Catholic Record.

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

VOLUME XXVIII.

LONDON, ONTARIO SATURDAY, SEPTEMBER 15 1906

1456

The Catholic Record

LONDON, SATURDAY, SEPT. 15, 1908.

MISDIRECTED ZEAL.

We scarcely know what to say to the Catholies who complain that we have too many "devotions." An interest in this matter may be a proof of zeal, albeit misdirected, and it may be one way of agitating the atmosphere. The querulous, however, may take heart of grace in the knowledge that they are at liberty to select one devotion which appeals to them, and that to authority, and not to whim, caprice, or individual taste, do we look for direction in this matter. In the words of Madam Mohl: "Why don't they use their brains." Everybody but a born idiot has brains enough not to be a fool.

GIVE THE BOYS A CHANCE.

Our pastors exhort parents to give their boys an education. These reminders from the pulpit may not be needed by the parents who are aware of their responsibilities and duties and have the best interests of the boy at heart. But they are needed by the parents who throw the boys, at an early age, into the streets to fend for them selves, to rise or sink, as best they may. It is easy to croon over what we have done for education, but the question that concerns us, and is vitally important to our generation, is:

"What are we doing for it now?" We may chant the praises of our educational glories; let us not forget that at our doors are Catholic parents who believe, to all seeming, that ignorance is best possible asset any boy can have who is not saddened daily by the sight of lads who should be in the school room, and who would be there if their parents had any sense of their duties, instead of working in shops and factories. It is pitiful to see them-boys who ought to be a credit intellectually to the Church, but who never will be, because their par ents sold them for a pittance. Morethese fathers and mothers hand over their children to the mercies of the world and the devil, and do what they can, blindly if you like, to send their flesh and blood to perdition. Many boys, untrained and feeble at the most impressionable period of their lives, will be influenced by evil, by the profanity and ignoble words that they will bear, and be tempted to echo to the defilement of their souls. This is well understood by those who have any parental common sense. The fact is, however, that in many quarters this common sense is not visible, and, as a result, we have young men, regenerate. or otherwise, who are unable to compete for the prizes which this country has to offer, and who do not give the service which we have a right to exet from them, either to society or to the Church. And so we drift along, cackling over trivialities, emitting

The Catholic Educational Conference, in session a few weeks ago at Cleveland, Ohio, adverted to the fact that in the past not so much attention has been paid to'the higher education of boys as to that of the girls, and entreated pastors, teachers, and parents, to help the colleges to bring the possibilities and opportunities of a higher Catholic education within reach of all able and promising young men. Many moons ago did we hear this. Yet, coming from experts, it may cause some of us to sit up and take notice.

protests anent our grievances, content,

withal, and sure that the policy of de-

frauding the boys of an education will

lessen the social power of Catholicism.

JUDICIAL TONE.

A friend writes us that he is glad the CATHOLIC RECORD does not harbor caustic comments on our separated brethren. The sunshine radiating from his letter set our eyes a blinking, but we do not dare to hope that we have captured the moderate judicial tone which is, we are told, found in educated circles.

We may say that any verbal violence on our part is, as a rule, directed against error, and not its adherents. Now and then we may fashion diction which may grate harshly upon the ears of those who walk through life with bated breath. Still, it is difficult for fitting rebuke to those who retail ignorance or malice. When an editor smites us with misconceptions of what we believe, and rails at a caricature which he dubs the Church, we deem it our duty to call attention to his methods. If a few scribes, who have

no regard for fair play, and notorietyloving preachers, were not in the planet, there would be less vilification of the Church, and more knowledge of the faith among our separated brethren. But we fear that the editors who are never content to exercise their own religion, unless they can also trouble the religion of others, will persist in maintaining that in religious discussions impartiality is to be set down as a weakness and courtesy as treason."

THE DISTURBED ANGLICANS.

In April, 1904, Mr. Balfour appointed Royal Commission to inquire into the illegalities stated to be practised in the Church of England, and in June, 1906, this Commission issued its report. In the Nineteenth Century for August we read, in a criticism of the report by a writer, that if Parliament cannot find means for maintaining law in the Church its dis-establishment and disendowment will speedily follow. Were that to happen, what would be its definition? Cardinal Newman, we mind us, said, in speaking of Anglicanism : " Strip it of this world, and you have performed a mortal operation upon it, for it has ceased to be."

Another writer says that the report indicates that the way is open for the first statesman, who chooses to make his name, by drafting and carrying through Parliament a Bill for the destruction of the Church of England as a National Church.

Herbert Paul, M. P., is of the opinon that the House of Commons has mething better to do than to regulate ecclesiastical millinery. His uncomplimentary reference to the Bishops, as perhaps the least judicial among all the orders of men, would seem to indicate that the editor of the magazine did not have a blue pencil when Mr. Paul's article was placed on his desk. Mr. Paul informs us also that Ritualistic practices were allowed to grow and flourish unchecked by the late Archbishop Temple. The present Bishop of London's methods of dealing with Ritualistic clergymen is dismissed as a futile acknowledgment of episcopal impotence; and he concludes by saying that the Church of England has endured and flourished because it afforded ample scope and latitude for all varieties of Protestant opinion, from the Highest of the High to the Broadest of of the Broad. True, and it may help Anglicans to understand that a Church preved upon by a hundred battling sects cannot be a safe haven. The bishops are to be pitied in their efforts to guide what Lord Houghton styled "that branch of the Civil Service called the Church of England." But they are in the same position, and have the same jurisdiction as the gentleman of whom Lord Beaconsfield said: "I made him a bishop but I forget his name "

TALK FLAT AND UNPROFIT-ABLE.

Much of the criticism of our colleges is a wearisome waste of time. We can hear patiently the words which bring light and guidance, but the talk, empty and futile, of men with preconceived ideas-of Catholics who are recreant to their duty-is merely a contribution to

human misery. We have no hesitation in saving that we are proud of our colleges. That they are not perfect we know ; but, considering the meagre patronage extended to them by Catholics, and their limited pecuniary resources, they have achieved a success that is testimony and to spare to the self-sacrifice of their founders and friends. They could and would enlarge their sphere of usefulness if Catholics would follow the example of the non - Catholics who have placed McGill, for instance, on a firm foundation. They need money, but not talk-confidence but not words, which are as discreditable to their uttereres as offensive to those who are giving their time and talents to the teaching and propagation of Catholic principles. And here, by the way, we cannot reconcile the conduct of wealthy Catholics with the teaching that: "Whoever has received from the Divine bounty a large share of blessings . . . has received them for the purpose of using them for the perfecting of his own nature, and at the same time that he may employ them one who loves his faith not to give a as the ministers of God's Providence for the benefit of others." What can accusations which are based either on be done by earnest Catholics may be seen in the college at Antigonish.

of the goal, because they had faith in Catholic education and realized that one of the best assets of any diocese was a college. What has been done in Antigonish can be duplicated elsewhere by Catholics who will give no quarter to foolish and disheartening criticism, and who will open their hearts and

MANGLING THE DICTIONARY, dition

President Roosevelt, aided and abetted by Messrs Carnegie, Brander, Matthews and other etomological bandits, is rough riding over the dictionary. "The silent letters of the alphabet must go," reads the edict. Words must be reformed and pruned and simplified and exhibited also in the President's official messages to Congress. This is very sudden. But the old spelling code is tough and will, we where think, come unscathed through this conv spelling reform so-called. Let us bear with it as patiently as may be and of St blame it on the weather.

Anent the Presidents' spelling, one and person writes: "I've been spelling my We letters that way fur yeres. I have riten my letters the way they sound and since I was a child. I am glad our President has foloed my way. I am a partiqular bad speller, and this releves my mind."

NOTED FACTS.

The following facts recognized by the | Cork, edical profession may be of interest to ants. our readers :

1. It is a mistake to say that those doing hard work require stimulants. As a fact, no one requires alcohol as either food or tonic. Spirits, as usually taken, rapidly produce alcoholism, but milder alcoholic drinks, sweetly rendering familiar words and as beer and even cider, drunk repeatedly every day, produce after a time alcoholic poisoning with equal certainty. The habit of drinking complicates and aggravates all acute diseases. Typhoid fever, pneumonia and erysipelas are rapidly fatal in the subject of alcoholism. In short, alcoholism is the most terrible enemy to personal health, to family happiness, and to national prosperity.

LETTER FROM IRELAND.

Since addressing you from Dublin we have seen much of that city, so interesting in its history and also interesting in its present condition. It has four hundred and sixty thousand inhabitants, four fifths being Catholic. The "Four Courts" of Dublin and on to the lower and of Phoenix Park is the commemora tive ground of the battle of Clontari in which Brian Boru totally defeated the Danes in 1014.

The estuary at the mouth of the

Liffey gives the city a blank appearance from the sea, which is, however, redeemed by its costly public buildings, its treasuries of art and its fine parks. From the summit of Nelson's Pillar one may see the entire city - the equestrian statue of King William on College Green, riding towards Grattan, whose uplifted hand, pointing to Trinity College, still holds the attention of all Ireland. Tom Moore and Golds are there with many other noble Irish heroes, but greatest of all is the monu-ment reared to O'Connell, Erin's greatest son. The sculptor has placed him wearing his accustomed cloak, in finely wrought marble, on a mag nificent pedestal thirty feet high. At the base, emblematic figures, representing every art and pro-fession, support a circular platform of ession, support a Around the girth of the co marble. mn stand fifty life-size figures of all classes and trades of Ireland. foures are inclining towards their figure, with one hand pointing to her roken manacles and the other uplifted toward O'Connell. The monu-ment to Cardinal Cullen in Marlborough Cathedral is an expressive his-tory of that Prelate's life, while the arcophagus of Cardinal McCabe in Glasnevin Cemetery is a master piece of sculpture. Stephen's Green and the otanical gardens are places of rare beauty at this season, the thick green verdure of the trees, the rich deep color of the flowers, the sparkling streams, shady nooks and dells, make Dublin an earthly Paradise. Among the many costly churches, we found St.
Michael's Church, at Kingstown
suburb, a gem of architectural beauty.
It contains seven altars of marble and precious stone, many storied windows the most magnificent being the Patron Saint, majestically triumphing over

In the Bank of Ireland, which was formerly the Irish Parliament building, shown the historic rooms and and were presented with the official "quill pen." Dublin Castle is interesting, being the residence of the Lord Lieutenant of Ireland, who at present is Lord Aberdeen, so kindly remembered in Canada. We had an expert guide, who must have possessed wonderful knowledge, as he never

answered: "Sure I can tell ye, there's just iron on the inside and plaster on the outside, to imitate marble, like all the frauds." In the Royal Irish In the Royal Irish crozier of St. Columba and a bell used St. Patrick. In the library of inity College is kept the priceless book of Kells, said to have been wrought raced by the monks of St. Columba Patrick. It contains the four not quite complete. Tra-ells us that it was hidden in a bog in troublous times and recovered after centuries, in perfect
preservation. Its penmanship, its
delicate tracery, its marvellous blending of colors, make it a worthy object
of admiration. Our visit to the great
Rotunds, Heavitzle also to the Marcey Rotunda Hospital, also to the Mercy latter the largest in Ireland, were real experiences.

next visited Cork, one hundred sixty five miles distant from lin. We passed through Kildare, and a town of more than ordinary interest St. Bridget established her , and from which she carried woven by her own hands, for rial of St. Patrick. The memory Bridget and St. Etembria, her ion, are especially dear to old ung, and the spot where their t stood is venerated to this day. ched Thurles and Nenagh, two teresting towns, amid the hills s of Tipperary, the most Irish of Ireland. Here are the "gen ishmen," good humored, mos good humored, most and interesting in conversa-e remembered here the rest-e of our "honored dead" and thed a fervent prayer for the

ted Father Flannery.
ort stay at Mallow and we reached city of eighty thousand inhabit. This city has the double deck cars, enabling passengers to nod view of the city and sur-is. There is the river Lee, with its enchanting scenery, where Black Rock Castle, and Convent stand, both of which we visited. In the latter delighted to hear, so far from the young ladies of the academy airs. The sweet voices of these more than Irish thrushes are still recalling memories of that quiet secluded spot. We visited Blarney Castle, still the curiosity of the world. Its walls are fourteen feet thick, its size, its under-ground caves hewn in the solid rock, excite astonishment. Queenston, at the mouth of Cork Harbor, is a beautiful place. From the splendid cathedral, perhaps the finest in Ireland, excepting that of Armagh, there is a magnificent view of water, islands and green moun tains. Several British battle ships and cruisers are riding at anchor. This is the calling place of American steamers, and from Liverpool. We had the pleasure of meeting here some Cana-lian friends, who had just landed and I assure you the meeting with friends

rom home was no formal one.

Queen's College, Cork, is a handsome structure, in the Tudor Gothic
style. St. Anne's Church, a most interesting old edifice, contains Father
Prout's famous "Bells of Shandon."
Cork et III hear disections marks and ir still bears disastrons marks, and romwell.

is a small town in the north rty-mile ride in four horse coaches, were in evidence, scrambling the showers of pennies thrown by amused tourists. Next we are out he open country, among farm houses green fields, the sheep and cattle pleasantly on the unique train el, and a mountain bars our way alight, fire a salute, take snap shots Convent of the Poor Clares.

Resuming our journey we reached darney late at night, hungry for derstood him better when we found consisted mostly of "Bone part." The Lakes of Killarney I shall not

empt to describe—they have been itten about in prose and sung in

poetry. good Earl of Kenmare enter tained us at his beautiful castle, high above the Lakes and "Sweet Innis-We viewed the ruins of Muck ross Abbey with mingled interest and awe. Our boatmen rowed us through the "Meeting of the Waters" immortalized by Moore. As we passed through the "Gap of Dunloe" the boatmen informed us that they would rouse the sleeping fairies of the moun oud salute and were answered in clear and ringing tones from the wooded untains, echo answering echo, again

Reaching Limerick we had the pleas ant opportunity of again seeing Lord and Lady Aberdeen, opening the Lim-erick Fair. Hosts of societies and organizations were out in uniforms. The city was in gay attire, bands of music and processions seemed endless, but our thoughts reverted to the many years ago when Limerick's story was one of blood, and even to this day the "Treaty Stone" vividly racalls memories—none too friendly. However, the name of the gallant and brave Sarsfield dispels our gloomy thoughts, and its present enactments promise a bright

Queen's College, and its "fish market," proverbial the world over. Tuam is a fine town and the residence of the Archbishop of the West. It was here Archbishop of the West. It was here the great Prelate McHale did so much for Ireland, its people and its language. Castlebar, in County Mayo, was our resting place for a while, where we met many marks of unmistakable kindness from the good Canon Lyons and the Sisters of Mercy.

Sisters of Mercy.

The very large and handsome new church is an admirable piece of architecture. We marveled many times since coming to Ireland, how so many churches could be built, containing none but costly materials, but now the wonder ceases when we behold the wonder ceases when we behold the tides of human soul, so true to the faith, follow in and out of those churches, dropping their pennies in the boxes as they pass. Here St. Patrick left the dearest pledges of his wonder-ful mission. Croagh Patrick, a coneshaped mountain, reaching toward the clouds, is plainly seen at Tuam, sixty miles away. The summit is called St. miles away. The summit is called St. Patrick's Reek, twenty six hundred feet high, and it was here the Saint in

> that long prayer! July 26th saw orating the Mass for the Feast of St. Anne, on the high altar of this great and magnificent Cathedral. Here St. Patrick fixed his See and here now re-

fervent prayer obtained from God the

omise that Ireland would never lose

ner faith. Thanks to the good Saint for

This Cathedral cost \$800,000, gath ered from the Irish all over the world.

The condition of the land tenants has been extremely hard for centuries back ever the recent Land Acts are improving the situation and the people speak well of King Edward, who is raisng hand and voice to

THREE REMARKABLE CURES AT

MEMBERS OF BOSTON PILGRIMAGE RE LIEVED OF SERIOUS BODILY AILMENTS. As was announced in a brief ton Pilot. ote in the last issue of The Pilot three members of the recent pilgrimage to the shrine of St. Anne de Beaupre which was in charge of the Rev. James J.
McCaffery, of St. Thomas's Church,
Jamaica Plain, Boston, were signally
blessed as a reward of their faith and devotion, by being relieved of grievous bodily ailments. Michael J. Kelly, of Jamaica Plains, was cured of a very bad case of rheumatism, which had seriously crippled his left leg; Joseph Baldwin, of West Lynn, recovered his sight after having been practically blind all his life, and Miss Anna F. Morley, of Alliston, Boston, was relieved of hip disease, from which she had suffered for

A representative of The Pilot has investigated all three cases, and can, therefore, youch for the truth of these

he found to be a finely preserved man about three score years of age, and in splendid health. He is a man of strong, icture to ourselves as the pioneers of the faith in New England. He is a native of Castlebar, Co. Mayo, Ireland. avellers adopt this mode of touring.

better to take in the surpassing atty of Caroli Court, M. C. O. F., about seventeen years, With those teachers they know that the Sacred Heart Society about a their children are in the best of hands. quarter of a century, and the Holy Family Society of the Mission Church

Since 1886 Mr. Kelly has been sufferer from rheumatism and for many years had been unable to bend his right leg at the knee. As a result he could walk only a short distance. then only painfully and laboriously. He was afraid to go up or down stairs. give up his work about two months ago.

Now, as a result of the pilgrimage, Mr. Kelly is almost entirely freed of the disease, ali the pain is gone and he limps only slightly. He soon expects to be walking as well as ever, and will

resume his work shortly.

While praying in the Shrine, with his left leg stretched out behind him, Mr. Kelly said that he experienced a mental exaltation and physical sensation of relief. As he was climbing up the holy stairs, he said, he felt himself getting stronger; then he made the Stations of the Cross, after which he descended the stairs, all the while noticing the vigor coming back to him. he kissed the relic of St. Anne, after which, he declared, he was prac

eleven years ago, through the prayers of the priests of the Mission Church, Roxbury, he recovered in a very slight However, it was only by the aid of the most powerful glasses that he could see anything. He was barely able to dis-tinguish daylight from darkness, and could not tell one color from another.

Although so badly handicapped, Mr. Baldwin had managed to get the rudiment of education at school, and even to secure light employment with the General Electric Company.

As the result of the partial restoration of his sight Mr. Baldwin was encouraged to make the pilgrimage to the Shrine of St. Anne de Beaupre at the first opportunity of which he could avail himself. He had perfect faith in the mercy of God, and his last words as he left his mother were: "I know I am the town of Galway, with its twelve thousand people, is interesting for its mild climate, its ancient buildings, its going to be cured and won't have to be generally gratifying.—Ave Maria,

wear these old goggles any more." Mr. Baldwin was making the Sign of the Cross in the shrine when all of a sudden, according to his own story, he sudden, according to his own story, he could see perfectly well with his right eye and quite a little with the left, in which hitherto he had been totally blind. He is wearing glasses temporarily to protect his eyes, which are in a healing condition, from dust, but expects to discard them altogether soon. Now Mr. Baldwin is back to work

and expects in a short time to be given a position which he will be enabled to fill because of his restored sight.

The Pilot's representative also saw

Miss Anna R. Morley at the residence of her parents at Alliston. Miss Mor-ley said that she is nineteen years of age and has been fifteen years a cripple, one leg being somewhat shorter than the other. Her trouble was due decay of a bone in the hip. She had the best medical treatment, has submitted to several surgical years ago she experienced benefit from the prayers of a Carmelite nun; but a cure was not vouchsafed her. to dispense with one, until her rece visit to the shrine of St. Anne. She was attending Mass in the Shrine, Mass, she rose, and leaving her crutch behind, walked unaided out of the Church and back to her boarding place. Later in the day the walked from the church to the pier, a distance of about a mile. Since her return there is no sign of relapse. Indeed, she went into Boston last Sunday for the first time without a crutch, and experienced ne difficulty in getting on and off cars. She came down easily to meet The Pilot representative, and after narrating the facts above given, stood for some moments in conversation with him. Miss Morley is the daughter of Mr. Michael Morley, a clerk in the office of the election commissioners. City Hall, Boston. She was for some time a pupil at Mt. St. Joseph's Acad-emy, Allston Heights, Brighton.—Bos-

THE SISTERS AND THEIR SCHOOLS.

"I thank God for the Sisters and their schools," said a tired mother re-cently. "There the children are trained in the knowledge and the practice of their religion, and that is worth a great deal. And it saves me so much! How would I ever be able by myself, at the end of weary days, to teach mine their faith? I couldn't properly do it. See me now, busy from early till late, with nerves ex-hausted when night comes. Think of me then trying to instruct them in the catechism, in church history, in devo-tions, in controversy and in the practical piety that observes the comm Yet I'm better able to do it than many mothers who did not have any advantages in girlhood in attending a convent academy. If it weren't for the Sisters, God bless them, I'd say: 'Poor mo-

thers! Poor children! These sentiments of appreciation and gratitude are echoed by all Catholic fathers and mothers. The Sisters reguarded in innocence and exercised in

"I thank God for the Sisters and their schools!" — Pittsburg Catholic.

THE WORK OF THE CHURCH.

