# Catholic Record. The

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

# VOLUME XXIV.

# LONDON, ONTARIO, SATURDAY, JUNE 14 1902

1234

The May Bulletin of the International Truth Society indicates that its affairs are prospering. The Society was founded for the defence of Catholic truth. It has run down the liar and slanderer and has earned a claim to the support and consideration of Catholics. We notice, too, that it has a rogues' gallery in the shape of the records of the anti-Catholic lecturer of the Margaret Shepherd stripe. We believe that this business is about played out in Canada. Still, it is well to remember that in case of our invasion of any of the peripatitic purveyors of the unclean, their records are on file and may be had for the asking.

## AN ABSURD NOTION.

We are aware that our friends have what they are pleased to term a veneration for the Bible-that is as much of it as Rationalism has left them-but in this connection let us quote the words of a distinguished convert, who was known at one time as James Kent Stone. In his book "The Invitation Heeded," he says :

"Of all absurd notions which ever "Of all absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being, Who for ages had spoken to men by direct communica-tion by ministers and prophets, having a special gift of His own Spirit, Who at last sent His Son with a message, should when He recalled that Son have simply put the record of all these trans-actions in a book and given to none any authoritative power of interpretation."

#### OLD CALUMNIES REVAMPED.

Our readers will remember that at the beginning of the Spanish-American friends. They worked full time at resolutions. We had "Westward Ho" over again; also fresh pictures of the Inquisition and the saturnine and merciless friar. It was, nice creepy reading, spines of the inmates of old ladies' home and to make them fearful lest a terrible packed their grips and turned their before the things of the other world. faces to the East on their crusade of enlightening the benighted Catholics of They are repeating the same old fairy and rooting for herbs.

A SUGGESTION.

dens of their less fortunate brethren.

# AN UP-TO-DATE CREED.

A good many editors are talking quite seriously on the necessity of having an up-to-date creed. Ingersoll used to say that he could beat the Ten Commandments, and it looks as if some gentry of the press were approaching the same conclusion. We may dub this whittling away of revealed truth an evidence of increasing toleration or a sign that our needs are of a different order from those of preceding generation, but it is in reality an indifference to religion and the broad way leading to naked atheism. It is the wide open door to every species of blasphemous fakirs whether they meet in convention or go forth single-handed to preach their gospel for a consideration. What is the good of a revelation if a man can accept what pleases his fancy, and its doctrines are made the theme of the criticism of editor and preacher ? To put Christ on trial, and by amending His Christianity to convict Him of igorance of the requirement of this generation, is the limit of foolish pride. What becomes of the words of the Apostle : "Though we, or an angel from Heaven, preach a Gospel to you, besides that which we have preached to you, let him be anathema."

#### SCIENTISTS IN A DILEMMA.

The question of the hour is what caused the eruption at Martinique. The

scientists are prolific of conjectures and theories, but beyond this they have nothing to offer, and are in their own the beginning of the Spanish-American war we published excerpts from various and ornate orations of our ministerial friends. They worked full time at rethe searchers after nature's secrets are perplexed and baffled. It is too bad. We have been led to believe that some scientists could account for most anywarranted to send cold shivers up the thing; and now a thing within their own province throws them into consternation and reveals to them the abyss of their friar with a knife or is it a balo, should ignorance. Perhaps they may profit by steal in upon them. So our friends the lesson and be humble and reverent And here is another interesting phase of the question. The different the Philippines. They are there now, theories that have come under our debt of sin. In the same way and having the time of their lives. notice have been rejected by this and that scientist because they were not They are repeating the same old fairy stories and mumbling the same old calumnies. And it is hoped that a pro-paganda of vilification may influence the Filinnos whose ancestors were the Filipinos whose ancestors were breach than in the observance. Howcivilized when the progenitors of the ever, so long as the geologist or any civilized when the progenitors of the ever, so long as the good good on contribution. Then we have no debts to missionaries were using stone-hatchets other kind of an 'ist minds his own contrition. Then we have no debts to business by occupying himself with pay again. Christ pays for all by His business by occupying himself with

The Catholic Record.<br/>LONDON, SATURDAY, JUNE 14, 1902.the tenement and put them for a day<br/>now and then where everything is fresh<br/>and sweet. It is but an elementary<br/>schemes for the protection of our inter-<br/>schemes for the protection of our inter-<br/>ests. If but one-half of the beautiful<br/>things we hear were translated into<br/>poor poor how they may best share the hur.does not get it from many of those who<br/>talk about sympathy and unfold airy<br/>schemes for the protection of our inter-<br/>ests. If but one-half of the beautiful<br/>things we hear were translated into<br/>poor poor how they may best share the hur.but He did not stop the existence of<br/>sin. And yet you call him a God of<br/>sin. And yet you call him a into how they may best share the bur- beautiful actions we would have less talk about being discriminated against,

and a solidarity that would make the politicians sit up and think. We are making no plea for the support of in-competency. We do not say that an in-dividual beginning, for example, a pro-fessional career should be sought after to the exclusion of all other. But we are not extreme in thinking that we are not extreme in thinking that we should not add to the roughness of the road he has to travel by unfriendly and ignorant criticism. Adversity indeed tempers a man and makes him a more efficient instrument for the world's work ; but the budding lawyer, or doctor, or merchant, will get it in due time without our contributing to it. And yet this is done in our parts by many of the dulcet speech and big prayer book. Is it because we have been so long in the rut that we brook no one trying to step out of it ? Or because we have sat for years at the door of the temple of Prosperity content with scraps and leavings that we care not to see our friends taking a seat inside ? see our friends taking a seat inside ? Whatsoever the cause, it exists in all unloveliness; and while it does, it will do much to make us believe that the picture limned by various orators is but a mere caprice of the imagination. But we can make the picture a reality, not by words but by deeds. "Words," said Dr. Johnson, "are the daughters of earth and things are the sons of heaven."

#### " QUESTION BOX."

heaven.'

Philadelphia Catholic Standard and Times. The following questions and answers, which are important alike for their depth and importance, will illustrate the calibre and trend of some of the minds were not, for lack of time, so much in detail as here given :

Q. "If the blood of Jesus Christ is efficacious and sufficient to pay the pen-alty for sin (you even claim a surplus for the granting of Indulgences), why is purgatory necessary to again pay the dobe 3".

Why is hell necessary also ; one A. Why is hell necessary also; one is just as good a question as the other. Hell is necessary because we do not ac-cept the condition laid down by Christ for the obtaining the merits of His sacrifice, and so we must pay again the debt of sin. In the same way is purga-tory necessary to again pay the debt due to sin, if any remains. We go to heaven when we accept the conditions laid down by Chairt. made a good confession with imperfect

under all circumstances all-merciful, and a solidarity that would make the and cannot be otherwise, whether there

A. I believe He is all-merciful be-cause the Roman Catholic Church (the cause the Roman Catobic Church (but of the authority on earth that can teach me as God and Christ can teach me, without an error, when it is question of God) de-clares that God is all-merciful, all holy, all just. Christ Himself inflicted all just. Christ Himself inflicted punishment on the money changers, and He was a God of mercy, and it was He who said, be perfect, as your Heavenly Father is perfect. Moreover, the in-fliction of punishment is the duty and right of justice. God is justice and has the right to punish. And when He punishes, it does not conflict with His mercy or His love. Q." He allows the souls to remain forever in hell and will give them no further opportunity to escape from hell. Would you then call Him merciful ?"

even now before the gates of hell; you will not listen to the voice of love and mercy, you hurl open the gates of hell; you enter of your own free will and over the body of your crucified God; you

force yourself within with full consent and deliberation; you know that there is no return, because God, a God of mercy and love and truth, has told you so; would you, could you turn around and demand of an outraged, merciful, loving God to reopen the gates of hell or else you will call Him unmerciful? Would you then attempt to make out ere not, for lack of time, so much in etail as here given : Q. "If the blood of Jesus Christ is Q. "If the blood of Jesus Christ is own nature. The law of infinite truth cannot conflict with the law of infinite mercy and of infinite love. One must not forget that our God is not only a God of love, of mercy, of justice; He is a God of truth. He cannot lie. The Church of God, the Roman Catholic Church, says that hell is everlasting. Christ said, depart from me, ye cursed, into everlasting fire. Let us plead for protection of truth, as well as for the

protection of mercy and of love: Q. "God permitted the soul to cast aside the crucified Son of God who guarded the gates of hell, and thus per-mitted the soul to damn itself. Hence Here the sour to damn itself. Here Here Here is not so merciful; at least, He is not all-merciful." A. This permission has nothing to do with His mercy; it regards His

Holiness. Q. "Then do you not think that this

existence and attributes of God without whole stud of them. all the debt. By our sufferings here and in purgatory we pay again the debt being hampered by the question of the existence of sin among men. Is this not dress her son up in that absurd fashion Q. "Could not God do this without making us free and bringing in the possibility of sin?" A. No. Without freedom there is no such service. It also brings with " all the debt. By our sufferings here and in purgatory we pay again the debt remaining due to sin on account of our imperfect repentance. Q. "If man by his own suffering can expiate sin, what is the need of the sacrifice of Christ?" A. Man alone by his own sufferings A. Man alone by his own sufferings making us free and bringing in the possibility of sin ?" A. No. Without freedom there is no such service. It also brings with it the possibility of refusing the service, and hence the possibility of sin. Q. "Where is the mystery, then, in evil ?" A. Cardinal Newman says: "The mystery is not that evil should have no end, but that it had a beginning." PARTES AT CHURCH in this world? Will the cycle say, i know the Church says sin came into the world by means of Adam and through the devil; but why permit the exist-ence of sin, at least mortal sin, at all? Why don't you say, if there were no morsacrifice of Christ?" A. Man alone by his own sufferings cannot explate sin. Man can do noth-ing in regard to sin or its punishments without the explation or atonement of Christ. Man by himself cannot take tal sins, there would be no damnation? Instead of trying to blame God for hell, come nearer home to what you are better acquainted with and speak of BABIES AT CHURCH. You know that you can sin. You after in purgatory, help to compensate for the imperfections of his repentance, sin. know that men commit mortal sin. Why not say, and be done with the whole difficulty of hell, God cannot be "Quip" in New Zealand Tablet. after the guilt and eternal punishment All honor to the mother who brings after the guit and eternal purishneed are are freely taken away by God on ac-count of the repentance. Sufferings in purgatory and on earth of themselves do not satisfy the justice of God for the baby to church rather who brings the baby to church rather than miss Mass on a Sunday! Some one has said "a babe in a house is a well-spring of pleasure," Well, a house isn't a church, holy, since He allows men to commit mortal sin? You do not care to put it that way, because now you are treading on surer ground than that of hell; now there can be no quibbling. Well, then, I will put the question for you that you sin, but only inasmuch as they derive all their value from that all-availing atonement which Jesus Christ made pleasure. Well, a house isn't a children and it is pretty certain that a baby in church, so far from being a well-spring or any other sort of a spring of pleasure, is about the nearest approach to the sublimated quintessence of everything atonement which Jesus Christ made upon the cross and in virtue of which should have put in the beginning. Q. "God cannot be holy, since He alone all our good works find accept-ance in the sight of God. Q. " If man is justified freely for His allows to men the possibility of com-mitting mortal sins." A. You do not dare to put it that sublimated quintessence of everything anoying that can be had at a cheap rate in this " vale of tears." Some of these " sweet, new blossoms of human-ity" wait with fiendish cunning until (Christ's) sake, as the Scripture says, how can he be justified by his own A. You do not dare to put it that way because you know that God, the God of infinite love, of infinite mercy, must also be a God of infinite sanctity. He can't be one without the other. Besides, you know He hates sin with an infinite hatred; you have heard the thunder of this batred for sin in your works ?" the solemn parts of the sacred function A. He is not justified by his own works. The Council of Trent says we are said and then" let go" and prove that in gamins who sell newspapers and for for every tired little mortal who never gets beyond the confines of the pave-ment. There are a good many of them in vile rookeries which are a libel on civilization. Why they have not been torn down years ago, passes understand-ing. They are good enough for the land-lord who takes his rent and has a mansion elsewhere, but they are bad for those case they fail to carry out their parents' designs and become bishops and nuns, they will at least qualify to become topnotchers in a fish-hawking or towa-crier business. You can always tell **a** "squealer," because its mother who knows its pretty and winsome ways lord who takes his rent and has a mansion elsewhere, but they are bad for those who are obliged to live in them. Suppose, then, we give up the making of pants for the little heathen at the who are having a post graduate course in the kindly words and acts of those with-the course for the store to the course for the fold. Perhaps a strong man other babies—those that are "so awfully good, y'know "—think that they have been sent into this world solely to distract every one within a radius of ten seats by frantic and persistent but to swallow happily futile endeavors their own feet or to alter the architecture of their mothers' noses. And they the college of the street, the mothers does not need any sympathy. And he have fallen into sin after baptism, a to life; He forgave sin; He foretold sin; lucid intervals in church with a gamut

of His crucifixion?" A. Why, Judas of course, Peter and

the Jews. Then who is to be blamed for the souls in hell? Not the holiness of God, but the souls of the damned. We blamed Judas and the Jews Q. We blamed Judas and the free to for their sins because they are free to sin. Why, then, did God give men

A. "To know Him, love Him, serve Him in this world and be happy with

Him in the next. Q. "Can we blame God in any way

Q. "Can we blame God in any way for making us free, since it brings with it the possibility of sin?" A. He had the right to make us free or not, and the liberty to choose be-tween them : He exercised His right and His liberty. He chose to make us free, and He did so. Q. "Is that the reason we cannot blame God in any way for the existence

blame God in any way for the existence of sin and hell? Yes, especially since God gave to

all the necessary means to avoid sin and hell.

Q. "Can priests commit sin?" A. Yes ; for they are men. All men can commit sin, but all men will be can commit sin, but all men will be judged and condemned for their sins when unrepented. The priest will re-ceive a worse punishment from God for his sins than the ordinary sinner : be-cause he knows more, receives more graces from God, his responsibilities are more grave. Christ has said, To him to whom much has been given, much is expected

much is expected. Q. "Do you then admit that there were some bad Popes and Bishops and

were some bad ropes and Disps and priests before the Reformation?" A. Certainly. There always have been and always will be some bad offi-cials in the Church. Even Christ had his Judas. Thank God, there are not

many of them in the Church! Q. "Why, then do non-Catholics make such an attack against the Church when they find in history some men who are not worthy Catholic officials? Why for this reason do they say the Catho-lic Cherry and the say the Catholic Church cannot be the Church of God?

A. Because they are like those who attack God and cry out against Him, since He allows sin to exist in the world since He allows sin to exist in the world and souls to damn themselves. They think the sanctity of God should not allow these things to exist. So the non-Catholic thinks that the sanctity of God should not allow sin to exist among officials of His Church on earth. And just as men turn from God because there is a hell, so also many non-Catho lies turn from the Church and say it is not the Church of God because God has not destroyed the official before he had a chance to sin, or at least so confirmed him in grace that he could not sin. This method when applied to the Church is just as false as when applied to God. Just as God exists with sin on earth, so does the Church of God exist with sin among its officials. The right-thinking God and man does not condemn

man does not condemn cour and deny His existence because of sin and hell, so neither should the right - thinking non - Catholic condemn the Church nor deny the exist-ence of the true Church because of the existence of sin among its officials. God never promised that the officials of the Church would not be able to sin. rmission to the soul to cast aside its He promised she would teach without

mothers as the girging matrix gats under melidious birds are supposed to sing to the waterfalls in fairyland. But to me, trying to turn the "key of heaven" without needless distractions, they are they abomination of desolation—unless the be the soft coo-cooings of my tiny births, Colica Argodina, which are as little Celia Angelina, which are as sweet as the twitterings of the cherubs gentlest and wouldn't disturb the ecstasy of a St. Anthony of Padua.

## A PLAN THAT FAILED.

Now, something ought to be done to protect the worshiping public from those babies that are not like my wee Celia Angelina. Why, for instance, cannot each church have a place off the porch ixed up with rows of hooks like cloak room of a theatre? The fond mother could go in there, hang her offspring (preferably by the neck on a hook, receive a check from the attendant and then stalk into the church and hear Mass in comfort. Our priest on White Island was greatly struck by the sim-plicity and convenience of this scheme and decided to give it a trial. tunately the choir is, vocally, in a tumble-down condition since it lost tumble-down condition since it lost the benefits of my rich baritone voice — although its meself that says it — (I never could stand the airs of the conductor). Well, just as all the babies (eleven in number) were "hung up" and ticketed, the choir struck up the "Kyrie." The eleven mothers all simultaneously jumped like lightning to the conclusion that the at-tendant was trying to strangle the babies. There was a sudden stampede of eleven infuriated Hebes towards the " dove cot" (as the babies' " stable" "dove cot" (as the babics' "stable" was called), and before you could count five the attendant looked like a plucked blackbird, and hairpins, one geisha frame and an assortment of ribbons and curls and an assortment of ribbons and eurls and trimmings were distributed "rather numerously" about half a rood of ground. Appearances were, I must of ground. Appearances were, I must admit, somewhat against the success of the experiment, and our priest is now thinking of following the example of August Van Beine, the actor-'cellist, who (according to "M. A. P.") once quieted a "passel" of kicking and yel-ling infancy in his audience by distrib-uting a samply of those rubber contrivuting a supply of those rubber contriv-ances known as "babies' comforters." This cannot fail to produce the desired effect, and I shall watch the experiment with interest. Pope remarks :

Behold the child, by nature's kindly law. Pleas'd with a rattle, tickled with a straw In country districts it would very

# probably come cheaper to use the straw.

AN OLDER BABY. It seems to me that there is more of pure and unadulterated mischief in the make-up of a four-year-old than there is in a whole kindergarter full of young-er ones. And the four-year-old never hides his light under a bushel at a reingious celebration. During the Christ-mas holidays I spent a Sunday at a country place where they have Mass in the local schoolhouse. The atmosphere of the place was not, to say, extra de-votional. If your eyes wandered for an instant from your praver hools they ligious celebration. During the Christinstant from your eyes wantered for an were caught immediately on the one were caught immediately on the one side by a series of menugeric charts de-picting boa-constrictors. alligators, chimpanzees, lions, tigers, rhino-ceroses and other denizens of the jungle in all the glorious color-ing of a circus-poster. On the other side your opties were confronted by the representation of an idiotic-looking boy in a red coat and vellow pantaloons He promised she would teach without an error the doctrines and command-ments of Christ. Let the right-think-ing non-Catholic study the question of such a Church without considering the sins of its officials, just as he studies the sins of its officials, just as he studies the a pot-hook on the bald head of an old farmer in front who was devoutly and very audibly saying the Rosary in a mellow accent that came from the neighborhood of the Lakes of Killarney. from the The old man simply wiped his handker-chief across his head. He then wiped the youngster across the mouth, and, in the last words of Hamlet, "the rest is silence."

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nagnificent a e, it is, there-eryone. Size receipt of 50

TEY.

Our scholars are looking forward now to the reward for the year's labor-for

-----LET US HELP EACH OTHER. some prizes, and for all let us hope a few weeks of romping in the sunshine. "It is pleasant to dwell in unity." And it seems to us that not a few of us Besides, it inspires many speeches are like scholars at this season. We, too, feel the exultation of life; and we which sound well and are inscribed on hark back to the days when we heard a the "minutes" for the edification of message in every breeze, and saw fan- posterity. Still, we have noticed that some who dilate on the topic have a tastic castles in the blue, and spirits and goblins in the storm. If we cannot knife up their sleeves for their brethhie away to behold with eyes unblinded ren. Our experience, of course, may by the dust of the city, "every bush afre with God," we can hunt up our old memory pictures of things that thrilled us in the years long since. is ground and sharpened by the jealous thrilled us in the years long since. is ground and sharpened by the jealous "Glooms of the live oaks, beautifully and mean - hearted. Sometimes the braided and woven," quiet fishing pools blade is made of calumny and misinteras beautiful as the white soul of a pretation of motives: at others, of actions which are the stock-in-trade of tain with the boys and the winds off the those who have claws only to tear those river : the grave seniors who smiled at who have wings. Again, it flashes forth our enthusiasm-all these come with in hints and insinuations, or takes the their burden of joy and of sadness form of prejudiced opposition, and it is for the hopes that are dead. But why used as remorselessly as the hired stiltrouble our readers with rambling re- etto of a bravo. Yet we talk of unity miniscences? What we started out to as we slay our brethren. We judge and say is we hope that the First Air Fund advocated by the RECORD will find not anything." We publish their failmany supporters. The fund is for the ings from the housetops, but take good

who are having a post graduate course in the kindly words and acts of those withthe college of the street, the mothers out the fold. Perhaps a strong man

#### The Pope and Wages.

Mr. C. S. Devas, in the current issue of the Dublin Review, offers the first of a series of articles analyzing the econa series of articles analyzing the econ-omical views of Leo XIII. as disclosed in his public utterances. The Holy Father's attitude with regard to the question of wages is clearly defined. Wages, to be just, must be sufficient, all

contracts notwithstanding, for the sup-port of a frugal and steady workman. If the workman is compelled by fear of worse evils to take less, being all that the master or contractor will give him, he suffers violent injustice. The comwho knows its pretty and whishe tak -makes a point of sitting in the back seat, among the rear-guard and close to the handiest means of exit. The then babies—those that are "so interval and interv children as well as himself.

