to the Church after nearly fifty years to the Church after nearly fifty years of apostasy occurred lately in Chicago. The facts are vouched for by the Detroit Journal and are as follows: Father L. La Fontaine, when a young priest, was perverted by Chiniquy and followed him to St. Anne, near Kankakee, Ill., where he taught school for kee, Ill., where he taught school for several years and was afterwards ordained as a Presbyterian preacher.

He officiated in the St. Anne Presby

terian church for many years, and finally resigned to open the largest store in the village. He became rich, married into one of the most aristocratic families of the picturesque little French-Canadian town, and was the father of two daughters. One of these is Mrs. L. E. Scott, wife of a Denver capitalist. Though he prospered beyond his most sanguine expectations, it was always evident to the friends of Father La Fontaine that his mind was not easy and that he yearned for the old faith, and he has been known to express regret because he left the Church.

At last, a few months ago, when he vas seventy-five years of age, the prodigal returned to the bosom of the true Church and left all behind. He is said to have entered a monastery to do penance there for the remainder of his days. His example shows how long-suffering and infinite is the mercy of God and may be cited as an encouragement to those despairing sinners who are tempt ed to lose all hope because of the length of time they have spent in grievous sin. —Chicago New World.

THE IMMACULATE CONCEPTION.

ONE OF THE LAST LETTERS OF POPE LEO XIII.

Lord Cardinals: From many sides evidence has been manifested to us of an earnest desire on the part of the faithful to celebrate with extraordinary solemnity the fiftieth anniversary of of the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin. How dear to our heart this desire has been may well be imagined. Devotion to the Mother of God not only has been from our tender years among our most cher-ished affections, but it is for us one of the most potent means of defense grant-ed by Providence to the Catholic Church. At all times and in all trials and persecutions the Church has had recourse to Mary and in her has ever and solace and protection. And now that the days in which we live are so stormy and so big with menace for the Church herself, we are rejoiced and stimulated to hope when we see the faithful seizing the auspicious opportunity presented by this fiftieth anniversary turn with a unanimous impulse of and confidence to her who is invoked as Help of Christians. This longed-for fiftieth anniversary is rendered all the dearer to us, too, by the fact that we are the only survivors of all the dinals and Bishops who gathered around our predecessor at the promulgation of the dogmatic decree. But as it is our wish that the anniversary celebration shall have the stamp of greatness befitting this Rome of ours and be of a nature to serve as a stimulus and a guide to the devotion of Catholics hroughout the world, we have determined to form a Cardinalatial Commission, whose care it will be to regulate and direct them. You, Lord Cardinals, we nominate as members of this con mission. And with the certainty that through your wise solicitude, our own wishes and those of all will be fully gratified, we impart to you, as a pledge of heavenly favors, the Apostolic bene-

LEO XIII., POPE.

IMITATION OF CHRIST.

OF THE EMINENCE OF A FREE MIND, WHICH HUMBLE PRAYER PRODUCES BETTER THAN READING.

Give me fortitude, that I may stand my stand my ground; patience, that may endure; and constancy, that

may persevere.

Give me, instead of all the comforts of this world, the most delightful unction of Thy spirit; and, instead of carnal love, infuse into me the love of Thy Name. Behold, eating, drinking, clothing,

and other necessaries appertaining to the support of the body, are burdena fervent spirit.

Grant that I may use such things with moderation, and may not be en-tangled with an inordinate affection to It is not lawful to cast them all away

for nature must be supported; but to require superfluities, and such things most delightful, the holy lay forbids; for otherwise the flesh would grow insolent against the spirit.

In all this, I beseech Thee, let Thy
Hand govern and direct me, that I may no way exceed.

THE FIRST FREE PUBLIC SCHOOLS.

A subscriber asks: "Where and by what authority the first public school for the benefit of the poor was estab-

Free education for the children of the poor commenced in the Catholic Church exactly thirteen hundred and sixty years ago! In the year of Our Lord 529, the Council of Vaison recommended the establishment of Public schools. In the year 800 a synod of Catholic Bishops was convened at Catholic Bishops was convened at Mentz, and among other decrees passed Mentz, and among other decrees passed thereat, was one by which parish priests were ordered to establish schools in the towns and villages, so that "the little children of all the faithful could learn lessons from them. Let them re-ceive and teach these with the greatest charity, that they themselves may shine as stars forever. Let them re-ceive no remuneration for scholars, unshine as stars forever. Let them receive no remuneration for scholars, unless what parents, through charity, may voluntarily offer." Such is the wording of a Diocesan decree made by the Bishops of the See of Mentz just 683 years before Martin Luther was born!—(The San Francisco Monitor.)

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Both as individuals and as a society, let us have the courage to call our-selves Catholics, and let us bear the consequences. We are not a religious onlession; we are not a religion; we Catholics are the religion; consequently for us neutrality is logically mistake. For others, all religions are good; they must of necessity be neu-tral. For us all religions, except the Catholic, are false. Therefore we cannot be neutral."—Mgr. Faloci Pugil-

Only One Obstacle.

Bourke Cockran was seriously ill in Egypt last winter, and it was feared that he might never be able to speak in public. We rejoice that his eloquent is not hushed as yet, and pray that he may long be spared to utter wise words of warning as those which he lately spoke at Ballincarrow, Ireland:

"There is but one obstacle in the way of Ireland and prosperity now, and that is the propensity of her sons to the excessive use of strong drink.

Irishmen sober are vindicating the beliefs of their country; Irishmen drunk are carrying out the policy of the in--Antigonish Casket.

There are two great mainstays of ermanent national life-Religion and Family unity.

INDIGESTION'S SLAVE s Sallow, Languid, Thin and Down-

Hearted. PROUBLED WITH WIND, BILIOUSNESS,

HEADACHES AND SHARP INTERNAL

PAINS. No one deserves more sympathy than the sufferer from indigestion. A light meal lies like lead upon his chest—a meal lies like lead upon his cless—a good meal gives him hours of agony. The dyspeptic's slavery can't end until he builds up his system with Dr. William's Pink Pills. They strengthen the stomach, stimulate the liver and sharpen the appetite. There never was a case of indigestion that Dr. William's Pink Pills could not cure if given a fair trial. Proof of this is given a fair trial. Proof of this is given by Mr. Gustave Emond, of St. Jerome, Que., who says:—"I suffered from dyspepsia for five years. The agony I endured at times can only be understood by those who are similarly afflicted. I tried a number of home remedies and advertised medicines, but they did not help me. Then I decided to see the family doctor, and I took for a long time the medicine he gave me, but the results were no better; in fact I was getting worse. Some days I could not eat at all, and when I did eat the meal was followed by violent pains and cramps in my stomach that made life almost unendurable. Then I stopped the doctor and again began trying other medicines, but the result trying other medicines, but the result was always the same—no cure, and scarcely even temporary relief. And so the trouble went on for years, until last winter I met a friend from St. Scholastique who asked me if I had ever tried Dr. Williams' Pink Pills. I had not but after some pages and the same pages and the sam had not but after some persuasion con-sented to do so. This was the begin-ning of the end of my trouble. Before

a meal now as anyone, and never have the slightest return of the pains and cramps that so long had made life miserable. I have proved that Dr. Williams' Pink Pills will cure this trouble when all other medicines fail, and I would strongly urge other dyspeptics to give them a fair trial." These pills will cure all troubles due to poor blood, or weakened nerves, such to poor blood, or weakened nerves, such as neuralgia, rheumatism, partial paralysis, St. Vitus' dance, heart weakeness, and the ailments that burden the lives of so many women. If you do not find these pills at your dealer's send direct to the Dr. Williams' Co., Brockstille Onto and the wills will be contained. ville, Ont., and the pills will be sent postpaid at 50c. per box or six boxes for \$2.50. Do not let any dealer per-

the first box of pills were finished the

the first box of pills were infisited the pains after eating were less severe. I continued the Pills for a couple of months and at the end of that time I was wholly cured. I can eat as hearty

suade you to take something else. MILD IN THEIR ACTION.—Parmelee's Vege table Pills are very mild in their action. They do not cause griping in the stomach or cause disturbances there as so many pills do. Therefore, the most delicate can take them without fear of unpleasant results. They can, too, be administered to children without imposing the penalties which follow the use of pills not so carefully prepared.