At the recent general assembly of the Presbyterian Church of New South Wales, the reverend moderator elect stated that to him it was "a very sad and very humbling thing that prac-tically the whole of the distinctively church work done for the relief of poverty, helplessness, and suffering should be in the hands of one church. tion. Her orphanages, her homes, and her hospitals were at once her 'glory and her strength.' "How meggre," he added, "is our record of well doing! The reproach falls not on equally on all, our Protestant churches."

Quoting these words in an address delivered at the blessing and opening of a new convent, the Archbishop of Adelaide remarked:

"I make one reservation. In making it, I must not be taken as challenging the substantial accuracy of the reverend moderator's words; nor shall I, I am sure, give of offence to him. reservation is the Salvation Army. The Salvation creed is, I assume, a form of Protestantism. If Salvationsts are Protestants, there is at least one Protestant denomination which the regrets of the reverend moderator-elect do not touch, which I do him the justice of saying he did not mean, that his regrets should touch. Salvationists regrets should touch. Salvationists have this in common with us Catholics, that they gather the bulk of their adherents from among the working classes. Against the Salvationists the reproach does not lie that the helpless, the suffering, and the poor are treated by them with either forgetfulness or neglect."
The Archbishop, it will be seen, was

no less just than the Presbyterian preacher was frank. A good word in favor of the Salvation Army ought to

A VICTIM TO THE SEAL OF CONFESSION.

A TRUE STORY BY THE REV. JOSEPH SPILLMAN, S. J. CHAPTER XVI.

A PILGRIMAGE TO THE SHRINE OF MARY MAGDALEN.

Passion-week was drawing to a close, and the day appointed for the trial was approaching. The Montmoulin case was the talk of all Aix, and the town was the talk of all Alx, and the towards and divided into two hostile camps; one party asserting loudly that the prisoner was guilty of murder, and of which the principal partisans were to be found in the clubs and coffee rooms, and among the writers for the press; whilst the other believed in the innocence of the accused, prayed that he might win the day, and expressed their

opinion more or less openly.

In Mr. Lenoir's household Father Montmoulin had a staunch surporter in the person of the good wife, who defended him with a loyal heart and a glib tongue. Woe betide the neighbor, even the customer, who ventured within the precincts of the baker's shop to cast a doubt on the priest's innocence! A broadside was immediately opened upon him. Mr. Lenoir himself was by no means as positive on the point at issue. Naturally in his wife's presence he was careful not admit the possibility of a doubt, for the peace and comfort of his house was dear to him. Nor when the children whom he had taken in out of charity were by, did he allow a Montmoulin had a staunch surporter in of charity were by, did he allow a syllable to escape his lips to the effect that the result of the trial might not be what was expected; he would not vex Charles, for he was fond of the boy. But to himself he said; "I cannot understand how a priest could do such a deed; but the facts of the case which one reads and hears, seem all to be dead against him." The truth of the matter was, that since Lenoir had been summoned to appear as a witness, or account of his having driven Loser into Aix, on which occasion the wily sacris-tan had fascinated him by a recital of his exploits, he considered himself to be on the side of the prosecution, and spoke up boldly on behalf of his "friend" Loser, whom the adherents of Father Montmoulin regarded as the

probable criminal.

He had a little dispute with his wife on this subject, and made her very angry by venturing to say a word in favor of the rascal, as she denominated angry by venturing to say an array by favor of the rascal, as she denominated him, who had not been to his Easter duty for years. "Mind," she cried resolutely, "that you do not utter a syllable in Court on behalf of that wretch who, you may be sure, was the one who stabbed the poor lady."

one who stabled the poor lady."

"I shall speak the truth in Court,"
the baker replied. "When I am put
on my oath, and asked whether I drove Mr. Loser that Sunday evening to the station, and heard him ask for a ticket to Marseilles, I must say that I did. You would not have me perjure my-

Perhaps by saying so you may do harm to the good clergyman, who is undoubtedly innocent. Would it not be better for you not to give evidence

And be fined, or put in prison for refusing to appear? No, wife, you understand nothing at all about it. If to appear in court, and state the truth to the best of my knowledge."

"Dear me, how unfortunate! Must you really give evidence that will be damaging to the priest? I could never sleep in peace another night if I had to to myself that I had said anything which contributed to the unjust condemnation of an innocent person. That comes of so much talking and boasting! You must needs to tell everyone how you drove that miserable sacristan to the station, and how he had related to you all manner of wonderful achieveevery one his own invention, as sure as I stand here. And then people say, we women are the babblers!"

At this juncture, when Mr. Lenoir was at a loss what answer to make, and consequently was in danger of losing his temper, for, good natured as he was, he could at times be angry, master Charles entered the room with a down-cast air. On his way back from school some one had called out after him that his uncle would be sentenced to death next Monday, and his mother and grand-mother sent to the House of Correction. Both husband and wife sought to console the little fellow, and in doing so the conjugal differences were forgotten "How could anyone be so cruel!" cried the good wife. "Never mind, Charles, all will go right. To morrow we will make the pilgrimage we have talked about so long, to Holy Cross, and pray to the blessed Mother of Dolours, whose feast is kept to-morrow. And, you will drive us to the foot of the hill, will you not?"

the hill, will you not?"

"You can have the pony and trap, and John shall drive you," replied the worthy baker, rejoicing to find peace was restored. "You know, my dear, I cannot possibly get away myself to-

morrow."
"May Julia come too?" asked "May Julia come too?" asked Charles, already more than consoled by the prospect of the pilgrimage, which in his childish faith he believed would have the happiest results for his uncle. "To be sure she may, you and she

and I : we will entreat the hely patron Provence to intercede for

relatives. Early the next morning Mrs. Lenoir and the two children started on their way. It was a perfect day, almost like summer, such a day as we sometimes have in the end of May, although it was but the end of March, and the spring, that comes so early in the spring, that comes so early in the south, was nearly over. As yet the landscape was in all its fresh vernal beauty; on all sides the eye rested on dewy meadows, verdant foliage, well-cultivated gardens, smiling farms and homesteads lighted up by golden sunshine on the grassy hile-sides, whilst over all stretched the deep blue canopy of heaven. The birds trilled as merrily their spring tide lay as they did centheir spring tide lay as they did cen-turies ago, when the wandering trouba-dour wended his way by these same mountain paths to the proud Castle of Aix, where the Counts of Provence

held high festival, and minstrel and

held high festival, and minstrel and minnesinger found a hearty welcome and a liberal guerdon.

No thoughts of byegone times occupied the minds of our pilgrims, but the beauty of the day and the mirthful song of the birds had the effect of raising the spirits of the whole party. Only when a turn in the road brought into view the distant church and Convent of the Victories did the children's faces view the distant church and Convent of Ste. Victoire did the children's faces cloud over, and their eyes fill with tears. But the passing sadness was quickly dispelled, and when the hamlet of Croy Rouge was reached, they alighted at the Golden Lily Inn, whose alignted at the Golden Lily Inn, whose sign-board showed the ancient fleur delys, in the cheeriest frame of mind. There they left pony cart and driver, and after taking some refreshment, they began to climb the steep side of the mountain.

The old forest at its foot was first

The old forest at its foot was first passed through, one of the few forests in Provence which the axe of the woodman had mercifully spared. Then came the mountain itself, with its rocky wall, resembling grey granite, which appeared to rise perpendicularly from the plain below. On the north side, looking towards Aix and the heights of St. Victoire, at a giddy height in the wall of rock, is situated the holy cave, wherein tradition says. the holy cave, wherein tradition says, St. Mary Magdalen passed the last years of her life in contemplation and extraordinary penance. Thousands of pilgrims have in the course of centuries visited this sanctuary, and found solace and succour in times of sorrow and dis-tress. Thither Mrs. Lenoir and the two children were bound, as they followed the narrow zig zag path that wound round the side of the mountain. wound round the side of the mountain. For the good baker's wife the ascent proved no easy task. From time to time she was forced to stand still, panting for breath, while the children scampered like chamois up the steep and stony path, and right glad she was when the narrow platform before the cave was reached, close to which stands the tiny house, built against the rock, where the two Dominican monks who have in charge of the sanctuary have

where the two Dominican monks who are in charge of the sanctuary have their dweiling place.

Before entering the cave, Mrs. Lenoir sat down to rest awhile, and enjoy the view of the country, which lay stretched out before her like a vast panorama, shut in on the north east by the peaks ef the lesser Alps. At her feet, far down below, was the forest, diminished by distance to the propor tions of a small copee; to the west was a wide expanse of plains and hill-country, watered by the Arc and its tributeries, while more to the right. country, watered by the Arc and its tributaries. while more to the right, the rocky summits of Ste. Victoire were discernible, towering above the lesser hills. The eyes of our pilgrims natur-ally turned in that direction.

"I can see the point where the cross of Provence must be," said Charles, "but I cannot see the cross itself, nor can I perceive the church and convent of St. Victoire."

of St. Victoire."
"Marius' camp hides the church and

the village from our sight," replied Mrs. Lenoir, "and the distance is too great for you to see the cross Pray do not go so close to the railing, you might slip and fall down this giddy might sup and tay down this giddy height! Come, let us go into the grotto, and pray fervently for your uncle and grandmother."

They went accordingly into the sanc-

and all three knelt down before the picture representing the great pen itent held aloft by angels' hands whils raised in ecstasy above the tops of the

mountains.
"Look children, you see how the angels carried St. Mary Magdalen, our great patroness and protectress of Pro-vence, high above the mountains, every day, that she might join in their prayers and praises," said Mrs. Lenoir. Now you lay your petition before her, and commend it to her earnestly. For great is her power with our blesse Lord, beneath whose cross she stoo beneath whose cross she stood, Who appeared to her and spoke Who appeared lovingly to her after His Resurrec-

Charles and Julia looked with feelings of wonder and awe at the old painting, dimly lighted by the flickering flame of two silver lamps, and kneeling before it, they addressed to the Saint, whose figure was shrouded in this mysterious twilight, their childish petitions on behalf of their unfor-

ish petitions on behalf of their unfor-tunate relatives.

"Pray for us O kind Saint! Pray with the blessed mother of God for mother and grandmother, that they may be let out of prison, and for poor uncle that he may be proved inno-cent!" Then they recited Ave after Ave, until they were tired, and their eyes grew heavy. The tapers which Mrs. Lenoir had lighted on the stand beside the picture were not half burnt down when she saw that the boy's curly head had sunk on his claspe hands and he was fast asleep. Julia noticing this, pulled her brother's sleeve, and whispered "For shame!" but very soon after she too was over-come by drowsiness, and leaning her head against the back of a chair, slumbered as soundly as he. Mrs. Lenoir did not rouse the sleepers until

she had finished saying her beads, and was about to leave the Chapel.

"You have been asleep, instead of saying your prayers," she said to them with a smile when they regained the

open air.
"Oh, I prayed for a long time and very hard first," Charles answered; then I thought the saint nodded at me, but I believe it was I who nodded, and I fell asleep just a little. It was so dark in the grotto and the gnats buz-zed so loudly."

"Just a little," Julia said laughingly 'You slept like a top, I pulled your leeve but you did not notice it."

" Do not find fault with your rother," interposed Mrs. Lenoir You fairly snored in your corner Well children, is was no sin, and I do not think your prayers will be heard any the less for it. Now let us drink any the less for it. Now let us drink some of the water from the spring which rose miraculously out of the solid rock on purpose for the saint, and then we climb up to the top of the mountain, where she sang the praises of God with the choirs of angels."

They took a draught of clear cool water, and bathed their sleepy eyes with it, before regaining the narrow

zig-zag path leading through the wood to the plateau at the summit of the mountain. On this spot was a small chapel of the most unornamental description, erected in commemoration of the miraculous converse which the saiut, as the legend tells, was accustomed to hold with angelic visitants in that lonely place. After spending two or three minutes in prayer, Mrs. Lenoir led the chidren to the southern brow of the mountain, and directed their attention to the magnificent view their attention to the magnificent view to be obtained from that lofty eminence

to be obtained from that lotty eminence on which they were standing. "Look, she said to them," there on the right, where the haze lies thickest, is Marseilles; Toulon is on the left, and over there, far away on the distant horizon, you can just see the lovely island of Hyeres."

horizon, you can just see the lovely island of Hyeres."

"And the sea rolls between, the deep, blue sea, bearing the ships, with their white sails! Julia, do you see that large steamer with its long trail of smoke behind it? It is on a ship like that that I mean to go to savage countries, to convert the heathen."

When enough had been seen of the green shores of the Mediterranean, the little party descended the mountain, and repaired to the Golden Lily, where they had ordered dinner to be ready for them on their return.

During their absence the man who drove them there had told the landlord and the waiter who the children

lord and the waiter who the children were, and what was the object of their pilgrimage. Everyone in Croy Rouge had of course heard of Father Montmoulin's arrest, and everyone was looking forward eagerly to the on-coming trial. The barmaid who had lifted the children out of the cart on their arrival, and who had fallen in love with the good looking little boy, afterwards said to the man: "So those are the nephew and niece of that poor priest, about whom people say such unkind things! I could have a heir arrival, and who had fallen in word to say about the matter, if only master would let me. But he always says : You hold your tonge, or they will says: You hold your tonge, or they will summon you to appear in court, and you will have to go to Aix to give evidence. And heaven only knows what annoyances you will get into. Besides your evidence would do the priest no good. As he talks like that, I have said nothing, but still I cannot the talkship of I could be to the talkship of I could be talkship of I could be

Then John questioned the woman about it, and she told him that one day about it, and she told him that one day in the first week of Lent, on Tuesday, she thought, when she opened the house door in the early morning, she saw the sacristan of Ste. Victoire coming along the road at a quick pace. He looked so strange that she did not recognize him at the first moment, but as he hurried past she knew him by the scar on his cheek, though his hat was pulled over his eyes, and he turned his tace away. When news came of the murder at Ste. Victoire, she told the landlord that she had seen the man, for ther was something about his appearance that roused her suspicions. Howeve her master took no heed of it, saying there was every proof that the clergy man had committed the murder, so sh held her tongue, for she did not want to have anything to do with courts of law. But now that she had seen the children, she almost thought she was bound in conscience to tell what she had seen. And she concluded by asking the man what he thought about

The baker's employe was not most sagacious of mankind. Yet it struck him that the information his fair consultor could give might be of some importance, so after pushing aside his hat and scratching his head, he said it might be as well to ask his mistress her opinion, when she came back from the Grotto. "For," he added confident-"she is a shrewd woman, and ially, master and mistress too, though she is

but a little body.' To this the girl agreed, and the whole story was repeated to Mrs. Lenoir on her return to the inn. She listened attentively, and raising her eyes to heaven, exclaimed: "I really believe the children's prayers have been heard! Put the pony to at once, John. As soon as we have had dinner we will drive home. I think what the barmaid has to tell may be of no siight consequence. It has been my opinion from the first that this worthless rascal of a sacristan is the real culprit, though my husband thinks so much of him. Of my husband thinks so much of him. course the girl will have to give evi-

dence. What is her name?
"I heard them call her Annie," the

man replied. "I will give her something, and ask
what her other name is. If I ask her
to come and see us in A x, then I can impress upon her the importance of giving her testimony on behalf of the

good priest."
Mrs. Lenoir was as good as her word Mrs. Lenoir was as good as ner word.

A tew minutes later she learnt the name of the girl, Anne Joly, and inscribed it duly in her notebook. She had no difficulty in persuading her to had no difficulty in personading her to come to Aix at the time of the trial and appear in Court. The only objection the girl urged was that she had not a good enough dress, and this obstacle Mrs. Lenoir at once removed by saying she had a very pretty shawl that she would give her. would give her.

With light hearts the little party

entered upon the journey home, and before sunset the town was reached.

Mrs. Lenoir gave orders to drive straight to the solicitor's house. She found him in his office, and on sending in word that she had an important com munication to make eoncerning the Montmoulin case, she was forth with admitted to his presence. She told her tale somewhat less concisely than the solicitor could have wished, but at the end he seemed very well satisfied, although he did not hold out too bright hopes to his visitor. "The incident interests me," he said, "and I thank you for his present the said, "and I thank to the home said. you for informing me of it. I hope way be able to turn it to account.

may be able to turn it to account.

I must request you, however, not to say much about it, or our opponents—'

"On I understand what you mean. But I am not one of those people who must talk about everything. And you really hope that you will succeed in triumphantly proving his reverence to

be innocent?"
"Most assuredly I do. But now in
the interest of my client I must deny

myself the pleasure of further conversation with you. You will excuse me,
Madam; after the trial I shall be at
your service."
As soon a

As soon as Mrs. Lenoir had left the As soon as Mrs. Lenoir had left the room, the solicitor rang for one of his clerks, and toid him to go at once to the law court. "I want the name of this person, to be added to the witnesses for the defence. There is no time to be lost, for the Public Prosecutor might take exception to it later on. And order a carriage for me to morrow morning at 6 o'clock, to go to Croy Rouge. If this new witness is what I venture to hope, she will be of great service to us. A ray of light at last! But whether it will be sufficient to dispel the darkness, I cannot venture

to dispel the darkness, I cannot venture to say."

The next day towards evening, our little friend Charles might be seen paoing up and down in the square before the town hall. Several times he passed before the famous clock-tower, the lower part of which dates from the time of the Romans, and which is the admiration of every stranger. The child's demeanor was irresolute, and now and again he glanced timidly at the large bouse on the other side of the street. Where the Chief Judge resided, who, he had been told, would have to pronounce sentence on his uncle. Finally, when the clock struck 6, he sumally, when the clock struck 6, he sum

ally, when the clock struck 6, he summoned up all his courage, walked determinately across the square to the door of the great house, and with a beating heart pulled the brightly-polished bell handle.

An old servant in livery opened the door, and looked wonderingly at the handsome boy, who lifted his cap from his curly head, modestly asked if he could see the worshipful the Judge.

"What is your business with his Worship, my little man?" inquired the servant in no unkind manner.

ervant in no unkind manner.
"Please, sir, I am the nephew of the "Please, sir, I am the nephew of the good priest who has been accused falsely by wicked people, and I want to explain that to the Judge. And I want to beg him to let my grandmother and mother out of prison; they have done nothing at all that is wrong."

"Poor little lad! I am afraid your strains of the much."

representations will not go for much. Yet I will ask master if he will see you e seems in a very good humour

A few minutes later Charles was ushered into a grandly furnished draw-ing-room, where an elderly gentleman very nicely dressed, was sitting. He very nicely dressed, was sitting. He looked the boy up and down, as with some hesitation at first, then with tolerable fluency, he laid his petition be fore him. The little fellow's frank countenance and modest mien prepossessed the Judge in his favour, and when Charles naively stated his readiness to swear in Court to his uncle's innocence, the listener could not repress a smile. Then he said: "Tell me child, who put this strange idea into press a smile. Then he said: "Tell me child, who put this strange idea into your head?" For he thought it was a piece of acting, which his relatives had put the boy up to, for the sake of producing an effect.

Charles related the story of the increase related the story of the increase.

nocent miller who was falsely accused of murder just like his uncle, and who of murder just like his uncle, and who was acquitted, because another man deposed to his guiltessness on oath. He told the tale well, and the Judge heard him to the end. "It was this story," the boy concluded, "that made me think I might do the same for my uncle, who is really a good and holy man, And since I was told that you, sir, were kind and just, I took the liberty of coming to ask you how I was to take the oath, and get my uncle released.

"Well, my man," the Judge answered, stroking the boy's head, "you have told your tale and stated your case admirably. You will make a lawyer some day. There is one difficulty though: children cannot take an oath in a court of law."
"What a pity! But I am not a child

now."
"You have not reached the age

prescribed by law.

"And people will not believe my word, though I never told a lie?"
"I have no doubt that you are fully persuaded of your uncle's innocence, but unfortunately that is not enough for us. But you shall not have come to me for nothing; I promise to do all in my power in your uncle's behalf. And as for your grandmother and mother, you shall be allowed to visit

them, as soon as the trial is over."

The boy expressed his thanks, and departed with a light heart, and a nice cake in his pocket. The Judge sighed as he turned over the minutes of the case and said to himself: "Poor little w! I could not let him know what a bad lookout there is for his uncle. TO BE CONTINUED

THE WOMAN WHO NEVER DID WRONG

BY KATHERINE E. CONWAY. The housekeeper announced Tallon, Father. "

Father O'Connor set his book-mark in at the eviction scene in "Luke Del-mege," and with a momentary commege," and with a momentary com pression of the lips that meant facing a frequent and not altogether agreeable

duty, passed into the parlor.

This was the meeting day of the Society of St. Martha, and Miss Tallon always called on him directly after ad-journment. Through several years' experience he knew that these calls always meant complaints—more in sorrow than in anger, to be sure—of the other officers or of certain members; with contrast hardly conscious of her own fidelity to duty, and the sacrifices she had made for the society and its bene-

For Miss Tallon was president of the society. She was "the head of everything among the Catholic women of Brucetown," as any member of St. Joseph's parish would have explained to a stranger. Indeed, if the Golden Rose or the Laetare Medal were to be given in Brucetown, the people would have deemed it Miss Tallon's inalienable right.