It is, therefore, a mistake to suppose that wages are a mere matter of contract. No contract can set aside dictates of natural justice bidding wages be fair, and neither master nor man must be a party to a bargain inconsistent with the decent living of work

# ESPIRITU SANTO

## By Henrietta Dans Skinner.

2

SYNOPSIS OF PRECEDING CHAPTERS.

Characters in the story.—Adrien and Theo-dore Darotti—the former a young baratone from the Royal Opora at Berlin; the latter, his broiner, possessing a volce Ston as only angus are supposed to have. Madame Hottense Del-epuile, the elter brother s god-mocher, a great contraito singer. Ramon Eugenic Diddler, his brother and a mocher is by Madame

contraince singer. Ramon Eugenic Disdier, his Yaorge, Argesian, a professor of machemat-ies at the layce Louis la Grande Carlesimo Casimiro, a vicinnat from the Conservatory Or-chestra. Oreste, the Daretti brothers' valet. Chapter L.-The Feast of Pentecost. The Church of St. Thomas d'Aquin, Paris. Adrien and Theodore Daretti the sing-ors. The former meets Ramon Disdier and the oughter, Espiritu Santo. She sends, through the broace, the little flower of the Santo, to Theodore Daretti. Santo, to Theodore Daretti Santo, to Theodore Daretti Santo, to Theodore Daretti Santo, to Theodore Daretti Santo, to Theodore Daretti. Conspter II.-Closer acquaintanceship of the preceding characters. Casimiro goes as solo violinst in the Opera's tour throughout Eag-land and the United States. Adrien accom panies him as the first baratone.

panies him as the first baratone. Campter III.—College of St. Ignace. Adriano Daretti calls for his brother Theodore. Meet-ing with an old friend of their decased par-ents, Don Luis de San Roque. Marquis of Palafox, his son Jamie and two sisters. Chapter IV. - Theodore and in his boyish ancy fails in love with the little "princess,"

fancy fails in love with the fitte product of the period satio. Chapter V—Madame Delapoule endeavors to persuade Adrien to marry. She laude Catalina, Disdier s eldest daughter's. Madame Delapoule announces her intention to leave Paris for five years. Chapter VI — Theodore goes to his elder brother Bindo, to be "made a man." His parting with Espiritut Adrien woos Catalina. Her father discountenances his proposition, and prefers his friend Catimiro. Chapter VI.—After an absence of five years.

Her father discountenances his proposition, and prefers his friend Casimiro. Chapter VII.—After an absence of five years, Hortense Delapoute returns to Paris. Cara-lina's voice wonderfully developed. Madame Delepoule proposes to bring her out on the Paris stage. She asks Adrien Daretti's co-operation. Madame Delepoule trys to again rent her formet apartments in the Dis-dier homestead. She is informed of the Disdier's change of fortune-Madame Val-orge's blindnestic american embarassment : Loita Disdier Libedier has become a prodigy at the paris france. Kamon's embarassment : new and, Espiritu Santo-now sixteen-takes care of her blind grandmother at their new and African aska Madam Delapoule's per-mission to bring 'two of the greatest lib Passy. Autient asks that of the greatest liv mission to bring 'two of the greatest liv ing tenors 'to assist Catalina in her dabu "The new lyric tenor" turns out to be The dore transformed under his brother Bindo

Chapter VIII.-Adrien and Theodore the Disdier's modest, home, at Deser the Disdier's modest home at Passy. Their amazement at the changes Time has effected Espiritu again presents Theodore with a flower. Adrien and Theodore in a runaway accident. They escape with their lives. The groum Thompson severely injured. Chapter IX. - Death of Daretti's groom

Chapter X.-Theodore speaks of his love Espiritu to Madame Valorge and receives

Chap. XI.-Adrien is displeased with the e Ian

Chapter All Adriano tells Oreste of his conver-tion and goes to Confession. Chapter XIII --Cataina's debut in Paris successful. Adriano tells Oreste of his conver-

ion. Chapter XIV.—Catalina persecuted. Sir Guy Casimir Choulex in love with Catalina.

CHAPTER XIV.-CONTINUED. "And I flattered myself I was con-

cealing my feelings admirably !

cealing my feelings admirably !" At last the days wore slowly past, and Whitsunday had truly come—the long-sighed-for day—and Teodoro was actually on his way to Passy to put his fate to the touch. He was very silent and absent-minded during the drive; he grew red and white by turns, and was very grateful to Adriano for taktice and asking him no quesing no r tions. Adriano had been good en ough not to tease him, but had stood by chosen his gloves for him, and tied his cravat, for really Tedi could hardly see what he was doing. And the lad was as clean and orderly and well-attired within as without, for had straightened out his affairs in this world and the next, paying his smallest world and the next, paying his shaflest debts, answering all letters, and had he not been to the sacraments that very Whitsunday morning, so that he stood straight and fair and fearless before

God and man ? Espiritu Santo was gowned in white, and wore the flowers of the Holy Ghost

humbly, "but am I asking more of her than is a woman's natural vocation, than God has ordered for her own good and happiness? If you believe that I will be a good husband to her why is there so much for her to consider?" I do not feel called upon to unfold "I do not leer caned the upon unless you all our family affairs to you unless you are to be one of us," said Disdier, stiffly. "She may have duties you apongh that I y have duties you It is enough that I know nothing of. tell her of your suit and leave the deteil her of your suit and leave the de-cision to her heart and conscionce." "But, sir, if I knew," exclaimed Teodoro, "if I only knew, perhaps I could arrange—could be of use. You do not know how gladly I would devote

ado not know now glady I work at the stress myself to all your interests." "No doubt, no doubt," said Dis-dier, wearily, "but I have given you your answer. Espiritu shall have a week to consider the matter in, and you may come next Sunday to hear from me what her decision is. I think there is what her decision is. I think there is nothing more to be said at present." "But you have asked me no ques-tions," objected Teodoro. Disdier smiled. "I have known of

your wishes for six months," he answered. "Do you suppose that I have been blind or idle all this while ? Is that your notion of a dutiful father? Why, my young man, I know your affairs by this time almost as well as I know my Teodoro blushed. "Excuse me, sir.

I forgot that you would hardly consent to accept me as a suitor if you were igorant of them." Of course not. Good-day, then,

young man, and do not fail to return for your answer next Sunday !" "Fail !" echoed Teodoro, then your answer next Sunday ! "Fail !" cehoed Teodoro, then added 'hesitatingly, "I suppose I ought to thank you for considering me at all. I am afraid I have not thought enough of your sacrifice in letting her go if she should wish it."

" Probably not," said Disdier, dryly, holding the door open for him to pass out, and there was nothing for Teodore to do but to make his bow and go. All the concentrated misery of the

into the past six months was squeezed past six months was squeezed into the next six days. It was well for Teo-doro that he had the relief of work, blessed work, or he felt that he should have gone wild under the strain. But he had to make his debut that week at the Opera Comi que and sing in two new roles, and there ere rehearsals every day. Adriance coached him with nitiless severity,

plaguing him at all hours of the day about pose, and gesture and intonation, making him go over and over certain points in the impersonations that already had as fine an edge on them as least Teodoro they could bear-at least Teodoro thought. Afterwards he felt that Ad-

riano had done him a merciful turn, for he was so nervous and excited when he went on the stage that he would have made a fiasco of the whole performance the inspiraif he had felt anything to tion of the moment. As it was, every-thing had seemed to sing and act itself with the fidelity of a machine, and his

success in Sigurd and Le Roi'd'Ys was greater than he had any right to ex-Perhaps it was as well that Tedi

had this contradiction to suffer, for otherwise his head might have been turned by his musical success and the appluase and flattery showered on him from every quarter. His glorious, fresh young voice and fair Greek beauty had won all hearts from the him, fresh young beauty first. Novice as he was, he never failed to rouse the wildest enthusiasm, and his beauty and talent and the glory of his matchless young voice

were the theme of every tongue. But the applause and congratulations, the flowers and honors, the social attentions and public adulation of the great city passed unheeded over Teodoro's head. A little slip of a girl in a head. lane of the suburbs was turn country ing over a certain question in her mind, and he could not see her to influence

and wore the howers of the Holy Ghost and the could hold be the second hold be here the hold be here there the hold be here the hold be here the hold be here t and sweet she looked as she stood there as during this period. He labored

Daretti had his misgivings about Miss Carson's presence at the private rehearsals in Madame Delepoule's saloon. He had no doubt in his mind Adriano out of evil? Ianson." that it was Oeglaire who had suggested to her the idea of being Catalina's understudy. With the independence of an American student she accepted many attentions from Oeglarie, and appeared in public place often with him in public places. She boasted of her influence over him, and took great pains to assure Catalina that, thanks to this influence, Oeglaire was her best friend on the press, and was to be credited with all the articles most favorable to her. This did not deceive either Darretti or Madame marriage. Delepoule. The question was whethe the girl was in league with him to supplant Cataline, or was his innocent self-deceiving tool. Hortense Delepol was inclined to the latter opinion, but the playful tones.

Adriano felt suspicious and uneasy. For the life of him he could not help showing a certain coldness and reserve in his manner towards Miss Carson. She was quick to notice and resent it. she said to

"Oh, ho ! Mr. Vanity !" whistle. herself with a low whistle. "You think the little American girl is in love with you, do you? and that you must keep her at a respectful distance? Well, that is where you are much mis-taken, and I will see that you find it You foreign men can never under out. us Americans or do us justice, but I will soon let you see that thoug I like a little fun, it doesn't necessarily mean that I am setting my cap for yo I know some one else who will be gli enough to marry me whenever I say the word, and who has the power to help me along in my profession faster than you ever can or will. It won't be long be-fore you find out how much in earnest I

Madame Delepoule was greatly disturbed over this persecution, as it might be called, of her favorite pupil. She dreaded its effect on the sensitive girl, and longed to get her away from Paris. Adriano, too, was eager for the London season. It would make a pleasnt break in operatic routine, and give him and Teodoro a chance to appear ome of the Wagnerian roles which th Paris public had not then learned to listen to patiently. Adriano pictur to himself the sensation Teodoro would make in his brave, bright young beauty as the ideal Knight of the Swan. would be like the Archangel Michael of Guido Reni, descendant upon earth

to do battle with the powers of evil. freshness and He imagined him in the strength of the young Siegfried. again, what opportunity for his poetry and sentiment and enthusiasm in the ardent young Walther you Stolzing! Leave Lennartsen the palm in tragedy in Othello, and Rhadames, Vasco de Gama, and Jean de Leyde, but Tedi-ah, Tedi would rule the world where youth and love and chivalry and song

eld sway! It had been a relief to Adriano of late to share the pressure of social atten-tions with Teodoro. He was planning to withdraw himself little by little from ciety-indeed, would have done so at once altogether in the fervor of his first

contrition if Monsignore Ianson had not counselled strongly against such a course. As it was, his tastes had greatly changed. He longed for something more spiritual, more heroic than his present life afforded. He was in too close touch with the world and its pleasures, and it troubled him. The onsecration of monastic life attracted He had received so much from Heaven, should he give nothing in re-

Monsignore Ianson smiled and shook his head. "Trust to me, Adrienhis head. trust to me! I give you one year to

get married in !" "But, Father-"

"But, child ! No, I will have no buts. Believe me, God never fitted you for the isolation of celibacy. If ever a man bore the marks of his

tion plainly written on him, you bear every sign of being called upon to sancechair, and, clasping his hands behind his head, opened his eyes to their fulltify yourself in family life. Do not look so doleful, Adrien! I know it is a barrassed valet.

can never come back to me !" sighed himself to his full height, folded his

"Why may you not bring good even Monsignore 1?" suggested Monsignore You will appreciate the ter reason than I?-but you are a bigger fool than I ever had thought you. Or temptations of the young men about you, and you will feel an interest in and love and you will leef an interest in and love for these young souls that would hardly be possible except to one to whom much had been forgiven. And you will not serve God less well in married life than in single life : on the contrary, better. If in them you are fulfilling your voca-tion, then matimany and returnity with your master to foreign lands and with your master to foreign lands and leaving a pair of wetty eyes to weep themselves blind for you !" "Oh, sir ! Oh, sir !" expostulated Oreste, but Daretti interrupted him. "You may sit down this very evening and write a letter with your best pen t tion, then matrimony and 1 will develop in you capabilities paternity Signorina Consiglio Stefani at the Ponte a Seraglio, and tell her that the and service that you have not now. It should be so certainly in Christian

Count Adriano Daretti will brother, the Commendatore Mannsfeld, at the Baths of Lucca as usual for the Adriano shaded his eyes with his hand. When after a moment's pause he withdrew his hand and spoke again ent's pause cure, beginning at the blessed feast of the Assumption, but that he will leave his valet behind him in Paris, as he finds there was an accent of emotion under him to be either a fool or a knave, and not worthy, in either case, of one beat

Almost hou persuadest me to be a married man !

CHAPTER XV. Love rules the court, the camp, the grou And men below, and saints above."

drew a long sigh of relief. "Now I know that your worship was joking me; but you made me suffer for a bad quarter -Scott. "So my life's penance has been laid upon my shoulders, and I must work out my purgatory on earth in the holy estate of matrimony !" pondered Adriano, on of an hour !" of matrimony !" pondered Adriano, on his homeward way. "' Whom the Lord loveth He chasteneth, " he added, served to suffer. with mock resignation. As he let himself into the apartment,

served to suffer. You should have con-fided in me. How should I know how much you cared?" "I do not want to disturb you, sir. I would not leave you for any girl that lives till I see you happily married yourself. What was the use of worrying you ?" Oreste appeared with the lamps and his pleasant evening salutation. The black-eyed valet certainly looked incould hardly describably happy. He keep from singing aloud from sheer gayety of heart as he bustled about himself comfortably in an arm-chair, and signed to Oreste to take a seat at waiting on the young man. Adriano, his feet. "Now tell me all about it," he said, oo, was light-hearted and joyous as a hild nowadays. As he watched the child nowadays. As he watched the cheerful young Tuscan a boyish desire master's eyes a moment, then for mischief took possession of him.

No one has any right in this vale of tears to be as blissful as Oreste looks, he thought. "I am sure there must be something in that idea of Tedi's about am. e gray-eyed girl at the Baths of acca. Doubtless he is looking forward to settling his own little domestic con-serns, now that he has got me put to rights with the saints. He takes it for

little and get at the true state of the case. Having failed to wife for nyself, I will try and do a little matchaking among my friends.' Adriano was not long in finding his

weed to more dignified evening raiment. He leaned lazily back in his chair, while Oreste put the finishing-touches "I try to do you credit, sir, and I "I try to do you credit, sir, and I thank the saints that they did not make

me ill-looking !" "We cannot help ourselves there, Oreste. If Providence chose to make handsome fellows of us it would be a " By-the-way, Oreste," Daretti, indifferently, " I hardly think I shall visit my brother this summer. I sin not to be resigned !" Oreste chuckled, rubbed his hands am tired of going to the Baths of Lucca with glee, and put his head on one side.

his story. valet's duties with you, sir. There was the sight of your lady mother, moving

" Oh no ! they are right in the same neighberhood with Lucca. I do not pro-pose to go to Italy at all. I prefer the the sight of your lady mother, howing about like a saint on earth, with kind, cheerful words for everybody. You look like her, sir. She had the same grave bearing, with the same look of fun in her eyes. I never shall forget her rench baths, Etretat or Biarritz. possibly I may go to Carlsbad or Franzensbad, in Austria. They are good for the liver. I think my liver

needs attention.' for me. And you too, my dear master Oreste could not speak, and there was an agonized expression on his face. Daretti did not appear to look towards the valet, but one never knew all that his eyes were seeing from under cover

of their long lashes. "Fortunately I may go where the means nothing. You know what you did for me. You were not content to be spirit-moves me, and my wanderings make no difference to any one," concareful yourself, and to watch over your

tinued the master, easily. Still Oreste could not command his young brother, but you remembered that your servant, too, had a soul. You

Daretti threw himself back in the

ide

have to leave my service, and our vaga. bond, Bohemian life, and from some for arms theatrically, and frowned. "Oreste," he said, severely, "you are a fool != I always knew it—who had betfrowned. ish sentiment you felt bound to me. it not so? Oreste's eyes drooped, and he pulled son than I?-but you are a bigger bimself away from Danetti's grasp.

visit

of a heart like hers !'

Oreste turned his head away, mopped

his brow with his handkerchief, and drew a long sigh of relief. "Now I

"Forgive me, Oreste, but you de-

Dazetti looked thoughtful. He seated

You should have con-

There was nothing foolish about it, sir, My life with you is a reality. She only came into it as a beautiful dre " Poor silly fellow, I am not worthy of such a sacrifice !'

"I did not think of it as a sacrifice It was an impossibility, and I simply did not think of it at all. I could

JUNE 14, 1902.

more have-come to you and said, 'I am going to leave you, sir,' than I co have stolen your money or murdered you in your sleep. Think how alone your were, sir ! There were plenty to flatt ow alone yo you, to profess to be your friends, but who was there to pray for you, to care for your soul, to remind you of your e and of your mother that influenced your life companionship

was not a good one for you, and you had lost your faith. A poor uneducated servant could not hope to do much, but if I had left you then I should have felt guilty of your death. Your mother's soul would have come t Your lady and said, 'Why do you leave Oreste? You are all he has to pr Oreste? You are all he has to p him. Wait till he is himself ag has to prav fo Let yourself weep, Adriano! Do not try to force back such tears as those ! Do not They are no weakness, but, rather, a credit to your manly heart !

" But, Oreste, there is nothing now to keep you back if I am willing to let you go, and shall I not be willing to make you some return for your devotion

"Ah, sir, you would be lonely with-out me. I know all your ways, and Count Teodoro will not always be with you. 'Tell me : would you feel easier

kindly; and Oreste squatted down on the low seat, and looked up into his about me if I were married, or do you perhaps think that you could bring your ne with us i oride to make a ho was a Countess Adriano here ?" "Ah, sir, I do not dare to think of his face in his hands, began his little

story. "You see, sir, I owe you all that I it. I do not dare to hope she would be my-my bride! Do you really, believe, worship I was a mere boy. I was only eighteen, and though I had been for When I first came to serve your sir, that she could ever care for me You may stand up and let n a good look at you and I will see if I think you are a likely subject for a nice girl to set her affections on."

Oreste sprang up with alacrity and tood very erect while Daretti looked stood very him over from head to foot with careful serutiny, as if he were not already fam-iliar with every line of the valet's face and figure. What he saw was pleasing to the eye, certainly—an active, well-made figure, straight and trim, a clean, healthy, handsome countenance, a pair of bright, honest eyes, a profile that many a young aristocrat might have envied, crisp, curling black hair and mustache, a smile of ready sympathy, neat and tasteful dress. With a little more repose and a little less cheerful alacrity of manner he might well have passed for a young man of rank and fashion, and no doubt in the eyes of a young peasant girl he would seem little less than a prince, but to more exper-ienced eyes that prompt air of ready

williness to serve and please betrayed too surely that his pride and ambition were in a profession that waits upon the wants and caprices of others. It gave Daretti a pang to think of parting with the faithful fellow. "What

on earth is to become of me?" thought, continuing his scrutiny Oreste grew uneasy and shifted h weight from one foot to the other. thought myself lonely at times when he was with me, but now he will marry, and Teodoro and Choulex. They will all leave me, till I shall be for to marry, too, in self-defence." He groaned and sank back into his chair, overing his eyes with his hand.