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AUGUST 1,

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surely as and cover surely as CHATS WITH YOUNG MEN

Hopefulness, laughter and cheer! Scatter them wherever you go like roses on your path. Give them in place of grudges and throw them out in-stead of hints. Exchange them for in-

stead of hints. Exenage them for insinuations, and substitute them for complaints. Take them to your shop-mates in the morning, and bring them back to your loved ones at noon. Furnish them in the office, and put them in the mail.

Carry them to the sick, and leave them

with the unconsoled. Everywhere and always, with your Christian geniality

warm up the cold streets and heart-stones of the world.—Rev. J. L. Tyron.

As some one has said, "The most successful life is the most useful one, and the development of character is the only real success in life." The more The Most Successful

only real success in life. The more completely we are in harmony with nature, the greater return we receive for all endeavor. Compensation is nature's fundamental law, and as we give, as we serve, so shall we receive and be served. We cannot live for an edge alone, seeking the gratifica-

and be served. We cannot live for ourselves alone, seeking the gratifica-tion of our selfish desires, and expect

any return except what our own efforts

bring us. The greatest thing a man can give ito his fellow-men is himself;

Make Every Day Count.

The man who starts out in the morning with a determination to do something during the day that will amount to something, that will be distinctive, that will have individuality, that will have individuality, that will have straffection at pight is

give him satisfaction at night, is a great deal more likely not to waste his day in frivolous, unproductive work than the man who starts out with no

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Make up your mind, at the very outset of the day, that you will accom-plish something that will amount to something; that you will not allow something; that you will not allow callers to chip away your time, and that you not permit the little annoyances of your business to spoil your day's work. Make up your mind that you will be larger than the trifles which cripple and cramp mediocre lives, and that you will rise above petty annoyances and interruptions, and carry out your plans in a large and commanding way.

manding way.

Make every day of your life count for something; make it tell in the grand results, not merely as an added day, but as an added day with something worthy achieved.—Church Progress.

What is a Useful Life?

By a useful life you must not understand excess, the indefinite, multiplication of religious works. Multiplying them at the expense of other equally as important duties would often cause disorder, and always cause indi-gestion; for it is not what we eat that nourishes us, but what we digest, and nourishment has not attained its end nourishment has not attained its end until there is assimilation of the food with our substance. Thus St. Bernard adds to these words, "If any one loves Me he will keep My word." "Keep the word of God even more carefully than your keep the nourishment of the body; let it pass, so to speak, into the intestines of your soul, let it pass into your affections and your habits."

By the useful life you must not un-

By the useful life you must not understand the breathless activity which strives to invent for itself works of charity which encumbers itself without order or limit in what is called good works. There is disorder, imprudence, fatigue, breathlessness for oneself and suffoca-tion for others, prevention of the best good, and sometimes deplorable omisgood, and sometimes deplorable offis-sion of personal duties in this febrile agitation, which has an attraction for our nature; and in all cases there is the illusion of imagining that life is only utilized by charitable works; it is the means of neglecting through principle the important duties of the

family and society. Here is a case where this word of the Saviour may be appiled: "Duties, you must do: good works, you must not omit."

By the useful life is meant to fill up the gaps of our day usefully, to give value to our ordinary duties and comvalue to our ordinary duties and com-mon actions, and to mingle the element of service to our neighbor with our life. It is in this sense that St. Augustine calls work a prayer; it was the state of the soul of St. Louis of Gonzaga, to whom it was indifferent whether he died at recreation or not, because he was then in the order of God.

Catholic Example a World-power. (Father Burkesto Men Sodal sts.)

All the great forces and powers in God has created operate nature that God has created operate silently. The sun shines in heaven and gives life to all things on this earth of ours, yet how silent the sunshine is! How silent the motion of the earth around her great central planet; how silent the operation of all those vivifying influences of birth, of growth, and of lite in nature, and all proceeds from that one central, fixed, and wonderful luminary, the sun! There is no power in nature more terrible in its energy and in its force than the power of the rising flood of waters, as when the spring tide comes into your parlor and swells up through your river, no matter how heavy the body, no matter how terrible the weight, slowly but surely the terrible the weight, slowly but surely the water heaves it up and helps it aloft by by its own power. Yet how silently the tide rises, and how almost imperceptibly the mighty flood puts forth its secret strength. Even so, you, my Catholic Brethren, are in the midst of your fellow-workmen, of your citizens of your fellow-countrymen. You need not speak a word, you need not say one syllable, you have only silently, persistently, perseveringly to exhibit to them the example of what a Christian's life and a Christian's virtue ought be; and as example of what a Christian's lite and a Christian's virtue ought be; and as surely as the sun in heaven generates and covers the face of nature with all the beauty and all the life of spring, as surely as the rising tide lifts every sunken thing, and raises it to the surface of the waters, so assuredly will your ex-

ample spread the life of virtue and the vivifying influence and power of Divine grace around you, so assuredly will your silent force lift up the fallen ones, no let the waters of iniquity roll over them and around them, but rather bear them aloft until by your influence and by your silent force they come to imitate the property of the state of th you-first, to admire your lives and to admire your virtues; and then, adopting those virtues, to join your holy society, and in their own reformed lives, give glory to your Father Who is in Heaven. Catholics as Citizens.

In his acceptance of the Laetare Medal on Monday at the Cardinal's residence, Mr. Bonaparte gave utterance to a striking truth, that deserves to be especially well remembered, when he said: "A Catholic tried and found wanting in any field of public or private duty inflicts an injury on the honorable standing and the salutary influence of the Catholic Church in our country which no learning and no eloquence in her defenders can repair. Our fellow-countrymen not of our faith believe that Catholics can be men of honor and patriotism when they see Catholics who are such men; unless we can show their eyes the wholesome and abundant fruit, we shall preach to deaf ears while we extol the tree which bears it." if he gives that the world will give itself in return. What more can we ask?—John W. Keyes.

extol the tree which bears it."

Here is stated a fact and a principle too often lost sight of. There are many Catholics who are so fearful of mixing religion and politics that they refuse in their civic relations to be guided by the principles of morality which Christianity inculcates. It is quite true that dishonest politicians, Catholics in name only, bring disgrace upon the Catholic Church by the notoriety which they obtain in consequence of political activity, in the flerce light of which their every evil act is attributed to them in their professed capacity as Catholics, and is held against the Church of which they are unworthy members. Of this kind was the corrupt alderman in a Western city, who, defeated for re-election, declared to his pastor when he by chance met the pastor when he by chance met the latter, that he lost because of his religion. "They voted against me because in ma Catholic," heafilmed, "If that be so," retorted the priest, "it is too bad you did not come to me. I could easily have denied any rumor of that

Rumors of that sort, however, are not frequently denied, and in consequence men with a particle of Catholic faith defining and directing their practice, entering into the actions of their lives, are classed at Catholics, and their conduct stands in the eyes of their fellowelitizers as a constant their fellow-citizens as a constant re-

their fellow-citizens as a constant re-proach to the Church.