Truly, she had many claims, ancestral and personal, on local Catholic gratitude. Her grandfather had given the site of St. Joseph's, now one of the most valuable properities in the town, tog, ther with a generous offering to

the building fund. At the dedication of the church, her father's gift was the high altar, and two memorial windows; and on her parents' death, Miss Tallon and her brothers and sisters, all married but herself, had given a beautiful marble altar, in keeping with her father's earlier gift, to the Lady Chapel.

In wealth and respectability, the

Chapel.

In wealth and respectability, the Tallons had long been the foremost Catholics in Brucetown. Misr Tallon, as the eldest and most masterful held life tenure of the family residence, a few blocks from St. Joseph's, where her aged uncle and two maids growing grey in the service of the house, abode with her.

her. She was nearing her fortieth year She was nearing her fortieth year in single blessedness; and ably keeping up the family tradition of generosity to religion; adding thereunto new forms of social service, not only among the familiar poor, but among the oftimes needy foreigners drawn so numerously to Brucetown in recent years by the big wicker furniture manufactory. Yet, while every one respected Miss Tallon and acknowledged all her claims, there was hardly one who would not

there was hardly one who would not have braced himself for a private inter-view with her, just as Father O'Connor

"How are you, Julie?" asked the priest, pleasantly. He had baptised every one of the third generation of the Tallons, and had seen this one grow the Tallons, and had seen this one grow from infancy to her prime maturity he himself verged on his vigorous and young-hearted old age.
"Well, considering everything," sighed the lady, standing respectfully, as the priest settled himself as well as he could in the slippery horse hair arm

chair opposite her.
"I trust there is no trouble in the said Father O'Connor, with family," kindly solicitude.
"No, indeed, we never have trouble

in the ordinary acceptation of the word, " rejoined Miss Tallon, with a stiffening of her exceed ingly erect person.

All the Tallons were as proper as

All the Tallons were as proper as Miss Tallon herself. The young people were the painful morels of the various schools they attended. On their occasional visits to Brucetown, Father O'Connor would have given much to see one of these decorous nephews "hanging on behind" to a grocer's cart; or one of the nieces with a torn gown or hair disordered in healthful play: just as he wished for an occasional play; just as he wished for an occasional lapse from grammatical accuracy or a hearty laugh from the model aunt her-

"I thought of possible illness," said the priest, gently. "This is a sickly

"Our family rarely has illness. All the children have inherited sound con-stitutions and get the best of care. No; it is a little worry about our St. Martha's Society. To be frank with you, Father O'Connor, it was a mis take to admit Mrs. Thornton to mem

"Why, she seems to be a very constant and efficient visitor among th

or. "That is not the question, Father. It in her bad influence at the meetings. She is so very frivolons; all for dress and jokes and the notice of men, as if she were a badly brought up girl of eighteen, instead of —There, look at her new!" her now !

The lady in question was passing evidently happy in the company of the tall man of middle age, who beam-ing with good fellowship, had to bend a bit to catch the words of the bright-faced, gaily dressed little widow.

faced, gaily dressed little widow.

"I suppose it's only a matter of taste," said the priest, keeping his mind on the apoken criticism, and ignoring Mrs. Thornton's escort. A young woman adorning herself always seems to be like a bird sitting on a bough and preening its feathers. It's nature, and so long as it's modest—"

"But Mrs. Taornton is far from young. She is at least as old as I

am."
"And you are still a young girl to

me, "he answered.
But Miss Tallon was not to be placated nor diverted from her grievan Was it zeal undefiled for righteousness or was it John Hamilton's apparent ad miration for the eyes of a woman who never blundered to the shortcomings of her frailer sister? The human heart is

her frailer sister? The human heart is as labyrinth in which the wanderer is as often surprised by unlooked for evil as by unlooked for good. Few knew its tortuous windings better than Father O'Connsr.

Miss Tallon's "might have beens"

as to Holy Matrimony had better ground than most of those maiden ground than most of those mattern laides verging on middle age. Was she not an heiress, and good to look at even yet, though a little sharp of features and angular of figure? Who in Brucetown, or even in the city a hundred miles east of it, where most of her family dwelt, equalled her in delicate refinement of dress—the re sult, no doubt, of observant sojonrns in

Paris, with a well filled purse But the advances of all suitors were repelled with gentle but unmistakable repelled with gentle but unmistakable coldness; and only one besides herself realized that John Hamilton, the playmate of her childhood, who having acquired a competence, could not be suspected of mercenary motives, might at any time have had the well-controlled heart for the asking. True, he had sacrificed many of his best years to the claims of filial and brotherly duty, but, at last he was free. And now, if he reat last he was free. And now, if he remembered to any woman attentions into which the little world of Bruce town could read the slightest signific-cance, it was to this gaudy, flippant stranger.
This was the thought, albeit vague

and unacknowledged, which tortured Miss Tallon during the uncomfortable silence which had fallen between her-self and her old friend.

"But there is nothing so wrong as to be ground for remonstrance, the priest at last.

"Only that she is slangy and flippant to the verge of irreverance, brazen in her pursuits of men's atterpant to tions, and having a ready though hardly refined humor, she has cust a sort of spell over all our younger mem-bers. But knowing her brothers and

isters as we do, what could we ex-The priest had no answer, for he had himself accounted it a miracle of grace

that the youngest of the wild, and god-less family in question had been brought through her widowhood and the death of her idolized child within the range of his influence, and finally

the range of his influence, and finally into the Church.

"I had hoped so much for both from a possible friendship between you," he said regretfully.

"I can't imagine what Mrs. Thorton could have done for me," said Miss Tallon, coldly. "But," rising, "I must go. I have already taken far too much of your valuable time."

"Don't mention it. My thought was rather of what you might have done for Mrs. Thornton. At least, dear child, knowing all the good God delivered her from in bringing her into the Church, you will make allowance for some little you will make allowance for some little toolishness not yet outgrown, and pray for her perseverance. We who have for her perseverance. We who have always had the Faith cannot quite enter into the difficulties of a con-"It strikes me that we are

likely to err on the side of over indulg-ence than of neglect, where con-verts are concerned. Good evening.

Miss Tallon was down the steps the rectory before father O'Conno found another parting word.

Now that his attention had be Now that his attention had been called to it, the good priest had to admit Mrs. Thornton's flippancy, and her ready and thoughtless wit that seldom stopped to note where its sharp arrows pierced. Had he not more than once in his occasional visit to the Society of St. Martha, seen the droll little moue with which she received the measured utterances of the stately president? Had he not even caught her in a telling caricature of the presipresident? Had no not even caught her in a telling caricature of the presi-dent's grand manner? The offender received his remonstrances with a peni-tent sigh, but her lowered eyelids scarcely veiled two mirthful sparkles. There was no doubt, too, that she made the most of her widow's privileges

in leading honest John Hamilton on a dance for her amusement. Yet among the poorest of his flock, her name was in benediction; her coming the herald of unfalling relief and gladness. But Miss Tallon also was assiduous in her visits to the poor; generous with material goods, lavish

advice and correction.

As one victim of adverse fortune was As one victim of adverse fortune was wont to put it: "Yes; I know she has given me many a thing, but she makes a body feel like a worm of the earth at the same time. It's 'Why don't you keep yourself clean?' and 'Why don't you mend your clothes?' as if a body had two pairs of hands and could be goin' all day, after being up all night with a sick baby, to say nothin' of a drunken husband thrown in now and again. But the little woman, now and again. But the little woman, God bless her! In she comes, and not word about the dirt, but she the baby herself, and bathes him as nice as you please, and makes me lie down for a couple of hours while she straightens up things and leaves a bit of dinner ready for us before she's off. And I've known her many a time to go down on her knees and wash poor old Granny Grogan's feet makin' nothin' but a joke of it; and the other day she was at the Polack's, way down the road where nobody else goes. The poor mother had hardly the clothes to cover her, and didn't that good little creature slip off her own warm woolen skirt, as you please, and makes me lie down slip off her own warm woolen skirt, savin' your presence, and put it right onto Mrs. Zamfoxy, or whatever you call her."

Sometimes the priest found a poor sick room made beautiful with the flowers Mrs. Thornton had carried thither. Often he came upon her perfeetly at home in some wretched hovel, while she mended the tattered clothing of the children and made them present-able for school. She had not much to give. She had to manage her little ingive. She had to manage her little income well to keep up appearances, but she gave of her time and labor without stint, and forgot the charities of the day in the girlish pranks or firstation of the complete.

of the evening.
"After all," mused Father O'Connor "she has never an ill word of anyone, and if she only had the vocation she

and if she only had the vocation she would make a grand Sister of Charity."

But he smiled in spite of himself at the thought of Mrs. Thornton in a convent; the while he prayed for something to soften the daily increasing bitterness of Miss Tallon's heart toward the woman who stood between. It had been a trying day for Miss Tallon. Mrs. Thornton's absence from the meeting of the Society of St. Martha had not been a relief; for on

Marina had not been a reliet; for her all sides there were regrets for her.

"She is so handy about making things over, and so ready to show one how," said even Rosa Deering, erstwhile Miss Tallon's shy and silent worshipper.

For once, Miss Tallon did not call on Father O Connor after the meeting. She hastened back to the stately solitude of her own home, where she might be tree of bitter thoughts of the woman who was supplanting her, and whose mischievous qualities seemed hidden from all eyes save her own. She would have denied herself even to Mr. Ham nave denied nerself even to hir had ilton, who still visited her now and then, but that she met him face to face in the hall before the maid could announce him. Almost on his heels came Father O'Connor.

"I haven't seen Mrs. Thornton for "I haven't seen Mrs. Thornton for more than a week. What has become of her?" asked the former. His hostess had heard the same words forty times that afternoon. This was the last straw. A bitter word that could never have been recalled sprang to her lips, but the priest's heavier voice drowned it unboard.

drowned it unheard.

'Oh, Mrs. Thornton! Why the children of those poor Zamofsky, down the road from the hollow, allhave malignant diphtheria; the mother is in a bad way herself, and could get no help, so Mrs. Thornton went over last week, and shut herself up with them, "for better or worse," as she says. I found it out only this afternoon. Dr. Stone thinks the children will come through

all right—she's a great little nurse— but he fears for her, for all that she makes so light of it."

"She's a brick!" oried John Hamil-ton, "but she must be relieved. Did you ever hear of anything finer, Miss

The priest held his breath; but the

demon was exoroised.

"The woman is a saint," said Miss Tallon, "and I am not worthy to loose the shoes from her feet."

"Oh, Miss Tallon; you would have

done as much if you knew." There was no mistaking the sincerity of the

was no mistaking the sincerity of the man's voice and eyes.

"No matter about me. The question is of relieving her," said Miss Tallon, hurrying to the telephone, as she spoke. She was a woman who always had her wits about her in an

But the relief came too late. The Zamofsky children would recover, but their brave little nurse was poisoned through and through with the malig-

through and through with the malig-mant disease.

"I suspected it," Mrs. Thornton said calmly, when Father O'Connor told her, and bade her prepare for her last hour. She was in Miss Tallon's best chamber, with an experienced nurse in attendance. Realizing her change of abode, she smiled faintly.

"Well, Father, in this case it will be "Well, Father, in this case it will be as blessed to receive as to give. She

a good woman, with a Puritan streak her; and I have been her torment in her; and I have been her torment
... I meant no harm... I
never cared a pin for John Hamilton
... nor he for me ... but I
was full ... levity, you call it
... and her seriousness drew out
all my mischief ... You never
knew; but there's insanity in our
family ... and I was tearing it,
fighting it, all the time. .. My
own happy hours were when I was in
church or with the poor ... Then
I forgot. ... The rest of the time I
just had to keep fooling. ... Tell
her, and tell her, too, I'm glad to die
her debtor. ... God was so good to her debtor. . . God was so good to give me that chance with the Zamofskys. . . It will count—won't it, Father?"

"Count, my child! Haven't you laid down your life for those poor strangers? You know what our Lord has promised for even a cup of cold water given in His name; and you have given your all.

The tears were on the old priest's cheeks as he gave the last Sacraments

to the dying woman, and stood by her through her agony, terrible, but merci fully short.

After Mrs. Thornton's death, Brucetown folk noticed a great change in Miss Tallon. The poor people down in the hollow said she was like their little favorite come back — only with-out the fun. Instead, were winning gentleness and humanity which they could not quite express, but which they came to like as well. But no one found the change sweeter than John Hamilton; and, by and by, he and Miss Tallon decided to spend the rest of their days together; their little world was sure that this was one of the marriages made in Heaven.

CATHOLIC DUKE.

GIVES SEVERE REPROOF OF ENGLISH

SNOBS. London, Aug. 4. - By fraternizing with a labor member of Parliament at a smart function, the Duke of Norfolk administered a telling reproof to a administered a telling reproof to a snobbish crowd who ignored the plebeian legislator. It was at a reception given by a fashionable art seciety, at which Will Crooks, M. P., for Wool wich, appeared in his House of Commons sack suit, instead of the regulation statics are in the continuous suits. tion evening dress. Getting past the doorkeeper with difficulty, Mr. Crooks was received with haughty stares by the crowd of "fashionables" present. While the Labor leader was wandering lonesomely about looking at the pic tures and braving it out, the Duke of Norfolk arrived. His Grace soon saw also how he was being treated.
Coming up to where the lonely mem

ber for Woolwich was standing, the Duke greeted bim heartily and said: Duke greeted him nearthy and said.

"Mr. Crooks, have you found your
way to the supper room? Come and
let us have a cup of coffee together."
So the Duke of Norfolk, England's
greatest aristocrat, and the ex cooper,

who was born in a workhouse, spent the rest of the evening together. Mr. Crooks tells the story himself.

WHAT EDUCATION MEANS. REV. WM. CURTIN HIT THE NAIL ON THE

HEAD YESTERDAY MORNING IN ST. JOHN'S CATHOLIC CHURCH.

In St. John's church, Uniontown, Pa., Rev. William Curtin, acting pastor, recently preached on educational ideals.

hen President Roosevelt told the when Freshent Roosever tota the Long Island Bible society last week," said the reverend speaker, "that there is no more abused word in our language than 'education; that education does not consist in the mere acquisi tion of secular knowledge, but rather in adorning ourselves with those qual-ities which find their expression in the decalogue and the golden rule, he but re echoed the constant teaching of the Catholic Church."

Father Curtin then explained the advantages of the educational system for the maintenance of which the Catholics of the United States are willing to pay out millions of dollars every year. He quoted authorities from the Episcopal, Presbyterian, Methodist and Corgregational denominations, all decrying the lack of religious instruction in our public schools, and approving the Catholics for the stand they have taken in education.

In concluding he said :

"If American Catholics of to-day are
Christian conspicuous among our Christian people as a class of church goers, and are vitally interested in everything

CATHOLICS IN SCOTLAND.

THE CHURCH STRONG AND RESPECTED IN PRESBYTERIAN CITADEL.

By Elizabeth Angela Henry, Edinburgh, Scotland Edinburgh schools are only closing here this week, the middle of July, and will reopen the first week of September Scotch Catholics, without having separate schools, enjoy a liberal school system. Voluntary schools, which include Catholic and English Church, receive an annual grant from the imperial fund in proportion to the next perial fund in proportion to the per-centage of attendance. This grant is the same as the board, or public, schools are paid. Voluntary schools then make up the necessary balance and at the same time are taxed to assist in paying the board school's

deficit.

Voluntary schools have the same inspectors, text books, grades, examin tion papers and board of examiners as the board schools. Catholics have two representatives in the Department of Education. These two, one of whom is always a priest, are elected by the tax payers. Many Protestants aid in elect ing the priest, so high is the esteem in which the Catholic Church is held in Edinburgh, and much more is it the case in the highlands. "If you are not a Presbyterian, be a Catholic," was an Auld Kirkman's remark, giving as his explanation that Catholics were of the ancient faith of Scotland, Presbyterians of the reformed, but other sects had no

place north of the border.

Four thousand children attend the Catholic voluntary schools. They go to no other. There are eight Catholic churches and two or three being built. A friendly spirit bridges the past—the lovely chapel of Roslin Palace, the last Catholic Church to be erected before the Reformation, and today's Catholic Church (St. Mars.) olic Cathedral of St. Mary. Canon olic Cathedral of St. Mary. Canon Stuart, the rector of the Cathedral, is a member of every educational, charit able and civic association of Edinburgh. In the hall of the See House is a statue of Mary Queen of Scots. "My patron saint," said the genial priest of the Stuart clan. "I am from the Highlands, from a part of Scotland where lands, from a part of Scotland where 90 per cent. of the people are Catholics. The country of pure faith and pure spirits, "he laughingly added.

Edinburgh's annual commercial holiday was celebrated on a recent Mon-day, and the fine shops in Princess street were closed. Even old Canonand fewer washings hung from the win dows of houses that once were the homes of the first families of Scotland. This ancient street, called after the Canons-Regular of St. Augustine, is now one of the poorest districts, though Scott has immortalized many a nook and alley—"close" as they call the narrow walk between houses. The street leads direct from Holyrood up to the Castle, past John Knox's house a The Tolbooth. A clock now hangs from the tower of The Tolbooth where formerly hung the heads of martyrs, or traitors, as their turn came.

At the entrance to Canongate and at the foot of a great treeless hill, called Arthur's Seat, is the palace of Holyrood. No building in Scotland holds memories more sad and gay than this grey, graud old pile with its two massive square towers. Yet only the apartment of Queen Mary and the ruins of the Royal Chapel pre date the sixteenth century. In the rooms of the luckless, lovely Queen of Scots are shown her bed, the coverlet mouldering into decay, and the tapestry worked the foot of a great treeless hill, called snown her bed, the coveriet mountering into decay, and the tapestry worked by her and the four Maries. The supper room, where Mary sat dining with a few friends, when Riccio's murderers rushed upon them, is very tiny, as is also her dressing room. The ruins of the Royal Chapel, roofless and windowless, are all that remain of the great Monastery of Holyrood, established by the son of St. Margaret. To everyone, whatever his nationality, who loves the memory of Mary Stuart, Holyrood holds a sad interest, and her much-tried spirit seems to haunt the place. Time has wrought changes in the Scotch feeling towards Queen Mary. Not a word is spoken but is a kindly expression of faith in her innocence and sympathy for her suffering.

In the grim, many turreted castle of Edinburgh is another room called Queen Mary's chamber. It was here king James VI. was born and through the window of the small wainscotted room the royal infant was lowered in a heaket to a faithful retaining standing basket to a faithful retainer standing basket to a faithful retainer standing at the foot of the rock. The castle is magnificently situated. From its battlements we see Nelson's monument crowning Carlton Hill. A ball at the tip of the monument rises five minutes before 1 p. m., and when the castle gun booms the hour, drops. Gun and ball are connected by wire with Greenwich and serve as a daily regulator of the watches and clocks of Edinburgh. In attractive Princess street gardens is a attractive Princess street gardens is a floral clock built in a grassy slope. Its hands and face are decked with flowers. The works are contained in a nearby statue of Allan Ramsay, the Gentle Shepherd. The clock has kept excellent time since its building, but this is the first summer it was made to strike

The castle commands a view for radius of several miles, the city gray and smoky, "Auld Reckie," as the and smoky, "Auld Reekie," as the country folk call it, encircling the citadel. The old city streets are gradu country, folk call it, encircling the citadel. The old city streets are gradu ally giving way to improvements and the new section is superb with its extremely broad thoroughfares, straight and memories of the Zulus. and having pavements that would seem to last until the "crack of doom." Its beautiful parks are now on the side of a wooded hill and again in a valley, while around Arthur's Seat is a fivemile drive, every mile a charming view. In the heart of the city is Waverly Station, the largest in the United Kingdom. It covers twenty-three acres, half of which is under cover. It is built in a ravine and its conveni-

Forth's new bridge. It is over a mile in length and measures 450 feet from base to highest point and is considered one of the greatest triumphs of modern engineering. It is built on the cantilever, or double bracket, principle. In the Abbey of Dunfermine are buried all of the Scottish sovereigns but two. Robert Bruce has a handsome brorze slab above his tomb. But it is the nave of the ruin of the old abbey which is most interesting and its strong, age-blackened walls seem a more fitting setting for the dust of the warrior king. Only two of the original stained glass windows remain. Andrew Carnegle placed one of the modern windows at a

placed one of the modern windows at a cost of several thousand dollars. The multi-millionaire's home stands about s block away from the abbey, small and humble. The Carnegie family occupied only two of the attic rooms and the only two of the attic rooms and the floor of one shows where the spinning wheel stood. The millionaire's father supported his wife and two sons by weaving linen. To day Dunfermline has many factories, linen making being

its chief industry.

It is only a short ride by the electric It is only a short ride by the electric car to Newhaven, the famous fish market. The fishwives of Newhaven are an early morning feature, and a picturesque one, in the streets of Edinburgh, as they peddle fish from door to door. They wear a blue cloak over a costume consisting of a loose bodice with short sleeves; a very short skirt, black stockings and low shoes. The older women wear a white cotton cap older women wear a white cotton cap with white peak, and the girls a lightweight, small Paisley shawl. A double basket, one merely as a support to that containing the fish, is carried on the back. A broad band attached to the lower basket is slipped around the head and as the fishwife walks the balances her burden with her hands. -

STRANGE SCENES IN THE POPE'S CATHEDRAL.