Adriano uncovered his eyes and fixed them solemnly on the young man. "My poor fellow," he sighed, "there is little hope !" Oreste looked disconcerted and his

ventured Oreste, anx-

Adviano covered his face with his modest confidence that he was no Seems

JUNE 14, 1902

call upon him and ask will add a few lines to And Daretti mit.' smiling encouragingly

gratefully, pressed it timidly into his maste ing the hopeful, tend the clouds cleared a ace and he withdrew ssment. Daretti turned and

the window. He gaze but there was a mist Mine has not bee " but he murmured,

poorly of it since I k pired such an atta TO BE CON

# NOW IS THE AC

It was before the d mny posts that one postman's lown through a poor but F----, and was ans looking widow wom looking widow won ceived a letter, for ad to be paid, and her own mind as to ter's correspondent Mary had been hall

master's employ, and and the handwriting and a letter in thos thing — to be thou dered at before th dered at before an Just then her mast she hastened up th the priest's parlor. Here's a stran

Father, and sevenpe ever hear the like? furrin paper, too, s to read writing on't as she endeavored t the room, pretendi chair and then the

time, in hopes that dulge her curiosity But the good letter quietly, and first few lines an written on the top,

servant with : Thank you, Ma rang for some co them, and leave me them, and leave me Mary retired, s to her kitchen, m however, "He'll b and-by, if it ain't

idential like, I kno her master, drawin the fire, and putti proceeded to read nent. As we a cenes than poor its contents to our

\*\* P " Rev. Sir :--Yo estly entreated where spiritual quired. Let me without a moment the Victoria Inn a lies at the point love of God come "Your

The letter was hat might not In a moment t violently. The st to answer it.

What time do 

you ain't going t to-day with you this rain and slee madness, sir, beg speaking so bold. Cold or no co

the priest, calmly to tell William to take my place." And Father Pe bedroom to make

tions for his depa Now, it was no those of the hig that the good old up his mind to e fireside for the which alone could ing soul who cla

granted that I shall pay my annual to me, sir, but you must have suffered visit to Bindo at the Baths of Lucca at while I was learning." "I am four years older than you, but nidsummer. But I will frighten him a I was pretty green myself in those days," said Daretti, smiling. "It is true you were not much then, Oreste, but now I have the best trained, best appointed, most willing valet in the whole profession, not to say the handopportunity to chaff Oreste as he hanged from his morning undress of somest, which you always were Oreste's eyes sparkled and he blushed

to his toilet, and studied the valet with careless scrutiny. remarked

year after year. I have an idea of try-ing sea-baths this season." "At Viareggio, sir, or Livorno, per-Then sobering down he went on with

haps ?" faltered Oreste, with an uneasy look.



beside her grandmother to receive the good wishes of her friends on her feast-day. The Darettis were the first to arrive, for they had purposely come early. Adriano took his seat near Madame Valorge, and engaged her and heside her grandmother to receive the Madame Valorge, and engaged her and Madame Valorge, and engaged ther and both the young girls in lively conversa-tion, while Teodoro stood by, awkward and expectant. Disdier paced the room somewhat restlessly; then other room somewhat restlessly; then other guests came, and under cover of their arrival Teodoro crossed to Disdier's the heroine of Federici's opera, and she was now studying the role with great side, and in a low voice stammered that side, and in a low voice stammered that he would like to have a few moments' private conversation with him. Disdier led the young man into his little den and smoking-room. He was very silent, but Teodoro came up to the mark and was heroic, telling his tale of love with may negligible of love with ardor Choulex and Daretti were the only musicians in Paris who had made a thorough study of the new work, and they undertook to coach her in the part. Such training she had never had, even from Madame Dele-

poule, and it was a revelation to her unexpected boldness and fire. Disdier listened patiently. "I have been expecting this," he said, at last, young, ardent soul. Choules was a ower of strength in the emergency. What an inspiration his accompaniments Madame Valorge told me, as it were, how lucid his presentation of the themes, how superb his handling of the was her duty to do, of your feelings and of the probation she had wisely put score ! Aided by Adriano's picturesque descriptions, his vivid, dramatic sketches of the scenes, and his wonderwill tell you at once, Theoyou to. dore. I can have no possible objection dore. I can have no possible oughter's to you as a suitor for my daughter's hand, and shall leave the decision en-hand, and shall leave the decision en-

the crowning triumph of her life. flushed. His eyes shone brightly. He drew his young form to its fullest height, already exultant in ment for his choice of her. neutron here your understudy, " Let me be your understudy," pleaded Lulu Carson. "I do not know

hope. "Thank you, sir; thank you a thou-sand times," he cried, eagerly. "You are too good to make it all so easy for why, but I have a presentiment that -to allow me to plead my own cause with her, to-' Not so fast !" interrupted Dis-

dier.

cause ?

why, but I have a presentiment that something will go wrong at the last. I suppose all the fuss that has been made has affected my nerves. At any rate, I'm hankering after a little inmade Who should plead your own I said I would leave the derate, I'm hankering after a fittle in-struction from Daretti. He ought to teach. He has a genius for it. I learn more from hearing him and Monsieur Choulex drill you for an hour than I cision to her, but I reserve to myself right to my daughter's confidence. I shall tell her myself of your visit. The child is very young, and there are learn from my expensive Paris masters in a whole term. Besides, I want to have a little flirtation with Daretti-oh! many considerations she must have time to reflect upon before she yields to the first words a romantic youth whisshocked. I'm not going to make love to him and I don't believe the pers to her. She owes something to the interests of her father and her grandmother, and they owe it to her to Queen of Sheba herself could get him in the duties and responinstruct her sibilities of married life, that loveign innocent! You French girls laways take these things so seriously. Never mind about the flirting but let me sibilities of married file, that her choice may be a conscientious and intel-ligent one. You are asking a great thing, young man, and you must be-live that I am right in safeguarding my child's interest." "I know it is a great thing—I do be-lieve you are right," replied Teodoro,

heavy cross I am laying on you," and the monsignore shock with internal daughter, " but the way of the cross is the royal way to heaven, you know." this work, Adriano was coaching both

Adrien laughed too. "You have chosen the better part yourself, monsignore, and now you counsel me what is less perfect! But you see, to marry and bring up a family I must first have a wife : and if I have a wife I wish her to an angel, and if she is an angel I should not be worthy of her. How are you going to arrange that?"

"Of course you wish her to be an ngel-we all aspire to heaven!-and no doubt she will be one; but you need not worry, Adrien,' and there was a mischievous twinkle in the prelate's An angel in petticoats, my eves. son, is a species apart, of whom a man of average rectitude of life and fairly amiable disposition need feel in no way

unworthy." "I see that you agree with the Wise Man," laughed Adriano, " that the perfect woman is hard to find and rarer than rubies !'

"Speaking seriously, I cannot be lieve that the Creator would have made all the virtues the special property of one sex. Your angel will have some-thing to overlook in you, Adrien, but on the other hand, there is no doubt that you find occasion to put into prac-tice the virtues of Christian patience and charity from time to time! Adriano smiled, but looked uncon-

vinced. ' Do not be impatient for sacrifices.

my child," said Monsignore Ianson, kindly. "See what you can do in your

kindly. "See what you can do in your daily life. It may hold for you an apostleship hardly less sarred than that of priest or missionary. For yours is not a hidden life. Your great talents place a very innocent one, so you needn't look you prominently before the public and give you a certain holds on the minds of men. This carries a responsibility with it that you cannot shirk. Example

Queen of Sheba herself could get him to flirt. I don't suppose you even know what ' flirt' means, you poor, little foreign innocent ! You French girls leader of fashion, a prince among artists. Thousands of young people look up to you as a other year. You had better take what you can get." Show them that you can be all this and

est extent and stared hard at the em-

"In fact," he said, very slowly, "I should not wonder if I made a flying trip to Norway this summer. It seems to be the feeklowchie thinks." to be the fashionable thing to do. You would enjoy seeing the midnight sun, Oreste. Or what do you say to running over to the United States? America is a fine country, Monsignore Ianson says-a big country, well worth see-

Oreste was very near tears, but he struggled with a lump in his throat, and choked out, "It is a long voyage, sir, and your worship is not a good sailor. You never enjoy crossing the channel and do you not remember, sir, how ill you were on the Mediterranean, cross-ing from Brindisi to Cairo ? And that other time, sir, going from Naples to Palermo, when you were near death ?"

"I do not remember my illness in as distressing a light as you seem to," re-plied Daretti, gravely, still staring hard at Oreste, and making him feel as un-comfortable as possible; " but I have thought," very slowly, " of another When I met her and bared my head I felt as if I were coming into a church. It went on this way all summer, when thought," very slowly, "of another plan. I might take my trip to America it suddenly came over me that this could not last and I must leave her. I alone, and give you a well-earned vacation of six weeks to spend in any quarter of the globe you may prefer. You will hardly care to return to Italy, I supthought at first I should die, that could not breathe, that my heart would not beat any more. I went about and did my duties as usual, but I was in a pose?

But Oreste gave a start of junmistakable delight, his eyes brightened, and for a moment his face was red with pleasure. Then his countenance fell again ; he shook his head sadly.

I could not let your worship go to

those strange parts alone." "But I could engage another valet for the trip.'

"He would not know your ways. sir," said Oreste, with conviction, "and you would need me more than ever. There is no knowing what kind sir. ever. of service you would get in those outlandish places."

"But, Oreste, I do not see my way to

There was a pause. "I shall not leave you, sir," said poor Oreste, brave-

hands, and there was a pause to me, Oreste," he said at la tirely lacking in qualities that please he said at last, raising to me, Oreste, " he said at host ing the the eye. his head, "that you are forgetting the "Little hope for her, I mean," cor

'I learned many things besides a

blessed life and death, nor what she did

"Do not speak of me, Oreste ! My

iety was only seed growing by the way-

"But I must speak of it, or my story

both times without a word of love?"

The pleasures of the world soon

ratience, sir; that is coming just now. Two summers ago, your worship will remember, was the first summer that we stopped for any level for the peace of mind. point of your story." "Patience, sir; that is coming just There! I knew you would begin to blush and smirk! What do you twist at the Baths of Lucca. It was there, at the feast of San Giovanni, that I met come off some day, and then w It will come off some day, and then where will her, Consiglio Stefani. I cannot tell you be ?

"Well, sir?

iously.

her, Consiglio Stefani. I cannot cert you how it was, sir; it was not sudden or painful, but we had hardly exchanged or painful, but we had hardly exchanged if the whole "And you think there is a chance for me, then, sir?" "Let me consider your qualifications." a glance when I knew that the whole world had changed for me. It was as if I had been stumbling about in the half-in a doel of the world, and have I saw things I had not seen before, the heaven was different above me, the earth was different under my feet, life good deal of the world, and have picked up a fairly good education. You have interesting adventures to talk about and you have seen many distin-guished persons. A great deal will deitself was more beautiful, religion was holier. It was good for me only to be pend upon the young lady's taste. I cannot tell whether she will prefer your near her, and the sound of her came to me as in a dream. We d voice We did not say much to each other, and yet it was not like silence, for our heart was polish, or a rough diamond like your not like silence, for our hearts were speaking to each other all the time.

rival." "My rival?" faltered Oreste. "Yes, that young mountaineer, you know

"What young mountaineer, sir ?" "What young mountaineer, si?" "Why, foolish fellow, do you suppose that if your lady-love is all you say she is no one has had eyes to see it but yourself? Do you suppose those bold young foresters are such laggards in love as you? Why, to my mind, Oreste, the most homeful feature in the whole the most hopeful feature in the whole case is that the pretty Consiglio restupor. The next summer it was the same thing over again — the same silent She must have had a happiness, the same stupid misery." "Tell me, Oreste, did you leave her mains unmarried. dozen young fellows after her, and if she has sent them all away it looks a little, a very little, as if she had already disposed of her heart elsewhere." "I knelt and kissed her hand, sir, and I felt very sad, but I said nothing." "But you loved her! Why did you

"How soon did you say we should start, sir ?" "Oh you are in a hurry now, are you? What difference does it make? You know you will soon of the source of the not ask her to be your wife ?'' "It did not occur to me that I could Daretti bent forward, grasped Oreste by the jaw and turned his face square-ly round towards his own. "Look me in the eyes, Oreste! Why did it not occur to you? Answer me!" do so. sir." Daretti bent forward, grasped Oreste

any girl that lives! Do not look so re-proachful! I know it is not nice for me to tease you, but I must work off my spite against fate somehow. Now go to your room and compose a letter to the good Giulio Stefani, which you will pot tonight, for delays are dangerous. You wages and presents. No, no, Oreste,

traveling ; he has thing that force routine of quiet he had been se and was only about again ; a enough to disco hopeless, stead snow, with bitte

Father Penr

looked out ; b The wording of but the words t peal to somethi could not resist tered to hims know anything wood ?' I neve in my life. W well, I shall pose. Anyhow disobey." An himself up in t umbrella and almost sternly treaties of bi would, a leas with him,'' wa

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persons with vere to be p did not speak ostracism of man, as I sai ing dispositi for a cloister of a secular higher love away from ] he soon got o fication, and half hour to interruption. looked up a the passeng the third, a

poorly of it since I know that it has in-spired such an attachment in such a

TO BE CONTINUED.

# NOW IS THE ACCEPTED TIME.

It was before the days of railroads and It was before the tays of raincoats and penny posts that one morning the well-known postman's knock resounded through a poor but tidy little house in  $F_{\rm min}$  and was answered by a grave looking widow woman. She duly re-ceived a letter, for which seven-pence and to be paid, and marveled much in her own mind as to who her good master's correspondent could be. For Mary had been half a lifetime in that master's employ, and knew all his ways and the handwriting of all his friends; and a letter in those days was a rare

and a letter in those days was a rare thing — to be thought over and won-dered at before the seal was broken. Just then her master's bell rang, and she hastened up the little stairs into the priest's parlor. "Here's a strange letter for you, Father, and sevenpence to pay—did one ever hear the like? And it's on that furrin paper, too, so that it will be hard to read writing on't," continued Mary, as she endeavored to busy herself about the room, pretending to dust first this rather, a hing now ing to let ng to make nely with-

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as she endeavored to busy herself about the room, pretending to dust first this chair and then the other, so as to gain time, in hopes that her master would in-dulge her curiosity as to the writer. But the good old priest took the letter quietly, and having read the first few lines and seen "Private" written on the top, disappointed his old servant with: or do you bring your is if there o think of would be y, believe, for me? et me have vill see if I

servant with: 'Thank you, Mary, that will do. I

"Thank you, Mary, that will do. 1 rang for some coals; you can bring them, and leave me. I am busy." Mary retired, somewhat crestfallen to her kitchen, muttering to herself, however, "He'll be sure to tell me by-and by, if it an't about anything confidential like, I know his ways;" while her master, drawing his chair nearer to her master, drawing his chair hearer to the hre, and putting on his spectacles, proceeded to read the important docu-ment. As we are more behind the scenes than poor Mary, we will give its contents to our readers :

" Private. "Rev. Sir :- Your services are earn-estly entreated on behalf of a case estly entreated on behalf of a case where spiritual aid is urgently re-quired. Let me implore you to start without a moment's delay, and come to the Victoria Inn at C—, where a man lies at the point of death. For the love of God come at once. "Your faithful servant, "HALPH SELWOOP."

## " RALPH SELWOOD."

The letter was dated the day before. What might not have happened since? In a moment the parlor bell rang violently. The scared Mary rushed in to answer it.

"What time does the coach start for

" what the does the Coach because of the coach beca madness, sir, begging your pardon for speaking so bold."

Cold or no cold, I must go," replied the priest, calmly. "So be so good as to tell William to run to the office and take my place.' And Father Penrose hurried into his

bedroom to make the necessary prepara-

tions for his departure. Now, it was not from any feelings but those of the highest charity and duty that the good old man had at once made which is dong to account the second s up his mind to exchange his comfortable fireside for the cheerless stage-coach

ning dimly to perceive the truths which three hundred years of heresy had hitherto veiled from their eyes.

In the course of the next stage there was a long, steep hill, and, as the weather had cleared, the priest proposed to his young companion to walk a little bit, a proposal to which the young man gladly acceded. After a few [seconds' hesitation, he

"You will wonder, sir, why I am so anxious to talk about all this; but the

truth is, I am very restless and troubled just now, and I feel as if Providence had sent you on purpose to meet me to-day, when I never dreamt of meeting any one who could solve my doubts. I any one was praying earnestly for light and guidance a week or two ago, and a voice seemed to say to me, like St. Augustine, 'Tolle. lege'-take and opened it at Luke 1, and read the words, 'All nations shall call me bles-sed,' and the thought struck me: In mine; and so I have been more and more convinced that my position in the Church of England is untenable. But Church of England is untenable. But was praying earnestly for light and Church of England is untenable. But I am going to pay a visit a few miles hence, and we must therefore part when we next change horses. Where and when could I see you again? I feel I must get to the bottom of this, and find

but the truth." Father Penrose explained his present

errand, but added: "I shall be home in a couple of days, at least. Here is my address. Come to me as soon as you can. I can give

you a bed, and, I need not add, a hearty welcome.

The young man wrung his hand with some emotion, and soon after left the coach, while the good old priest went on his way rejoicing at having been made an instrument by his Master to win another soul to Him.

WIN another sour to rum. By 6 o'clock he came to his journey's end, and found himself in a small town by the seaside, where he had no difficulty in finding the little hotel to which he had been directed, as it was the only good one in the place. On giving his name to the waiter, he was at once shown upstairs to a roo where he was received with great cordiality by a lady and gentlemen, who thanked him most warmly for his prompt obedience to the summons contained in the letter, said that they had had a bedroom pre-pared for him, and begged him, as soon as he had taken off his great coat, to join them at dinner, which was just

ready. Father Penrose accepted their civility with the same cordial simplicity with which it was offered, but at the same time could not help being very much surprised that no mention was much surprised that no mention was made of the sick man and no allusion whatever to the object of his visit. However, presuming that some change for the better had taken place in the condition of the invalid (a conclusion which the cheerfulness of his host and hostess helped to confirm,) he said nothing about it during dinner, but joined ing about it during dinner, but joined in their conversion on general subjects and found them well versed in the topics of the day, as well as in other matters. When dinner was over, the lady left the room, and the gentleman, becoming suddenly very grave, spoke as follows : "Sir, I sent for you to adminisiter the last consolations of religion to a dy-ing man and you will be surprised to hear that I am that person." Father Penrose looked up at him in perfect astonishment. Seeing no sign

Father Penrose looked up at him in perfect astonishment. Seeing no sign of illness of any kind in his counten-ance, he thought he was laboring under some wonderful delusion and was going which alone could bring him to the dy-ing soul who claimed his aid. He hated thing soul who claimed his aid. He hated traveling; he hated strangers, or any-thing that forced him out of his usual routine of quiet home duty. Moreover, he had been seriously ill that winter, and was only just beginning to get about again; and the day itself was enough to discourse any one-such a ance, he chought he was laboring under some wonderful delusion and was going to express the same to him as carefully as he could when the gentleman con-timed tinued : "I only arrived from India a few days ago, and was landed here, as I was too ill to proceed any further. I sent for a physician whom I had known inti-mately years ago. Ho came down from enough to discourage any one-such a hopeless, steady downpour of rain and themselves see it, in all the respindent beauty of those marks which show it to be divine. Hence, believing that non-Catholies are culpably closing their eyes to the truth of the Catholie Church, snow, with bitter easterly wind. mately years ago. He came down from London to see me, and informed me that Father Penrose shuddered as he looked out; but he never hesitated. London to see me, and informed me that my case (though the disease gave no outward sign.) was, in reality, one of ex-treme danger, and that I might be carried off any day or any hour. Under these circumstances I felt that there was not a moment to be lost if I would make my peace with God, and I could a not be happy till I had sent for a priest. they allow themselves to take too pes-simistic views about their spiritual conpose. Anyhow, it's a call one can't disobey." And so saying, he muffled himself up in the great coat, seized his umbrella and little traveling bag, and almost sternly disregarding the en-retreaties of his housekeeper that "the with him," walked as fast as the wind ad snow would permit to the coath office. The coach was to start in a few inmiself in a corner of the eramped bufflet. The coach was to start in a few inmiself in a corner of the eramped and uncomfortable vehicle, which almost be downed three others. The wording of the letter was peculiar, office. The coach was to start in a few minutes, so he lost no time in ensconc-ing himself in a corner of the cramped and uncomfortable vehicle, which already contained three other passengers. In the days of which we are speaking the sight of a Catholic priest was rare, and have some reason for believing that a solution of their doubts may be found in the Catholic Church, and hear his confession as he pleased, but that he did not think him ill enough sight of a Catholic priest was rare, and so Father Penrose had to bear the some-what hostile scrutiny of two out of three persons with whom the next 7 hours were to be passed; and, although they did not speak, he felt keenly the social ostracism of his modifien. He was a would consider about it. man, as I said before, of a quiet, retir-ing disposition, more fitted, perhaps, for a cloister than for the arduous work of a secular priest; and nothing but a higher love could have dragged him renewed his petition that the lost higher love could have dragged him away from his presbytery. However, he soon got over the momentary morti-fication, and proceeded for the next half hour to read his breviary without looked up and perceived that two of the passengers were fast asleep, and the third, a young man of about two-

# THE CATHOLIC RECORD.

the inspirations of God's Holy Spirit. the inspirations of God's Holy Spirit. Had either of them waited but one day longer it would have been too late and one soul (if not three) might have been lost eternally.