The good Catholic is a good citizen, and by the manner in which he per-forms the duties of his citizenship and cherishes the virtues demanded of him, will the teaching of his Church be re-garded by those who are not members

OUR BOYS AND GIRLS.

A Little Christ Child.

One day a little girl looking out of the window saw a number of poor men from a near-by jail working in the hot sun of a July day. They looked tired and hot, and she knew they must be thirsty. She remembered Christ's thirsty. She remembered Christ's words: "I was thirsty and ye gave me drink, was in prison and ye came unto me," and the thought came to her. "I can do both." With her mother's pernission she took a bucket of cold water and a dipper and gave a drink to each man in turn, refilling the bucket several times. As she went from one to another in her white frock her sweet

After a moment's pause, she replied, That is what Christ said to do, and

A writer in a recent publication A writer in a recent publication gives some very practical advice to girls. He says that they should be allround women — that is to say, well-balanced spiritually, mentally, socially, and physically. Girls should spend as weak time as respective as the constitution of the constitution and physically. Girls should spend as much time as possible in the open air, drinking in the pure ozone of God's atmosphere and basking in the sunshine. "To be strong is to be beautiful," continues the writer. "Men pity, but as a rule do not like sickly women." Of course, he means as pros-

women. Of course, he means as prospective wives.

Don't be ignorant — study, think, investigate. Too many young girls are satisfied with a High school education, coupled with a few terms in music or

" Second, if you want to be happy, go to work. Do something—teach, sew, cook, paint—anything rather than re-

A Dog That Telephones.

Trusty is a dog. His mistress is a professional nurse, and lives with her mother. They have a telephone.

When the nurse is detained by her

When the nurse is detained by her business away from home over night she 'phones to her mother to relieve the latter's anxiety. The other night, after talking with her mother over the wire, she asked about Trusty.

The dog, says the New York Sun, was by the side of the mother. The mother 'phoned that fact to her dughter who 'phoned back to have the re-

mother 'phoned that have to have the reter, who 'phoned back to have the receiver placed at Trusty's ear.
This was done, and the mistress of
the dog called to him. That he recognized her voice was evident, for he
barked and appeared overjoyed.

After the receiver was hung up

After the receiver was hung up Trusty jumped toward it and acted as if he wanted it taken down. During

if he wanted it taken down. During the night he lay near the telephone, and frequently looked up at the receiver and whined.

In the morning he sat before it and howled until his mistress was called up. She commanded him to keep quiet, and not until then did he go away.

One of the most interesting exhibits in the model-room of the patent office which was described in an exchange a few weeks ago, is its collection of the engines of the hero of Alexandria, of Newcomen and of Watt illustrate the second control of the development of the patent of

the successive steps in the development of what has become the giant of our modern industry.

An attendant shows the visitor a model of the early engine upon which

boys were employed to turn the cocks that alternating, let the steam on and shut it off. One of these boys, Hum phrey Potter by name, instead of settling down like a machine to the monotonous work, kept his eyes open. He discovered that a certain beam above his head worked in unison with the cocks which he opened and closed. He accordingly connected the two, and after seeing that the device worked

properly, ran off to play.

His employers began to notice a much greater regularity in the movement of the engine than before; this led to the discovery of his secret, and to the adoption of his device every-

where. As one looks at the model of the engine to which the scoggan was applied, the wonder is not that the boy thought of it, but that anybody before him should have failed to do so. This is the "afterthought" of a great many notable inventions. Opponents of the patent system often raise the point that

His First Success.

The first success of an artist is always interesting. G. P. A. Healy, the portrait painter, tells of his in his "Reminiscences." A Miss Stuart, who had taken some interest in him, lent him a print of Guido Reni's "Ecce Homo." He copied this on a capyas and then colored it as heat he what the contract of the contract

A Catholic priest from the country A Catholic priest from the country happened to pass that way, and stopped to look at the picture. After hesitating he went in and asked whether the picture was for sale. My friend the bookseller must have had a twinkle in his eye, as he answered that doubtless the artist would consent to part with his work his work for a consideration.
"I am not rich," said the priest.
"All I could scrape together would be

"I will speak to the artist and give you an answer to-morrow.' the morrow the priest carried away the "Ecce Homo" and the "artist" pocketed the \$10. I do not know which was the happier of the two, but I rather fancy it was the boy painter.

Some thirty years later, as I stood talking with some friends at the Capitol in Washington, I saw an old man wearing a Roman collar. On hearing another in her white frock her sweet my name pronounced by one of my friends, he came up to me and said: "Are you Mr. Healy, the painter?" Little lady, what made you do smile: "I believe that I am the possible." sessor of one of your earliest works, if not the earliest. Do you remember an "Ecce Homo" which you had placed "That is what Christ said to do, and

—I was sorry myself."

He lowered his head and said:
"God bless, you little Christ-child."
There were tears in the eyes of more than one of the men as she walked away.

A Chat With the Girls.

A writer in a recent publication.

A writer in a recent publication.

"Ecce Homo" which you had placed in the window of a Boston bookseller? A country priest offered \$10 for it. I am that priest, and your picture still still hangs in my little church. I have always felt that I had something to do with your success in life."

I shook my first patron heartily by the hand and told him what joy his \$10 km or given me.

has given me. ROMANTIC CHAPTER IN EARLY LIFE OF LED XIII.

In the beginning of the public life of Pope Leo there is a chapter that reads almost like one of the story books that

boys used to delight in years ago.

It is teeming with robbers and brigands and smugglers and freebooters, all of whom Joachim Pecci, for that all of whom Joachim Pecci, for that was his only name then, routed and overcame. The scene is laid in Beneventum. If you look at the map you will find that Beneventum is down near Naples, and that the famous Appian Way, which is so famous in classical history, leads down to it from Rome. In the days that Joachim Pecci was sent there it was Papal territory; for before what is called the unification of Italy took place the entire peninsula Italy took place the entire peninsula was divided up into distinct and indewas divided up into distinct and inde-pendent principalities, such as the Kingdom of Naples, the Papal States, Sardinia, Venice and Parma. Beneventum belonged to the Pope,

Beneventum belonged to the Pope, but was mortised geographically into the Kingdom of Naples. At the time we are speaking of, this is sixty-five years ago, Europe had not recovered from the anarchy into which it had been thrown by the universal wars of Napoleon. In many countries there were great numbers of disbanded troops who were thrown mon their own re-

olunderers was called a camorra, a word which we have heard in our own t mes, even in our own country. Not unfrequently the brigand who stepped from behind a rock or a tree and held up a stagecoach, as sometimes occurs in America in the remote regions of the Rockies, had concealed behind him is the brush a band of robbers fully equipped and armed by the owner of the neighboring castle, with whom they

shared their spoils.

To do away with this intolerable condition of things, young Joachim Pecci. who had just been ordained a priest and had scarcely ever been out of a seminary, was sent by the then reign-ing Pontiff, Gregory XVI., who had ab-solute confidence in his young delegate. It must be remembered that nearly all the various provinces of the Papal States were governed by ecclesiastics.