We should say the Catholic never feels more happy and secure in his Church than on those days set apart in Rome for the ordination of students to minor and major orders. On each of those days —about thirteen in numer-some three hundred Levites of all nations, colors, ages and spheres in life pass through the hands of the

in life pass through the hands of the Pope's vicar and an assistant Bishop.

Let us go to St. John Lateran's the Pope's cathedral church at 7 a. m. on one of these mornings to view the candidates for or dera. They are arranged in pews, those for major orders wearing the long white alb, those for miners in supplies and caused. They miners in surplice and cassock. They are a pale ascetic looking body on the whole—for a student's life is indeed a hard one —but they look very very happy. But in what a different man-ner God has led many of these men young and old (for some are well out of their teens as we shall soon see), to the feet of the ordaining Bishop! To see the more interesting among the body let us choose a vantage ground—not on top of the seats, as do some of our American and English tourists, who with guide books under their arms and field glasses in their hands, deserve the name of well dressed rowdies; however

they are but few thank goodness!

Passing over a dozen young men we come to a thin man, whose turn it is now to approach for the order of subis the great Dr.—, a Lutheran or Methodist minister in America, whose gigantic ability and terrible pen kept some of the Ablest Catholic theologians in the United States busy confuting his objections to the Church. He was an able and dangerous heretic, but an honest one. He was the the light and prop of his sect, he believed thoroughly in his doctrines. But a day came, when his sect heard with dismay of his entrance into the fold against which his youth and manhood and much of his old age were passed in battling. He became a Catholic, and now at the age of seventy-two years he is detersome of the harm of which he was the

The young fellow with the ruddy the young fellow with the raday face, next the old warrior, is the son of the Protestant Archbishop of ——.
He got the grace of conversion, corresponded faithfully with it, despised all opposition and enticements from well-meaning, worldly-minded people and joined the Church. You will soon see him return to England, where his work as a priest will bring consolation to thousands; and you will soon read books and articles of his which will draw unstinted praise and support from England, America, Ireland and Aus-

That black giant with quick intelligent eyes is a Zulu from South Africa. gent eyes is a Zulu from South Africa, who once ran about a little naked savage on his native desert. What if his appearance is a little wild yet, or his people degraded savages? His ambition is to convert them, and if necessary, die for the faith. In the class hall few whites could stand his on slaughts in free questions, for from his entrenchment in a syllogism he sallied forth, got his adversary into a vicious circle and by means of a few logical

oircle and by means of a few logical feints always came off victorious. His neighbor is a Brazilion Negro, who will gravely inform you that "the father of his father was a white man, and point out some grayish hue in his

Those yellow-faced young Those yellow lated young lenlows who keep so much together are Chinese. The oldest is the son of a mandarin. Some day he will create a stir in the land of the celestials, for his family the land of the celestials, for his family is a powerful one and he received the grace of conversion in such an extraordinary manner that he will leave no stone unturned to build up the

instance only. That tall noble looking gentleman of middle age upon whom the Bishop is about to impose hands is the Duke of S.— Italy. On his wife's death, some years ago, the Duke studied for the ministry, and has now arrived at the goal. In a short the you will recognize him as a canon in St. Peter's receiving the vows of his daugher on her renunciation of the world.

Aud now we go away, after an inter-

Aud now we go away, after an inter-esting morning in Rome, saying nothing esting morning in Rome, saying nothing but meditating on the truth and power and glory of the Catholic Church.— Roman Correspondence Catholic Stand-

ABUSES OF PROSPERITY.

CATHOLICS NOT FREE FROM THE EVILS THAT ARE ENGENDERED BY EASE AND WEALTH.

When we consider the effect of a ittle worldly success on many Catholics, it seems almost a pity that the Church in this country is so rapidly emerging from that phase of its struggle for foothold when the great majority of its children were hewers of wood and drawers of water.

The prosperous Catholic, unfortunately, is not often so representative a specimen of his faith as his poorer orother. Ease and wealth always de velop their own vices, and Catholics who achieve prosperity are not, it seems, more imprevious than others to the temptations to arrogance, idle-ness and self-sufficiency which it invites

This is especially true of Catholic women. The changes in the manner of life which easy circumstances make possible chiefly affect the women, and in all ages of the world's history wo have been the creators of social condi tions and distinctions. Their position as the costodians of the home maker them the principal beneficiaries of wealth. The rich man may have to labor as hard as the poor man. It is his wife, in the matter of leisure and opportunity at least, who profits most

by his acquisitions.

The necessity of labor has never been such a curse to the race as the oppor-tunity for idleness, and the Catholic women with means enough to delegate her duties to others too soon develope the petty vices of her class. Having nothing to fill time worthily, she seeks pastime—hat demoralizing pursuit of pleasure, which achieves only discon tent, worldliness and weariness. The habit of gossip, the cultivation of per-verted standards of life, the frivolity that breeds irreverence, the social com-petitions that beget bitterness, the sur-face living that blinds to all but external values, the absorption of the spiritual in the material—the loss of the balancing sense of responsibility—these are some of the ugly growths of too much leisure, of two much wealth and

two little sense of proportion.

The Church which looks to women as the handmaidens of religion, the priestesses of faith and piety in the world, has a right to expect much from the Catholic woman of leisure. opportunities are great, but so far her zeal in the use of them has not bee conspicuous. In her gain of means and time and position she seems to lose things of infinitely greater value, to come not only useless for service, but demoral zing as an example.

The Socialist regards Christ's declaration that the poor we shall have alwrys with us. But when we observe the rich and realize how fatal are great possessions to the preervation of the virtues that endear nen to God and to their fellows, it servation sometimes seems that the divine word may have been meant as a blessed prophecy. Certainly, adversity often uplifts where presperity degrades, and it is the poor who sustain the Church with their mites and glorify it with their merit .- Catholic Universe

TRE CURSE OF SHAM.

IT IS A MENACE OF THE DAY Rev. Wilburn F. Sheridan.

To pretend to be what one is is not a common temptation with humanity, but it is especially the temptation of the city. First, it is because the city is the goal of the ambitious. Those most anxious to reach the top, both socially and financially, are apt to find their way thither, and as the ambition to seem to lead is greater even than the ambition to lead, sham leadership s a result.

s a result.

Secondly, the city provokes compariion. These who, it alone, would work
on contented enough in their sphere,
become dissatisfied by the comparisons. compelled by association. This is par-ticularly true of women. Hence again shams. Thirdly, in the city the power of the seen is more palpable than the power of the unseen. What man has made overshadows what God has made. The real things are submerged in the artificial.

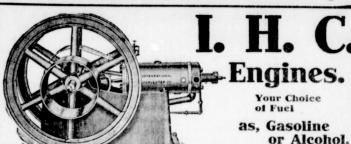
Hence the reign of King Sham. It s thrust on us at every turn. Sham tone—tin painted to look like stone confronts us in houses. Sham flowers cook out at us from windows. Sham furniture—not the kind of wood that is pretended — awaits us within. Sham owns rustle in the halls—not silk, but made to look like silk. And sham conversationalists affect a culture that is not theirs. In the stores the appeal i constantly made to the sham quality in parchasers.

Goods are so made and so trimmed as to catch the eye and look like more valuable goods. The coarsest ma-terials attempt to counterfeit dainty finery. How many women dare to wea olaic, substantial things? And so with the clothing of mer. One line of goods no sooner gets a reputation for value than a dozen attempts are made to counterfeit it with things of less value. One class of men apes another. The \$1,000 salary man apes the mode of life of the \$2,000; the \$2,000 man the mode

are vitally interested in everything pertaining to their spiritual welfare, they may thank the religious atmosmosphere that pervades their primary education.

A little patience would save a great deal of vexation. Time robs us of as much as it gives.—Mme. de Sevigne.

It is built in a ravine and its convenite some and i



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cause of defalcations, divorces and

deaths. Working girls put their income into clothes-it is their one chance to get into the social circle above them and to marry well. Who can blame them? But after all, it is a part of the reign of sham.

The curse of the cult of appearances is that it gets into character and eats out the inner integrity. Insincerity is cancer. It may have a small beginning, but it continually grows until its victim dies. It is weakening and de-trading, for the Sham family are always afraid of being found out. It is living a lie; and lies, in the long run, are social as well as moral anarchy, It is destructive of repuation, for whose good opinion is worth cul tivating soon learn the inwardness of the Sham family, and despise them accordingly. It is ruinous to the children in the Sham home, for they are bound to grow up enlarged and intensi-fied Shams. It injures one's friends, for they sometimes invest money in the enterprise of the shammer, which they are sure to lose.—Catholic Columbian.

COULD YOU BELIEVE IT?

IT POSSIBLE CONDITIONS EXIST Commercial Course WHICH ALLOW SUCH QUESTIONS AS THESE TO BE ASKED.

The following questions were dropped into the question box at a mission to non-Catholics in Virginia, says the Mis-

ways condemn him for teaching what Christ disapproves or have they smothered their consciences by committing themselves to be priests?

off the earth before they die? Or do you yet know?

Do you claim that all Catholic peo

ple will go to heaven? Do you also teach that no other than a Catholic will go to heaven?
Christ says I will build My Church
and it will stand as steadfast to-day as
ever. We are waiting for Christ's coming for His Church to be established
and or Christians, but not of Catholics.
What are non expecting?

What are you expecting? Has priest any more power to for-give sins than any other man (or per-

You priests claim that you can answer any question scripturally and prove it by the Bible itself; if so, why then are not members of the Church allowed to read the Bible?

Why (if you Catholics are right) don't you priests and church members go out among the Protestants, even into their churches and teach them? Why haven't priests got the suitable

horns in plain view of their people? horns in plain view of their people?

These questions bear the undoubted stamp of sincerity. They have been all asked in good faith. While they bear just a little tinge of acrimony, which a missionary is quite accustomed to and wisely ignores, still ninety per cent. of the questions is a strong desire to know

The question next to the last has the most wisdom in it. Why if you Catho lics are right, don't you priests and church members go out among Protesteven into their churches and teach them?-Catholic Mirror.

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

To the Editor of the CATHOLIC RECORD,

London. Ont.

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and sbility, and, above all, that it is imbued with a strong Catholic spirit. It strenuously detends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

nomes.

I. therefore, carnestly recommend it to Cath-blic families.

With my blessing on your work, and best amilles.
th my bleasing on your work, and best
es for its continued success,
Yours very sincerely in Christ,
DONATUS, Archishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA. wa, Canada, March 7th, 1900. Ottaw To the Editor of THE CATHOLIC RECOR London, Ont: London. Ont:

Dear Sir: For some time past I have read
our estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in

your estimable paper, you upon the manner in which it is published.
Its matter and form are both good; and a suny Catholic spirit pervadestihe whole.
Therefore, with pleasure, I can recommend it to the faithful.

the faithful.

Ble 2 ing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ
† D FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, SEPT. 15, 1906.

HOME RULE AND THE ENGLISH EDUCATION BILL.

It is now understood that the British Cabinet has promised to Mr. John Redmond that a Home Rule Bill will be brought before the House of Commons at an early date, by which a local Parliament will be established at Dublin which shall have large powers for the management of Irish matters, without impairing the supreme authority of the Imperial Parlia-

It is admitted by Sir Henry Camp bell Bannerman that the autonomy ac corded to the more distant colonies in cluded within the British Empire, such as Canada, Australia, New Zealand, etc., has made these colonies thor. oughly loyal, whereas all efforts to placate Ireland have failed, because even the most petty matters of Govern ment are managed for Ireland by the Imperial Parliament, though in the colonies referred to such matters are under control of the various local Parents or County Councils.

There are undeniable grievance which bear heavily on the Irish people, among which are their excessive taxation and likewise the distribution of all offices of emolument and authority among the Protestant minority, to the extent of 65 to 80 per cent., whereas that minority comprises only a quarter of the population. This state of affairs could not and would not be endured by any liberty-loving people, as it exceeds even the disproportion between the governing and the governed classes of India and Egypt, in which the greatest consideration possible is given to the Buddhists and Mahometans who form the majorities in these countries.

Let there be a change in the mode of government in Ireland, and there will soon be a spirit of unity and amity between the people of the three king doms which has never hitherto existed An oppressed and over-ridden people seldom or never becomes reconciled with the race of oppressors, and never is the word to be used as long as the vivid memory of the oppression lasts, or until, by a changed de neanor, the oppressors show by their deeds that they regard the subject race no longer as seris but as equals. There may then be a union of hearts, but not otherwise. The people of Scotland have long been brothers to the English people, but such was not the case or until, the highest positions in the united kingdoms were made equally open to both peoples - nay, even the Scotch were given decisive advantage by the union. A Scotch king had already long before been raised to the united thrones of the two kingdoms; Scotchmen could and did aspire to the highest positions under the union without any objection on the part of the of England, and the most honored of British statesmen since the union was a thorough Scotchman, whose memory will not die so long as when the dean began to read, and threw

Great Britain shall have a history, and further, it was mutually agreed to that the diversity of religions of the natives of the two countries should be no bar to the advancement of the citizens of both.

Why should not the same causes effect the same results between England and Ireland? And why should not the experiment at least be tried? We have not the least doubt that the effort to do so which it is now stated the Government will make will be a decisive suc-

Bat in Ireland a different religion from that of the other two nations of the tripartite compact prevails. This should be no obstacle in the way of s permanent political peace. Let the three religions be made equal under the laws, and the result will be a perman. ent peace and friendship. This is what we believe Sir H. Campbell-Bannerman will effect by the Home Rule Bill be proposes as an olive branch offered to

But here it will be said, " Scotland has not Home Rule, therefore to keep the equality, Ireland should not have it either." To this we answer that the difference of religion between Ireland and England makes Home Rule neces sary for Ireland, whereas similarity on the score of religion removes that necessity so far as Scotland is concerned. The English people have so far shown such an animosity toward the people of Ireland on account of their religion, that, to make the three countries equal before the law, there must be a divergence of treatment of Ireland and Scotland which would otherwise be unnecessary. England and Scotland are treated equally because of their having similar though not identical religions, whereas the difference of religion in the case of Ireland has made a difference of treatment which gives Protestantism an scendancy which is about equal to three hundred, or four times seventyfive to one.

We may here add a word on the Birrell School Bill which has passed the House of Commons, but which it is expected will not in its present form pass the Lords.

We cannot think that the votes of the Irish members can be purchased to support this educational measure which proposes to do a permanent in sustice to Catholic Schools, already enjoying vested rights, for the sake of the Home Rule Bill which it is believed the Government will concede. Justice cries out that Home Rule be granted, and no such price should be paid to ob tain it as the bartering away of Catholic educational rights. Anglican rights are at stake also. These rights are the rights of a large majority of the population; but, as a matter of course. Anglican rights are secondary to the rights of Catholics at the standpoint of the Irish National Party. Yet the claims of both creeds should be res pected.

The Nonconformists have raised a false cry that they are taxed under the school laws of 1902 and 1903 for the teaching of the Anglican and Catholic creeds. The fact is, they desire to impose on Catholics and Anglicans alike a religious teaching to suit their dedone to the great majority of the people, and they may take it as a certainty that neither Catholics nor Anglicans will endure the threatened injustice.

Sir Anthony MacDonnell has already given a hint that the Home Rule Bill will be introduced at the next session of Parliament. It will not be so com prehensive as was that of Mr. W. E. Gladstone, but a representative Legislative Assembly sitting at Dublin and dealing with Irish matters will be a feature of it, and though there will be a determined fight in both Houses of Parliament over it, the Government is quite confident it will be passed with very little modification, even by the Lords, who killed Mr, Gladstone's bill,

MORE CONCESSIONS FOR UNITY'S SAKE.

The Presbyterians of the United States, having amalgamated with the Cumberland Presbyterians, with which they now form one body, and having already discarded the frightful doctrine of Predestinarianism, as taught in the Westminster Confession, have made another step which aims at further mion with other sects, the purpose being to make a determined effort at a further union between Protestant bodies: but it is always at a sacrifice of doctrine that these advances are being made.

Some generations ago there was a great aversion among Presbyterians to fixed liturgy further than the reading

of the Scriptures and the recital of prayers made up from the thoughts of the minister himself, and it was because of the reading of the Book of Common Prayer by the Dean of Edinburgh in St. Giles' cathedral in that city that riot took place in the cathedral, being started by Mistress Jenny Geddes, on July 23rd, 1637, who rose up

at his head the stool on which she had been sitting, saying "How daur you read the Mass at my very lug?" The others taking part in the disturbance the meeting was soon entirely broken up

Recently the Presbyterians of that city erected to the memory of Jenny Geddes an imposing monument, which attests that she has been regarded to the present day as one of the champions of Scotch Presbyterlanism. But at the General Assembly which convened at Des Moines, Iowa, last May, it was de cided to issue a new "Common Book o Worship" which has just been issued from the press and which bears a grea resemblance to the Anglican Book of Common Prayer. This is undoubtedly a bid for a future union of these de nominations, notwithstanding the indignation expressed a few years ago when the delegates of the Presbyter ians who were sent to consult with the Anglicans on terms of union, were told that they could never endure to submit to reordination by Bishops, as a preliminary to union, as this would be an acknowledgment that they have hitherto wrongfully assumed the office of the Christian ministry.

> PRESIDENT ROOSEVELT'S SPELLING REFORM.

A sharp discussion has arisen out the order issued by President Roose velt on August 24th, to the effect that n all official documents to be issued from the White House in future the President's messages shall be printed in accordance with the recommendations of a Spelling Reform Committee, the chairman of which is Brandon Matthews of Columbia University.

This Committee has published a list of a hundred words in which it is proposed that for the present the spelling shall be reformed, and these are the words the spelling of which is to be changed in official documents emanating from the President. Thus, though and through will become the and thru, and other words which are complicated in their spelling or have letters which are not pronounced, will be simplified by dropping the useless letters. The President's correspond ence will also be spelled in the sam style.

Secretary Loeb has already put int force the President's order, and we are further informed that as the Spelling Reform Committee shall prepare ne lists of words which ought to be simplified, they will be added to the Presid ent's list and to that of the public printer.

It is not said that all executive de partments at Washington must adopt the new spelling, but it is believed to be most probable that the heads of departments will fall into line and will use the President's spelling in their documents.

Coming so soon after the advice given by Mr. Andrew Carnegie to authors and editors to spell according to the rules laid down by the Spelling Reform Committee, the public have been partly led to believe that the President's action has been influenced very much by Mr. Carnegie's advice, and the press of England, especially the leading London newspapers, have not shown any sympathy with the Pres ident's action. The London Standard says that President Roosevelt over rates his powers, and adds that it declines to believe that scholarly and cultivated Americans will sacrifice the history and meaning of the language by adopting the Carnegie jargon. Other papers deal humorously on the matter, but generally offence seems to have been taken at the fact that the movement arose without consulting the people of England. This is thought to e an assumption that henceforth the United States is to be regarded as the supreme authority which is to govern the English language, a concession very slow to make. And yet, if the language is to be reformed in its orthography, who is to make the change? It is clear that some one must begin.

It is admitted by all who have paid any attention to the matter that the spelling of the English language diverges more than that of any other alphabetic tongue from the true purpose of an alphabet, which is to rep resent the sounds of the language. French comes next in the category, while German, Italian, Spanish and Portuguese come nearest to the ideal of a phonetic language, the words of these languages being spelled almost exactly as they are pronounced, due regard being given to the fact that each language has a force of its own for the letters of the alphabet.

The ideal phonetic alphabet would have as many letters as there are distinct sounds in any given language, and these letters would retain the same sounds wherever found : yet it would not exclude certain combinations of letters so closely united that they are separable with difficulty, from being represented by single characters.

From this point of view, English would require at least thirty four mon sense, will blame the Catholic

letters to make it strictly phonetic but Sir Isaac Pitman about seventy years ago, till his death, advocated as alphabet of forty letters in which there would be six double or dipthongal sounds, and he furnished ingenious printed and script alphabets to fulfil this end, such that they would not very seriously change a printed or written

page.

But though Sir Isaac Pitman's proposal had many earnest and active advocates both in Great Britain and America, and a sprightly paper advo ed under cating his views was publis the name of "Fonetic Nqz" (Phonetic News) the public generally showed no inclination to adopt his plan. It is to be noted that in this newspaper title the new character q represents ew or the long sound of u, one of the diph thongal characters used, the usual form of u being kept for the short sound of the same letter as used in cut.

Many think that the official sanctio of the President to the Reform movement will be the most effective and speediest method of inaugurating the new system of spelling throughout the country.