# BE BRAVE AND FEAR NOT.

World.

From the strong and forcible pastoral recently issued by the Bishop of Liver-pool the following excerpts on the obli-gations of faith are taken. They will be found both timely and helpful: If faith has its privileges, for which you should constantly thank God, it has also its, obligations. One of these is loyalty of mind to the Church. This implies not merely a submission of the mplies not merely a submission of the ntellect to the decisions of the Church in questions of faith and morals. To refuse that would be to make shipwreck retuse that would be to make shipwreck of your faith, or at least to seriously endanger it. True loyalty includes something more. Your habitual atti-tude towards the teaching office in the Church should not be that of one who is ealous of the least curtailment of his liberty to think as he pleases, but rather that of the little Samuel straining to each the slightest indication of his Master's will, with his "Speak, Lord, for Thy servant heareth." It implies the ready account of the state of the

Lord, for Thy servant heareth." It implies the ready acceptance of the less authoritative decisions of the Holy See on doctrinal matters, and of the ordin-ary teaching imparted to their flocks by the body of pastors throughout the world. No Catholic, worthy for the name, can refuse a loval submission name, can refuse a loyal submission such as this. Were he to do so, it would be a sign that he has allowed his Catholic instincts to be deadened either by pride, or by associating too freely in the world with those who shrink from no criticism of authority, be its claim human or divine.

But there is another duty which the possession of the true faith imposes, and one that may more easily be neglected in these days, and that is intolerance and hatred of religious error or heresy. This is an entirely different there for This is an entirely different thing from dislike of the person who errs. When St. Augustine lays down the principle that whilst there must be war to the

TITLE Control of the structure of the structur

need. See the repose miner is grand ney. Seeing his penitent apparently comfortable and free from pain, Father Penrose consented, and, after a last blessing and absolution, rose and left morrow. He was very tired, and slept heavily in consequence, when, at 6 o'clock, he found a servant, whom he recognized as Mrs. Selwood's maid, who implored him to come down immediately, as her masto come down immediately, as her mas-ter had been taken suddenly worse, and she thought he was dying. The priest burged down ; but before he could reach she thought he was dying. The priest hurried down; but before he could reach the chamber all was over. Mr. Sel-wood lay quite dead, but with the same expression of heavenly peace that his features had worn the evening before. So the priest felt that our Lord had interposed to give the poor fellow the considered and, sooner or later, divergencies of opinions either about the distinctive doctrines of different denominations, or about the principles of the moral law on which Catholic teaching never wavers, and, sooner or later, divergencies of opinions either about the distinctive doctrines of different denominations, or about the principles of the moral law on which Catholic teaching never wavers, of fairness which induces a Catholic to look at matters from the point of view So the priest felt that our Lord had interposed to give the poor fellow the consolations he most needed, and had towarded bis faith by giving his hearth.

rests with love on that Church which He founded. She is His Spouse, whom BE BRAVE AND FEAR NOT. Some Obligations of the Catholic in the Some Obligations of the Catholic in the Head, of whose fullness of grace and Head, of whose fullness of grace and The redeemed with His precious blood, the mystical body of which He is the Head, of whose fullness of grace and truth she is ever receiving. Through her ministers, He, the great High Priest, daily renews from the rising of

the sun to its setting, the great sacri-ice of Calvary. She is the custodian of His Sacraments, and especially of that Real Presence by which He dwells with the children of men in the Blessed with the entire of the in the depository of Sacrament. She is the depository of the truths of revelation; to her He committed the power and the author-ity to teach them until the end of time; He sent the Holy Ghost—the Spirit of Truth—to abide with her forever. She is the kinedom of truth that He She is the kingdom of truth that He came to establish, and of that truth He came to establish, and of that truth He gave "testimony under Pontius Pilate" by His death. If Christ so loved the truth as to die for it, any doctrine opposed to the truth is bound to be the

opposed to the truth is bound to be the object of His hatred. That Spirit He communicated to His Apostles after He ascended to His Father. No language seemed too strong to denounce any doctrine that strong to denounce any doctrine that was a departure from the teaching of the Church's representatives, be the promulgators of the heresy who they may. "Though we," says St. Paul, "or an angel from heaven preach to you a gospel besides that which we have preached to you let him he ave preached to you, let him be nathema." St. John the Evangelist, Apostle of love though he was, St. Igatius, St. Polycarp, and those who ollowed them in their office of Chris-

Apostle of love though he was, St. Ignatius, St. Polycarp, and those who followed them in their office of Chris-tian teachers, never speak in terms of such severity or seemed to dread so mach some fearful judgment of God, as when they saw the deposit of di-vine truth being corrupted by the pri-vate opinions of men. It is for you, dearly beloved brethren and children, in these days when so-called liberal views on religion are so widespread, to follow in the footsteps of these disciples of Christ, and to keep up a holy harted of faith commit-ted by Christ to His Church. This does not imply that you are called upon to be constantly making any ex-ternal protest against it. Often the best and most prudent way of showing dissent is by silence.

#### PARENTAL CAUTION.

There are three things concerning which parents should at all times exer-cise the greatest caution. First, the companionship of their children; sec-ond, the character of their reading, and the third, their own conversation It is usually by one of these that the child is initiated into a habits that iconardize its future moral welfare. Neither can it be neglected. If their books are bad, they will naturally seek associates who are the same, and vice versa. Nor is it safe to discuss every topic in the presence of the child

We are led to these reminders by the sad occurrence of the other day the sad occurrence of the other day, when a child of fourteen years delib-erately took his own life. Scientists would diagnose the case of one of criminal suggestion, because a neigh-bor of maturity had done the same thing a week or so before. Indirectly the scientist might be correct. But we extend frace that the cause was not so rather fancy that the cause was not so

remote. The reason advanced for the act was that the child was a great sufferer from sickness. But as the method employed in both cases was the same there must be a more immediate use. We are prepared to admit that cause. We are prepared to admit that it was suggestion. But the suggestion was prompted either by reading an account of the first suicide or hearing it discussed by others. This is the most likely solution. Parents, therefore, should exercise the closest watch over the reading matter of their children. And to begin whose the dancer is createst, we would

matter of their children. And to begin where the danger is greatest, we would plead that they keep the daily paper out of their hands as long as possible. But if they do not desire to do this, then we would entreat them to first cut from its columns all crimes therein the indeal. La the pact place we would chronicled. In the next place we would urge that all topics of a similar characer be tabooed in the presence of children. In this way will the dangers be minimized and the child be surrounded with the best safeguards .- Church Progress.

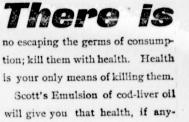
#### Luke Delmege, an Exquisite Piece of Literature.

Of Literature. DeQuincey, in one of his remarkable essays, declares that "all that is liter-ature seeks to communicate power." And, power, he tells us, is communic-ated when we are made to feel vividly and with vital consciousness, emotions which callnary life rarely or never supwhich ordinary life rarely or never sup-plies occasions for exciting, and which had previously lain unawakened and hardly within the dawn of conscious-ness—when these inert and sleeping forms are organized, when these possi-bilities are actualized, this conscious and living possession is power. Judged by this standard Father Sheehan has income in 31 July Delmago " an exiven us in "Luke Delmage," an ex-juisite piece of literature. For no one can read this story without having his soul stirred by unusual emotion, and without feeling that a master's hand has galvanized into life the vague forms which had previously lain unawakened. That this story may enjoy the apprecia tive popularity of its predecessor, "My New Curate" must be the fer-vent wish of all lovers of sound and inresting writing. - Donahoe's Maga

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# GOD DOES NOT FORGET HIS OWN.

God alone knows the hardships suffered by the Little Sisters of the Poor, especially in their begging tours through rain and cold, mist and fog, and let us add: hard hearts and bitter words. Glad we were to read in the London Tablet of November 23rd, 1901, that they having been met in the pour-ing rain by a kind millionaire, who owed gracefully saying: "this is n me for ladies to be out, and was struck by the answer: "We cannot afford to tay at home while the poor have to be fed. The result was a substantial share in his will. In the same column we

ad following: "A story is told of the fog of last most entropy decaration in minimized of source outsachian tubes. Permanent euro is guar-anteed to all who inhale Cataranthozons as directed. This vegetable antiseptic is inhaled at the mouth, and after travensing all the sir passages of the respiratory organs is exhaled through the nostrills; it completely eradicates eatarch from any part of the system, clears the ears, nose and throat, and alloys, inflamma-tion, congestion and soreness. For Deafness, Earache, Ringing in the Ears, Head Noises Catarrh, Asthma and Bronchits, medical science can devise nothing as beneficial as Catarrhozone. Complete outfit for two monthal use, price §100; trial size 25c. Drug-gists, or N. C. Polson & Co., Kingston, Ont. Very many persons die annually from chol-era and kindred summer complaints, who might have been sweid if proper roundles had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Ccr-dial, the medicine that never fails to effect a romently, and thoroughly, subdues the pain and disease. Saturday night in London, of the cart of the Sisters of Nazareth passing through liccadilly on its way home and three young men. These, last, emerging from a London club saw the Sister foot leading the horse through the thick and dangerous gloom. They took her place, sent her inside, and walked the horse's head all the two or three miles to the door of Nazareth House, where(in the fog) they suddenly disappeared. "Perhaps they were three angels," somebody suggested. But no, that proposition was put aside, be-cause one of the deliverers was "smok-ing a cigar." Some light, but not disourteous discussions have since taken rountcous discussions have since taken place as to the possibility of angels, who take top hats and frock coats, tak-ing also eigars, as disguise. If they seemed of old as shepherds, to shepherds, to London club-men, if they appear to-day, they must seem as clubmen; and the eigar, it will be noted in this hypothetical case will be noted in this hypothetical case shepherds, to London club-men, if they appear to-day, they must seem as clubmen; and the cigar, it will be noted in this hypothetical case was of the essence of the disguise. One thing, at any rate, does this episode, if earth, disclose-that they lie who tell us the age of chivalry is dead .--The Voice.

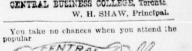
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Head Omice, LONDON, ONT, Authorized Capital, - \$ 600,000 Subseribed Capital, - \$ 600,000 Business in Force over - 50,000,000 Hox, JNO. DRYDRX, GEORGE GILLISS, Proeident, Vice-Fres, H. WADDINGTON, Secretary and Managing, L. LETICH, JAS. GRANT, D. WEISMILLER, Suph. Treas. Inspector Over \$3,900,000 paid in losses. Lowest rates. Losses promptly settled. OUTY AGENT: tions of the throat, lungs and chest. THEY ARE NOT VIOLEXT IN ACTION.—Some persons, when they wish to cleause the stomach, resort to Epsom and other purkative salts. These are speedy in their action, but serve to permanent good. Their use produces incipient chills, and if persisted in they injure the stomach. Nor do they act upon the intes-tines in a beneficial way. Parmelee's Vegeta\* ble Pills answer all purposes in this respect and have no superior.

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Mesars. Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to re-ceive subscriptions and transact all other busi-

of His crucifixion.

subject of the picture.

reverence.

quell a row which took place between a spleen.

man and his wife just before the pro-

cession started. But when the cere-

mony was well on its way the auditors,

was this difference that as a rule they

Catholic practices.

ated girl his bride.

Madrid.

ness for THE CATHOLIC RECORD Agent for Newfoundland, Mr. T. J. Wall, St. Rates of Advertising-Ten cents per line each

Rates of Advertising—Ten cents per line each Insertion, sgate measurement. Approved and recommended by the Arch-bishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamiton, Peter borough, and Ogdensburg, N. Y., and the clergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprised y morning. When subscribere change their residence it is important that the old as woll as the new address be sent us. Agento collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,

Ottawa, Canada. March 7th, 1900. litor of THE CATHOLIC RECORD, To the Editor of The CATROLIC London, Ont: Dear Sir: For some time past I have read your estimable paper. The CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good: and a truly Catholic spirit pervades the whole. Therefore, with pleasure. I can recommend it to the faithful.

the faithful. Believe me, to remain. Yours faithfully in Jesus Christ, 1D. FALCONIO, Arch. of Larissa, Abost. Deleg.

LONDON, SATURDAY, JUNE 14, 1902.

A WISE FORM OF CHARITY.

were justly condemned, whereas Jesus A beautiful incident is related of the was innocent of any crime. This and Archbishop of Guadalaxara, Mexico. other allusions to the lawless character A number of wealthy people presented of the neighborhood were received goodhim with a handsome gift last Christmas, humoredly by the audience, showing as is the custom in that country. It that notwithstanding that the neighborhas been hitherto the practice of the hood has an ill name, the persons liv-Archbishop to bestow the gift so given ing there are not entirely bereft of a upon poor parishioners ; but on the last sense of religious duty. occasion, instead of distributing it in the usual way he purchased a number of sewing-machines with the money and gave them to deserving poor women of the city.

We are informed that much good has been effected by this new form of gift, as several of the women have been ening among those who assist at it. abled by means of it to do a thriving business with their machines, and thus much distress has been averted.

#### GERMANY AND POLAND.

The Count Von Bulow announced recently in the Prussian Diet that it is the firm purpose of the Government of the Empire to strengthen the German element in the Polish provinces of Prussia, and to erect a bulwark for the security of the Empire against any agitation which may aim at restoring constitutional rights to Poland.

"The Poles will be protected," the Chancellor said, " but any effort to change the existing relations of the two nationalites will be rigorously suppressed.

The policy of Prince Bismarck in 1886, which had in view the complete unification of the Empire, will be adhered to : and next winter measures will be introduced to strength imperial authority in the Eastern provinces, including an increase in the German salaries of officials and of teachers in the elementary schools.

It is not greatly to be wondered at tunate ancient kingdom of Poland hav-out his nefarious plans, used falsehood, Church has not merely kept its own, but

been most degraded characters, and antism toward Latitudinarianism or In- infinite power of our Creator Who was drawn by young men, into which convicted of the worst crimes against fidelity.

Rev. Mr. Wainwright ascended at fourteen points at which as many addresses Christian morality, but have been nevertheless encouraged by evil-minded were delivered appropriate to the events which are represented on the calumnies against priests and nuns, and fourteen station pictures used in the to propagate them by lecturing through-Catholic churches to represent the events which occurred on the way of out the country. People of this class our Lord to Mount Calvary, the place have been as well paid in America and elsewhere for their lying stories as Sig-The fourteen stations were held at nor Galdos in Spain.

As a matter of course, the journals ourteen selected points on the streets, which were most forward in propathe first being at Worcester street corner, the second at the Schools, and gating the falsehoods of Signor Galdos will not tell their readers anything of so on. Pictures of the events commemthe recent revelations in regard to his orated were exhibited at each station real character. This would spoil the and the sermon had reference to the sensational stories which they published out so zealously in regard to the hated Hymns were sung, and at the beginmonks and nuns of the Catholic Church, ning the crowd was somewhat disorderly. Thus it took seven policemen to who were the objects of the novelist's

#### SOME CONSIDERATIONS ON CHURCH STATISTICS.

who were of the very poor class, formed At a special service for members of a large crowd who listened to the the Synod of the Anglican Diocese of prayers and the sermons with great Ottawa, which was held in Christ Church Cathedral of that city, the At the first station, which repre-Rev. Canon Low of Billings' Bridge exsented Jesus condemned to death, pressed regret that, according to the the officiating clergyman reminded his census figures of 1901, the Church of hearers that many of them knew what England has not increased in Canada it is to stand in the dock and to hear as might reasonably be expected. He the sentence of punishment pronounced continued, saving :

by the magistrate or judge. But there " A similar diminution of members was revealed by the preceding census, and then, as now, the reasons offered in explanation are many and diverse but fail to go to the root of the evil The real cause of the retrogression is to be found in the besetting sin of England, namely, conceit. The self-satisfied conviction that everything has made they do is infallibly right Englishmen insufferable to all other nationalities, and has placed England and the Church of England in Canada in a condition of isolation which is called "splendid." The Church of The ceremony on this occasion was identical with the Way of the Cross as it England started in Canada with the enis celebrated by Catholics, and the dowments of the State, the favor of the wonder is that the Anglican Church civil authorities and all the advantages of her prestige and past, but all this failed to profit her want of adaptability did not long ago notice that this Catholic devotion is very impressive, and and her rigid adherence to rules out of productive of a highly devotional feeldate, even in England."

Presuming that this complaint refers The devotions which are usually to Canada as a whole, it may be advisemployed by Ritualists are not such able to give here the figures of the reexact duplicates of the Catholic devocent census showing the progress of the tions as this one was, and probably it principle churches of the Dominion was just because this so exactly folduring the last decade. They are as lowed the Catholic prototype that it follow:

Per

was so effectually devotional. The Census of 1891 Census of 1901. same thing cannot be said of several of Per the Ritualistic imitations which are rather caricatures than duplications of Total No. This devotion of the Way of the Cross is. has been used in connection with St.  $\begin{array}{r} 1.791,982\\ 646,059\\ 742,981\\ 676,165\\ 296\ 525 \end{array}$ Peter's church, London, for many years, Catholics.....2,288.997 Ch. of England 630.346 Methodists.... 916.862 Presbyterians... 842.301 Baptists ..... 349 077 41.50 12 67 17 07 15 68 6,50 having been introduced by a former

rector, the Rev. Charles Lowder. It will be inferred from these figures SPECIMEN ANTI-CATHOLIC WRITthat Canon Low does not intend to say what might at first sight appear to be

ERS AND LECTURERS. his meaning, that the Church of Eng-Our readers may remember that in land has actually decreased in Canada, the early part of this year, anti-Cathoas the decade shows an increase of lic riots were incited in Spain by means 34,287 members of that denomination. of a drama entitled "Electra," written We presume, therefore, that the by Don Benito Perez Galdos, which was put on the stage at Madrid.

Dominion. represented as having secured the aid of the Jesuits to assist him in carrying

The Rev. Canon Low evidently believes that the Church of England is trophes prove that there is no wise and people to invent the worst possible losing ground for the reason that it good Supreme Being superintending does not hold out more willingly to the operations of nature. But this other denominations the right hand of view is not borne out by the nature fraternity and fellowship. We do not of the case. think that the cause of the trouble lies precisely in this quarter; for the

Church of England appears to be constantly becoming less rigid in this matter. Bishop Gore, who was recently raised to the (Protestant) Episcopal office, said, not long since : "No one who knows anything of the religious life of England for the last

two centuries and more, could fail to observe that a very large part of the religious life of our country was due to the Dissenters or Nonconformists, as they had now come to be called." When we find so highly Ritualistic a

dignitary as Bishop Gore is reputed to be, thus virtually acknowledging that the Dissenting orders are worth about as much as the Episcopally conferred orders of the Church of England, it can scarcely be said that the Anglicans are as exclusive as they have been, and their exclusiveness or isolation can scarcely be the chief cause of their retrogression.