It was a long and weary journey to Beneventum. It was over almost im-passable mountains in the dead of win-ter. There were no railroads in those days, and there was imminent danger of his falling into the hands of the brig-ands who were eager to waylay him to prevent the raferms ha was about to in ands who were eager to waying his to prevent the reforms he was about to introduce. He was young and delicate, and the hardships of the journey was too much for him. Possibly he was carried into the city on a litter, for he had scarcely reached the palace when he was found to be seriously ill with a malignant fever. The grim old castle so very like a fortress in which he was to live was little calculated to restore him to health. The whole city was in construction. The delegate from patent system often raise the point that all great inventions are "in the air," that the same suggestion sooner or later will come to a great many different men, and hence that the patent is simply a reward to the one who happens to arrive first.

Patent experts acknowledge considerable basis for this contention. They say, also, that the lament often seen in the newspapers. "His invention died to the content of the parameters of the patent experts acknowledge considerable basis for this contention. They say, also, that the lament often seen in the newspapers. "His invention died afamous sanctuary of Our Lady outside a famous sanctuary of Our Lady outside the walls to implore God's mercy. There was but little hope; but when the There was under the theory of the gloom was greatest a holy religious, father Tessandori, the rector of the College of Beneventum, stood by the bedside and, touching the sick man with a relic of St. Francis Hieronymo,

the study of his own face afforded for the flesh tints.

Such as it was, says Mr. Healy, I carried the picture to a good-natured bookseller, who consented to put it in his shop window. I own that I often found an excuse for passing along that street, so as to give a real stree was Joachim Pecci.

At a glance he took in the whole sit-At a glance he took in the whole situation. The troops and police were discouraged and demoralized by the repeated failures to bring the culprits to justice. The mountainous character of the country, of which the brigands knew every portion, made pursuit of the malefactors almost impossible, backed malefactors almost impossible, backed as they were by the lords of the land and the nearness of the Neapolitan kingdom, beyond whose borders was safety. All contributed to make any efforts to better existing conditions almost beyond hope. Evidently the Neapolitan frontier had to be guarded, and Peeci immediately betook himself to the King of Naules to solicit his cothe King of Naples to solicit his co operation in cutting off this means of retreat. The king acceded to his wish; troops lined the whole country where access was afforded from Beneventum, and then a succession of quick, aggressive measures began. Over mountains, through forests, in caves and fortified through forests, in caves and fortified posts, the pursuit of the robbers was relentless. The officials of the government took heart and were animated by the spirit of the Young Governor. Band after band was routed or captured and the criminals made to pay the forfeit of their crimes. Little by little the real authors of the disorder were being discovered and the guilty nobles took alarm. One of the most powerful, and possibly one of the most guilty, arrived at Beneventum while all this feverish work for the restoration of order was going on. He confronted the delegate. "How dare you trample he delegate. on my ancestral rights, invade my do-mains and carry off my people? I'll see to it that the Pope will immediately see to it that the Pope will immediately, check your presumption and remove you from office. I am setting out for Rome immediately." "Go, My Lord," answered Pecci, imperturbably. "But remember, to go to the Vatican you will have to pass by the Castle St. Angelo which you know is a government pris-on." The noble looked in amazement, on." The noble looked in amazement, understood the threat and did not go to

Rome. Every day brought new hope to the people. There was but one band of brigands who now inspired anything briganes who now inspired anything like terror. They were entrenched in a mountain stronghold in a villa belonging to one of the nobles. They were only fourteen in number, but they were waden a famous ghief and their nexition. only fourteen in number, but they were under a famous chief and their position was impregnable. But the blood of the soldiers was up, and a fierce battle took place. The place was stormed, and all the robbers were captured and carried in triumph to the city amid the cclamations of the delighted populace. That was substantially the end of the disorder, though numberless difficulties still lay before him in ferreting out the dreadful Carbonari, the fierce members of a secret society which has done so much harm in Italy.

been thrown by the universal wars of Napoleon. In many countries there were great numbers of disbanded troops who were thrown upon their own resources, and because of their natural bent, as well as their training, as well as because of the inability of the recently established governments to repress them, had formed themselves into bands of brigands, supporting them selves by indiscriminate plunder on all classes of society. Italy especially was not, however, in a merely tagative way that Mgr. Pecci brought happiness to Beneventum. He immediately augmented its commerce, constructed magnificent highways, opened new schools, secured the morals of the people. In fact, he made the entire district so prosperous and happy in an inconceivably short space of time that the King of Naples immediately entered into negotiations with the Pope for the exchange of Beneventum for some territory owned by Naples nearer to Rome. But Msgr. Pecci thwarted that wery frequently the nobles, entrenched in their castles like the barons in old found times, employed these bands of freebooters to increase their power and wealth. This union of nobles with the

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three years. When he began this splendid work he was only twenty-eight ears old .- Messenger of the Sacred

THE JEWS AND OTHER PEOPLE. Referring to the agitation in behalf

Referring to the agitation in behalf of the persecuted Russian Jews, the New World says that it is proper enough that it should continue, yet, most decidedly the Jews are not the only persecuted people in the world.
"We have referred before," says our esteemed contemporary, "to the case of the religious orders in France, which does not seem to excite much pity in this country. If they were Jews thus being turned out of their own homes there would be pages of clamor in cer-tain of the great dailies. The wires would be worked with hope of exciting the sympathy of all living men. The world will not soon forget the Dreyfus episode. Yet look back barely a generation. Before Leo XIII. ascended the chair of Peter the Catholics of Russia were treated quite as inhumanly as are the Jews to-day. From 1872 to 1879, the lives of Russian Catholics were miserable indeed. A number were killed outright, and thousands whipped with terrible lashes at the hands of merciless Cossacks, in an effort to force them to conform to the State religion. Sixty thousand converts were announced sixty thousand converts were announced m one year by the Russian Orthodox church—sixty thousand under the sting of the lash. Of course they did not stay Orthodox. They became Catho-lics again at the first opportunity, yet whoever expressed a word of sympathy for them at the time because of their burdens? Several leading dailies even seemed to think the Czar's government seemed to think the Czar's government had a right to do as it pleased with its own people. The Jews have suffered in Russia, no doubt, yet it is beyond question that only a few years ago the Catholics of that country, underwent persecution quite as disgraceful."—Sacred Heart Review.

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Solemn Requiem Masses for Leo XIII.

Never did our stately Cathedral look more solemnly beaufful than on Wednesday morning. June 22nd, at the Solemn Requiem Mass Return the propose of the soul of the nuturious and v. norable Leo XIII. Michen mourning draphing a related by the solemn Mass Return the Royal purple and Pepal colors were beauffully using from the marble pulars throughout the sacred cambe, presenting a picture that with not soon be effaced from our memory. On the richly draped cast failure rested the triple crown, the Papal keys and priesdy stone; while the two former were not be charged to the choir frontage. Appropriate Ladi memory on the former being "Parce Dominie;" on the Sacred Heart Attar "Dies Irae" and Our Ladinal of the former being "Parce Dominie;" on the Sacred Heart Attar "Dies Irae" and Our Ladinal of the former being "Fare Dominie;" on the former being "Fare Dominie;" on the heart, were the significant words; "Take ye beed, Watch and Pray, for ye know not the Day nor the Hour." Ribbons of black, white, purple and the Papal colors were, besides numerious wax tapers, the decorations of the high Altar, the whole being so arranged as to high before 10 o'clock, the hour announced for the Solemn Mass of R. quiem, the Cathedral was well filled. Rev. J. T. Aylward. Rector, was, in the unavoidable absence of His Lordship the Bishop, the celebrant of the Mass. Rev. P. J. McKoon, of St. Mary's church, was descon; Rev. D. J. Egan, sub-deacon; Rev. Facher Kmery assisted in the sanctuary.