As to our own opinion on this matter, we may say without desiring to force it on any of our readers, that we conscientiously believe that by the adoption of Sir Isaac Pitman's plan, or even by the use of an alphabet of thirty four letters, and the perfect phonetization of our spelling, the time spent in our schools in the mere elements of language would be shortened by fully two years, which would be a most desirable result. We would therefore be glad to see the language phoneticized, but we are very doubtfu of the full reform being effected by the gradual patching method. It remain to be seen whether the President's plan will bring about a good effect. But already we see a weakness which has not been pointed out in the reform now proposed. Thru does not represent the phoneticized spelling of through, unless the sound of oo is to be always given to the letter u, which does not appear to be at all a desirable change.

In our estimation the most practical

way to really improve the written English language would be to establish an international commission authorized by the respective governments of the two great nations which speak the English language to decide all ques tions on language together, so that the perpetuation of the language for future generations in both countries would be made sure, and the basis of the rules on which the decisions might rest should be to tend to the perfect phonetization of the language whether by degrees, or at once. By this means only could the two nations make such changes harmon-

Since the above was written Presi dent Roosevelt has shown signs of weakening in his decision to use the simplified spelling. In a letter made public on Sept. 3rd and addressed to Mr. Charles A. Stillings, the public printer at Washington, the President wrote that if the proposed changes meet popular approval they will be made permanent: if not, they will be

THE CHURCH AND VERNACULAR.

CONTINUED. Now we have seen the history of the English Protestant Bible, we have seen that every translation that was ever published was condemned as either untrue or corrupt, and that by men who were the leaders of English Pro testantism. We have seen that num berless revisions and re-revisions shared the same fate. We have seen that royal proclamations were issued grant ing permission to the people to read these Bibles and commanding ministers which the people of England will be to teach them in season and out of season, although they were condemned as corrupt and untrue. We have seen that royal injunctions were enacted forbidding the reading of these Bibles under pain of imprisonment, not indeed because they were corrupt and untrue but on account of the strife, ill-feeling disturbance and quarrels which it engendered. The private interpretation of the Bible, which is the fundamental principle of Protestantism, was pushed to its logical extreme, for men freely discussed the Bible, and fought over it in ale-houses, taverns, and in all places of ill repute, and each found arguments in it to support his own theories, no matter how vile. The Bible had lost its supernatural life, and versions and revisions were strewn all over the land like corpses in a plague stricken city in its new form, it lay dead at the feet of England, and sects crawled out of

> If the leaders of Protestantism besame so appalled at the havor which s corrupt Bible, as well as the principle of private interpretation, was creating where can that man be found, outside of an insane asylum, who, having any pretensions to common decency or

Church for condemning such engines of mmorality and infidelity?

To counteract the evil influences of the Protestant versions, a Catholic translation was made from the Latin Valgate by Dr. Gregory Martin, assisted by Dr. (Cardinal) Allen, Dr. Richard Bristow and Dr. William Reynolds. The New Testament was published at Rheims in 1582, A. D., and the Old Testament at Dousy in 1610 A. D. On the title page we read : "The Holie Bible faithfully translated into English ovt of the avthentical Latin; diligently conferred with the Hebrew, Greeke, and others editions in divers languages, with arguments of the bookes and chapters; annotations, tables, and other helpes for the better vnderstanding of the text, for the discoverie of corruption in some late translations, and for clear ing controversies in religion, etc."

In the preface to the New Testa ment the translators say : " Moreover we presume not to mollify the speeches or phrases, but religiously keep them word for word and point for point, for the fear of missing or restraining the sense of the Holy Ghost to our fancy.'

This Catholic version created a furore in England and many copies were seized and confiscated by the agents of Queen Elizabeth. A certain Phomas Cartweight, a Puritan, was appointed to refute it, but after some little time. Archbishop Whitgift of the Church of England, prohibited him to proceed any further, desming it improper that the doctrines of the Church of England should be defended by a Puritan. Then a certain Dr. Fulke was ap

pointed, and it is conceded by Proestants that if abuse can be considered refutation, Fulke succeeded most admirably. McDore, a Protestant critic, writing on the Douay version says 'This version is, as it professes to be translated from the Vulgate, and in some parts more exactly represents the very words of the inspired writers, as they were originally written, than the authorised version, or any other translation. This is owing to Saint Jerom having translated the text into Latin from primitive manuscripts, which were not accessible to later translators, who therefore had to rely on copies made in many instances by heretics, containing interpolations and omissions as well as intentional alterations, which by the mere process of constant copying, varied in hundreds of places from the original documents. Saint Jerome lived more than a thousand years before the reformation, and he was free from all those religious prejudices of a later age, which contribute to corrupt the word of God in such a manner that, with all due respect to our separated brethren, it can be truly said that the pure word of God has not for well nigh four hundred years been offered to the people either by the Church of England or by any other Protestant denomination. How ever, it is but right to say that the alterations introduced into the Bible by the English reformers have been largely corrected in the more recent revisions of the Protestant Bible, for scholarship and not religious prejudice was the motive and guiding light of of errors of a fundamental nature can still be found in the newest revisions of the Bible made under Protestant patronage to prevent Catholics from using such revisions and to disciplinary regulations of the Church prohibiting the use of the Protestant Bible, except for the purpose of study, is wholly justified. And no matter how closely it may resemble our own, the brand of rebellion is upon it. We recognize the likeness but we cannot follow it on account of the difference. The Catholic translators, though they were good Hebrew and Greek scholars, nevertheless they deemed it wise to follow the transla tion of Saint Jerome, for the reasons given by our Protestant critic, as quoted above. And although the Vulgate was only a translation, still it was good translation, and better than the originals that were then at hand, and a good copy of God's message to man. The English into which it was translated was the quaint English of the Elizabethan age, and very often the translators, not finding suitable ex pressions in English into which they could translate certain Latin words, religiously incorporated these words into the English language, thereby enriching it, a fact which is said to have delighted the heart of Doctor Johnson. In order to thoroughly understand

the position of Catholics in regard to this or any other Catholic translation of the Bible, it is necessary to distinguish between the truth contained in the language and the grammatical construction and polish of the language. The Scriptures, as the word indicates, are written documents which have been handed down to us, like other written documents, through the medium of human preservation, which, like all things under the sun, is at best but imperfect, and it is not to be wondered bit the obliterating power of time and body. The Baptists, on being applied

other causes have left their marks upon them. Incidentally we must remark that this proves that God never intended that His Revelation should be made known by means of the Bible, for, if He did, he undoubtedly would have preserved the originals of the inspired writings; but no, He has allowed them to decay and to be lost, a fact which proves conclusively that He did not deem them necessary.

New it is not necessary to be versed either in the rules of grammar or of rhetoric in order to be able to communicate a truth to others ; the truth of this assertion may easily be verified. for it occurs in our daily interconces with children and uneducated people. How often have not solemn truths been found rudely carved on the top of some wild and rocky precipice by savage hands, but which were nevertheless as true as if they had been chiselled on by the trained hand of a Michael Angelo, simply because the force truth is something distinct from elegance in diction or from artistic culture

In this way Catholics were always ecure regarding the truth contained in their Bible, for they well knew that God could not fail to safeguard the revelation which He had made to me for their direction and guidance.

The Bible is not the principal teacher of Catholics, it is only a secondary one; in fact it can well be compared to a text book in the hands of student, which needs the explanation of a living teacher. For us that teacher is the Church. Hence, there is no necessity for us to be the least apprehensive about the defects of our quaint old Catholic version. After all the written word is only a secondary source of Divine Revelation, and as such it is made known to us by Tradition, which maintains the authenticity and integrity of the written word. and if Tradition is capable of doing this, surely it must be capable of safeguarding it independently of ink and paper; and in fact it does so in many ways under the form and authority of the Church. It must be remembered that since revealed truth, taken in its traditional form, is identical with the Christian doctrines and truths which are conserved and communicated to the world by the magisterium of the Church, that the Church herself is nothing but Divine Tradition divinely informed. This is what makes the Church so eminently scriptural and is the secret and cause of that beautiful harmony that exists between the living teaching of the Church and the written word of God. When St. Augustine said that he would not believe the gospels only on the authority of the Catholic Church, did he not imply that harmony? Did he not imply that there could not possibly be any antagonism between the Church and the written word of God? Hence it is easy to understand why Catholics cannot find anything in their Bible contrary to the truths, doctrines, laws, liturgical practices and traditions of their holy mother the Church.

TO BE CONTINUED.

A POLISH SCHISMATICAL TION

A couple of months ago there was a dispatch published in the papers from Cooperstown, N. Y., announcing that the pastor and congregation of a Catholic Church in Plymouth, Pennsylvania, had applied to the General Conference of the Methodist Episcopal Church, then in session in Cooperstown, to admit them to membership in that Church. The pretended priest who was represented as being thus desirous of becoming a Methodist and bringing his congregation with him was stated to be the Rev. Joseph Davidowski, who on further investigation was ascertained to be the self appointed pastor of a so-called Polish National Church at Plymouth. These Poles had started this pretended Church, because they could not rule the Catholic Church of that city, and of course they could no longer claim to be Catholics

Davidowski is a man of glib tongue who had some influence with these Poles, and got them to make him their paster, though he was not and never was a Catholic priest, nor is his name to be found at all in the Catholic directory, which has in it the names and addresses of all the Catholic priests of the United States and Canada. The Church which these people, numbering forty families attend is known not to be a recognized Church of the diocese of Scranton, to which Plymouth belongs, so that the pretended pastor thereof is not a Cath olic priest, nor are his followers Catholies. The truth of the matter is that this church is heavily burdened with debt, and Davidowski has sought to have it accepted by one of the sects in order to have its debt paid. He at first made advances to the Russian church, but the Russian church authorities refused to accept him into their to, also Presbyte This I of Poles of the I selves th are end away fr. have on followers David its Bish trouble is name We ha

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to, also refused him, and so did the Presbyterians. This Davidowski is one of a number

of Poles scattered through several cities of the United States, who call themselves the Polish National Church, and are endeavoring to coax the Poles away from the Catholic Church, but have only succeeded in obtaining a few followers.

Davidowski has been expelled from this falsely called National Church by its Bishop, who has had a good deal of trouble with Davidowski. This Bishop is named Hodur.

We have not heard that the Methodist Episcopalians, to whom he applied for admission to their sect, have ac cepted him or not, but whatever has been done in the matter, it is a misrepresentation to pretend that Davidowski's followers are a Catholic congregation desiring to become Protestants through a conviction that Protestantism is the true religion. These people are not Catholics at all.

A PROTESTANT EXODUS FROM QUEBEC.

It has been noticeable for a genera tion that a certain district in Quebec Province which is known as the Eastern Townships, and the inhabitants of which were, half a century ago, chiefly English and Scotch Protestants, bas been gradually but surely becoming French and Catholic.

The decennial census made this a certainty, not that it proved that the English speaking and Protestant popu lation was becoming less; but that the Catholics were growing more rapidly, leaving the Protestants behind.

To the credit of these settlers them selves, it must be said that with very few exceptions they admitted that their treatment by the Catholic majority in the Province was in every respect kind and courteous, and the thought was never for a moment entertained by the great multitude of these people that the Catholics were responsible for having edged or forced them out of the country. Yet whatever may be the causes which are operating toward this result, the fact remains that notwith. standing the removal of hundreds of thousands of the French-Canadians to the Eastern States, which they are also Gallicizing, the Eastern Townships of Quebec have also been so Gallicized that they have now ceased to be English and Protestant, and have become

French and Catholic. For some years, while this process was going on, it gave occasion to the organs of one of our political parties to assert strenuously that the French were shoving out the Protestants of the Province by design, and were purchasing their farms and replacing their people, and on this plea the appeal was made for years to the Protestants of Ontario to wipe out the French.

Now, for some time, a series of letters is being written by Protestants of the Eastern townships to the Montreal Witness, discussing the question ser lously "why Protestants leave Quebec," and there have also been several editorial articles in the same journal on this subject.

In these articles and in most of the cause of the exodus is not what it was said by the Toronto Conservative journals, and the former statement of these journals in past years, that there was a Cathelie conspiracy, especially on the part of the priests, to push the Protest. ants out, is explicitly denied. Only one writer of the series of letters on this subject seriously repeats the old calumny, or rather insinuates it in a sort of timorous way. This is a Mr James Finlay, of Pembroke, who says in a recent issue of the Witness that the cause of the exodus of Protest ants lies away beyond the time when Confederation was decided upon. He claims that so far back as July or August 1864 he had forecast this result, showing that the English speaking Protestant public men and newspapers of Quebec had brought this calamity, if calamity it is, upon themselves by not supporting George Brown's policy of Representation by population." By this neglect, Mr. Finlay means to say the Protestants of Quebec gave up the grip they had upon the throats of the French people of Quebec.

Mr. Finlay thinks that those Protestants who did not join in the anti-Catholic crusades led by Mr. Brown before the Confederation Act was passed, are responsible for the fact that Quebec is now more French than it

was in ante-Confederation days. Yet even Mr. Finlay has not the hardihood to assert that there was a Catholic conspiracy to get rid of the Protestants, in order that there might be in the very heart of the Dominion of Canada a French-Canadian Province

ruling the whole country. That we do not here misrepresent Mr. Finlay's views is evident from the Witness editorial, which puts the same construction on his letter, saying :

"If we gather the meaning it is that if the united Province of Canada had

remained a unit, and if representation had been distributed in proportion to population, the English would have had the upper hand, and would in some way have been able so to arrange things that the movement of population would not have taken place."

The Witness article continues ; "It is not clear how this would have followed. . . Two Provinces had been united, but the marriage was not one of mutual attraction, and had been followed only by quarrelling. The Witness believes, and we believe, that the way actually taken by the statesmen of Confederation days was the only feasible way to end the bickerings, viz., that each province should to a considerable extent manage its own

affairs. The Witness also seems to think that Mr. Fin'ay is wrong in supposing that the Province of Quebec will be permanently French. He thinks there will be a back-flow when the West fills up which will be a much more fraternal condition of affairs than is implied in the old recriminations.

For ourselves, we are of opinion that Ontario and Quebec may and will come to live together in harmony and peace when they will both become convinced that there is but one destiny for the two provinces, to live together side by side, tolerant of each other's race and creed, and seeking for the common good.

The Witness quotes with great approval words which appeared a few days ago in Le Canada in regard to the exodus of English Protestants from

Quebec. Le Canada said : "It is with the greatest pleasure that we join our entreaties with those that come to our friends from their natural advisers. We wish our English Protestant fellow citizens to remain with us, and that wish is not one of mere courtesy. It is also in our in-terest to wish it. And since we have everything to gain, and agree so well by remaining together in the same conditions of mutual respect and friendly competition, why go to new parts, and run risks that can be avoided at home?"

The Witness says, "The spirit of the writer of the above is kindly, and his advice is good. We commend his words of wisdom to our readers who are con-

cerned." The writers of the other letters to the Witness are more conciliatory and friendly to their Catholic fellow citizens, and seem to wish for harmony between all classes. They acknowledge that they have received good things from their Catholic neighbors; but the exodus has been, as they say, the result of circumstances which were not under control of either Catholic or Protestant, and therefore should never have been spoken of with a view to excite irritation or revenge in Ontario.

What, then, are the actual reasons

for the falling off of Protestantism? Mr. A. R. Oughtred of Montreal gives two reasons. One is that the English Protestants hope to better their condition by leaving their Quebec property and taking up land in the great Northwest; the second is that the Protestants are so few in most of the rural sections that they cannot have efficient Protestant schools to which to end their children. This reason would hold good for the Catholic counties, and we doubt not that this is what Mr. or convenient. They must go to the specific service, the Supreme Act of worship of the Sacrifice of the Mass. Oughtred meant, but it cannot hold Therefore, they must go in the morngood for the Eastern Townships, and it is easy to understand that with the general movement in the Catholic localities, there is naturally a sympathetic movement in the few places which have had Protestants in the

majority. Other reasons are given, as that by Mr. John Ford of Portneuf. This gentleman says the rural parts of Quebec are a fine country. A Protestant English family comes in to settle. The parents have been recently married, and the seigneur or the Government gives them a homestead on easy terms. There is no mention of disagreeableness on the part of the Catholic neighbors, but the English settlers cannot support a school as they are too far apart, and they will not risk sending their children to the Catholic school, (even though their religion shall not be tampered with ;) but they themselves fear they will become Catholics by the force of the example which surrounds them. "The time comes when their sons and daughters reach a marriage able age, and there are none but Cath olics for them to marry. The former fear of the parents that the children will become Catholics becomes a panic, and they sell out and go west to people

of their own country." It is now certain, therefore, that the cry which was raised in former years, that the Catholics were driving out the Protestants was a falsehood. The Protestants were going out of their own accord.

THE CHURCH IN FRANCE.

A despatch from Paris of date Sept 5, states that on that day the Archbishops and Bishop of France were is session in order to arrive at a final de cision regarding the attitude they should seeme in the endeavor to svoid

soming into conflict with the laws passed against the Catholic religion. The position is extremely difficult but hierarchy will probably find a the middle course by which the law will not be violated so as to increase the difficulty, and yet the public services may be continued in such a manner that the laws of the church may also not be violated.

THE CHRISTIAN KEEPING OF SUNDAY.

"The Observance of Sunday" is posed to the world wide spiritual as-sociation of the Apostleship of Prayer as the special intention for the month of September. Especially in the great cities of our land, to say nothing of other countries, the evidence of the decline of respect for the Lord's Day confronts us on every side, and France albeit at enmity with the only power which can make effectual appeal to the will of man for the things of God has been obliged for utilitarian reasons to command that one day in seven be

observed as a day of rest.

T me was, in the United States, when our non-Catholic fellow citizens were vigilant guardians of the honor of the Sunday. There is little left now to re-call the old time Puritan Sabbath. In almost Catholic Baltimore the day is kept far more strictly than in Boston; and in the Dominion of Canada there is and in the Dominion of Canada there is still a very perceptible difference be-tween Sunday and week days. The American form of disrespect for the Sunday consists usually in devoting it entirely to rest and pleasure. A long sleep in the morning; several hours over the monster Sunday edition of the favorite daily paper, the men engrossed with the stock market, politics, the sports; the women with the "society columns, the "womans's page," and the serial, and for both, especially in the summer, an afternoon or evening the nearest pleasure resort, Sunday programme for tens of thousands of our people.—Talk of the "continental Sunday!" We have worse than is ordinarily understood by the phrase, and it is not the immigrants from the continent of Europe who have brought the change to pass.

Speaking broadly, who now keeps Sunday as a day of worship except the Catholics? Little enough the best of s do, to be sure, but that little us do, to be sure, but that the instricting contrast to the practice of the non-Catholic portion of the population. The non Catholic dwelling near a Catholic Church, notes with a wonder ever new the crowds that flock to every one of the four or five Masses celebrated every Sunday morning, and this with-out regard to heat or cold,—often ind, as in the case of house mothers and domestics, at the cost of grave per sonal inconvenience. If the non Catho-lic be sufficiently moved by curiosity to enter, he will hear Christ's Gospel read and most uncomfortably plain spoken denunciations of the sins and women are subject, the congregation taking it in good part, nor even looking for the pleasant discussions of current topics which have long been substituted for the sermon in most of the Protestant churches, in the vain

hope of holding the people.

How does the Catholic Church manage to hold her multitudes, at least for God's wisdom and wise with her long experience in hmuan nature, she has not been content with iterating the Divine commandment, "Remember to keep holy the Sabbath Day," but she has definitely set forth the irreducible minimum of Sunday observance without which her followers stand guilty of mortal sin. It is not enough to church on Sunday at such time and to such service as is more pleasant or convenient. They must go to the

a Catholic from this foremest duty.
But is the Church satisfied with the
Catholic who contents himself with the irreducible minmum, and devotes the est of the day to sleep and amusement? Does his practice represent the ideal?
Sunday observance? By no meens.
To be in the mind of the Church on the observance of Sunday, we should not only attend Mass but Vespers, and only attend Mass but Vespers, and devote a portion of the day to increasing our knowledge of our holy faith or instructing others. Not until this duty has been rendered generously to the Lord of all our days should we feel free for the family gatherings and other innocent amusements permitted on the Sunday. We speak not now of hard Sunday. We speak not now of hard manual labor on Sunday. It may be almost taken for granted that only they must continue week day labors on the Lord's Day; and though such are excused by their necessity, so far as the work is concerned, they are still obliged to hear Mass, and, as far pos-sible, Masses are provided at hours

that fit their circumstances.

In praying for the betterment of Sunday observance, the millions of mem-bers of the Apostleship of Prayer take no Pharasaical attitude. Though we can, indeed, rejoice that the primal obligation of hearing mass on Sunday is fulfilled by a great multitude of our people, there is much yet to be desired in our keeping of the Lord's Day. For example, the Catholic abounds who deliberately and without necessity chooses always to go to a Low Mass, at which the priest can devote but a few minutes to the instruction of the people; and we know that, especially in the summer eason, there are Catholics not a few who sacrifice even the Mass of obliga-

tion to the all day pleasure excursion. The urging of a great increase in the 'Devotion of the Fifty two Sundays' should not be supposed to imply any want of regard for those other devo-tions which seek to extend the regular receiving of the sacraments and other specific acts of worship into the Christ specific acts of worship into the Christian's week day life as well. Whose faithfully attends Mass on Sunday, especially the parish Mass with its regular sermon, and the Vespers, is wont to be well informed as to the parish Sodalities, and the advantages of membership in those great cosmo-

politan religious organizations, as the Apostleship of Prayer, the Society for the Propagation of the Faith, etc. Granted a life long whole hearted observance of the Sunday, and one is reasonably sure to find an intelligent, reasonably sure to find an broad minded, apostolic Catholic, in fluential not only in his own commun-ion, but among our separated brethren. -Boston Pilot.