Besides the fact that Anglicans have generally of late maintained very strenuously that they have Apostolic succession, which confessedly the sects have not, shows that the question of valid ordination as between Anglicans and Non-conformists is one of doctrine. It is thus regarded by the Apostle St. Paul, who declares that the hierarchial grades are of divine institution, where-

He (Christ) gave some to apostles, and some prophets, and others evangelists, and others pastors and teachers . . . that we may not now be children tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive. (Eph. iv. 11-14.) Hence also the same Apostle tells us

that "neither doth any man take the honor to himself, but he that is called by God, as Aaron was."

Surely the members of the Anglican Church would not leave it in disgust for retaining as a doctrine the necessity of Episcopal ordination, which they have believed to be a divine institution, and is so plainly taught by the Apostles Apostlic succession fixed in their minds, they should accept fraternization or interchange of ministry with those who do not possess this succession. For this and other reasons we believe that we have given the true reason for the fact which so alarms Canon Low.

THE RECENT VOLCANIC ERUP-TIONS.

The terrible catastrophes whereby of St. Vincent desolated have been alcause of his regret is that this rived from such cataclysms of nature large a scale as the catastropes of play, an intriguing hypocrite, who was general increase of population in the of thoughtful persons on such occasions, In some way or other, sconer or later,

It will be observed that the Catholic tate from time to time.

"The day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the ele-ments shall be melted with heat, and the rules the universe and nature's laws. Infidels have said that such catasearth and the works which are in it shall earth and the works which are in it shall be burnt up." (St. Peter iii., 10.) With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved . . . . and it shall fall and not rise again." (Is. xxiv. 19.20.)

The laws of nature, including even those laws on which seismic, volcanic, and atmospheric phenomena depend, are wisely ordered by God, and are undoubtedly generally beneficial to man the earth itself which may easily bring in God's plan. We depend upon these laws for the variety of materials which compose the great earth, all of which

are of use to man for the purposes of life. The distribution of land and in which there is a great central water, the location of minerals in great fire, and the crust which constivariety, even the formation of these tutes its outer surface for minerals, the growth of plants and the present suffices to separate many other things needed by man de- us from the fate which constantly pend upon these very laws of which the threatens us; but we know not when disturbances, and such catastrophes as the full course of time shall be comhave occurred at Martingue and St pleted when God will destroy the Vincent so recently, and at various world and summon all mankind to judgtimes in other places are transient and ment. That time may not be for thoulocal manifestations.

sands of years, or it may come soon. We say, then, in the first place, that We are in the hands of Providence and the principal effects of these universal the great lesson we should learn from laws established by God are beneficial the facts of the case is that we should to mankind, and these laws themselves be always prepared for the moment by their permanency and constancy en- when Almighty God will call us to able man to make use of them for in. render on account of our actions, creasing his stock of knowledge, and whether we shall be called individually, prepare the way for discoveries which or in company with all mankind, which contribute greatly to the benefit of the may be the case should it so happen that the last day shall come while we whole human race.

It is true, we are shocked and terri- are still living. fied by these catastrophes which from time to time occur to keep before our minds the fact that we are but pilgrims

on earth destined to live in this world that Mgr. Falconio, the Papal Delegate but a short time, but notwithstanding for Canada has been definitely selected to succeed] Cardinal Martinelli as all this, these laws of nature, which under certain circumstances terrify us Apostolic Delegate to the United by their irresistible effects, operate States. There is not, so far, official generally to man's use and comfort, confirmation of this statement, but it whereas the terrible effects are but is possibly true, as it has been for a limited and temporary.

long time believed that this appoint-This will be seen when we reflect ment would be made. We would much regret the dethat the 35,000, or 40,000 persons who parture of Mgr. Falconio from Canada, perished by the eruptions and explosions at Mount Pelee are but a very small probut as it would be well deserved honor portion of the world's population, which to His Excellency, we would the more is now established to be 1,600,000,000 ; readily accept the loss of his valued and thus the catastrophe which has presence amongst us. Mgr. Falconio happened to the 40,000 is a lesson on is a dignitary whose gentle and affable manners have endeared him to the man's weakness and nothingness, whereby the 1,600,000,000 may greatly profit, Catholics of Canada, and while we of Christ. We could better understand as it may make all mankind reflect would greatly regret his loss to the their disgust if with the necessity of that our true home is not in this world, country, we would heartily congratubut in the future life, whereas in late him on his promotion to a more creating man it was God's purpose that important field of labor. we should live but a short time on earth as a place of probation, that we may prepare ourselves for a future life The New York Sun notices the fact

in which we may be happy for all eterthat so far, the records of this year pornity, if we serve God faithfully during tend a larger immigration into the our earthly pilgrinage. United States than has ever been known

Here appears to be the proper place in any year. The daily record of the past was for us to say that as we were made not

for this world, but for a future life in broken on May 3d, when 6,213 men, the city of St. Pierre in Martinque was which we may enjoy the happiness which men and children from almost every utterly destroyed and the British island God has prepared for those who serve country in Europe besides some from Him, we are not to regard the trials Asia and Africa "stepped foot" on ready described in our columns ; but and afflictions of this life as a real evil, American soil for the first time, landing there are some lessons which may be de- even though these tribulations be on so in New York.

The monthly record was broken in Church did not keep pace with the which are brought vividly to the mind Martinique and St. Vincent's islands. April, when 73,667 foreigners arrived. The largest number arriving during on which it is desirable we should medi- we must all die and in a general plan any previous month occurred in April, of Providence, it may occur that death 1892, when there were 69,000. The The Omnipotence of God stands al- will come suddenly, or we may be yearly record is, of course, not yet that it has an increase of .29 per cent., ways in contrast to the impotence of warned of it by a long and lingering complete for 1902.

### JUNE 14, 1902.

"PURE GOSPEL" TE

Certain remarks made Mr. Kittson, Rector of C Cathedral, Ottawa, in a re wherein he criticized " pa nominations," have been part by the Presbyterians half the Rev. D. M. Rams Knox Presbyterian Church

"I must respectfully proof that the pure Gospel preached in our churches be, and that Unitarianism My firm convicti

pure Gospel was never in pure Gospel was never in history more intelligently preached than it is at pre Unitarianism would not among our ministers." The Rev. Mr. Kittson

that he did not intend to byterians in his parasit but that his " remarks re ularly to the Methodist tem is not so much to heathen as to gain conve denominations." He add "I claim that a lar

people not actually me Presbyterian and Metho have enrolled themselves We cannot say that Ur

made such inroads on P in Canada as it has done States, where the Rev. New York Union The ary, and Dr. Smith of Lane Seminary found m for their Latitudinarian so that it was believed a they would have carried eral Assembly if they fight their battle befo but they gave up the carrying it so far. while we find the Amer ians so intent on consign trines contained in th Confession to the sepula in order to keep apace v of the age, we do not the Canadians who lag reform can claim to have Will the Canadia nel." still assert that Pope anti-Christ and the man in Scripture, while the States tell us that this upon a misconception a tation of God's Word election and reprobatio and infants remain a Canada, while the Pres United States reject

#### CATHOLIC STUDE CATHOLIC UNIT

The CATHOLIC REC called attention to th fluence of University young Catholics. The which we reprint from temporary the Antigo at an opportune move signal which up to t sufficiently insisted are glad to learn t similar to that of F Montreal is contemp which is also an imp centre :

To the Editor of The Dear Sir-I read w pleasure a very opporter to a ve iritual welfare of (

studying in our Uni

matter before our pe

drawn attention to

coming more and

every year. Of cou

tion to speak know

treal, the seat of t

but after an active

eral years among un this large city, I ca move should be ma dangers to which th

constantly exposed. for our future Catl

have to follow lect

ligion is excluded ;

exaggeration to say

sectarian character

teaching than from

which surround the What are the every year in Mon dred young Cathol dontf heiling from

dentf-hailing from Canada, who follow

medicine, law and

tenths of that nu

who come to spend perhaps the most c

life-away from fai

ences. Outside cl their own masters

private boarding h

have less to

gratulate you

The eruptions at the two islands al-

ready mentioned show that there are

forces at work at this moment within

about just such destruction as the holy

Scripture describes, by earthquakes

The earth is undoubtedly a huge ball

MGR. FALCONIO.

A press telegram from Rome states

IMMIGRATION.

and interior fires.

JUNE 14, 1902.

ing been once effected, the parties to that arbitrary deed should desire to perpetuate the partition ; but it cannot be expected that Poland will acquiesces in it, so long as such arbitrary measures are resorted to as took place last winter when the children in the schools were brutally whipped by the teachers for persisting in learning the catechism in the language they understand, having been told by their parents to take this stand. If Germany wishes to gain the good will of the Poles, it should at least govern them paternally, and then, perhaps, after a time German rule might become acceptable, or at least endurable to the people.

A RITUALISTIC "WAY OF THE CROSS."

The idiosyncracies of the Ritualists in imitating the devotions and religious ceremonies of the Catholic Church are numerous, and it is not surprising that her daughter. in some instances much excitement is caused by the process. But in these imitations the departure from Catholic usage is generally so great that it would puzzle even an expert antiquarian to detect the resemblance between the real Catholic usage and the imitation. for herself a conventual life if she

On Good Friday during the last Holy Week, the devotion which is familiarly known to Catholics as the "the Way of the Cross" was carried out in London, Eng., in a peculiar way. stances wrecked or burned.

No Xo

Shortly after half past 4 o'clock in the afternoon a procession came forth from St. Peter's church, London cross draped with crape.

A number of acolytes, the band of

vent a young girl who was his own which indicates that it has gained 29 ad- man, but we are usually so thoughtless illness. And when death actually natural daughter, in order to explate herents to every 10,000 souls, while the his own sins and those of her mother. Church of England has lost 60 within The Jesuits who aided in this nefari- the same limit. The Presbyterians ous plot were represented as rivalling have gained 5, the Baptists 21, while the in malignity and duplicity the villain Methodists have lost 47.

It will interest our readers to learn, who was the hero of the play; but a while we are treating of this subject, brave young engineer, a cousin to the ill-used girl, after a long struggle and how some of the smaller denominations many pathetic incidents, succeeds in have fared in this regard : we therefore unmasking the intriguer and delivering cull from the census a few more facts her from the power of the Jesuits and bearing on the subject.

The Lutherans have risen from 63,the nuns; and as usual in all such romances ultimately makes the liber-982 to 92,394 during the decade, gaining exactly 40 of an increase to every Following the exhibition of this drama 10,000 of the total population : the Concame the story which was told of a gregationalists, who were 28,157 in celebrated Jesuit preacher who was 1891, have risen to 28,283, being a gain

said to have induced a rich heiress of of 126; but in comparison with the whole twenty-four years of age to become a population, their loss is 5 to 10,000. nun of the Order of "Servants of the The Salvation Army has fallen from 13,-Sacred Heart of Jesus " in Madrid, 949 to 10,307, being a loss of 9 to every against the wish of her mother who en- 10,000. The Universalists have de tered a suit at law for the recovery of creased from 3,186 to 2,589, while the

Unitarians have increased from 1,777 to Notwithstanding the undoubted abil- 1,934. There is so much resemblance ity and pathetic appeals of the mother's in the creeds of these two sects that we lawyer, Signor Salmeron, at the trial, the may class them together. Thus taken courts upheld the liberty of the girl at the decrease will be 440. The decrease her age of twenty-four years, to choose on each 10,000 of the population is 8. The increase in the number of adherthought proper so to do; but mobs of ents of small sects is considerable, students and socialists took the occa- being 33 on each 10,000, when we take sion to raise a series of anti-religious into account the decrease in the number riots during which the houses of the of those not specified. From this the Jesuits were mobbed, and in several in- inference seems inevitable that not the Anglicans alone, but the Protestant

denominations generally are losing But now the true character of Senor Perez Galdos has been made known by ground to such sects as Spiritualists, Docks, headed by an acolyte bearing a a writer in the Heraldo, a newspaper of Theosophists, Christian Scientists, Mor mons, etc., and in this respect there is

It is a story very similar to what serious ground for Rev. Mr. Low's the Gas Workers' Guild of Wapping, has so frequently happened in this and pessimistic remarks. But it appears to and a surpliced choir followed, and other countries, where such worthless us that the facts demonstrate not so lastly, the Rev. Mr. Wainwright the characters as Francis Widdows and much that the loss originates from the rector of the church, in cassock and Margaret L. Sheppard, who have been cause stated by that rev. gentleman, the surface and create devastation the manner in which the world shall be biretta. A portable pulpit on wheels proved over and over again to have as from the general decline of Protest- thereon ; and herein we see plainly the destroyed :

taken place so recently with such terrible results.

much, and special progress has been reason and holy Scripture, for: made during the past century in the new modes of travel, in communicating to the ends of the earth his desires and plans, in making known almost instan-

taneously to all parts of the world what is going on in any particular spot, and in bringing the hitherto unknown forces of nature so far in subjection to himself that they are made to contribute to his comfort and profit. But in the present instance one of the forces of nature has been at work on so grand a scale that truth holds, as the nature of death is man with all his genius stands appalled and looks on powerless to counteract or control its operations to the smallest 000 deaths are estimated to take place extent. There is no human power throughout the world every day under which can control the storm which ordinary circumstances. The horror of comes to the earth in the form of a the sudden stroke by which 40,000 lose tornado or a cyclone, nor even to fore- their lives together arises, therefore, tell when such a manifestation of na-

ture's forces may be expected. The same thing is to be said of earthvented indeed, so delicate that they that moment. are able to indicate in one part of the globe that seismic disturbances are Providence that death should sometimes

some other unknown locality; but the fact as resignedly when it comes so these instruments can do no more. They as when it occurs in the ordinary do not enable us to check the coming course.

disturbance, now to avert the catastrophe when the internal fires which from the sad occurrences of which we are constantly burning within the heart are now treating is the confirmation it of the earth are about to burst forth to gives to what holy Scripture tells us of

that we are not wont to meditate ser- comes to us, it is not really an evil if material composing the new immigraiously on such a matter until it is we have lived as we ought to have done. tion. The Irish, Germans and Scandibrought strongly before our minds by If we have not so lived, it is our own navians now arrive in scant numbers, some such occurrence as that which has fault, and not that of our Creator, who but the bulk of the immigrants are has in His wisdom endowed us with Poles, Slovaks from Austria, and Italfree-will whereby we choose our own lans. It is stated that that the cause

"God made man from the beginning, construction of machinery, in inventing and left him in the hand of his own Counsel :" and "before man is life and death, good and evil: that which he shall choose shall be given him.' (Ecclus xv. 14-18.)

The death of each individual man at some time is a certainty, and is no reproach to the goodness or wisdom of God. But when many deaths occur at one sudden stroke as was the case on the two islands mentioned, the same not changed by the simultaneousness of so many deaths. In any case over 130,more from the fact that they are living in one place, and that they are summoned suddenly before their Maker. quakes and volcanic explosions and and not so much from the circumstance eruptions. Instruments have been in- that so many have been summoned at

It is a part of the great plan of divine taking place, or are about to occur in occur in this way, and we must meet

Another lesson which we may derive

There has been a change also in the By his inventive genius man has done eternal destiny. This we learn from of the decline in Irish immigration is the greater prosperity of Ireland, while the drop in that from Germany is attributed largely to restrictive laws which make it difficult for Germans to leave the fatherland.

> We are pleased to notice that our friend Mr. Charles Devlin, Commissioner of Emigration to Ireland, is not only actively engaged in the work of sending to Canada many of those who have decided to leave the old land, but is likewise taking an active part in the public life of the country. Mr. Devlin is the right stamp of man to have in the Green Isle as a representative of Canada.

#### PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

The annual Ontario pilgrimage to the Annual and the second s the patronage of the Most Rev. Archbishop of Kingston and the direction of the Rev. D. A. Twomey, P. P., Tweed, the Rev. D. A. Twomey, P. P., Twent, Ont., to whom all communications re-garding rates and time limit may be addressed. Further particulars in a later issue of the CATHOLIC RECORD.

#### A Remarkable Fact.

A notable fact was stated by Rev Bernard Vaughan, S. J., in a sermon preached on the anniversary death of Father Mathew. Of lions who died of starvation in Ireland, not one person throughout the length and breadth of that distressful country, declared Father Vaughan, is known to Self-murder have committed suicide. Self-murder is prevalent only in countries where there is indifference to religion.

out friends or cour often undesirable make for themselv weeks of residence While non-Catho C. A. and other are continually a among them, so far made to bring our social and moral i them; there is no they go to Mass o the Sacraments; company they ke are young men of character, the m tio 1s-theatres, ba which are always this large city -them. These are dent life in M and parents need they learn from

#### JONE 14, 1902.

### "PURE GOSPEL" TEACHING.

Certain remarks made by the Rev. Mr. Kittson, Rector of Christ Church Cathedral, Ottawa, in a recent sermon wherein he criticized " parasitical, denominations," have been taken in ill part by the Presbyterians in whose behalf the Rev. D. M. Ramsay, pastor of Knox Presbyterian Church, says:

"I must respectfully ask for some of that the pure Gospel is no longer preached in our churches as it used to be, and that Unitarianism is eating its ong us . . . I meet these ats with an unqualified denial way amo statements .My firm conviction is that the

pure Gospel was never in our Canadian history more intelligently and fervently nistory more intelligently and fervently preached than it is at present, and that Unitarianism would not be tolerated among our ministers."

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The Rev. Mr. Kittson has replied that he did not intend to classify Presbyterians in his parasitical category, but that his "remarks referred particularly to the Methodists. Their system is not so much to convert the heathen as to gain converts from other denominations." He adds :

"I claim that a large number of people not actually members of the Presbyterian and Methodist Churches have enrolled themselves as such."

made such inroads on Presbyterianism in Canada as it has done in the United States, where the Rev. Dr. Briggs of New York Union Theological seminary, and Dr. Smith of the Cincinnati Lane Seminary found many supporters for their Latitudinarian views : so much so that it was believed at one time that they would have carried even the General Assembly if they had held out to fight their battle before that body : DR. McGINNIS ANSWERS BIGOT. but they gave up the contest without carrying it so far. Nevertheless, while we find the American Presbyterians so intent on consigning several doctrines contained in the Westminister Confession to the sepulchre of oblivion, in order to keep apace with the progress of the age, we do not see clearly how the Canadians who lag behind in their reform can claim to have the "pure Gospel." Will the Canadian Presbyterians still assert that Pope Leo XIII. is the anti-Christ and the man of sin condemned in Scripture, while they of the United States tell us that this Gospel is based upon a misconception and misinterpretation of God's Word? And will the election and reprobation of angels, men, and infants remain a true Gospel in United States reject these doctrines?

#### CATHOLIC STUDENTS AT NON-CATHOLIC UNIVERSITIES.

The CATHOLIC RECORD has already called attention to the pernicious influence of University centres on our young Catholics. The following letter which we reprint from our esteemed contemporary the Antigonish Casket comes at an opportune movement, and is the signal which up to this has not been sufficiently insisted upon, though we are glad to learn that a movement similar to that of Father Devine for Montreal is contemplated for Toronto, which is also an important University

drawn attention to

every year.

many careers are wrecked here every year. Given the conditions, it could year. Given the conditions, it could hardly be otherwise, And still these are the young men who in five or ten years hence, will be the holders of our family secrets, and perhaps the leaders of our Catholic population !

All this could be easily remedied if our wealthy Catholics throughout Canada would bestir themselves. I know that the University authorities are quite ready-anxious even-to modify the present system of student existence in Montreal ; and they would willingly co-operate in any scheme that would provide real homes for students, where a reasonable supervision could be exercised.