In the large congregation were a number of the Sisters of St. Joseph and two of the Ursu in the organists, and Mr. W. P. Reynolds, choir leader, the music was exceptionally beaufful and consoling. SOLEMN REQUIEM MASSES FOR LEO XIII.

leader, the music was exceptionally beautiful and consoling. The sermon, by the Rector, was a touching tribute to the saintly life and spotless character of the deceased Pontiff, the Rev. Father Apluward's text being.

"And I heard a voice from heaven, saying to me: write: Blessed are the dead who die in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their works follow them." (The Apocality Rex Eyr, 13)

in the Lord. From henceforth now, saith the Spirit, that they may rest from their labors; for their we ke follow them." (The Apocables of their we ke follow them." (The Apocables is persented in the words of Sacred Scripture none can be suffered to the sanctity and purity of the little of the Holy Father, than the words of my text. For surely after nearly meety-four years of a saintly life he now rests from his labors and his good works follow him! Not alone the Catholic Church but the whole Christian world is united in praise of the memory of the man who so wisely and beneficently directed the affairs of God's Holy Church for the past quarter of a century. The Catholic Church has become better known and noved on account of the spiendid labors and noble example at all times given by Our Holy Father. Throughout the whole Catholic world were now assembled in one vast concourse peoples of all nations and conditions, in prayer for his eternal rest. We Catholics of London are not, therefore, alone in our regret at his departure from this world. Our grit is world wide and sincere. During the twenty five years that he has occupied the Throne of Peter there never was a day that Leo XII did not faltifully strive to do the will of our Heavenly Father. It is no wonder, therefore, that he who so skilfully guided the great har up the particular of Peter should be so universally mourned.

Continuing, Rev. Father Aylward said that

Heavenly Father. It is no wonder, therefore, that he who so skilfully guided the great barque of Peter should be so universally mourned.

Continuing, Rev. Father Aylward said that if he were to be asked which he considered the most striking characteristic of Leo XIII.'s long and eventful life, he would be ask loss what to answer. Some might say it was his great learning, others his brilliant diplomacy: but there is one thing we can all say of him and that is—he is a saint. No higher tribute can be given any man than that of sanctity. If we have not had the happiness of sanctity. If we have not had the happiness of sanctity. If we have not had the happiness of sanctity. If we have not had the happiness of the poor and lowly, his thoughts and ideas were of the poor and lowly, his thoughts and ideas were of the purest and hoblest. And now that his good works have gone before him. All the great papers seem to vie with one and aer in their tributes to the life and works of the dead Pontiff. Every movement for the uplifting of human ity or the betterment of the world found in him a ready champion, and he had the happiness of a beau'ifful and edifying death a victory. He went before the Throne of Almighty God with the talents which He had given him multiplied one hundredfold, nay a thousandfold. The works of such an illustricube Pontiff, Sould Father and Father Aylward, but Leo tholy example has dispelled the bitternesse and misunderstandings, and the Papacy is now looked upon, as it really is, as a benign institution. So much for the manner in which our Hely Father filled his high position. The world has it deed much for which to be grateful to Leo XIII. His was a mighty influence amongst all peoples, but more particularly with English-speaking nations. In the United Kingdom in the United States and in our own Caunda we have abundant reason to be hawlended every cause to be proud of our holy faith and of Leo XIII. We should, however, not forget him in our prayers. If there was one request he asked for particularly wi

perpetual light shine upon him."

In conclusion Rev Father Arlward doquently urged upon the large congregation the necessity of mrayer to the Holy Ghosa to grant that Leo XIII.'s successor would likewise be a great and good and wise Pontiff.

The singing of the Libera concluded the beautiful and impressive service.

Another Solenn Mass of Requiem was cele-

Another Solemn Mass of Requiem was celebrated in the ca hedral on Tuesday morning. July 28th beginning at 9 o'clock. The celebrant was Rev Father Egan, with Father Emery and Dunn as descon and sub-deacon, respectively. A large cong extien was present, many of whom 10 celved Holy Communion for the deceased Pontiff.

ent, many of whem is seived Holy Communion.

for the decessed Pontiff.

AT ST, MARY'S CHURCH, LONDON.

Solemn Requiem Mass for the late L o XIII.

was celebrated in St, Mary's church, this city,
at 8 o'clock on Thursday morning, June 23rd,
Rev. P. J. McKeon, the pastor, being the celebrant. Rev. Fathers Egan and Dunn of the
Cathedral acted as deacon and sub deacon,
respectively. The beautiful high altar was
decorated with ribbons of the Papal colors,
hung from the topmost points; white lamps and
wax tapers, the black draperies on the candlesticks being ornamented with white rosettes.
In the chancel uniquely draped from the celling
to the various pillars were graceful folds of
mourning mingled with the Papal colors, the
whole presenting a very pleasing appearance.
Weber's Memorial Mass was well rendered
by the choir, under the direction of Mrs. James
P. Murray, organist. P. Murray. organist.

P. Murray organist.
On Tuesday morning, July 28th, a High
Mass of Requiem was celebrated in St
Mary's churca for the late Surreme Pontifi
beginning at 7 o'clock, at which nearly all of
the congregation approached the Holy Table.

DIDDULPH.

On Sund y afternorn at St. Patrick's church Bicdulph, the pastor. Rev. Father McMensmin, established the Third Order of St. Francis The large number of eighty cin. It is a specific to mealth than talent; for wealth, although it be a far less efficient source of power than talent, happens to be far more intelligible the solution of the scappilar and cord of St. Francis. After a practical serm on to the new members, Father

McMenamin gave a very interesting euology on the beautiful life of St. Francis, his labors, trials and crowning sacrifices.

The ceremony was most impressive and was brought to a close by Benediction of the Blessed Sacrament in the presence of a large congregation.

On Monday following a very large number of the frithful came to assist at a High Requiem Mass which was sung by Father McMenamin for the report of the soul of Amy received holy Communion and listened attentively to the funeral discourse pronunced by their pastor on the dual Pontif, In the course of his remarks, he said Populace was one of the greatest Popes that filled the Chair of Peter. He would be known in history as the Pope of sanctity, ability and good and ever preached from the texts of Christ, "Peace to all nations." And all nations of day bowed down in harmony as each place their wreath of sympathy and ireverence around the tomb of the ever-beleved, great and

DIOCESE OF HAMILTON.

DIOCESE OF HAMILTON.

The Hamilton Separate schools have again shown the superiority of the work done in them by passing the following sixty-four pupils at the Ontario Department Examinations for High Schools.