ANARCHY IN PROTESTANTISM.

A Protestant newspaper, the North German Correspondence, published lately the following article, which shows how rapidly the sects are disintegrating and which, at the same time, renders an eloquent tribute to the unity and strength of the Catholic Chu

are Protestants," it asserts, " by birth and education. But can we remain in a church which there is nothing but the germs of disunion, weakness and ruin? the state of the Protestant Church at the present day. Let us prove this assertion :

Anarchy in Bible Interpretation. 1. Anarchy in Bible Interpretation the Bible, and to reject whatever runs counter to it. So far so good; but everybody admits that the Bible is a book full of obscurities and difficulties. People say, it is true, that these arise from the fact that God, infinitely powerful, is always with us, but while He reveals Himself to us, He remains always incomprehensible in some point or other. And it is for this reason that we accept the Scriptures notwith standing the difficulties of interpreta-

"There should be, however, for the greater number of the texts an inter-pretation within our reach. There should be some means of getting at their true meaning. The Catholic true meaning. Church possesses a sure, unchanging source of intrepretation, which is lack-ing in the Protestant churches.

Not only do our theologians dis-

pute, rightly or wrongly, this way and that way, over the genuineness and authenticity of certain books of the Bible, but with one stroke of the pen they blot out sometimes a chapter, sometimes a verse, even in passages whose authenticity they recognize.

"When one teacher has shown 'as clearly as daylight' that a passage should be taken in one sense, another appears and shows also 'as clearly as daylight' that the interpreter is in error, and that the passage must be understood in a new sense. When theologians are themselves ignorant of the art of penetrating the sense of the Bible, how much are we poor laymen to

be pitied! We are sent to the Bible, and no where in it do we find a means understanding it or of reaching a unity of faith from it. What kind of church must this one be which is always appealing to a book without being able to furnish any solid interpretation of its contents?

Anarchy in Doctrinal Teaching. "We have Lutheran, Orthodox, Pietist and National Church preachers. In the same pulpit we hear, at one time, that Christ is the 'Eternal Son of the Eternal Father, at another that He is only the 'Wisest of Men.' At He is only the 'Wisest of Men.' At one time the faithful are taught that man enters into favor with God only through the Cross and the redemption Christ; at another time they learn that his personal merits are sufficient for him to reach heaven. This is the for him to reach heaven. This is the point we have reached in our religious teaching.

" Again, when there is question of doctrine, what is fundamental and what is not? Evidently contradictory doctrines cannot both be true. Which is the true? The Protestant church, this respect, gives us neither prin ciples nor decisions. On the contrary, she leaves her ministers free to choose for themselves, and the faithful to wander in a labyrinth of contradic

III. Anarchy in the Ceremony of Worship.—" The medley manifests itself not less in everything relating to external worship. Uniformity exists nowhere with us. Our liturgical books well as the clothin of our church dignitaries are given over to individual caprice. The order of divine service, the formalities to be observed in the conferring of baptism, during the Last Supper, in the marriage service, in ourial services, all differ according to

"Very often, even within a short distance, one fails to recognize two churches professing the same religion. What then must be the church which cannot succeed in establishing unity in matters of such importance? The spectacle tends only to engender divi-sion, indifference and disgust."

Anarcy in Ecclesiastical Discipline.—"The deplorable source of these variations is the absence from our church of an organization founded on the principle of authority. Our ministers are free to do, or to let be done, whatever they please. Our synods see no harm in this as long as the pastors are not the objects of serious complaint. Visiting has fallen into disuse; nobody seems to care whether or not divine service is carried on with

or not divine service is carried in with zeal, intelligence and exactness.

"The pastors furnish reports, but they make for themselves and their flocks. The government of the church is in the hands of incompetent men who are so completely absorbed that they thank heaven that the state of things is at least bearable. If it happens that men of zeal start out to work they are bound down by circumstances that they have neither the power nor the means

change.
"Our schools are under the direction of teachers who have neither faith nor knowledge; the pastors are lazy and indifferent and no longer command our confidence. There is no longer respect for Sunday, nor sanctity in the or religion in families. marriage state, nor religion in families The spirit of discipline is found no

where because no one is willing to sub-mit to the Church.
"This is our Protestant National Church, a tree trunk despoiled of its leaves, hollow, rotten and worm eaten, with its roots ready to give way at the

first blast of the storm. And it is to this trunk that we stay attached, simply for the pleasure of being soon crushed by it. We can never give it back its life ; our hearts shall find peace under its shade, nor shall our desires be appeased."

V. What is the only remedy ?—"We desire to save our Christianity, and for that purpose we shall go there where the Church knows what the Scriptures contain; where the Church prescuent what her pastors shall teach and her faithful shall learn; where uniformity in worship is guarded; where everything is solemn, elevated and in harwith aspirations of heart and mind; where a powerful spiritual head will not bend before the great ones of this earth, but only before God; where parishes still preserve faith, and dis oipline, and morality; where that Church is which has been really built Church is which has be

upon a rock and against which the gates of hell shall never prevail.

"It is very much against our sentiments to separate ourselves from the come. Let us, then, start on towards Rome."

OUTSIDE TESTIMONY.

CATHOLIC ONLY ORTHODOX CHRISTIAN, SAYS UNITARIAN MINISTER-LABOR LEADER'S TRIBUTE.

The following, from the sermen of a Unitarian minister, Rev. O. J. Ne'son, of Bellingham, Wash., is a rather notable admission for a Protestant clergy-

Strictly speaking, none but the Catholic has an infallible Bible, and none but the Catholic can be rightly called an orthodox Christian. Theore tically all other Christians assume the right to exercise private judgment, but is t what they really have done ever ince the reformation has been to select council, which is but a poor imitation of the Catholic council, to decide wha

is orthodox.
"There is but one Christian church of real and consistent authority, and that is the Catholic Church, so I appregiated the chuckle of amusement from a friend of mine, a Catholic priest, when he commented on the Dr. Crap sey trial. Said the priest: 'Severa heretics trying another heretic!' And so it was. I imagine the trials for heresy among the so called Protestants provide considerable amusement for the thoughtful Catholic. A scholarly priest in Illinois said the time would come when but two churches would remain the Catholic Church-the Church of authority, and the liberal church—the church of private judgment. I believe that prophecy, and let me say in pass-ing that the Catholic Church commands my intellectual respect, for they are what they assume to be, a church of authority, orthodox in fact as well as in name, and their priests occupy a logical and consistent position in that they teach in unmistakable terms what they are authorized to teach and preach the doctrines of the Church."

Frank K. Foster, chairman of the Massachusetts branch of the American Federation of Labor, speaking at the Seabury conference at Northampton, Mass., on the "Church and the Man Who Works With His Hands," before an audience made up of lay workers in the Protestant Episcopal tribute to the Catholic Church as I maintaining among Christian denomina-tions its influence over the laboring

man. "So far as theological institutions are concerned," declared Mr. Foster "it is my firm conviction, speaking as the descendant of a long line of New England Protestants, that the Catholic Church alone has retained its old-time influence as a working factor in the life of its communicants. In this convic tion I may be mistaken, but a thousand and one evidences confirm my judgm in this regard. Why this is so I shall not even indulge in speculation about. Clergymen who preach to empty pews, where workingmen are not, and who have knowledge of the throngs which crowd the capacity of the great Catholic temples of worship, may answer the question if they can."

THE AMERICAN PEOPLE.

Dear Sir:-In justice to the American people will you kindly give this communication as much prominence as you gave a recent quotation on our "unchurched multitude?" Three-fourths of the people of the

United States are not unbaptized.
Three fourths of the people of the
United States are not without faith.
Three fourths of the people of the
United States are not an unchurched multitude. Three-fourths of the people of the United States are not criminals. It is untrue to say that any such proportion of the American people do not want faith. It is untrue to say they will not listen to reiigious teachers an that they are not interested in relig-ion. Here is a further list of state ments by the distinguished Irishman from Missouri that I wish to challenge and for which I request a demonstra

tion:
1 Three-fourths of the American people want to live annimal lives. 2 They are satisfied with the grati-fication of the senses.

They have health. They have money to purchase all the needs of earthly existence.
5 They are satisfied with their prospects in life. They want nothing more.

They ware materialists.
They are satisfied with this clod which they tread.

They are satisfied with this narow planet on which they dwell. They look for nothing beyond. They have no faith in God.

They do not want any God.
They have no faith in a future

They do not want any future life. They have no faith in heaven or hell. 16 They have blotted out from their

thoughts all notion of rewards or pun-

18 In their heart of hearts they doubled.—Angelus.



Tablets, powders, drugs, of any kind will NOT cure headaches. Simply because they never reach the CAUSE of the headache.

What causes headaches? Poisoned blood, always,

If the bowels are constipated-If the kidneys are weak-

If the millions of pores of the skin are

There are bound to be headaches.

Truit a tives

cure headaches because they cause of headaches. They do not drug the nerves. They go to the root of the trouble, invigorate and strengthen the liver and increase the flow of bile into the bowels, which cure constipation. Act directly on the kidneys, heal all kidneys irritation. Act on the skin, stimulate and open the pores.

With bowels, kidneys and skin all healthy and working in harmony, the blood is kept pure and rich and there can be no headaches.

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At the Chateau Frontenac-at Place Viger Hotel, Montreal-at Banff-Royal Alexandra, Winnipeg on their Pullmans and ocean liners -guests and passengers are provided with "Royal Crown" Witch-Hazel.

It's a medicated soap, and a toilet soap Two soaps in one for the price of one 10c. a cake. 3 large cakes for 25c. Insist on having "Royal Crown" Witch-Hazel Toilet Soap.

deny the existence of God. 19 In their everyday life they body forth that act of infidelity.

The gift of reason is a misfortune

21 It were better that they were brutes.
22 They want to live as brutes.

23 They want only the gratification

24 It is a misforttne for them that God has given them intelligence.
25 They do not want to know God. They do not want to hear of God.

They want no intercourse with They want no Church of God.

28 29 They want no voice or law of God. 30 They want no intimation or hint

of God.
31 They would live a life independ ent of God and in defiance of His

supreme law.
I will give \$100 to the Catholic Church Extension Society if either the Western Watchman or the Michigan Catholic can prove the truth of any one statement in the quotation to which I refer and which appeared in The Cath-LIC RECORD for Sept. 1. Let us tell the truth for the sake of good example.

> (REV.) PATRICK J. MURPHY, Wylie, Texas.

GOOD READING.

Respectfully yours in Jesus Christ,

The boy that is brought up to browse among books; that is trained early to learn the value, to understand early to learn the value, to understand the scope, to discern the meaning and appreciate the power of good literature— that boy, that girl, will be saved from many dangers, and they will come in after years to understand the truth of the opinion of that great man who said: "I would not part with my love for good books, and my appreciation of good literature, for all appreciation of good literature, for all the riches of the Indies." The boy or girl that is early taught the worth of good poetry, the sterling value of good biography; that is early taught the value, the meaning of the great novels, and knows how to discriminate and sift out this great underlying mass of current, slushy fiction, and to his bookshelves in twenty or thirty years all the great masterpieces of fiction, and communes with them: who knows the worth of all forms of literatthe thousandfold temptations which assault, sometimes with almost irresisassaut, sometimes with almost fresht tible force, others who know nothing about good libersture. But where literature and true learning go hand in hand, where a soul faithful to God and engaged in worthy activit-16 They have blotted out from their longitts all notion of rewards or punshments.

17 They insist upon living out a the worth of that life is doubled; and the worth of that life to itself, and in its influence round about, is more than

FIVE-MINUTE SERMONS.

Fifteenth Sunday after Pentecost. THE LAW OF CHARITY.

Bear ye one another's burdens and so you hall fulfill the law of Christ.—Epistle of the

The law of Christ, dear brethren, is essentially a law of charity. "Thou shalt love the Lord thy God with thy whole soul and with all thy strength, and with all thy mind, and thy neighbor as thyself." This is the whole law bor as thyself." This is the whole law of Christ summed up, and it is a law of love. But the Apostle bids us bear one another's burdens that we may ful-fil this law, which, as is evident from the text just quoted, imposes upon us the love of our God and of our neigh-How, then, will the bearing of s' burdens help us to serve God

That we have burdens, and some of us rather heavy ones, is clear enough; and that most of us are only too willing to have some one help us to carry them Every one has his own difficulties; every one has something which he would like to get rid of if he could, because it interferes with his comfort. Now, I do not think the Apostle wished us to suppose from his words that God would have us free each other from all words. will be, I think, generally agree Every one has his own difficu have us free each other from all sufferhave us free each other from an suner-ing, since that is not possible, as we know that hardship forms a necessary part of our probation. We must ex-pect to have something to suffer always. But what he would have us do, it

seems to me, is to help each other by counsel and material aid, to make what counsel and material aid, to make what otherwise might be almost unbearable easier to carry. "My yoke is sweet and my burden light." This is the spirit he wishes us to strive after. It is an unselfish spirit he desires for us, such as will make us forcest on our as will make us forget our own sufferings in ministering to the wants of others. He wants us to cultivate to look beyond ourselves and charity; to look expended the up the troubles of our brethren.

But you say to me: "I do not see

But you say to me : what advantage there is in all this ; if take another's burden, I am but add ing to my own." It is just here that our really helping each other appears. our really nelping each other appears. It is by this very assistance we give our neighbor that we fulfil the law of Christ, which demands suffering of us. For by our sympathizing with others and sharing in their difficulties our own burdens become difficulties our own burdens become dimenties our own burdens become lighter. If we simply took care of our selves and were forgetful of all the rest of the world, we would chafe beneath our load; we would be so wrapped up in ourselves that nothing could persuade that our sufferings were the very best things that could befall us.

By helping our neighbor we help our-elves. We are led to be reconciled to solves. We are led to be reconstruct to our lot, to expect nothing more from God for ourselves than what we see others getting. We know that they have as just a claim upon him as we, yet they have their troubles as well as we. they have their troubles as well as we.
The road to heaven is open to all, but
all must take what they get as they go
along, and be thankful for it and make no comparisons. All get a goodiy share of what is disagreeable to nature on the way; our own portion differs only in kind and quantity from that of others.

By helping our neighbor, too, we fulfil, as the Apostle tells us, the law of Christ, for the law of Christ is charity—love towards God, love to wards our fellow man. Our stooping to our neighbor's need fosters God's love in our souls no less than love of our neighbor. It makes us go to God as our Father and recognize his justice. We perceive the necessity of mortify ur rebellious appetites and placing ourselves entirely in God's hands. How much happier, how much better Christians we would be did we but bear each other's burdens! Then we would soon learn what now seems so hard: that the yoke of Christ is indeed sweet and his burden truly light.

TALKS ON RELIGION

The Lord, by Baptism, calls us "out of dark into His marvelous light." By it we are made Christians, chil dren of God, members of the Church and heirs of heaven. By Baptism we receive a new character, and are raised to a higher level.

We cannot think too highly or say

too much of the immense dignity and the great inheritance bestowed on us by Baptism. The non-baptized and the baptized are not on the same plane, hence are not free to marry and cannot actually marry without a dispensa-

Sanctifying grace is infused into the soul by Baptism and by it the guilt and stain of original sin and every stain of actual sin which may have been in-curred, are washed away. The sin of Adam descended upon us so that we were born as all children are, deprived of original justice. We were not only deprived of our birthright by original sin, but were weighed down by a great of weakness and misery. effects of original sin are a weakness in our will, a darkness in our understanding and a strong inclination to evil. The object of Baptism is to remedy these misfortunes. Being "born again of water and the Holy Ghost," our birthright is restored to us in a super

natural way by Baptism.

Baptism is the one Sacrament of absointe necessity. The other sacra ments are necessary in certain cases and to provide for certain wants, but and to provide for certain wants, but Baptism is essential to enter into the kingdom of God and to become a partaker with Christ. "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned."—(St. Mark xvi., 16)

Partium should be administered with

Baptism should be administered with out the least unnecessary delay. "Un-less a man be born again of water and less a man be born again of water and
the Holy Ghost, he cannot enter into
the kingdom of God." ("St. John iii.
5.) Hence it is a sin to delay too long
the baptism of children. St. Lignori
considers that a delay of over two
weeks entails a mortal sin. Such delay
endangers the loss of a priceless boon.
When Eartism has been administered

if there be good grounds to doubt that it was properly bestowed, it should be given conditionally. Too much de-pends on this sacrament to accept a mere probability that it was validly

bestowed.

To administer the sacrament proper To administer the sacrament properly the "matter" and "form," the water and the words, must be united, and the person baptizing must have at least implicity the intention of doing what the Church wishes him to do. Fearing that something of these conditions may have been wanting in their Baptism, converts to the Church are baptized conditionally.

But Baptism of the water may be supplied by the Baptism of Blood and of Desire. There have been instances.

of Desire. There have been instances, and many of them, where persons have made profession of faith and have, as a consequence, been martyred before they could receive the sacrament of baptism. The exceeding love of God which induced them to lay down their lives in martyrdom supplied the place of the baptism of water.

There are persons who turn to God and make acts of love and sorrow for sin and have a great desire for baptism who may die, may be shipwrecked, for instance. In such cases, the want of the sacrament is supplied by the great

It may, however, be well to remark that the Baptism of Blood and of Desire are not sacraments and do not give the mark or character which baptism implies, but they are extraordinary means to supply the want of baptism.

There is but one baptism. This is

evident when we recall the words of St. Paul in Ephesians iv. 4: "One body and one spirit, as you are called in one hope of your calling, one Lord, one faith, one baptism." Hence all who are truly baptized are made thereby members of the same Church of Christ. It does not matter when or by whom the sacrament may have been ad ministered. No matter who baptize he is only an instrument acting for our Lord, who "baptizes with the Holy Ghost."—(St. Mark i, 8) St. Augustine says in reference to this: Let Peter baptize, He it is who baptizes. Let Paul baptize, He it is who baptizes. Let Judas baptize, He it is who baptizes.
"The Church of one baptism" is but
the true Church of Christ—the Catholic Church. Every child baptized, no matter by whom or where, is a member of the Catholic Church and remains a nember of that Church until by som act of his own he separates himself from the communion of that Church.

In case of necessity any one may baptize and should. A child so baptized receives private baptism. Should the child recover, he must be taken to the church that the solemn form by which the child is dedicated to God and the usual blessings may be properly

The holy oils used in baptism are the oil of Catechumens and the holy chrism. The chrism is the oil used to con-secrate the chalices, the altar stones and anything that is specially con-Prayers and symbolical actions are

used in administering baptism. By the exorcisms the devil is commanded to lepart, and he is commanded never to violate the sign of the cross solemnly signed upon the forehead of the child. Salt is used as an emblem of wisdom. When the spittle is used on the cars of the child the priest says, "Ephpheta," which is, "Be thou opened." He then anoints the breast and shoulders with the holy oil of catechumens. Afterwards the holy chrism is used. Hence we may understand why a Christian is called "The Temple of the Holy Ghost," being so solemnly dedicated to God in baptism.

The closing ceremonies are very significant. When the priest places the white cloth upon the head of the child, he says: "Receive this white without stain before the judgment seat of our Lord Jesus Christ.' Then he presents to the newly baptized person "Receive this b rning light and keep thy baptism so as to be with out blame; keep the commandments of God, that when our Lord shall come to the nuptials, thou mayest meet Him in the company of all the saints in the heavenly court, and have eternal life,

and live for ever and ever. Amen."

How strikingly these ceremonies express or emphasize the sanctifying grace conferred by the sacrament of baptism !-- Catholic Universe.

ROMANIZERS RUNNING AWAY WITH THE CHURCH

OF ENGLAND.

The long expected report of the Com-mission on Ecclesiastical Discipline has at last appeared. I classify the alleged illegal practices in the Church of England as follows :

Practices insignificant of doctrine. and practices significant of doctrine; and these latter are sub-divided into practices significant of Church of Eng-land doctrine, practices significant of doctrine not condemned by the Church of England, and practices significant of doctrines rejected by the Church of England, but which their defenders justify as part of the heritage of the universal Catholic Church. latter are put down with a strong hand. The report instances some that the Commissioners regard as most serious. The list will interest Catholics. "Of special gravity and significance," says the report, "will be found the following: the interpolation of the prayers

and ceremonies belonging to the Canon of the Mass; the use of the words ' Be held the Lamb of God' accompanied by the exhibit on of a consecrated wafer cr bread; reservation of the Sacrame is under conditions which lead to its adoration; Mass of the Prae-Sanctified; Corpus Christi processions with the Sacrament; Benediction with the Sacrament; celebration of the Holy Eucharist with the intent that there shall be no communicant except the celebrant hymns, prayers, and devotions involv-ing invocation of or confession to the Blessed Virgin or the Saints; the obendangers the loss of a priceless boon.