Two years ago I began this work among those Catholic students who are strangers in Montreal. I leased the residence of the late Senator Murphy, 836 Dorchester street, and turned it in-to a University Students' Club. There are about twenty-five medical and science men occupying the house now: that is all it will hold, but there are still nearly a hundred of our young Catholics leading quesi-Bohemian lives in rented rooms and eating houses, and shifting for themselves as best they can. If I had the means at my disposal I could do much more for those young men. Not merely would they have the comforts of home life, but they would also receive the necessary moral supervision. But I have no money to extend the work. I feel that this is a cause We cannot say that Unitarianism has that should appeal immediately parents who have sons in Montreal, and to wealthy Catholics who are looking to wealthy Catholics who are looking for an outlet for their charity. If this work among university students were encouraged it would spare parents encouraged it would spare parents many anxious moments and would have a lasting influence on our Catholic pro-fessional men of the future.

Sincerely yours, E. J. Devine, S. J. Montreal, May 12, 1902.

Head of the Truth Society says Logic and

#### Catholic Catholic,

The Rev. W. F. McGinnis, D. D., of Society, has written an open letter ad-dressed to the Rev. Dr. Dean Richmond

dressed to the Rev. Dr. Deah Richmond Babbitt, which is printed below. On a recent Sunday Mr. Bab-bitt delivered a sermon at a leading Brooklyn church, in which he said : "From the standpoint of truth and purity, however, the Protestant systems are incomparably superior, and have been the shapers of modern civiliza-tion, the generators of modern ideals,

the support of modern governments and the protector of the individual rights of man. Wherever the shadow of the man. Papacy has fallen, human liberty has Canada, while the Presbyterians of the withered. I say this as a simple historic fact. It is profoundly regrettable that the Council of Trent padlocked the Roman Catholic conscience and pal-sied the Roman Catholic reason so that the great cosmic air of three centuries has not yet thoroughly vitalized that immense body of 200,000,000 devout Christians The Rev. Dr. McGinnis' letter is as

follows: "To the Rev. Dr. Dean Richmond

Babbitt: "Sir-If some of the sermons printed

in our Monday evening papers be typi-cal of the spiritual pabulum offered to Protestant congregations, it is not difficult to understand why the minis-ters are obliged so frequently to dis-cuss the all-important problem: ' Why cuss the all-important problem: that don't people go to church?' It is a long time since I have read sermon or lecture so inaccurate, so utterly desti-tute of logic and so contrary to the the 'friendly spirit' as that delivered Dear Sir—I read with a great deal of pleasure a very opportune article in a recent issue of your paper on the spiritual welfare of Catholic young men studying in our Universities. I have

tinctive Messages of Catholicism and Protestantism to the Age.' More than ings belong to communities whose heads

# THE CATHOLIC RECORD.

Catholic conscience. It is because she has rendered the marraige tie inviola-ble and thus permitted the divorce courts to devote all their time to those outside her fold ; has she seared the con-sciences of the hundreds of thousands of noble women who, having given up all that this world holds dear, consecrate themselves to the gratui tous serving of the orphans, the sick, the wayward and the aged poor? Are you prepared to prove that under her teaching and sacmental ministrations results have been obtained which will justify your remark, or prove that the 'conscience' of her children is less pure, less honest, than that formed under the system of Protestantism ? If your words do not mean this, they are meaningless, and if they do, we accept the challenge. But

ere you attempt the impossible, listen to the words of flames Anthony Froude (fifth section, New York city, 1872), who was not noted for his partiality to the Catholic Church : "' ' Ireland is one of the poorest coun-

tries in Europe, yet there was less theft, less cheating, less house break-ing, less robbery of all kinds than in any country of the same size in the civilized world. In the wild districts where he lived they slept with unlocked doors and open windows, with as much security as if they had been . . . with the saints in paradise, for any danger to which they were exposed ... In the last hundred years, at least, im-purity had been almost unknown in Ireland. This absence of vulgar crime and this exceptional delicacy and modesty of character were due, to their

everlasting honor, to the influence of the Catholic clergy.' "Spain, I believe, is rather a Catholic country. We have been reminded of it very often by men of the stamp of the reverend doctor, and England is the reverend doctor, and England is quite as fully a Protestant country. The author, Mr. Scott, a Protestant, tells us, 'The Spaniard looks upon a drunkard with the most undisguised horror and contempt. There are few mortals more abstemious and less given to excesses of any kind than the people of the peninsula' and the Quarterly and of the Truth Society says Logic and History of Dr. Babbit, of Brooklyn, are Bad-Proves his Errors. Review (Occoser, 'It is calculated that English people: 'It is calculated that upward of 60,000 die annually in this of the effects of drink. country from the effects of drink. There are no less than 600,000 habitual drunkards in England and Scotland,

who riot and waste with comparative impunity in the presence of terrified children and despairing partners and

children and desparing particles and too often end in homicide and suicide. "The Saturday Review (April 20, 1861), says that 'If Scotland is the most Sabbatarian and Calvinistic country upon earth, its town populans are the most drunken of drunkards

"Tables of authoritative statistics upon each and every form of crime are at hand, should the reverend gentleman need them to prove how thoroughly the 'padlock' has been placed by the Church upon the consciences of her Concerning crimes against children. property, the following data may be interesting. It is taken from The Church and the World, an Anglican publication (1867, page 388,) which quotes them from the Statistical Sociwhich ty, as follows: 'England and Wales, criminal in 190 of the population; Saxony and Sweden, about the same Scotland, something worse than Eng-land; Ireland, 29 per cent. less than England; Spain, 1 criminal in 10,000 of the population; Belgium, 1 criminal in 1,700 of the population.' " Dr. Babbit's logic is just about as

bad as his history. He tells us that the Papaey stands for continuity and authority and in the next breath clares that the Protestant systems are the support of modern governments, of course in contradiction to that very Church which stands for authority. He is alarmed over the prospect American authorities settling the Philippine friar property question in Rome. He sees therein the Papal hand, which is to eventually tear down the Stars and Stripes and crush to atoms our national capital. But the situation is

# ULAR ROMANCE.

"Poisoning the Wells" is a notable editorial article in the Messenger of the Sacred Heart for June, which deals with an o stacle to Christian Unity not heretofore sufficiently considered. Father Gerard, S. J., of the London Month, has asked:

"How long is every assertion, how-ever ridiculous, to be at once accepted, or at least tolerated, if only it tends to discredit the Catholic Church? How long in regard of her, and of her alone are all rules of criticism and com sense to be cast to the winds? How long shall the well meaning and usually not unintelligent multitude be scare away from her by clumsy calumnies which proclaim themselves as frauds as frauds far more clearly than do the tatter malion figures set up by farmers with the vain purpose of keeping the crows out of their cornfields?

The editor of the Messenger answers "Just so long as the source of informa-tion, the wells from which our reporters, essayists and book-makers draw, are poisoned; in a word, just so long as our cyclopædias are edited and published men who make no account of Catho lics except as unwary purchasers upon whom they hope to impose.

And he goes on to give a minute and trenchant review of the new edition of Appleton's Universal Encyclopedia and Atlas, edited by Charles Kendall Adams, LL. D., president of the Uni-

versity of Wisconsin. President Adams has been aided by a corps of 800 associate editors, who are described as the ablest and most distinguished scholars, eminent special-ists, etc. Among the 800 is one Catholic

That Catholic subjects are treated from "the traditional Protestant view is proved by thirteen pages of glaring examples of culpable ignorance, posi-tive misrepresentation, and disingenuous suppression of facts, including the suppression of that most important fact to a conscientious historian—the openthe Vatican library, under Pope Leo XIII., to Protestants as well as to Catholics

We turn from the Messenger's article to a striking case of perverted history in romance—"Hohenzollern," by Cyrus ownsend Brady, lately issued by the

Century Company. The Emperor, Fredrick Barbarossa, who is the rival in love of the hero of the story, wants to marry his ward, the Countess Matilda, but has first to overcome the obstacle of a living wife, Adelheid (Adelaide), which he attempts ough the favor of the reigning Pope. Writes the novelist : "The Vicegerent of Heaven did not

yet wish to break with the rising sun of secular power, and precipitate that late long struggle between Church and State which do not end until the waters of the swollen Kalykadnos River closed over the head of the dying Crusader-Emperor; therefore the king's effort had been successful."

Now the Prologue of the novel deals with the election of Barbarossa, in March, 1152; while the time of Parts is within the same year, six

months later. Eugenius III. was Pope at this time. He never annulled the marriage of Frederic and Adelaide. He died in July, 1153, ten months after the time assigned as the conclusion of the story. After the very brief reign of Anastasius IV., Adrian IV. came to the Papal

Chair in 1154. Rohrbacker says: "Adelaide, the rst wife of Frederic, was barren; Frederic repudiated her for the reason, or under the pretext that she was his cousin. For this Pope Adrian severely reprimanded him. Nevertheless, Fred-eric married in 1156, Beatrice, heiress of Bourgoyne." (Vol. VIII., p. 400.) Tarleton, (Protestant) in his Life of Pope Adrian, p. 332, says: "He(Fred-eric) concluded his marriage with Bea-tric, the rich heiress of Rinaldo. Dure Frederic repudiated her for the reason, Pope Adrian, p. 232, says: "He (Fred Pope Adrian, p. 232, says: "He (Fred eric) concluded his marriage with Bea-tric, the rich heiress of Rinaldo, Duke of Burgundy, and by so doing had added Munsey. Munsey. The revolution all of a truly devout and zealous Tertiary. his already large empire. To effect

PERVERTED HISTORY IN POP- uttered from the depth of the Saviour's heart. And how few appreciate that love! Their hearts are full of the world, no room for Jesus and His cross. But in return no room for the sweet which Jesus alone can give. "Y have sorrow now," He says, "but I v see you again and your heart shall joice and your heart shall " but I will joice and your joy no man shall take from you" (John xvi., 22). Jesus, with His heart full of love came to His heart full of love came to bring true joy to men, but He can never im-part to us that sacred peace and joy unless we obey Him and follow Him. Thousands have followed Him in the rugged way of the cross and have re religion way of the cross and are now enjoying this reward. "Having so great a cloud of witnesses over us, let us run to the fight proposed unto us" (Hebrew xii., 1.) -The Voice.

## MODERN INFIDELITY. Shallow Arguments of Its Defenders Ex-

posed. B. CONDE B. PULLEN.

The cant of infidelity is absolutely sickening. We had a recent specimen of it in a controversy on the immortal-ity of the soul published in the columns of a New York paper which has a fondness and a reputation for raising points of religious discussion. There was much evidence of cant in some of the communications, the substance of which was that whereas immortality was consoling and beautiful, a doctrine relin-quished with regret and sorrow, a tear-

ing up of some of the most precious and tender roots of affection and associa-tion, nevertheless intellectual honesty and the dictates of reason compel one to follow the stern obligations of con science and the plain path of duty, etc obligations of con-This is not only sheer and unadult etc. This is not only sneer and unadult erated nonsense, but sheer and unad-ultered lying. No man or woman ever gave up his or her belief in the im-mortality of the soul out of pure intel-inguity of the soul out of pure intelectual conviction of its irrationality. In the first place, because reason is en-tirely on the other side in testimony of immortality; and, secondly, because the preponderating evidence of loss of re-ligious faith in most people-we might agious faith in most people—we might say all—comes about, not through intel-lectual speculation, but through the delusions of passion. I have heard people aver that they have lost faith through a process of reason, but I never saw one who could substantiate the declaration, and, what is more, always saw ample evidence in their own words to lead to the conclusion that their mental attitude towards religious truth was but the reflex of their moral state. In all my experience I have never seen a purely intellectual convert to infidel-ity. Pride, or greed, or interest, or passion was always clearly traceable in the life of the avowed unbeliever as the root of his or her unfaith. Some may, I admit, delude themselves into the notion by assiduous cultivation of a false conscience that they are sincere, but these are few; the majority of pro-fessed infidels to believe in their secret hearts, and those who most indulge in the cant that they would believe if they only could, that it would be such a consolation to believe, that they admire the beauty of faith in another, are the very ones whose infidelity is most often an hypocrisy. This holds especially true about Catholics who have lapsed from the faith into infidelity. But

probe deep enough into their secret souls, and you will come across the moral canker from whose malignant roots sprouts the upis tree of their infidelity. This may seen harsh judg-ment, but it has its premises in a wide experience and close observation.— Pittsburg Observer,

#### The Legion of Honor.

The year 1902 marks the first centenary of the French Legion of Honor. Francois Coppee, the noted author, and

Munsey. At the time of the revolution all orders of chivalry were abolished, and it was Napoleon who conceived the it was napoleon to the the or the napoleon the it was napoleon who conceived the it was napoleon the it

There is poetry in the idea, that the Church — whose doctrines and sacra-

-she has selected this month to honor the Sacred Heart of Jesus ; a Heart, as Venerable Margaret says, on which will be inscribed the nam s of those who propagate this devotion, and from which they shall never be effaced.

Having thus contemplated the glories of Mary and worshipped the perfection of the Sacred Heart, what more natural than the next subject given us by the Church, the Precious Blood, as the source whence we are to quench our spiritual thirst, in the month of July.

As we were called upon to revere the Mother in the month of May, before worshipping the Son, in July, so, hav-ing prostrated ourselves before the Precious Blood of the Sacred Heart of Jesus, we next are permitted to honor the most pure Heart of Mary ; a heart of Mary ; a heart made purer through its constant inter course with the Divine Son, for whose coming her heart had especially been saved from the contamination which is our common lot. This is to be the mat-ter of our reflection during the month of August.

# AN APOSTOLATE.

In the great apostolate of work and prayer for the conversion of America which the Paulist Fathers have so much at heart, one very simple method has been introduced, by means of which any or all of us can join in their labors. A little mission leaflet which lies be-fore us invites us to select some one soul in whose conversion we are especially interested ; and to pray daily for the conversion of "that one special soul." Then we are advised to try "by good example and by great gentle-ness and kindness, to attract that one soul to Christ," and to "lose no favorable opportunity to gain that one soul for Him," either by conversation, or by the offer of Catholic books and periodicals, or by acts of charity and self-sacrifice. We ourselves remember well that a certain convert once said that she was first drawn to the Catholic Church by her wish to know something of the religion that could make a char-acter so good and lovable as that of a young friend to whom she was much at tached and who was a Catholic. This mission leaflet bids us not to lose hope if we do not succeed all at once in our endeavors, for we must remember that patience as well as zeal is a missionary virtue. It invites us also to offer our rosary, assist at Mass, receive Holy Communiou, as many times as we may the grand work of the Apostolate; and it contains a prayer for Christian Unity asking that all mankind may become one in the Good Shepherd's fold, and that we ourselves may have the privi-lege of helping our fellow countrymen onward to a belief in Christ's true Church. It is interesting to note in this connection that a resolution, made by the zealous and saintly English convert, Lady Georgiana Fullerton, evi-dently as long ago as 1862, was as follows :

"I will keep a list of persons for whom I will constantly pray and get prayers, and I will be on the watch for every opportunity of winning them to the faith, and offer up alms and little mortifications for the purpose

Example is a great help and encour-agement in the work of the spiritual life.-Sacred Heart Review.

### THIRD ORDER OF ST. DOMINIC. REV. RAYMOND VOLZ, O. P., S. T. L., in

THE JUNE ROSARY MAGAZINE

For all Seasons.

ments are the founts whence spring the purest wells of poetic song-has selected June, when nature has completed its preparatory work, as Mary was the completion of the first prophesies in reference to the coming of the Divine

migra-Scandimbers, nts are nd Itale cause ation is 1, while y is ate laws nans to

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CORD.

by Rev a sermon of the the mil-Ireland, e length country, known to f-murder s where

studying in our Universities. I have to congratulate you for bringing this matter before our people, for you have once he assured them of his desire to treat the delicate subject in a spirit of fairness and kindly feeling. Permit me, a need that is bethen, reverend sir, to remark that if the report in The Citizen be fairly coming more and more pronounced every year. Of course, I am in a posireport in The Citizen be fairly correct, you have failed com-pletely-yourself must decide whether tion to speak knowingly only of Mon-treal, the seat of three Universities; pletely—yoursen must decide whether the failure be due to a complete evap-oration of the 'friendly feeling' ere five sentences were uttered; or, as I fear, to a profound ignorance of the philosophy but after an active experience of sevbut after an active experience of sev-eral years among university students in this large city, I can assert that some move should be made to minimize the dangers to which those young men are constantly exposed. It is bad enough for our future Catholic physicians to have to follow lectures from which feand history of the Catholic Church. You say you hold 'no rabid prejudices; you wish well to your Roman Catholie brethren,' etc.; yet you say the 'Dis-tinctive Message' their Church brings ligion is excluded ; but I feel it is not to the age is that human liberty mus exaggeration to say that those young men have less to fear from the nonbe crushed out by that Church, which, be crushed out by that Church, which, you say, 'has padlocked the Roman Catholic conscience and palsied the Roman Catholic reason.' "Many thanks, reverend sir, for this sectarian character of the university teaching than from the moral dangers which surround them after class hours.

What are the facts? There are description of that glorious Church which ' palsied' the reason of Bossuet, Sir Thomas More, Montalembert, La-cordaire, Chateaubriand, Pasteur, Ro-cordaire, Daves Noveman, Manning, that glorious Church every year in Montreal over one hunyoung Catholics-university studeut young Catholics—university stu-deutf—hailing from various points of Canada, who follow English courses in medicine, law and the sciences. Nine-tenths of that number are strangers who come to spend with us four years— perhaps the most critical years of their cordaire, Chateaubriand, Pasteur, Ro-entgen, De Rossi, Newman, Manning, Orestes and Brownson; which put a padlock on the consciences of St. Philip Neri, St. Francis Xavier, St. Francis de Sales, St. Paul of the Cross, St. Vin-cent de Paul. Den Bosco, and Eather perhaps the most critical years of their ife-away from family and home influde Sales, St. Fauloi the cross and Father cent de Paul, Don Bosco and Father Damien. Were the reverend gentleences. Outside class hours, they are Damien. Were the reverend gentle-man to combine in himself some of the 'reason' and 'conscience' of these chosen children of God, his language their own masters; they live isolated in private boarding houses ; they are withof these at friends or counsellors, save thosewhom they often undesirable ones - whom they make for themselves during their first would be more scholarly and truthful. "The day has gone by when intellieeks of residence here. While non-Catholics have their Y. M. gent people will accept such nonsens

the average man of intelligence to day outside the Catholic Church believes C. A. and other organizations, which are continually and actively working that his Catholic neighbor in similar among them, so far no attempt has been circumstances has just about as much made to bring our own together, so that social and moral influences might reach reason as himself and quite as much conscience. Indeed, if the reverend gentleman desires, I am prepared to show by authoritative statistics that them; there is no one to see whether they go to Mass on Sundays, or receive the Sacraments; no one to control the one of the most Catholic countries in company they keep; and unless they are young men of exceptionally strong character, the many glittering attrac-tio is—theatres, bar-rooms, billiard halls, which are always open and inviting in this large aitment are nonthe world to-day, Ireland, is the most chaste, and one of the most Protestant countries, Sweden, is the lowest in the scale of purity among the civilized na-

this large city — prove too much for them. These are the facts about stu-dent life in Montreal Universities; and parents need not be surprised when they have be applied on the surprised when the surprised when they have be applied on the surprised when the learn from one who knows that of Trent had padlocked the Roman

reside in Rome, and if the American government wishes to purchase them, it naturally sends its agents to the place owners live - 'only this and nothing more.'

"I will not trespass longer on the patience of The Citizen's readers. refute all errors and misrepresentations of this learned and friendly minister would require not a column but a page. I will conclude by denouncing as false and demanding clear-cut historical evidence for the gentleman's statement that Wherever the shadow of the Papacy has fallen, there human liberty has withered.' I am anxious to know if he refers to the liberty that 'witherhas writed out if he refers to the liberty that 'writed out of the red' in the free Italian republics of the Middle Ages; in the days when the Middle Ages; was wrested from an Magna Charta was wrested English king by Catholic nobles, headed by a Catholic Archbishop; or to the liberty that 'withered' under the genial smile of Lord Baltimore.'

The Bible.