Willie Batterton 570, Leo O Neill 587, Fred Brick 688, Edward O'Sullivan 676, Reginald Brown 642, William Phelan 532, Francis Condon 550, Albert Phoenix 550, Joseph A. Cummings 614, Joseph Reardon 642, Joseph J. Cummings 576, Edward Ronan 620 Austin Cutler 556, John Sullivan 591, Edward Doucette 644, Lizzle Blatz 552, William Furlow 633, Irene Burns 447, Charles Hayes 569, Fearl Carson 599, Patrick Jones 612, Teresa Cherrir 681, James Kennedy 587, Annie Cleary 675, William Lynch 635, Catharine Conway 575, Annie Cleary 675, Bartholemew Morarity 575, Agnes Fallace 575, Addis Murphy 601, Louisa Flynn 683, James O'Brien 570, Lizzle Flynn 684, James O'Brien 570, Lizzle Flynn 685, Mary To Connor 570, Martina Kehne 784, Hugh O Donnell 581, Magdie Kelly 624, Mary Kelly 552, Mary O'Brien 633, Elizabeth Kenty 665, Edna O Connor 556, Gerande Lehane 761, Ethel Quinn 107, Irene 1861, Ethel McCardle 831, Annie Sherinan 591, Maryer th McNaille 1800, 1800

THE PORTIUNCULA INDULGENCE.

The Triduum in connection with the Portiuncula will take place in the cathedral on Friday list July, Saturday and Sunday. There will be a special Massard instruction at 5:39 Friday and Saturday mornings. The visitsex send from Saturday mornings. The visitsex send from Plenary Indulgence is a totics quoties one, a Plenary Indulgence may be gained at each visit. Confession and Communion may take place in any church, but the visits must, be made to the cathedral in order to gain the Indulgences.

From Chesterville.

The lawn social, held hat Wednesday evening in the beautiful grounds of Mrs. Patrick Jordan, Connaught, in aid of St. Mary's Church, Chesterville, was, notwithstanding the threatoning aspect of the weather, a decided success. The people from far and near came to participate in the innocent enjoyment prepared by the efficient staff of overser's who labored industriously during the vening to make their visitors happy. The fair ladies who presided at the different booths did a rushing tradeat the different of the Minister band discoursed general selections during the evening which were much appreciated. The ladies of Connaught have reason to be proud of the charming fete given by them with so much taste. The proceeds nearly hour, when at 9 o'clock the body was followed by a large number of carriages, laden with people from all quarters, and covering a space of at least a mile, and covering a space of at least a mile, and covering a space of a least a mile, and covering a space of a least a mile, and covering a space of a least a mile, and covering a space of a least

MODERN MIRACLES.

MODERN MIRACLES.

SOME REMARKABLE CURES REPORTED AT ST.
ANNE DE BEAUPRE.

Quebec, July 27.—A number of miracles took place at St. Anne de Beaupre yesterday. It was the or o "on of the feast of the Mother of the Ble seed Virgin, and was specially observed with an imposing religious ceremory. Notwithstanding that no organized pilgrimages are allowed on that special day, which is specially reserved for the Fathers in charge of the shrine and the residents of the village and surrounding parishes, there were fully seven thousand people present, including the Archbishop of Queb c, Mgr. Begin, and Mgr. Lynch, Bishop of Syrause, N. Y., together with several hundred priests from all parts of the United States and Canada.

During the morning the cures took place, Among the parties who left their crutches behind them in the church was Mr. Sevens, from North Bay, Ont., who was the victim of an accident sevenien years ago, and now can walk perfectly well.

A boy named Daniel Hosy, whose father keeps the Forest Hotel at Conshohooken, Pawho was badly deformed from the effects of sickness and had to wear an iron brace around his body, was cured and left the brace behind him in the church.

Fancois Benoit, from Pleasant Pointe, Me. lame from an accident which happened in Aprillo last year, was also cured and left his crutches behind.

A woman totally blind had her sight partially restored, and a cripple from Halifax named McIntyre, was also cured.

Card of Thanks.

Card of Thanks.

The officers and members of St. Edward's Court C. O. F. extend their most cordial thanks to Mayor Stewart, Dr. Mitchell, C. J. Foy. the members of the tind Battalion Band, and to the many other Protestant and Carholic gentlemen of Perth. for their generous manifestation of sympathy, assistance and encouragement, on the occasion of our late visit to Ottawa, to take part in the annual Memorial Service and Church Parade, held in honor of the decessed members of our Order. We appreciate, much more than our words can express, this manifestation of theirs, of good will and friendship towards us: and we do so, the much the more, in view of the hostile manifestation of the few, whose narrowness of mind and bigotry of heart are a disgrace to themselves person-lly, and a standing menace to that mutual good will and reace and friendship, which should always expetited.

Successful Pupils.

The Parkhill Separate school made an extraordinary showing at the recent High School
Entrance examination. Five pupils wrote and
were successful. One of the number received
909 marks, the highest number obtained in
Parkhill. The second highest candidate receive 828 marks, and the third. a Separate
school pupil, received 827, so that a Separate
school pupil stood highest and another was to
all 1-trn's and purposes tied for second place.
As far as on be learned 909 was the highest
mark chtained in the province. The nearest
approach was made by a girl of the Toronto
Public schools, her marks totalled 903. The
standing of the Parkhill Separate school reflects great credit on the teacher, Miss Annie
Prendergast, especially when its remembered
that the school is an ungraded one and the
teacher's attention is necessarily divided
among a great number of classes.

At the recent entrance examinations to the
Brantford Collegiate Institute, nine girls and
tive boys passed from the Separate schools.
Taese are the names: Birdie Carsor, Mary
Farrel, Angela Heragdon, Leona Hawkins,
Agnes Monshan Veronica Mullancy, Kathleen
O'Grady, Edwiller, Henderson, Frank Judge,
Charlie Michell, Raymond Carlin, Of these
Gertrude Ryan was one of the eighteen ennance candidates who won first class honors
by obtaining over 75 per cent, of total marks.

THOMAS DOYLE, OTTAWA, ONT.

Thomas Doyle, other on his way from Montana, was learned with sincere regret by his large number of friends in his native city. Decessed was born in Rentew in 1878 and received his education in the High Schoole of Smith's Falls and Cerleton Place. He entered the pharmacy establishment of J. Johnston, Smith's Falls and Cerleton Place. He entered the pharmacy establishment of J. Johnston, Smith's Falls, in 1896, and two years later completed his studies with Dr. McIntosh, of Carleton Place. He successfully passed his examinations at the Toronto College of Pharmacy, receiving his diploma of Ph. M. B. with special mention, and about a year ago went to Anacondo, Mont., and entered the employ of the Martin drug store. About two months ago he passed the State and two years ago went to Anacondo, Mont., and entered the employ of the Martin drug store. About two months ago took the fatal illness from which he died. After some three weeks' illness he decided to come home and passed away at Mynot, N. D., while on the return journey. Thomas Doyle, of York street, Ottawa, his father, has the sympathy of a wide circle of friends in his bereavement. The funeral cortege was a large one, and showed the high esteem in which the decessed young man was held. A Solemu Requiem and Libera were chanted by Rev. J. Gasgon, at S., Bridget's Church, and Louis D'Auray, with a full choir, rendered an impressive R quiem choral service. Interment took place at Notre Dame Cemetery.

The chie mounters were: Thomas Doyle, decessed is Jaheri. A Lapointe, brother in-law, Michael and Lake. Jeremish Crawford, Charles O Dougherb Joseph Ezan. John Francoeur, Edward Sibett a Martin Crawford, Charles O Dougherb Joseph Ezan. John Francoeur, Edward Sibett a Same Soundary and Sam Sunstrum. of Golden Lake. Jeremish Crawford, Charles O Dougherb Joseph Ezan. John Francoeur, Edward Sibett a Same Soundary and Sam Sunstrum. of Golden Lake. Jeremish Crawford, Charles O Dougherb Joseph Ezan. John Francoeur, Edward Sibett and Martin Crawford. Charles Orbusher has be

MR. JAMES MCCADDEN.