Servance of the festivals of the Assumption of the Blessed Virgin Mary and of the Sacred Heart; the veneration of

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The perfect substitute for mother's milk. Always the same. Sample (sufficient for 8 meals) FRER.

THE LEEMING, MILES CO., LIMBER, MONTREAL

images and roods. " But while these things are to be put down parliament is to be invited to allow a larger liberty of ceremonial. "The law of public worship in the Church of Ergland is too narrow for the religious life of the

HOLY FATHER PRAISES AMERI-CAN CATHULICS.

SAYS HE "PEELS THEM NEAR, THOUGH ABSENT "- " SINCERE AFFECTION FOR PRESIDENT ROOSEVELT.

Pope Pius X.'s recent reception of American pilgrims an account of which has already appeared from the pen of the Rome correspondent of The Cath-olic Standard and Times, is the sub-ject of interesting observations by the London Catholic Times representative

in the Eternal City.

After referring to the numerical progress and proportionate increase in im-portance of this summer's pilgrimage of previous years, the correspondent tells of the expressions of veneration, cordial feeling and well wishes which the head of the American Republic commissioned Bishop Gabriels to bear to the head of the church and which the Bishop incorporated in his address on behalf of the pilgrims.

"His Holiness," continues the correspondent, "replied to the address in grateful words. He passed then to each of the topics on which it had touched.

With fervent conviction he declared the rapid growth and expansion of the Catholic Church in the United States to be the Spirit's own work and marvel-ous. The explanation lay in the faith of American Catholics, which was a faith of works, and not merely of words Such it appeared in every manifestation of their religion, and His Holiness enumerated some of these, referring particularly to their generosity, their reading the property of the ness in succoring the poverty of the Vicar of Jesus Christ (la poverta del Vicario di Cristo).' His Holiness, continuing, spoke in praise of the zeal of the hierarchy and clergy, who counted no cost when it was a case of the good o cost when it was a case of the good souls. The Pontiff dwelt upon th of souls. liberty of the Church in the great Republic. The fairness and consistently iberal spirit of the President now in dwelt upon from personal e. 'We are bound,' he conknowledge. to President Roosevelt by cluded. ties of dutiful acknowledgment and gratitude, and we would venture to say, even by sincere affection.' (' No legami di riconoscenza e gratitudine, e, osiamo dire ancora da sincero affetto') You've come, said His Holiness in conclusion to the pilgrims, 'to venerate the tombs of the Apostles and the places sanctified by the blood of the places sanctified by the block of the martyrs, and to honor the Vicar of Jesus Christ. The Pope expressed the hope that God would repay the pions intentions of the pilgrims. 'Tell pious intentions of the pilgrims. 'Tell those at home,' were his last words, 'that the Pope blessed all; that he feels them near though absent; that

STANDARD OIL AND SUNDAY SCHOOLS.

he has daily thought of the good people

of America, and invokes upon them now a heavenly-blessing."

Sunday school in Cleveland, O.) "This is a great and good country to live in," that "It has grown to its present strength of a few Puritan Fathers who first settled here," that "We are free in this country," and
"can study the Bible" not like "over
in Europe" where they "do not have
the advantages we have, "etc.

We are not aware that there is a country "over in Europe" in whi people may not study the Bible if the choose to do so. And it is probab that those of them who do so choose profit more by it than the descendant of the "Pilgrims" even in the land of the Pilgrims, in which connection we may note the statement of George Fred erick Wells, writing in the Outlo land at the present time there is widespread divorcement of the peofrom the church and religious in ences." Mr. Rockefeller admit

ences." Mr. Rockefeller aimire Sunday Schools. He thinks they ar "great institutions" and that "on ountry is much better for its Sunday chools." He himself and his Stan Schools. The unuser that dard Oil Co. and its methods are good examples, as to which the Commoner (Mr. W. J. Bryan's paper) thus points the moral:
"Here is a man who has organized

great and cruel conspiracy in restrain of trade. Through all manner crimes he has come to be the rich private individual in all the world Only a few months ago he was skulking into the dark corners of the earth, hid ing—successfully—from an officer of the law charged with serving upon him a simple writ commanding him to ap before a magistrate and tell the rant for his arrest was sworn out befor

Dr. McTaggart's tobaccoremedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the toneue with it occasionally. Price \$2 Truly marvelous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure.

Address or consult Dr. McTaggart, 75 Yonge street Toronw. Canada,

ago his corporation was indicted by a federal grand jury at Chicago. Yet here we find him preaching to a Sunday school on the subject: "Love Thy Country."

Is there in history, sacred or proven, in faction a protective for this charge in faction as protective for this charge.

or in fiction a prototype for this char-acter? We hardly think so. The pharisee does not fill the bill, neither does Mr. Peckaniff. Rockfeller is a unique and original type.—N. Y. Free man's Journal.

SPLENDID TRIBUTE TO SISTERS OF GOOD SHEPHERD.

Mrs. Floreace Spooner, a non-Catholic lady very largely and prominently identified with prison reform work in Boston, pays the following tribute to the Sisters of Our Lady of Charity of the Good Shepherd, whose work she has closely investigated. To the Boston Herald she writes:

"President Rossevelt, when Governor of New York, never hesitated to

nor of New York, never hesitated to pay tribute and gave freely to the House of the Good Shepherd in Albany. He recognized the benefits of cloistered women giving up all that this world had to offer them in order to be the means of saving and caring for women outcasts, prodigal and penitert. His good example has been remembered earing the fruit of subsidy for the convents of the Good Shepherd, both in Providence and Hartford, where bills for funds were passed without dis sent of legislature.

"All rectarian influences are forgotten in the glory of the work itself. The House of the Good Shepherd is doing such work. Its inmates are not prisoners or unfortunates, for it is a there in every sense of the word. There, as the days pass into weeks, hope replaces despair, because of the diversified anusements and congenial occupations. The public should not beguile or deceive it elf into the belief that reform ever was, or can be possi-ble, except where human hearts are reached through the affections, a love that must take root in some real relig-ion, be it Protestant or Catholic.

"Last year this religious refuge took care of one hundred and sixty women from the courts without payment from the State. These self sacrificing nuns wended their cloistered, sweet way of charity, contriving every means to the end of patience and toil. What Gov. Guild said in his greeting to Archbishop O'Connell deserves to be preserved in this connection: 'We are not in danger from too much religion, but from irreligion.' The Prison Reform League was the first society in this country to advocate even the desire or hope that women prisoners be given in charge of just such of their sex as these good shepherds, instead of being turned over in handcuffs, fright and the meditation of the perpetual despair in jails, prisons and afterwards insane asylums. Think of fifty-nine nuns in one home for love of souls, laying down life itself without money or self

AN EFFECTIVE ARGUMENT.

One of the biographers of St. Francis de Sales tells of a home thrust once given by that gentle prelate with ex-cellent results. The Bishop had been laboring for some time for the conver-sion of an elderly Calvinist lady, who constantly importuned him about con-troversial matters. Finally, she began calling upon him every day, asking for the solution of this or that new doubt which had arisen in her mind. Although the Bishop could not see that he was making much progress in bring-ing her into the Church, he listened to

he was ing her into the Church, he has her with unfailing patience.

One day, at last, she declared that her enly remaining difficulty was about his was all her was a life was the celibacy of the clergy. St. Francis explained that the celibate life was necessary to clerics in order that, being free from the care of a family, they might the better serve the people. "you will readily understand that if I had a wife and children to take care of. I should be unable to talk with you so often about your religious difficulties." The causticity of the remark was lost in the gentleness of its delivery; and the force of the argument did what theological discussions had hitherto failed of doing. The lady was forth-with converted.—Ave Maria.

Those who do not know the value time have been well called the greatest spendthrifts of all.

It is not hard to read trouble on the face, nor is it hard to read peace. Nowhere in all the world is the calm of a good life so plainly discernible as on the faces of the women of the convents. -Catholic Union and Times.



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CHATS How He

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Catholic Record, CANADA

CHATS WITH YOUNG MEN. Hew He Became Vice-President of a Bank at Thirty-one..

Bank at Thirty-one.

"I know plenty of young men who have more brains than I have. That I have made more headway than most of them is due to the fact that I have worked harder. During busy times, for instance, I have thought nothing of staying here at the office till midnight, ard, on several occasions, have worked ard, on several occasions, have worked ard, on several occasions, have worked the morning. way until 6 in the morning, when I have gone to a Turkish bath for of hours of rest, and have started at 9. Even when there is no al rush of business I usually arrive special rush of business I usually arrive in the morning before the office boys and am the last to leave. Ever since I started out, I have made it a rule to let nothing interfere with my work, and to stick to it till that for the day is done."

This was how Walter W. Lee explained his elevation, at the age of thirty-one, to the vice presidency of the National Bank of North America, and the strongest financial institu-

one of the strongest financial institu-tions in New York city. Within four-teen years he had risen to this position from that of errand boy. He was seven-teen when he was graduated from the College of the City of New York and made his beginning, in the business world, in the Madison Square National Bank. A book-keeper there, taking advantage of his youth and innecence, imposed upon him. Mainly on that account he determined to leave, and on his last day at the bank he said to the

book-keeper: business than you ever will. Some when you are out of a job, come to and I will see what I can do for you." me, and I will see what I can do I will see what I can do me this.

'I was a self-confident youngster, as every boy ought to be, if he doesn't go every boy ought to be, if he doesn't go too far and become egotistical and self-assertive. These, of course, are repul-sive qualities, but a man are sive qualities, but a man must have reasonable appreciation of his own ability in order to properly impress others and make the most of his oppor-After leaving the Madison Square

Bank, the young man found a place as clerk in the Gallatin National Bank. One day the President, Frederick Tap One day the President, Frederick Tappan, wanted an important statement prepared in a hurry. The man whose business it was to make up such statements was away, and, when other clerks were asked if they could do the work, they shook their heads doubtfully. "I should like to try it," spoke up a blond youth who had escaped the president's notice. He was given the opportunity, notice. He was given the opportunity, and in a short time presented to President Tappan a statement which was so dent Tappan a statement which was so satisfactory to him that he compli-mented the junior clerk before the others, and, when an opening occurred, saw to it personally that he was ad-vanced. When he was a loan clerk, six years ago, he heard that the City Trust was about to be organize and applied for the position of assistant

"What influential friends have you? Who is backing you?" inquired the

managers.
"Nobody," replied the young man; "Nobody," replied the young man; "my record is my only backing." He got the place. When the City Trust Company was absorbed by the North American Trust Company, Mr. Lee was made manager of the latter's Wall Street branch. One morning a man cane in and asked for a position, and he obtained it, because he was the book keeper to whom the errand boy, in the old days, had spoken the parting the old days, had spoken the parting words of prophecy. Last fall the directors of the National Bank of North America unanimously elected the young man to the vice presidency.
"The banking business is supposed

to be one of slow promotions," he said, "but the conditions as to this are the same as in any other calling. The man who has the right kind of stuff in him will rise."—J. H. Welch in Success.

Making Most of Oneself.

One of the noblest sights thi offers is a young man bent upon making the most of himself. Alas! that so many seem not to care what they become-men in stature, but not yet born into the world of purpose and attain-ment, babes in their comprehension of ment, babes in their comprehension of life! A cigar, a horse, a firtation, a suit of clothes, a carouse, a low play or dance, and just enough work to attain such things, or got without work, how the spirits of the wise, sitting in the clouds, laugh at them! What an introduction to manhood and manly duties! One cannot thus start in life, and make himself master of it, or got any real One cannot thus start in life, and make himself master of it, or get any real good out of it. A part of his folly may coze out as the burdens of life press on him. And necessity may drive him to sober labor, but he will halt and stumble to the end. It is a sad thing to begin life with low conceptions of it. There is no misfartung comparable to a There is no misfortune comparable to a youth without a sense of nobility. Better be born blind than not see the glory of life. It is not, indeed, possible for a young man to measure life, but it is possible to cherish that lofty and is possible to cherish that forty and sacred enthusiasm which the dawn of life awakens. It is possible to say: I am resolved to put life to its noblest and best use.

If I could get the ear of every young man for but one word, it would be this:
Make the most and the best of yourself. There is no tragedy like wasted life—life failing of its ends, life turned

The true way to begin life is not to look out upon it to see what it offers, but to take a good look at self. Find out what you are, how you are made up—your capacities and lacks—and then —your capacities and lacks—and then determine to get the most out of your-self possible. Your faculties are arenues between the end of the world and yourself: the larger and more open they are, the more of it you will get. Your object should be to get all the richness and sweetness of life into yourself: the method is through trained faculties. You find yourself amind; teach it to think, to work broadly and steadily, to serve your needs plainly and faithfully. You find in yourself social capacities; make yourself the beat ditizen, the beat friend and neighbor, the kindest son and brother, the truest husband and father. Whatever you are capable of in these directions that be and do.

Let nothing within you go to wast You also find in yourself moral and religious faculties. Beware let you suffer them to lie dormant, or but sumwho fails to train his side of his nature. who fails to train his side of his nature. Deepen and clarify your sense of God. Gratify by perpetual use the inborn desire for communion with Him. Listen always to conscience. Keep the heart soft and responsive to all sorrow. Love with all love's divine capacity and quality. And above all let your nature stretch itself towards that sense There is nothing that deepens and amplifies the nature as the One cannot make the most of onesel

who leaves it out.

If these general purposes are resolutely followed, they are sure to yield as much of success as is possible in

each given case. What is Your Obstruction.

Many people have a vague feeling hat there is some intangible, indefinable infinence, force, obstruction that bars their advance. They feel a certain pressure that retards their certain pressure that retards their progress, as when one is trying to walk rapidly through water or deep snow. They think if they could only get rid of this something which holds them back, cut the cord that blnds them,

they could do great things.

Now if you analyze yourself, you will find that this invisible retarder is in side of you. Were it to be thought of as a cable, it would be found made of many strands, some of them entwined in your youth. It may be made of skipped problems in school, the lack of early training, the disinclination to take pains, the habit of slighting things when you said, "Oh, that is good enough."

You never dreamed that these obstructions would bob up in your mature

manhood and trip you up.

Selfishness, bad temper, inability to get along with people, the tendency to antagonize them may be a very great

I believe that downright laziness, an inclination to take things easy, to slide along the line of the least resistance, the desire to get something for nothing to take a short cut to success, is one the biggest strands of this cable, and has a tremsndous back pull.—Success.

"I am a Man." Before every man, whatever his sta-tion, there rises the one ever present and ever imperative inspiration: 1 am a man. He may wear the course livery of the laborer and his hands may be calloused with unremunerative toil; but he is a man. Misfortune may be-fall him; the sleet may beat in his face and the floods may sweep over his little heritage, but in his breast there is the voice of a prophet which tells him he is more than these things. There is a something in him that rises like Ararat out of the sea, and in some calm es-tuary God will show him where to drop anchor. He may be tempted, but should not forget that he is a man with God's image stamped upon him. He may be inclined to do a mean thing, but, if he have a man's true spirit, he will not. In so far as he stoops to dis will not. In 80 lar as ne scotte to the honor, wraps himself in selfishness or is forgetful of the respect he owes to another, by so much has he withdrawn from his defences. In business or by the way, in the home or in public conwhere duty calls or pleasure course weaves her garlands, let him keep faith with the best there is in him and

Growth of Character. We do not get the soul in different ways under different laws, from those in which we get the body and the mind. If a man does not exercise his arm he develops no biceps muscle; and if a mam does not exercise his soul, he ett is far less desirable that a plain acquires no muscle in his soul, no strength of character, no vigor, no morals of fibre, nor beauty of spiritual able trait and one that takes all the growth. Love is not a thing of enthusiastic emotion. It is a rich, strong, manly, vigorous expression of the whole round Christian character.

hold invincibly to the gospel of man

His Highest Good. His Highest Good.

The time is coming, some have already realized it, when each man will find his highest good, not in taking away something from his brother, but in adding something to him; when each will find his greatest pleasure in doing the greatest amount of good to some one else, and when instead of striving for self alone, each will strive for all.

OUR BOYS AND GIRLS.

The Secret of the Neat Girl, We all have among our acquaint-ances the girl who, without being in the least good-looking, always manages to look neat and well-dressed. Perhaps she has only a small dress allowance and whenever you meet her she look smart and attractive, while other girls with twice the money at their comman

with twice the money at their command too often look shabby and dowdy.

What is the neat girl's secret?

Nothing more or less than taking care of her clothes; she has a place for everything, and everything is kept in its place; her ribbons, gloves, handkerchiefs, veils, etc., are not huddled together in one drawer, neither do they lie about on the tables and chairs until they are wanted. Every article of apparel is put away with the most scrupulous care, first being dusted, shaken or mended as the case may be.

There is, a great difference, too, in

There is a great difference, too, in the way in which girls put on their clothes, and very often a girl dressed in a shirtwaist and a plain skirt will look twice as neat as one clad in an expensive grown the wasen being simply

such work, and no gift is more appreciated, and in purchasing the material it is quite a feature of economy to select a width of linen that will cut two or three handkerchiefs. There is no better way for a girl to learn to sew neatly than to make a number of dainty hand the small articles

handkerchiefs and the small articles handkerchiefs and the small articles can be made from old soft white cotten or muslin. Any dainty and sheer material may be put to this use, and nice handkerchiefs are often made from the best breadths of summer dresses, and they should always be soft and comfortable to use. Nothing is more suitable for the centres of these kerchiefs than the finest linen lawns, but a good quality of India linen is much used and the style of finish may

much used and the style of finish may be varied to suit the taste of the maker. In plain hemstitching, only three threads should be drawn, as it gives a much neater effect and to make the threads easier to draw, dampen and press the material before beginning the work. Not all girls realize how easily wark manufacture, their handkerchiefs. and successfully their handkerchiefs may be laundered at home, and even delicate, fine handkerchiefs may be put delicate, fine handkerchiefs may be put through the following process without injury: First baste them carefully to a piece of soft muslin, then put them into a good lather of ivory soap and warm soft water and let them boil for twenty minutes. It you want fragrance added to cleanliness, throw a good-sized piece of orris root into the water where the handkerchiefs are boiling, and often pressing them carefully, place and after pressing them carefully, place them between the folds of a sachet filled with violet powder. If handkerchiefs are cleaned in this way they require very little rubbing, and anything that saves rubbing is a genuine saving to all sheer materials.

M. A. Y.

The Tree of Images.

The Tree of Images.

There is a legend about a tree of Tibet, called the "tree of 10,000 images," which reads like this:

Far away in the dreary land of Ambo, in Tibet, is a green valley in which, in a Tartar tent, was born a wonderful boy named Tsong Kaba. From his birth he had a long white beard and flowing hair and could speak perfectly his native tongue.

His manners were majestic, and his words were full of wisdom. When he was three years old he resolved to cut off his hair and live a solitary life. So

off his hair and live a solitary life. So nis mother shaved his head his long, flowing locks upon the ground outside the tent door. From his hair sprang the wonderful

tree. Tsong Kaba lived many years, did countless good deeds and at last died. But the tree which had grown up from his hair lived, and they called it "the tree of 10,000 images." This was long before the Christian era, but it is the testimony of the French mis-sionaries that the tree lives yet.

sionaries that the tree lives yet.

The leaves are always green. The wood is of a reddish tint and has an aroma of cinnamon. The bark of the tree is marked with well know symbols

in the Tibetan language.

Alphabetic characters also appear in green on every leaf, some darker, some lighter than the leaf itself. The branches of the tree are described as being spread out like plumes of feathers crowning a trunk only eight feet high, but of great girth.
Two French missionaries who saw

the tree were fully convinced that the marks upon it were of natural growth. Beauty of Soul,

you take notice of your physical attractions, examine your soul at the same time and expel from it every vain thought as you would a foe to

your beauty.

If you are fortunate enough to have beautiful features and a rose leaf com plexion, rear them as you would pos-sessions that can soon lose their charm unless their possessor has a gentle

A pretty face that tells of self-conceit is far less desirable than a plain charm out of men's character, while a

charm out of men's character, while a gracious humility shows superiority of mind and genuine worth.

We are told that "humility is the dignity of dignities," and certainly no other virtue can impart a more desirable charm. Women who make butter-flee out of themselves by airing their able charm. Women who make butter-flies out of themselves by airing their vanity, prove themselves to be of little worth when the test does come.—

mother and tells her everything. Harm shall not reach her. Evil will not even dare to tempt her. For she has a guardian and a guide in her mother, and wisdom shall direct her in-

experience to safeguard her innocence.
The deprayed, themselves, will take quick notice of her security. Silence, darkness and ignorance are their aids in their nefarious amusements. Franksunshine and instruction they And the girl who tells her

detest. And the girl who tells her mother they shall not wrong.

It is for mothers to accustom their daughter, from the age of twelve to the day of marriage, to disclose to them all that happens in her sight and hearing that seems to her right or wrong, so that the maternal judgment may be passed on these words or actions, and she thus learns to know how to separate the good from the bad. In that disclosure lies the safety of the maids. Of every one of them so defended and advised the warning may be given to advised the warning may be given to the corrupt :

"Do not even try to lead her astray, for she tells her mother !" - Church Progress.