There were over half a hundred editions of the Bible in different languages published, and published with the approval of Rome, too, before Protestantism was even thought of by its founders. There is a complete English translation of the Holy Scrip-English translation of the Holy Serip-tures dating back to the year 1290; a French version was published at Lyons and Paris in 1478, and passed through no less than sixteen editions; a German Bible was printed at Leipsic in 1466, and fully a score of other versions appeared in German before Martin Luther began to preach his doctrines. The Italian people had Bibles in their own tongue printed for them as far back as 1471, and this translation, which was published by the desire of the Holy See, ran through eight editions before the "reformation;" while other Italian while other Italian versions also appeared before that date. Spain had a Bible in the vernacnlar in 1487, and this version was commended formally by the Inquisition, despite the fact that so many modern writers endeavor to make it appear that that tribunal forbade the reading of

Holy Writ by the people.-Baltimore Tablet.

he had annulled his marriage

Adrian, who, as a matter of fact, crowned him on June 18, 1155, a year

crowned nim on June 18, 1155, a year before his marriage with Beatrice. The anti-Catholic animus of the novelist is in the statament that the Pype annulled Frederic's first marriage on a flimsy pretext and for motives of worldly policy ; whereas even the Berg worldly policy; whereas even the Pope cannot annul, for any cause, however cannot annul, complete and weighty, a lawful an marriage.—Boston Pilot.

#### THE SACRED HEART.

Speaking of the Sacred Heart of Jesus, we speak of the heart of a Friend of our eldest Brother, of the first born among His brethren. It is the heart of Him Who was born for us and Who re-ceived a human heart to be able to feel for us, to love us and to suffer for us. Sacred Heart of Jesus is an ocean of infinite love for His eternal Father and for all the creatures of His hands He alone deserves to captivate and He alone deserves to caparate and possess every heart. To study His Sacred Heart is a duty of grati-tude, to know His Sacred Heart is unspeakable happiness. The more we wish know Him the more we wish to know Him. He shows us His heart in a magnificent mirror and bids us contemplate and study. That speaking mirror isHis works, His words and His sac raments. We cannot reflect on His without seeing a heart glowing with works love for man. The love is seen in His birth, throughout His life and especially in His death. What that heart must have felt at His birth! No place for His loving King. He came the when and His own received Him not, but to as many as received Him not, he gave them power to become the sons of God. He makes them the children of God in baptism sons of God. He makes them the children of God in baptism and feeds their spiritual life by the sacraments and especially by the sacra-ments of His precious body and blood. "Greater love than this no man hath, than to lay down his life for his friends. (John xv., 13.)-words full of love,

Adelaide, and for their joint coronation at Rome he hoped to receive or extort the Papal sanction." This sanction he never received from Adrian, who, as a matter of fact, rewarding all—civilian as well as sol-diers—who had rendered particular ser-

vice to the country." Since those days France's most dis-Since those days rrance's most dis-tinguished men have been honored to receive the cross of the Legion of Honor; and as M. Coppee says, it is " a surprising fact that the Legion of Honor, which has existed for a century, and which the second for a century. and which the various regimes that have ruled over France have tended conruled over France have tended tond sciously or otherwise to depreciate, has maintained an incontestable prestige. It is astonishing, but it is true, and nothing better proves to us the tre-mendous force of Napoleon's conceponly last year the jewel which bears the significant device, "Honneur et Patrie," was bestowed upon an humble Patrie," was bestowed upon an humble Sister of Charity for conspicuous brav-

ery in good work. There are about two hundred and fifty American members of the Legion Honor, and there is some talk of of Honor, and there is some talk of forming these into a society. Arch-bishop Ireland is a Knight Commander of the order, of which there are thirteen in the United States.

#### Died a Catholic.

The conversion just before death of Dr. Allan Fowler, an eminent physician of Denver, Col., is noted by the Inter-mountain, which says: "In life Dr. Fowler was not identified with any religious creed. His convictions were that the Catholic faith was the best and safest creed, and in its bosom, he often said, he would die. His wish, God's said, he would die. His wish, God s grace intervening, was granted. On Tuesday night, as life was slowly ebb-ing away, his old friend, Bishop Scanlan, was summoned to his bedside. After receiving the last sacraments he was resigned to the decrees of Providence, and the inward peace and happiness which reigned in his soul were manifest in his countenance. His long and useful life as a doctor was closed by a happy death."

these grouped around the great central devotion to the Blessed Sacrament, constitute that imperishable crown of the faithful child of St. Dominic, and a sure promise of "participation in the lot of the saints in light and life."

Briefly summarized, then, the present scope of the Third Order of St. Dominic is to sanctify its members by tried, ap-proved, and time-honored means, and to constitute them an apostolate of Christian truth and charity, for the salvation of souls. Keeping to the best traditions of the Order, they will make traditions of the Order, they will make their presence felt in the world for the good of their fellowmen. They will be apostles of higher light and of every other good that comes of brave, unfalter-ing, all-including service of the Divine Master.

#### The Good Merchant.

Let me describe for you, says Rev. Let me describe for you, says heve Morgan M. Sheedy, the good merchant. He is, above and before all, a man of conscience; he has a sacred regard for the principles of justice; he deceives no customer by ly-ing; he tells the truth and prospers; his is a one-price store; his word is better than another man's oath; though never so rich, he owns no wicked dollar; all is

openly, honestly earned. He is just with the weak as well as with the strong; he takes advantage of no one; his counting room or store is the sanctuary of fair dealing and justice; sanctuary of fair dealing and justice; his industry and honor go hand-in-hand with him; he gets rich, but no one be-comes the poorer because he is rich; he does not boast nor advertise his justice and honesty; there is no need for men to see it. His profession of religion is not colored by thought of gain; he consecrates his life and his business to the service of God and his fellow-man; he service of God and his tensor-man; he looks out for the welfare of his employes; if they are his help, he is theirs; he helps the weak that helps themselves; he is, in fine, a great moral force in the community—a saint in trade. 6

For the CATHOLIC RECORD. TWILIGHT.

The Vesper star is rising o'er the hill. Hushed is the clatter of the busy mill are nesting,

The birds are nesting, All nature resting, in the twilight roams my heart at will. The clover-blossoms scent the evening air, The cows are lowing in the meadows fair, Silvery bells are ringing Long hushed voices singing, Echoes of the Past are every where

I hear the music of the magic pines. I feel the clinging of the woodland vines : Fire-flies are denoing. Receing, advancing. In that dear spot round which my mem'ry i when

Among the pines I see a lonely grave. Above it, shelt'ring trees their branches wave Beneath one is sleeping; Above one is weeping; Ah me it has I must see and cannot save !

The trees and hills point upwards to the sky, I raise my thoughts and stifle every sigh; Though one is sleeping, The other still weeping, Mine is the task the falling tear to dry.

O Heart of Love! I cry in pain to thee! Calm thou the troubled waves of sgony! To the dead give rost eternal. To the living faith supernal. Grant dead and living Heaven's harmony?

The Vesper star no longer climes on high. A sable vell is spread far o'er the sky: But the East is gold-gleaming. Son day will be braming. The Present lives, once more the Past must die.

A SAN JOSE

Sacred Heart Review. OLIC CHURCH.

#### ST & PROTESTANT THEOLOGIAN. CLXXXXII.

Some of my readers may think that Professor Frank Foster is rather tire-Professor rank roster is ranked to be some. In himself, assuredly, that is for Catholics, he would not repay so pro-tracted a consideration, although he is an interesting writer. But we must bear in mind that it is not really he who is on trial, but no less a defendant than the Presbyterian Church in the United States of America. Of this the Independent has well said, that if you take into account numbers, means, piety, energy of undertaking, robustness of character, scholarship, relation to the elder and modern history of the country, civil influence and geographical diffu-sion, there is no denomination better entitled to be called the established Church of the United States than she. She therefore is responsible in a much higher degree than most other Protestant bodies of America for her representations or misrepresentations of Catholic doctrine.

Of course she does not make herself of course she does not make herein responsible for all the details of a book which she publishes. And if a particu-lar presbytery or synod published it, the church at large would hardly be answerable. Professor Foster's work, however, is put out by the central Board of the denomination. Therefore, in all vital points, American Presbyterianism itself, in its chief representative, must bear the praise or blame of Fos-ter's statements of Roman Catholic doe-

trine, discipline or history. It may be thought that the Presby-terians Church has already put herself terians Unuren has aiready put herself put of court as morally, though not in-tellectually, incapable of giving even a decently accurate statement of Catho-licism, by having published that scan-dalous little book of Mrs. Julia McNair Wright, entitled "Almost a Nun." Scandolous, not, as containing the Scandalous, not as containing the slightest suggestion of indecency, or anywhere forgetting the language of a lady, for of both offences the author is incapable; but as being so incredibly, Indicrously ignorant a caricature of ele-mentary Catholic doctrine, that, save for the angry tone of which the writer, lady as she is, can not divest herself, it a companion-piece to Becket's "Comic History of England."

If the Presbyterian Church still persists in publishing this book, she has, indeed, sunk even below the dignity of trial on the charge of misrepresenting a trial on the charge of misrepresenting Catholicism; especially after the thorough exposition which I have given of its blunders in the Bibliotheca Sacra for January, 1882. There I have called Presbyterianism. The trial of this your heart, Your

# THE CATHOLIC RECORD.

lecture:

# FIVE-MINUTES SERMON.

The Fifth Sunday After Pentecost. FORGIVENESS.

church of American to trial before you ?" Certainly, if I have no better sense than Pro-" If then offerest thy gift at the altar, and thou shalt remember that thy brother has any thing agains, thee. . . first go and be reconciled with thy brother, and then come and offer thy gift." of my relative unimportance than Pro-Foster appears to have, I am in case This would not acquit

distinction, also guilty of arrogance and presumption, in summoning so emi-nent a body as the leading Presbyterian

wonder that he finds a small party

human.

living interest.

CHARLES C. STARBUCK.

Sure Cure for Sick Stomach.

a sad case

When our Lord told us to pray, "For-Foster, but would condemn me with him. give us our trespasses, as we forgive those who trespass against us," He pre-scribed for us a sure way of obtaining However, I shall plead " Not Guilty,' and endeavor to defeat the parallel. If there were a work, specially authorized by Rome professing to set forth in some vital particulars the Cal-vinistic system of doctrine and Dr. Foster could show by any number of Calvinistic divines, of all degrees of the forgiveness of our own sins

If we could come before God in sorro and say to Him in a penitential spirit: O Almighty and just God, yet always my most merciful Father, behold me a sinner, craving pardon of Thee. Look into my heart and see that I have note, that Rome had entirely miscon-ceived their view of the points in hand, already forgiven those who have offend-ed me in thought, word, and deed, and I would wish also to forget all injuries they then assuredly Dr. Foster's modesty of position would not stand in the way of his arraigning the Pope himself on the charge of unintelligence. Such a mishave done me, as well to forgive them! -I say, brethren, that if a sinner comunderstanding by the Holy See would be exceedingly improbable, but could to confession in that frame of mind, he may come with the greatest confidence not be pronounced absolutely impos-sible, for the matter in hand would not that God will surely do the same for him his sins will all immediately forgiven, concern Catholic doctrine, but Calvinand, as it were, forgotten for ever. As God Himself expresses it in holy istic doctrine, about which Rome takes great pains to be well informed, but which she does not pretend to know by Scripture: "I will not remember his trangressions for ever." I know that there are a good many

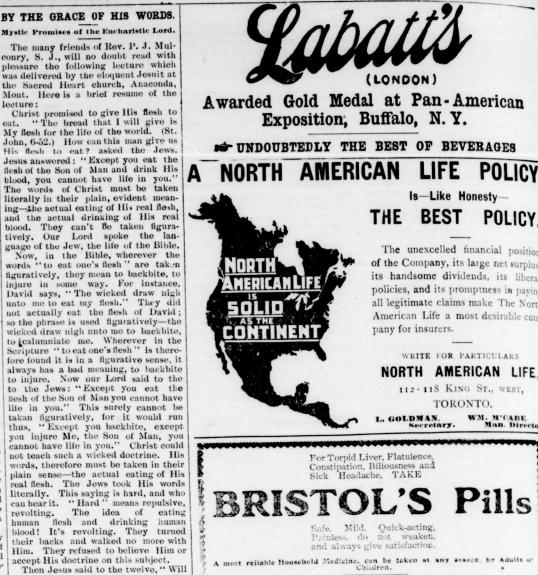
any infallible direction. Unluckily for Foster, he proceeds to people who don't fancy this way of pre-paring themselves for confession and sense. He takes her to task, not for not understanding our opinions, but for not knowing her own. To him, even that which he himself esteems a definiabsolution. They think to appease the anger of their offended God by a good deal of talk about their being "ever so sorry "-accompanied, it may be, with a few sighs and sobs and tears when they mention their own sins. But if the priest tion hardly stands in the way of his giving out something contrary to it for Catholic doctrine, and for that which is applies the doctrine of the Gospel, and not defined, the almost universal con-sent of divines is as nothing to him, protells them to leave their gift of sorrow and tears before the altar and first go vided he can find here and there an ec and be reconciled with those with whom centric exception that is on his side. This is what he means when he says he they are at variance, and then come and offer their gift and get a good absohas "no fear of successful contradic-tion" in establishing that the introduclution, he finds that the sorrowful penitent has suddenly changed into a lawyer tion to the Unam Sanctam is definitory. who is strong in special pleading, with more reasons why he ought not, should As this is not a matter of faith, it is no not, and could not do anything of the his side, and on the strength of this slight abatement from universality, he declares that he understands Catholic kind than the priest could reply to in a day's time.

Suppose the priest was to say: "Very well, bow your head, make your act of contrition, and I will give you as good opinion on this point better than the whole body of Catholic divines. Here is arrogance and presumption so asin absolution as you have given your enemy," do you think he would be sattounding that I can not recover from it, and can not help again and again re enemy," do you think he would be sat-isfied with that? By no means. He iterating my consternation before it. It is absolutely appalling, almost superwould know that the priest was mocking him, and that such an absolution would Now my position towards the Presby-

be worthless. But you see that it would be perfect terian Church is not in the least like this. I accept her own expositions of accordance with the doctrine of the Christian Gospel. "Forgive us our her own doctrine with the modest sub-mission which belongs to an outsider. trespasses, as we forgive those who tres-pass against us." He is getting as good Nay, although Professor Foster is not a Presbyterian, I should hardly venture to contradict any statement that he pass against us." He is getting as good as he gives. Remark the condition— "as we forgive." Not "more easily than we forgive," nor "whether we forgive or not," but plainly and honestly, "just as we forgive those who trespass against us." If, then, we want and hope to get a whole absolu-tion that wince out everything, and made about Presbyterianism, knowing how much more thoroughly than I he has studied both Calvinistic and Arminian theology, in all their branches. But when it comes to Catholic matters, tion that wipes out everything, and it shows no great want of modesty to assume that I understand these very leaves our souls at peace, free from all guilt and debt to Divine Justice, we much better than he, especially as con must do unto others as we would have God do unto us, and first give our cerns Catholic development since Trent. It is certainly not putting myself very enemies if we have any, a whole absolu-tion that wipes out all our anger, all our grudge and desire of rovenge. high to put myself above him. My edu-

nigh to put myself above him. My edu-cation is not inferior to his; I am twenty-four years his senior; I have made the Catholic Church a central object of study through three-quarters of a century, but especially, with pecu-"But, your reverence, it is quite different with God ! It is so easy for Him to freely forgive, and it is so for our poor human nature.' What is liar facilities, for the last quarter of a century. Moreover, my early life gave that you say? Easy for God to for-give? Yes, but it cost Him the death me opportunities of interior apprehen-sion of Catholic matters which this Calvinistic New Englander has never of His Divine Son on the cross that it might be easy for Him. If you will try to be a little more like the God you enjoyed. I too am a Calvinist and a New Englander, but I was not brought believe in, and learn to practise some sacrifice and self-abasement and selfup in New Englaad, but under the very shadow of the cathedral of primatial crucifixion, you will find it easy also. And now, in the name of Him who died on the cross for your forgiveness, ] charge you to examine your conscience on this matter before your next confession, and if it pleases God to send you imperfectly qualified her representative sickness or misfortune or other cross in the meantime, accept it in union with your Lord's sufferings, and you

expositor of the positions of the Roman Church, she sinks to his level, and in arranging him for incompetency I have will experience a wonderful power to bear with others' faults and sins, and to banish all rancor and bitterness from your heart, and I promise you there will be no difficulty about your absolurather prolonged, can hardly fail of will be no difficulty about your an tion when you come to confession.



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thily, eateth and drinketh judgement to himself, not discerning the body of the Lord. No man could eat and drink judgment—that is damnation—to himself by eating a piece of mere bread and drinking a mere sip of wine. Why does a person eat damnation to himself here? Because he does not discern the body of the Lord. The body of the Lord is, therefore, there. Christ said to His apostles and to their successors in office: "Baptize their successors in office : "Baptize in the name of the Father, Son and Holy Ghost." They do so, and the person is really baptized. "Whose sins you shall forgive, they are forgiven.' The successors of the apostles forgive in The successors of the appostors of our of the name of the Father, Son and Holy Ghost, and the person is really forgiven. Christ said, "Do this for a commemor-ation of Me," so in the Mass we take bread, bless and say over it the very words of Christ. "This is My body," and by His power it becomes His living body

To do this one must be a true priest.

THIS WILL REMIND YOU that the pain of

his congregation is mere bread.

JUNE 14, 1902.

Is-Like Honesty-

JUNE 14, 1902.

CHATS WITH YOU Absorbing devotion to grates the character. In of temptation it goes to p

To Young Men The devotion to the Sa The devotion to the sa one that is specially suit takes very little time a fective. If you pract will obtain for you all need. It will help you i temptation; it will gu your business affairs anyou in the practice of is a necessary adjunct welfare. If you will o life will be a good one a happy one.

Making the Best of O Making the Best of O Unlike the example Writ, there are some p trive to make more ou talent" in the way of or fortune that has b to them than those who talents," says an excha-what is called the be self or one's circumsta enviable quality. In n ability is inborn, and naturally, but it can ed, if an individual p characteristics. Self-o characteristics. Self-c greatest essential, but tempered by a keen will become boastfuls fatal to success ; or ing, which is a predispo erally defeats its own amount of the latter, a way necessary, as the go out of its path to di and is besides somewh so the people must be its nose, as it were, their own energy or the to discover their m mixture of tact, their necessary accompanim but not least, ambition agement should be als factors. Monthly Confession

It is a very bad sig man begins to shirk the ly confession and Com a boy, he fulfilled as a This commally the sura boy, he fulfilled as a This generally happe left school, he secur some store, shop or fi to rub elbows with and conditions of mer go to make up the w Though he does not s nenced by the atmo ness in matters of rel acteristic of places women work. He is still, if his lot be cast are hostile to Cathol ligion, and who rev things that he has b

sacred. a young Cath there is nothing so heart and soul as free heart and soli as the ception of the sacran he is, day after day all forms, it is absol him to renew and rep his spiritual defence most critical period, morality are hanging that the spirit of the from the observance duties which are h and he begins to ne monthly confession a kept him loyal and The most insidi

upon the faith and a youth is ridicule. T a non-Catholic fello panion has too often ffect upon a Catho it is generally found to his convictions t disguised tirade ag and practices of th informed Catholic v ridicule only a si malice, but an imp perfectly instructe unconsciously be mentally for bein

Church of which

said ; and instead o

Then Jesus said to the tweive, " will you also go away?" He will let His twelve apostles go away, too, if they refuse to believe that He is going to give His fiesh to eat and His blood to drink. " Will you also go away? And Simon Peter answered Him, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God." the Christ, the Son of God." St. Peter has the right doctrine. "The greatest proof of any article of faith is "Christ said so, "He is the Son of God; He can't deceive." He said: "The bread I will give you is My dech and arcord you cat My flow you All Day! flesh, and except you eat My flesh you cannot have life in you." The Jews questioned His power. How has the rod of Moses turned into a ser-pent? How was his hand made leprous and again destroyed? How did he pass in the midst of the Red Sea as through a dry plain? How did the drink the chalice of the Lord unworwater flow from the heart of the rock How was the manna brought down from heaven? How did the Jordon stand still in its bed ? How did Christ call the dead to life, change water into wine multiply five loaves so as to feed five and ? How did He rise from the dead? Answer: By His Almighty "How," says the modern unbeliever,

"can Christ give us His flesh to eat How can Christ be really present in the How can He change bread into His own body? I don't understand it, and therefore I do not believe it." No-body understands it, or ever did. There is no question of understanding at all. Mysteries of religion are not lieved. When Christ commissioned His apostles to teach the world, He said, Go ye therefore and teach all nations whatsoever I have commanded you. He that believes and is baptized shall be saved, and he that believes not shall

in the morning clear-headed and with firm, clastic step. Wheat Marrow contains four fifths of the elements There is nothing else like it. The weakest stomach digests it easily. Send us your grozer's name if he doesn't keep it and you'll get generous Wheat samples-free. Bost Grocors sell it. A. P. TIPPETT & CO., SELLING AGENTS, MONTREAL MATTOW



# Is made by a Canadian House,

Consumation of the

attention to the fact that Mrs. Wright does not know the difference between "religious orders" and "holy orders;"

that she imagines it Catholic belief that a soul may sink first into purgatory. Andover, Mass. with a hope of redemption, and then, fo want of requiem Masses, may sink into hell and be lost forever; that she re-Archbishop Ryan on the Bible. "The Church does not hide the presents the priest of the story, a high ly cultivated man of spotless life, (all Scriptures from the people. She was the guardian of the Scriptures. Her monk r characters are living) as assuring a young lady whose conscience is troubl-ing her over her worldliness that, be she of old most industriously translated them. worldly or not, yet, remaining a Catho owe their preservation, as we owe preservation of the classics. She does lic, she can not possibly be lost. I a minor felicity of the book that It is not and never did, forbid the people to read the Word of God. She condemns author seems a little inclined to imagine that all priests are Jesuits, and all Jesuits priests. Of course she does not spurious editions of the Scriptures. She had to protect those oracles of God from corruption, but never did she hide them from the people; on the contrary, that she recommends her children to really suppose this, although I have known very decently educated people ho took this in all seriousness for true.