MR. JAMES MCCADDEN,

Burwick, (Finch) 15th July, 1903.

An occurrence of an exceptionally sad character took place in this neighborhood on the morning of Monday, the 13th, inst., when Mr. James McCadden, one of the most respected and prosperous the line between that township and Finch, came to his death from a quantity of gravel falling upon him—killing him instantis division of the 5th Concession of Winchester and the work of the line between that township and Finch, came to his death from a quantity of gravel falling upon him—killing him instantis division of the 5th Concession of Winchester had a few of his neighbors with him performing statute labor, which consisted in hauling gravel from the pit located about a mile north of the village of Chesterville, to the parts of the road requiring it for improvement, and it was while working at this that he met with the accident which, unfortunately, cost him his life.

The deceased was but thirty-seven or forty years of age, robust, active, industrious and genial, with an obliging ture, consequently there were few more respected in either of the Municips litles named.

however, having been a member of the C.M. B.A. the proceeds of an insurance on his life, amounting to \$1.000 will go to the disconsolate widow and children.

The funeral took place to day (Wednesday) when a very large concourse of friends and sympathizers assembled at the house of the decessed at an early hour, when at 9 o'clock, the body was followed by a large number of carriages, laden with people from all quarters, and covering a space of at least a mile, and wonding its way to the Catholic church at Chesterville, where at 10 o'clock a Requiem High Mass was celebrated, by the Rev. Father Quinn, the priest of the parish. During the sacred services the church was filled to its ut most capacity by people of all denominations for miles around, indicating the degree of respect in which the deceased was held. At the close of the Mass His Reverence took occarion to offer a few remarks touching the derien to offer a few remarks touching the derien to offer a few remarks touching the deried their presence necessary, reminding as his hearers of the uncertainty of human life and the supreme wisdom of being at all times prepared for the call of the grim reaper, who comes like the thire in the night to send us to the control with the control was more to the control with the control with

MR. NICHOLAS KELLETT,
Mr Nicholas Kellett, the father of late Rev.
P. J Kellett, formerly professor English, St.
Stanislaus College Chicago, died Thursday,
July löth, after a few days 'lluess, fortified by
the rites of our Holy Mother Church. Besides
has bereaved widow he leaves to moorn his
loss, Mrs. W. Powers, Mrs. J. Culleton Mrs.
D. Gannon, Sister Mary Blanda, B. V. M.
Thomas. Joseph and Clara Kellett. The
faneral from the late residence 366 South
Albany Avenue, took place to the Church of
Our Lady of Sorrows, thence, by carriages to
Calvery cemetery. MR. NICHOLAS KELLETT,

Calvery cemetery.

May his soul rest in peace!

THE IRISH LAND BILL IN COM-MITTEE.

A CANADIAN'S GOOD WORK.

The following extract from the report of the debates in the English House of Commons will be of special interest to Canadians:

will be of special interest to Canadians:

Mr. Tully said he had always regarded the Bill as a landlord relief Bill. The landlords were getting entirely too much under it. He would give some figures which had been prepared by one of the best intellects in Ireland, the Chief Secretary's estimate of the rents of the Irish landlords was ±400,000. Food that they had to deduct cost of collections intended at 12½ per cent. which amounted to stimated at 12½ per cent. amounting to £1800 000, which represented the interest on £40-000 000, Which represented the interest on £40-000 000, Which represented the interest on £40-000 000, That left a net income to the Irish landlords of £1,700,00. He could assure hon. Members that he had got his statistics from the best authority in Ireland. From these figures it was clear that the Irish landlords were getting \$220,000 in excess of the fine they had themselves been asking for their land, and therefore he desired to express his protest against this Clause.

Mr. C. Devlin (Galway) pointed out that the Bill was voluntary, and a saie could only take place by an agreement between landlord and tenant, If the course suggested by the hong gentleman were adopted and the bonus disappeared it would put an end to the Bill at once.

Mr. Tully said he did not suggest that.

Mr. C. Deviin said that was the inference from the honorable member's criticism. The whole thing would drop at once if they dropped the bonus. If the Bill passed without the bonus what would the result be? The would either be no saie of the land or else the benant would her to pay more. They ought to do everything they could be render by be the position of the tet and as easy as possile and the State came to his rescue in render with this bonus. The tenant's position must be considered, because he is the hardest road to travel. The tenant for the hardest road to travel. The honorable member for South Lettin Ball expressed himself unfavourable of the granting of this £12,000,00°.

Mr. Tully; No, no.

Mr. Deviin repeated his contention that if

Mr. Tully: No. no.

Mr. Devlin repeated his contention that it this bonus disappeared from the Bill the measure would have no effect in Ireland because the landlords would refuse to seil. Coming from one of the poorest parts of Ireland he had no hesitation in supporting this grant of \$12,00,000 to the landlords because it was absolutely necessary in order to bring about a settlement of the land question in Ireland.

Amendment negatived.

PAPA VEU MORTUNS EST.

Leo is gone. O'er all the land The darkened veil of night is cast. His mighty, feeble, tender hand Was raised in glory to the last,

The silvery cord of life that hung And trembled met each passing breath Has broken, and his hely tongue Has passed, in silence, unto death.

His mighty hand had bowed the great. His silvery tongue had quelled the sword, His very gestures marked their fate The law, his feeble word.

The nations mourn his reverent name They raise their wailings to the sky They weep and mourn yet all in vain. The great and good, with all, must die. The Father of his tribes has gone
We kies the paths his feet have trod
But Leo blesses those, alove,
Leo is with his God.

-T. F. WEST

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

RESOLUTIONS OF CONDOLENCE.

At a regular meeting of Branch 148, C.M. B. A., St. Ann of Calumet, Que., held July 16th, 1993, it was moved and seconded:

Whereas it has pleased Almighty God in His infinite wisdom to remove to Himself our worthy and esteemed Brother Richard T, Menally, who was a charter member and marshad of this Branch 148, at the time of his death. Therefore be it

Resolved that we, the members of this branch, desire to extend our heartfelt sympathy to the bereaved widow of our esteemed late Brother, coupled with the prayers that Almighty God may comfort her in this sad affliction, and that our charter be draped for thirty days, and that this branch have a High Mass chanted for the repose of the soul of our late and esteemed Brother. Be it further Resolved that a copy of this resolution be spread upon our minutes, and a copy be sent to Mrs. R. T. McNally, and also to The Canadian and Carholic Recomb for publication.

Brother Richard T. McNally was also until a short time before his death, Deputy Sheriff for the district of Pontiac.

MARKET REPORTS.

LINDON.

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LONDON,

LONDON,

July 30 — Grain, per cental—

vercental \$1 to \$1.02; corn. \$1.10 to \$1.20; barley,

\$2 to \$1.00; peas, \$1.40 to \$1.20; rep. 95 to \$1.00;

Duckwheat. \$1 to \$1.02; corn. \$1.10 to \$1.20; barley,

\$2 to \$1.00; peas, \$1.40 to \$1.20; rep. 95 to \$1.00;

Meat.—Pork, per cwu., \$7.75 to \$8.00; pork, by

the lb, 10 to 11c.; beef, by the quarter, \$1.50 to

\$7.00; veal. \$6 to \$7.00; mutton, by the carcass,

\$5.90 to \$7.1 iamb, per pound, 10 to 105c.