How to be Loyable.

I know that, like every girl, you want to be sweet and gracious and attractive in manner and to have a beautractive in manner and to have a beau-tiful face, says a woman writer in an exchange. I should not wonder if you know some particularly lovely woman and think to yourself: "Oh, if I could only be like her."

Now, my dear young girl, let your heart grow sweet and loving, and then

manners will be gracious. Love speaks in a thousand ways. If you wish to be lovely you must be lovable. Beauty of character grows from the inside. First the heart grows beauti-

ful and then it shines out through the face; and loving thoughts are sure to bloom into kind and loving deeds. You might take a small, green rose bud and patch bits of rose colored velvet on the outside of it; but you could not thus make a bloom one would care

for. The rosebud must grow and unfold its own beauty from the heart. told its own heatry from the heatr.

That is the way it becomes a flower
that is prized You must grow in the
same way—from the heatr out.

It is very nice to take Delsarte lessons in gracefulness, to study etiquette

and to practice looking pleasant; but if these things are only patched on the outside of an unlovely spirit they will fail to deceive anyone. Even homely people are often made beautiful to us by the love-light in their faces, and there is no attractiveness like a sweet

and noble character.

The rose unfolds slowly. So does character.

Your Duty to Your Mother. It should be the daughter's joy as well as duty to bring a little recrea-tion and pleasure into her mother's

Remember, girls, that all your lives your mothers have been sacrificing themselves for you. Your shoulders are young and strong; help lift the burden a little from the tired shoulders that have borne it so long.

Let her see that you appreciate all that she has done for you. Take the heaviest part of the housework off her hands. Make her stay in bed in the morning while you get breakfast.

Something pretty to wear will please

er. She is a woman, you know, and likes pretty things as well as you do. A little love and petting is always appreciated by mothers; try it with yours and see if she don't thrive under

The prettiest girl in the world is absolutely devoid of charm if she is impertinent to her mother.

Pius X. and the Little Girl, The Rome correspondent of The Pall

Mall Gazette tells the following story; "Some Laurentane Nuns were re-ceived by the Pope, and took with them two children about four and five years of age. They dutifully knelt and kissed his hand, and answered shyly the questions put by him. But this the questions pit by him. But this done, conversation became rather difficult, the Holy Father finding himself actually embarrassed before their timid reticence. Finally the nuns had the happy inspiration to make the little ones repeat the prayer for the the Pope which they say every evening, and which touched the Pontiff very much. 'Good children,' he said, come

here; I have something for you,

Church Progress.

She Tells Her Mother.

Prudent is the young girl in her teens who makes a confidant of her teens who makes a confidant of her teens who makes a confidant of her teens who makes a confident of her teens who ma

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of Wash Day

child promptly, 'a big yellow-haired doll.' 'And that you shall have,' replied His Holiness, immensely re-Man shrinks from the burden of sorrow as the one great evil of life, forgetting the sorrows through which

forgetting the sorrows through which his redemption was purchased. And herein is pointed out to him one of life's greatest lessons, namely, who so ever would experience the greatest joy nust first experience great sorrow. If the particular purpose of

prayers remain unanswered, there re-mains the unspeakable consolation that God has in store for us a greater and a better gift.



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VIVIAN, ONTARIO,

It is with gratitude and heartfelt thanks I pes
these lines: My wife had lost all control of her
nerves and could only speak at times, and was is
a very low condition generally. She commenced
using Pastor Koenig's Nerve Tonicon Augustath
and a few days afterward she could come into the
parlor and sing to the musicand execute the sole
part of hymns alone, is also able to do work about
the house. I am sorry that I did not hear of this
wonderful remedy sooner for I could have bought
twenty-five or more bottles for what I paid the
doctor here, just to come and look at her, for he
pastor Koenic's wonderful remedy soone wonderful remedy soone twenty-five or more bottles for what 1 pand twenty-five or more bottles for what 1 pand doctor here, just to come and look at her, for he did no further good whatever. Pastor Koenig's Tonic will be a blessin to all, and I can strongly recommend it. I send to all, and I can strongly recommend it. I send to all, and I can strongly recommend it. I send to all, and I can strongly recommend it. I send to all, and I can strongly whose nerves are weak, and whom I told what whose nerves are weak, and whom I told what your Nerve Tonic had done for us.

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OUR FUTURE CITIZENS.

As it is an old adage and a true one that "the boy is the father of the man," it behowes society to see that youth is so watched over and safeguarded that the susceptible and impressionable years of childhood have naught about them but what will conduce to establish the child and fast developing youth in principles of virtue and honor, se that when his or her day tomes to take part in life's affairs, it tomes to take part in life's affairs, it will be a useful and honorable one. The society of to day has an obligation to that of the future in seeing that good men and women be reared in those who will conserve its institutions and hand down to succeeding ages the principles of brotherly love and civic mion that will be needed to keep the world together and have mankind faith ful to itself and to God, for be it ever remembered that once the principle of an all-creating, all-conserving, good and wise God is removed and the rewards and punishments in a future life that naturally follow this first ackrowledgment, there is no society worthy of the name, but a chaos and a disunion among men that but awaits the time and the occasion to break up all peace and happiness and let run riot anarchy and destruction, lawlessness and injus-

tice of every kind.
Since God is the principle which, if acknowledged and respected, is to keep this world together and to preserve men safe in their interests by their respect for one another's rights, it fol-lows that youth must be trained to know, love and serve God from the first and so have Him as the Catholic Church places Him, the chief concern of his thoughts, his aspirations and endeavors in his education. It is society's duty to see to the child's wants in this regard, but society is derelict, because society as we know it, is not religious itself and it cares naught to have its

children educated religiously. The Church God's established society for all, but which the world rejects, is faithful to the trust committed to her, and while she would be the wise and loving mother of all, she does, at least for those who call themselves her chil dren, all she can do for their temporal and eternal welfare, and hence she is sealous for the religious training of youth. Thus her colleges, academies as the hen gathereth chickens," and through immerse armies of holy men and women equipped in the arts and Deiences, she educates the minds and carts of her youth and fits them by religion and its powerful influnce to be the good and noble citizens for earth and afterwards for heaven.

If we look around us we see the Catholic faith progressing on every side. New and beautiful churches, filled with large and fervent congrega tions; large and commodious colleges and almost every parish with its parti-cular school filled with decile and happy pupils; convents and menaster ies where dwell the faithful, hardworking teachers, institutions for every known want and ill, and if we ask what has produced such rich and abundant fruits in the last twenty or thirty years, we shall have to answer it was and is the religious training of youth that the Church established everywhere she could, and the pupils graduated out of them became the factors for this wonderful progress— that the thorough religious spirit they received there in addition to the first class secular education which this same spirit increased and brought up to a

high degree.

If society at large had religion per meating its education the world would be ever so much the better for it. Would that that part of the world which practices religion of one or other kind, would see its necessity and give will be the bulwark of society against the evils with which the lack of relig ious spirit threatens its peace, its pros-

the wake of our zealous forerunners. They built up religion grand and beau wiful as we behold it. Let us keep in tact what we have inherited and pass superestural within, and so it is not the grand temples and the magnificent colleges, academies and schools, but those within the walls and the spirit animating their minds and hearts that count so much for the Church's glory and tell what she is doing for the honor of God who founded her, and for the world's temporal and eternal good, for which He established her.

We have a duty, then, to perform in the premises. It is this: to see that the spirit which animated those before us be perpetuated and passed down to succeeding generations, by looking to our schools and keep them well filled with our youth, for they are the nur-eeries of piety and knowledge and will implant and generate in all attending them the principles that will make noble men and women, good and true-for God and for society, for earth and heaven all be

heaven alike.

We ask for Catholic education the appreciation it deserves on the part of all, and we bespeak for it the confidence and patronage it deserves from Catholics of every condition of society. L until the child shall have completed the course and, if it be possible, give the boy a collegiate education as well as the girl an academic course. It is higher education that will fit them for higher things and make their useful ness in life the greater and their lot advanced within 'ast gen ration higher in the financial scale. Should they not rise to greater things in the intell-

we not expect endowments from our wealthy Catholics for our colleges and schools, and should we not look to Catholic fathers and mothers to give to Catholic fathers and mothers to give to their sons and daughters the best and highest Catholic education possible? The best heritage, as has been said, is a good education. It is better than gold and silver, for it contributes to the mental well-being and character; but what a blessing when this is built up and broadened out on the lines of religion! Then, indeed, we have men and women—citizens the world may be proud of—for they will be like David, after God's own heart.—Bishop Colton in Oatholic Union and Times. in Oatholic Union and Times.

AN APOSTOLIC MAN AND APOSTOLIC METHODS.

An account of the First Friday devo tions in the Church of Saint Sauveur, Quebec, was given in our Februrary number. What are the methods which Father Lelievre, O. M. I., has made use of to crowd the church with workingmen? With permission of the pro prietors, many of whom are Prot prietors, many estants, he goes into the factories and workshops and speaks there to the men. "My good friends," says the Father, "fam a priest, but I was once a workman like you, and I know what it means to toil the whole week through without an hour of rest. Now what the through without an hour of rest.

what would you say if the king were to tell you: 'I order his excellency, the Governor General of Canada, to invite all the workmen of Quebec to ome one day every month to rest one hour in his palace, with fall permission to offer their request, which he will send to me.' My friends, I invite you in the name of a great and powerful King to come, on the first Friday of every month, from six to seven in the evening, on your wayfrom work, just as you are —I invite you to come where the King of kings awaits you. . . He too was a workman. Did He not

harden his hands at the planing bench? Did He not remain for years the lowy apprentice of Joseph, the carpenter? Yet He is the master of all treasur and will give what you ask. Who will accept the invitation? Let all those who are going to come raise their hands. And all raised their hands, says a writer who saw these workingmen, more than five hundred in number, come out of the workshops and enter the church and First Friday hour of reparation. The Father mingles among them, encouraging the timid and bringing to the front these men just as they are with the honorable signs of labor on hands and face and dress. The influence of Father Lelievre is supreme. The owners of mills and factories lend him their assistance. One has allowed his employees to erect a statue of the Sacred Heart in a prominent place of his works, and keeps at his own expense the light burning before it, appreciating the good influences of which such an exhibition of religion will have upon his -Sacred Heart Messenger

DEATH OF NOTED ENGLISH CON-VERT.

ARTHUR CHILTON THOMAS, AN ACTIVE LAYMAN AND SON OF A PROTESTANT

CLERGYMAN. Arthur Chilton Thomas, of Liverpool, who died July 21, at Panmaenmawr, was the eldest of three children—two sons and a daughter—of the late Rev. David Thomas, M. A., vicar of Pan-maenmawr, later H. M. Inspector of Schools for North Wales and chaplain to Lady Willoughby de Broke, of Bod-delwyddon Hall, and was born fortythree years ago at Panmaenmawr. His mother, who was a sister of the late Mr. Chilton, J. P., of Liverpool, became a convert on the death of her husissued by the Bureau of the Ur Church with her. The younger son, Roland Chilton Thomas, decided to renment Printing Office durin enter the Church, and joining the Jesuits, became a scholastic. But he startling surprise. This report prior to his ordination at St. Aidan's inventor of the telephone, who is ious spirit threatens its peace, its pros-perity, its happiness.

Let us Catholics of foday follow in early age, passing away at Turin,

in social work, and was especially in-terested in the Catholic Children's Protection Society, Working Boys' Homes, Tenant Schools and Food and Betterment Societies. He was a director of the Liverpool "Catholic Times" and the "Catholic Fireside." His funeral was attended by large numbers of the clergy and distinguished laymen, public officials, representatives of various organizations and orphans from institutions of which he was a manager.

THEN AND NOW.

DEATH OF PRESUDICE IN NEW ENGLAND IS ALMOST THE DEATH OF PROTEST. ANTISM.

A native of New England, visiting his old home at Westfield, Mass., after twenty years' residence in the West. finds a remarkable change in religious conditions during his absence, and in a letter to The Springfield Republican thus describes his experience: Two years before I left Massachu

setts, my mother's brother embraced the Catholic faith, and the consterna-tion it caused in the family is still fixed in my memory; and, while the farms and mines of Idaho and Washington have helped broaden my views very much, I was not prepared for what I have seen since my return. For example, this week I visited a near relative of my father's and he calmly in-formed me that his "brightest and best" boy was being instructed by one of the local priests with a view of becoming a Catholic. I asked him if it was with his consent. His reply was, "To be sure, and his mother's as well! not rise to greater things in the intellectual?

We are to develop what God has given us and ought to improve age by age. "Of him that hath been given much, much will be expected." Might The price of half a pound of Red Rose Tea is small-very small, but it will show you how much tea value, tea quality and flavor is contained in this "Good Tea"

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and lodge duties as to have no time to care for church, and one of them divorced, and a daughter devoted to Christian Science, we regard the girl in the case as a means of grace fr God for the boy." I later met the young man, and asked him if he really was to be converted to the Catholic faith. He said: "I am going to be a Catholic, but what of it? I am only returning to the Church that made good Christians out of our forefathers, before we were left to the mercy of every curbstone orator with a message.

My experience may be an unusual one and I sould not say or write about it only I have attended services in, I think, seventeen churches since I have been East, and the handful present in each made me want to plead for a more spited, vigorous, intelligent and Chris

tian Protestantism. Commenting on this significant letter he Sacred Heart Review remarks : "In its own way it tells the story of the dying out of prejudice against the Church here in New England, and shows the inability of the colorless Protestantism of to day to control the faith and loyalty of the people who once looked to it for light and leading. Our good Protestant friends once imagined that Catholicity could not stand the free air of America, that it would actually wither and die in the sunshine of American liberty."

CONSANGUINITY AND DEFECTIVE OFFSPRING.

VERNMENT DOCUMENT THAT PROVES THE WISDOM OF THE CHURCH'S RE-STRICTIONS WITH REGARD TO MAR-RIAGES AMONG RELATIVES.

From the Messenger.
There are not a few people who think that some of the Church restrictions with regard to marriage among rela tives by blood are founded on some-thing a little better than old fogy notions with regard to the possible danger to the offspring of such marriages that has no definite basis in scientific investigation. Not a few are very ready to say that they have seen the marriage of first cousins in a number of cases result in no detriment to the children, and while they are ready to admit that very close blood relatio ship may have many moral and natural objections within the second degree, there is no physical reason for the have any such mistaken notions as th written by Alexander Graham Bel known as an expert in all mat relating to the deaf, and whose invegations into the status of the blind this country and the causes of bl

As the work will not be readily available to all, though most pulibraries will have or can obtain of of this census report, we have ferred to abstract certain pass which show very clearly the int consanguinity in producing conge ally blind and deaf children. A tain number of children are born b every year. Of these, four times many have parents who are cousins blood as of those whose parents we not so related. These statistics not made with reference to only a fer cases, but include altogether nearly seems to be no doubt but that the rule deduced can be considered as representing no mere coincidence but as ac'ual relation of cause and effect. We quote Dr. Bell's exact words in

this matter:

'The most significant fact to be derived from the figures given in Table XIX is found in the showing that of the 537 blind whose parents were cousins, 32 or 25 per cent. are congenitally blind, of whom 350 or 55.4 per cent also have blind relatives of the classes were not so related the number of con genitally blind is but 6. 8 per cent., and of these only 1.023 per cent. have

blind relatives. With regard to congenital deafness the case is almost, though fortunately not quite so bad as regards blindness. Dr. Bell says: "The most striking feature seems to be the large propor-tion of congenitally deaf among those whose parents were cousins. The percentage of the congenitally deaf is nearly three times as great among those whose parents were cousins as among those whose parents were not. This fact has been known for the last ten years, and these statistics have been confirmed by investigators in other countries. In some one else succeed in teling nobody at alle

these statistics with regard to the great er number of these born deaf from consanguineous marriages absolutely prove the advisability of the old ecclesiastical regulations, and demonstrate only too amply how wise beyond their genera-tion were the ecclesiastical authorities

the state of the s

in making such regulations.

These statistics, far from representing the state of affairs worse than it is, probably minimize it somewhat, for people often refuse to admit such consanguinity and, as is stated by Dr. Bell in his discussion of the statistics, it is probable that there are not a few of the born blind whose parents were cousins who either are unaware of that fact or prefer not to state it in the

answer to the questions as put to them.
On this matter he says: "These would be the true percentages on the usual assumption that the ratios in the not stated 'cases are substantially the same as in the cases stated, but in the present case there is some reason for supposing that they are different. Some people are sensitive to questions con-cerning con-anguinity in marriage, especially where defective offspring have appeared; and in such case no reply would be an easy way of evading the question. It may be possible, therefore, that the proportion having parents cousins may be larger among the 'not stated' than the stated cases." This would make the condition of affairs in this matter actually worse even than

There are now some twenty States in the Union in which the marriage of first cousins is forbidden by law, to the extent that such marriages are declared null and void. An attempt was made last year to include such a restriction in a law with regard to marriage and its impediments which failed to pass the last Legislature of New York State. The reason for such drastic measures is to be found in these recent statisti cal investigations, which go so far to prove the wisdom of the old time Church authorities. If there has been, as seems to many, a decrease of the natural repugnance to such marriages in recent years, and if there has been a tendency to allow dispensations more easily than before, especially to our easily than before, especially to our born nanulations, it is to be foreign born populations, it is to be hoped that this recent report will tighten the bond of ecclesiastical juris dicion and reinvigorate the natural feelings that the contemplation of such marriages used to arouse.

THOSE FAITHFUL FOREIGNERS.

tionalist Wisconsin district missionary writes of the "foreigners, the Roman Catholics and Lutherans, who buy out the Wisconsin farms and starve out the Congregationalist

"I will not look at his beer drinking babit nor at his loose idea of Sabbath observance nor at his rough exterier. as I look at his large family and see his patient, faithful wife, loyal as the needle to its pole. Among many other valuable things he brings a simple faith in God and in His Word as a part of his mental furniture. He brings a small but practically valuable body of Christian teaching, and the idea of loyalty to Christ and to the Church. Oh, that we boasters were as loyal! Willingly do I overlook his Sunday amusements when I remember that he and his large family have been to meet-ing and paid their tribute of devotion to God and to His Church. He has lived up to his teaching. Thank God, and we should imitate him, and live up to our light. His religion exercises a real restraint upon his life. Most real restraint upon his life. Most valuable is the work done by all the Churches using foreign languages. But as a plain matter of fact, their work is limited and temporary in its character. Taey do not and cannot hold their young people. These learn and love the English language; they learn and love freedom of our churches. They leave the mother Church. It cannot meet their need. Many drift into practical Goalessness because our Churches do not reach then." — The Lutheran.

Distinguished Converts.

Miss Thorold, the eldest daughter of the late Bishop Thoroid, a distinguished Anglican divine, has just been received into the Church by Father Maturin, formerly of St. Clement's P. E. Church, this city.

Mile. Marguerite Cassini, a relative

Mile. Marguerite Cassini, a relative of Count Cassini, former Russian Ambassador to the United States, was received into the Church at the chapel of the convent of the Sisters of St. Mary, Paris, on July 18. She was for merly a member of the Russian (Greek) Church, as are her relatives.

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"I AM A CATHOLIC, SIR. "

STIRRING INCIDENT IN THE LIFE OF THE LATE MAJOR JOHN EGAN. Catholic Union and Tin

The recent death of Major John Egar, a retired United States army officer, at his home in New York, re calls a stirring incident of which this gallant soldier was the principal figure in his student days at West Point.

Major Egan was born in Burlington,

Vermont, seventy years ago. He en tered West Point from that State in 1858 and soon attracted national atten tion by refusing to attend an Episcopal Church on Sundays. "I am a Catholic, sir," said Cadet

Egan to the adjutant on the parade ground one morning when the cadets were ordered to attend services in the local Episcopal church, "All belonging to me, sir, are Catholics, and under the circumstances I decline to attend the Episcopal or any church other than one of my own denomination.' greater moral courage to make such a nothing days than it would in this more enlightened age, but young Egan was of the mold in which heroes are cast.

A consultation was at once hold be tween the adjutant and the officer of the day with the result that Cadet Fgar was allowed to leave the ranks and g

This started an investigation into the religious beliefs of the cadets, with the result that forty of the embryo efficeprotested against being sent to th rressed the desire of attending some Catholic church or remaining in the barracks on Sundays.

Young Egan graduated from the Military Academy in the class of 1802 and served throughout the Civil War 10 Woodruff's Battery. He was a wa personal friend of General Grant. the time of his death he was engaged

Major Egan was a devout Catholic and a regular attendant at the Church of St. Francis Xavier, in New York.

No single great deed is comparable for a moment to the multitude of little There is a mixture of frankness and gentlenesses performed by those who elf-complacency in what the Congregation of scatter happiness on every side and

strew all life with hope and good cheer.

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O'CONNOR. - At Ridgetown on August Sich, Edra Palmer, beloved wife of Lawrence O'Connor, aged twenty five years. May her scul rest in peace!

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