Poultry—Spring chickens, per pair, 50 to 75c,

hens, per pair 60c to 70, live turkeys, per lb,

10c; spring ducks, per pair, 75c to \$1.00.

Live Stock — Live hogs, per 100 ibs. \$5.30;

pigs, pair, \$6.00 to \$10.00; fat cautle. \$4.25 to

\$4.75: stags, per cwt. \$2.00 to \$2.124; sows,

\$3.50 to \$3.75

Farm Produce. — Hay, \$6.00 to \$7.00;

straw, per ton, \$5.00 to \$5.00.

Dairy Produce — Kegs, per dozen, 13 to

15c.: butter, best roll, 17 to 18c; butter becomes, strained, per lb. 9 to 10c; honey, in

comb, 11c. to 12;c.

TORONYO.

roboto. Toronto, July 30. — Wheat — The market is steady. Wheat, red and white at 74c. to 75c.; No. 1 spring nominal at 72c. east, and goose steady at 60c middle freights. Manitobs wheat No. 1 hard, 80c and No. 1 northern. 81c affoat at Fort William; No. 1 hard is quoted at 84c. and No. 1 northern at 87c at Georgian Bay points. Oats—Trade is quiet, with No. 1 quoted at 82c aeat, and middle, and No. 2 white, 31c, Buckwheat — Market dull at 85c. middle, C. P. R. for No. 2, and 4c, east. Flour — 90 per cent. patents \$2.75 to \$2.80, middle freights in buyers' sacks, for export; straight rollers, of special brands for domestic trade quoted at \$3.35 to \$3.50 in barrels; Manitoba flour steady; No. 1 patents, \$4.10 to \$4.40, and seconds, \$3.90; strong bakers, \$3.70 to \$3.80, bags included Toronto. Millfeed—Bran. \$14 and shorts, \$17; at outside points bran is quoted at \$16 and shorts at \$18 to \$18,50; Manitoba bran, in sacks, \$19, and shorts \$21 to \$2.20 atmeal steady at \$3.75 for cars of bags and \$3.90 for barrels, on the track. Toronto, and 25c more for broken lole. Rye, \$20c. east. Corn—The market is steady; Canada is quoted at \$2c, west; American is quoted at \$5c, west; American is quoted at 58c, west; Amer

ley, 43c for No. 3 eXITA eases.

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Live Stock Markets.

estions, 12c. per sections, in to lost, as.

Live Stock Markets.

TORONTO.

Toronto, July 30.—Calves—The values of exporters' rarged from \$4.50 to \$5 per cwt. for those of 1,250 to 1450 lbs.

Trade in butchers' cattle was more active and prices were higher.

—Choice animals. \$4.50 to \$4.55; fair to good. \$4.30; to 34.50; medium. \$4.55; fair to good. \$4.30; to 39.0, and interior. \$3 to \$3.65 per cwt. \$8.50 to \$4.50; to 18.00 lbs. \$4.50; fair to good. \$4.50; to \$4.50; fair to good. \$5.50; fair to good. \$4.50; fair to good

Sheep were steady in values, but lambs were dull and weak. We quote:—Export (wes \$3.60 to \$3.75 per cwt; export bucks, \$2.50 to \$5 cotls. \$2 to \$3 each; lambs, \$2.50 to \$4 each, and \$4 to 50 per lbs.

Steadiness was the ruling feature in calves. Prices ranged from \$2 to \$10 each, and \$4 to 50 per lb.

The market for hogs closed firm, and prospects ere that prices will advance. We quote:—Scients, 100 to 200 lbs, \$5.80; fats and lights, \$5.60 per cwt.

EAST BUFFALO.

Little Coal Goes A Long Way

towards heating a house if fed into a Furnace made to heat one which does not send the fuel up the chimney in smoke.

'Sunshine' **Furnaces**

will extract more heat from a unit of coal than any other good Furnace.

Every square inch from the bottom of fire-pot to top of dome is a direct radiating surface.

The dome is made of heavy steel-plate, which makes it amore effective heater than the cast-iron dome put in common Furnaces. The "Sunshine" has

everyimproved feature

and still is so simple that any person can operate it. M^cClary's

Winnipeg, Vancouver, St. John, N. B.

TEACHERS WANTED.

A MALE TEACHER AS PRINCIPAL FOR Catholic Separate school in the village of Bonfield, Ont. with 2nd class certificate. Capable of teaching French and English pre-ferred. Good salary for right man. School opens Aug 18th, 1993. Apply to Philip Gag-toon, ir., Sec. Treas., Bonfield Ont. 1291-16 roa, ir., Sec. Trea*., Bonfield Ont. 1291-17
TEACHER WANTED, FEMALE TEACH-1
Ter for the R. C. S. S. Sec., No. 7, Sydenham.
One holding a record class certificate. Duties to commence Aug. 12, 1993. Apply stating salary and experience to Robt. Hood. Sec. Tres., Woodford P. O. Ont. 1291-4. Tres., Woodford P. O. Ont. 1291.4.

TEACHER WANTED FOR S. S. IRUTHER ford. male or female. Second, or third class certificate of qualification as a Public school teacher in Ontario. Duties to commence 17th August next. With good reference. State salary required and experience. Apply at once to P. R. de Lamorandiere, Sec. Second board, Killarney, P. O. Ont. 1291.3.

Apply & One. 1291-3.

WANTED. A CATHOLIC TRACHER, holding a 2nd class certificate for balance of the year, for Separate School Section No. 4, Asphodel. Address Richard Waish, Sectoress. Westwood. P. O. Ont. 1292 if TEACHER WANTED FOR ROMAN CATHolic School Section No. 8. Peel Township, County Wellington, a male or female, holding a second class certificate. Duties to commence August 17th, 1903. Apply, stating salary and experience Applications received up to Aug. 1st. William O'Reilly. Jos. Coffee, J. E. Connelly. Parker P. O., Ont. 1292 2

wanted Teacher For Separate achool at Rat Portage, Ont., with 2nd or Srd class certificate. Must be qualified to teach both French and Euglish. State salary required and address applicantions to Joseph Jerry, Sec. Treas. Rat Portage, Ont.

Derry, Sec. Treas. Rat Portage, Ont.

1292-4

WANTED AT ONCE. A DULY QUALIMed teacher for Markstay Public school.
Primary classes. Salary to commence \$25,00
per annum Apply to A. P. Lefebyre, Sec.
Treas. S. S. No. I Hagar.

APPLICATIONS WILL BE RECEIVED
A by the undersigned up to August 11, 1993
for an experienced male teacher to teach in
the Fourth Form—Benior—of the Roman Cath
olic Separate School, Renfrew. None holding lower than a second-class professional
certificate need apply. Married man preferred.
With prospects of a permanent position if
satisfactory, Duties to begin September 1st.
P. J. O'Dea. Secretary R. C. S. S. Board
Drawer E., Renfrew. Ont.

TEACHER WANTED FOR STAFFORD Separate school holding a 3rd class certificate to trach French and English. To enter on duty August 17th. Salary \$259. Applicants to furnish testimonials, and address Armand Lair, Secretary, Pembroke, Ont. 1291-16

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