Indeed, your James B. Dunns, and such theological third-rates. wil, talk about the Faribault plan as a Jesuit plot, as if **Archbishop Ireland wore a provincial of** which are for sale in our book stores the Order. Now has the Presbyterian Church sizes and prices; in them are recom

Now has the Pressperial Charten taken account of my dissection of this little book, a book, it is true, of very slight account in itself, but highly sig-nificant from the rank of its publishers? of those Bibles there is a letter from Pope Pius VI. to the most reverend Anthony Martini, Archbishop of Florence, on his translation of the Holy Certainly my demonstration, in a review then of so high a rank, showing forth blunders that would an intelligent Cath Bible into Italian. The Pope says Beloved son, at a time when a olic child of twelve years old, plainly required to be taken account of, and as the blunders are as evident vast number of books which mos grossly attack the Catholic religion are circulated, even among the put the Presbyterian Church under obligation to withdraw the book. If she unlearned, to the great danger of souls you judge exceedingly well that the faithful should be excited to the readhas not done so, she has for feited her rights to be dealt with ing of the Holy Scriptures; for these are the most abundant sources which as an equal party in any treatment of Catholicism, and all her publications of this kind, including Professor Foster's ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which deserve no further attention. However not knowing to the contrary, I am will ing to suppose that she has set Mrs are so widely disseminated in these corrupt times. Wright aside, and has risen to Foster' certainly very much higher theological Dr. Foster, however, might say to me

Such mainlies as Nausea, Sick Stomach, Cramps and Colic, yield instantly to Polson's Norvillee, and if you suffer periodically from any of these complaints just keep Nervilne handy and take a few drops in water for quick relief. A large 25c, bottle of Nerville is a comfort and safeguard in any household, and will save great suffering and big doctors' bills every year. Do you use Nerville i Try it. "Sir, you treat me as guilty of grea bir, you treat me as guity of great presumption and arrogance in summon-ing the Roman Church so severely to trial. Why are not you, who, like my self, are an individual of no remarkable

#### IMITATION OF CHRIST. The Proof of a True Lover.

Give to credit to him, value him not, although he may often lay his deceitful snares in thy way.

Charge him with it when he suggesteth wicked and unclean things, and say to him : To them, humanly speaking, we

Begone, unclean spirit; be ashamed, miserable wretch; thou art very filthy indeed to suggest such things as these ence objected and murmured at His teaching, it was His custom to repeat

Depart from me, thou wicked imostor; thou shalt have no share in me; out my Jesus will be with me as a valiand insist on what He said. He would never take it back. Read St. John nt warrior, and thou shalt be confound :54. He repeats five times what they object to and does not soften His words.

I had rather die and undergo any read them is evident from what you will see in many of the Catholic Bibles orment whatsoever, than yield to thy uggestions. Be silent; I will no more hear thee,

to drink? (St. Matthew 26: 26.) Take ye and drink, this is My body. Take ye and drink, this is My blood. Do In every Catholic book-store there are although thou may often strive to be many editions of the Bible of variou

dthough thou may often strive to be roublesome to me. The Lord is my light and my salva-tion; whom shall I fear ?( Ps. xxvi. 1.) If armies in camp should stand to-light armies in camp should stand tothis for a commemoration of Me." this act, why did Christ do? to study them, and in many changed the whole substance of the wine into His blood, one creature into another. His blood is a creature. gether against me, my heart shall not tear. (Ps. xxvi. 3.) The Lord is my Helper and Redeemer. (Ps. xviii, 15.( another. His blood is a creature. Can't He change wine into blood, and water into wine in the marriage feast of Cana? He made all things out of

#### TOBACCO, LIQUOR AND DRUGS.

nothing. He is almighty. The perso Dr. McTaggart's tobacco remedy removes all lesire for the weed in a few weeks. A vegewho does not believe Christ when He who does not believe Christ when He says "This is My body" has no faith. He does not believe Christ is God. There is no question of a physical, vis-ible proof of Christ's Real Presence in desire for the weed in a few weeks. A vect sale medicine, and only requires touching the Simply marvellous are the results from tak ing his remedy for the liquor, morphine and other drug haoits. 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, Toronto.

Yonge street, Toropto. THERE IS ONLY OVE ECLECTRIC OIL.--When an article, be it medicine or anything else, be-comes popular initiations invariably spring us to derive advantages from the original, which merits. Initiations of Dr. Thomas' Edectric Oil have been numerous but never successful These who know the genuine are not put off with a substitute, but demand the real thing. If your children moan and are restless dur-

drive us from them. We believe Christ is God, and He can't lie and If your children mean and are restless dur-ing sleep, coupled when awake with a loss of appetite, pale countenance, nicking of the primary cause of the trouble is worms. Mother Graves' Worm Exterminator effectually ie-moves these pets, at once relieving the litter. St. Paul was not a Christian at this time and he tells us (I Cor. 11:27), "Whose ver shall eat this bread or

ed." He did not say "He that understands and be baptized shall able to trace his ordination to the apostles; otherwise what he is giving be saved, and he that understands not shall be condemned." Mysteries of re-ligion are believed on the word of Christ. The Jews did not believe Him. They turned their backs upon Him. We Catholics stay with our Lord as did the Apostles.

understood-they are and must be

Host?

The manner in which He is to give

Did Christ fulfil His promise? Did

le give His flesh to eat, and His blood

strains, bruises and sprains, common incidents of active out door life is drawn from aching bodies by Perry Davis' Painkiller, as a magnet draws bits of iron from sand. HAMILTON'S PILLS DON'T GRIPE. His flesh is sufficiently indicated by His words: "The bread that, I will give you is my flesh." He meant to give it under the appearance of bread. THOS SABIN, of Eglington, says: "I have removed ten corns from my feet with Holic-way's Corn Cure." Reader, go thou and do likawise.

H

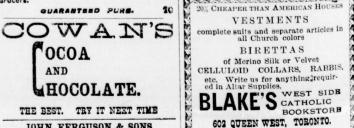
HAMILTON'S PILLS ARE EFFECTIVE. Whenever Christ was rightly under stood by His audience and that audi

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to effset them, from he allows himself doubts; and alrea gests itself that p Church is wrong, a carper beside him the time for that the Church for he many a one has de read and highly in the studies which attacks upon his religious duties, the sacraments, t praver, are the s him to hold and unwavering. vatives he soon 1 it is to allow ever concerning the Catholic Church teachings, to dar

But before a C the faith wherein reared, there is a stage. And that defilement of t from contact wit of ordinary inte corrupted with o that there are fe one's ears are n tinually with vil schoolboys on heard using the guage. And the ever present ev many cases suce mind and conse ences. So man spent in such gradually falls saying and doi science condem standard of p that the Churc while, irkson emptation to tion to disbelie were formerly nature, itself. apostates from that their inle them any long trines, but, we

#### JUNE 14, 1902.

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CHATS WITH YOUNG MEN.

Absorbing devotion to self disinte-grates the character. In the flood-time of temptation it goes to pieces. To Young Men.

The devotion to the Sacred Heart is The devotion to the Sacred Heart is one that is specially suited to you. It takes very little time and is very ef-fective. If you practice it well it will obtain for you all the graces you need. It will help you in the time of temptation; it will guide you in all your business affairs and strengthen you in the practice of prayer which is a necessary adjunct to your daily a happy one.

Making the Best of One's Talents.

Unlike the example cited in Holy Unlike the example cited in hory Writ, there are some people who con-Writ, there are some people who con-trive to make more out of the "one talent" in the way of position, looks or fortune that has been vouchsafed to them than those whose had the "ten talents," says an exchange. To make what is called the best out of one's self or one's circumstances is a most enviable quality. In most cases such inborn, and develops itself ability is indorn, and develops itself naturally, but it can also be cultivat-ed, if an individual possesses certain characteristics. Self-confidence is the greatest essential, but this must be tempered by a keen preception, or it will become boastful—a quality that is fatal to success; or obviously pushing, which is a predispositon that gening, which is a predispositon that gen-erally defeats its own end. A certain amount of the latter, however, is in a way necessary, as the world does not go out of its path to discover rara avec and is besides somewhat shortsighted, as the world must be brought moder so the people must be brought under so the people must be brought under its nose, as it were, either through their own energy or the praise of others, to discover their merits. An ad-mixture of tact, therefore, is a most necessary accompaniment ; while last, but not least, ambition aud good man-agement should be also added as prime factors.

Monthly Confession a Necessity for Young Men.

It is a very bad sign when a young man begins to shirk the duty of month-ly confession and Communion which, as a boy, he fulfilled as a matter of course. This generally happens when, having left school, he secures a position in store, shop or factory, and begin to rub elbows with the various kinds and conditions of men and women who go to make up the work-a-day wo Though he does not suspect it, he is in-fluenced by the atmosphere of carelessness in matters of religion that is characteristic of places where men and women work. He is worse influenced still, if his lot be cast among those who are hostile to Catholicism, or to all re-ligion, and who revile or ridicule the things that he has been taught to hold

To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the re-ception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for all forms, it is absolutely necessary too him to renew and repair the bulwark of his spiritual defences. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world weans him that the spirit of the world weans him from the observance of his religious duties which are his only safeguar1; and he begins to neglect or avoid the monthly confession and Communion that least his begins in the destination of the safe kept him loyal and undefiled as a boy.

kept him loyal and undefiled as a boy. The most insidious form of attack upon the faith and morality of Catholic youth is ridicule. The covert sneer of a non-Catholic fellow workman or com-panion has too often a most deplorable effect upon a Catholic young man; and it is generally found to do more damage to his convictions than an open and un-disguised tirade against the teachings and practices of the Church. A welland practices of the Church. A well informed Catholic will recognize in this ridicule only a sign of ignorance or

teachings, to darken the mind.

but by unbridled passion. The remedy for all this lies in the sacraments of Penance and the Holy Eucharist, frequent reception of which will lead to a greater loyalty to God and the Church, and a consequent strengthening of the heart and will against the attack, open or covert, of the enemies of the soul.—Sacred Heart

## OUR BOYS AND GIRLS. AN ARTIST'S AMBITION.

"If the fever goes down before even-ing we may pull him through. You may expect me again at about 5 o'clock." So saying, the doctor left the bed side of the little patient, a boy three years old, who, a week ago, was as as bright and sturdy a little fellow as one could wish to see. Influenza had worked havoe in the poor little frame, and the doctor believed it was all over with Eddie, but the parents

hoped against hope. The mother who had just recovered from illness, had been persuaded to take a few hours' rest, and the father and a nursing Sister watched by the child.

Philip Markham, the father, was Italian on the mother's side, and Italian on the mother's shee, and be fore his marriage, had spent some years in Italy. His ambition was to be a sculptor, and in his youth he had done no mean work with the chisel; but his fother an architect had induced him father, an architect, had induced him to return to his home, a busy town in Lancashire, to take a share in his busi-

"Mr. Markham," said the Sister, "Mr. Markham, "said the bised, "let me attend to Eddie. Try to rest a little; there is an arm chair at the end of the room." He obeyed mechanically; he knew

next few hours must decide his the child's fate, and suspense and anxiety had for the moment paralyzed him. He looked up as he passed the mantelpiece and then stood as if transfixed.

'Where did that come from, Sister ?" he asked, after a pause, pointing to a picture on the mantel piece with vases of fresh flowers on either side. the eve of the feast of the It was Heart, and the Sister had brought it from the convent in the morning. was a beautiful engraving representing our Lord as He appeared to Blessed Margaret Mary in the second vision, and lovingly complained to her of the ingratitude of His children. The Sister told him the story of the apparition and then went to her place by the child's bed-side. Philip knelt down and prayed as he had never prayed before. He seemed to feel the Sacred Presence. The gentle pleading eyes of that lonely Sufferer awakened all his compassion and sympathy, and in those out-stretched hands he laid his torturing anxiety about the child, realizing that our Lord not only yearns for the sym-pathy of His creatures, but also longs to be treated as a Friend Whose love counts it a privilege to share their joys and sorrows, cares and anxieties, if they will only confide in Him and talk to Him of everything that interests and concerns them. As the sorrow-stricken father poured his trouble into the Sacred Heart he felt peace and resignation come into his soul, and soon he was able to say, "Not my will but Thine be done." Just then he heard a little be done." Just then he heard a little voice calling him, and going to the bed-side he bent over the child, who stretched out his arms, saying : "Eddie

so tired; good night, dad." The fever had gone down, and the little patient fell into a sweet sleep. The next morning he was wonderfully better, and in a week was taken off to the country, where he soon grew rounder and rosier than over.

The glad parents offered many a heartfelt prayer of thanksgiving for their child's recovery. The father felt their child's recovery. The father felt a longing to do something to promote devotion to the Sacred Heart as a malice, but an impressionable and im-perfectly instructed young man almost unconsciously begins to apologize thanks-offering, but what could he do-mentally for being a member of a a busy man, who had very little time a busy man, who had very fittle time and very little time to spare? Suddenly it occured to him that a statue of the Sacred Heart, represent-ing our Lord as shown in the engraving hearth has the Sixter would excite do mentally for being a member of a Church of which such things may be said; and instead of seeking information to effset them, from the proper source, he allows himself to be assailed by dealtr he allows himself to be assailed by doubts; and already the thought sug-gests itself that perhaps, after all, the Church is wrong, and this shallow-pated earper beside him is right. This is the time for that young man to turn to the Church for help and guidance; and many a one has developed into a well-read and highly intelligent Catholic by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments, together with heartfelt prayer, are the sovereign means to en-able him to hold the faith unweakened statue on the altar, instead of the small plaster figure which at present was all he could afford. Philip resolved to stint himself to procure the best mater-ials for the work; he would chisel maught but a flawless block of pure white working. him to hold the faith unweakened and unwavering. Using those preservatives he soon recognizes how foolish it is to allow even a shadow of suspicion concerning the divine mission of the Catholic Church, and the truth of her white marble.

# THE CATHOLIC RECORD.

it would appear in almost every instance that there were carried beyond the confines of faith not by intelligence, but by publicled faith reaction the college.

A great struggle went on in Philip's oul as he lay awake for some hours that

Eight years have passed, and Eddie

"O papa, we dot such a secret, but me not tell!" were little Alice's first

words "Mother, take her away ; she'll tell, she'll tell," cried the boys. Alice in-dignantly protested; and fortunately leep soon came to save her reputation or discretion, and she was carried off to

Next morning, the parents and chil-Next morning, the parents and chil-ren were in their places in church some time before Mass, which was to be said for Eddie at the altar of the Sacred Heart. Philip wondered why they had placed a baaner in front of the plaster storue. Just before 8 o'clock it was re-moved, and he saw the very statue of the Sacred Heart he had dreamed of and the sacred Heart he had dreamed of and the sacred Heart he had the same of the sacred heart of Jesus, to render Him love for the sacred Heart he had the same of the sacred heart of Jesus, to render Him love for the sacred Heart he had the same of the sacred heart of Jesus are the sacred heart of the plater the sacred Heart he had the same of the sacred heart of Jesus are the sacred heart he heart after are the sacred heart of Jesus are the sacred heart are the sacred heart of Jesus are theart of feelings were of short duration as little Alice, who for the past five minutes had g-board, and drawing her father's head down to her, said in a very loud whisper: "Now me may tell. Dat's de Sacred Heart priest, who went to col-lege, instead of the statue for making Eddie well; and dis is his first Mass, and Father Anson got money from a rich lady, and told de marble men to

and a statue like you wanted." It all dawned on Philip; this was the doctor's son who had become a priest. His sacrifice had been magnificently rewarded by that Faithful Friend W can never be outdone in generosity.

The Roses of the Sacred Heart. How beautiful is the garden, filled with roses, their colors vying with the rainbow in richness and in hue, scent-ing the air with their fragrance, and giving to the birds, as Eastern poets tell, courage for their sweetest song. Children of faith, during this month of June, go into the garden of divine love and see the Roses of the Sacred Heart. Beautiful with the beauty of our sweet Beautiful with the odors of Heaven in Saviour, with the odors of Heaven in their royal chalices, they bloom for-ever, carrying into our souls the frag-rance of divine grace, and bidding us chant the praises of God. See the White Rose! That is Purity, which Rose tells of the Lamb Immaculate, the vic-tim of the sins of His people. All that is spotless, all that is pure, even the snowiest white, is but a reflection of the

#### THOUGHTS ON THE SACRED HEART.

Jesus is always ready to perfect in you whatever He sees imperfect or de-fective; confidence is the key to His Sacred Heart .- Ven. Louis Blosius.

In the morning he paid an early visit to Father Anson. "I think," he said, "I have the doctor's son to-college," and he laid the money on the table. The priest looked amazed; he knew Philip was by no means well off.

been analysed, the latest of the set of the

"I can't allow you to do this; the boy must shift for himself." Philip then told Father Anson the whole story of his proposed thanks-offering, and how he had desired to promote devotion to the Sacred Heart, and give his old friend pleasure, by pre-senting him with a marble statue. "Bat, Father," he added, "I feel the Sacred Heart would rather have this boy made safe in the right path." There were tears in the priest's eyes as he pressed Philip's hand, saying, "May God bless you; the Sacred Heart will repay you." Eight were hear would rather fave field

There is no aspect of God's love for is now preparing for his first Commun-ion, which he is to make on the feast of ion, which he is to make on the feast of the Sacred Heart. About a week be-fore the happy day, his father was called away on business to the south of England, and only returned on the eve ef the feast. The children, for now Eddie hed two brothers and a little sister, rushed to meet him the moment he arrived.

#### Of Interest to Promoters of the League of the Sacred Heart.

Promoters of the League of the Sacred Heart are requested to commun-icate what follows to their Associates : THE ROMAN ARCHCONFRATERNITY OF THE SACRED HEART.

Its head centre is at Rome; it has a canonical center at the Immaculate Conception Church, adjoining the Offices of the Canadian Messenger,

the Sacred Heart he had dreamed of and longed to place on that altar. He was still gazing in bewildement when the sacristy bell rang, and a young priest, vested for Mass, preceded by two acolytes, appeared. Philip's first feel-ing was one of indignant displeasure. Of course he had expected his old friend Father Anson to say Mass, and give off course he had expected his on difference of the second second his first communion. His ruffled eelings were of short duration as little been tugging vigorously at her mother's sleeve, just then jumped up on the kneeling-board and drawing her father's

Itying and dead. Fourth degree, to make at least once a year the exercise of Perpetual Worship. Its Indulgences are very numerous. They are indicated on each Certificate of admission and also on the League Calender.

To become a member one must give To become a memore one must give his name to the Director of a canonical center or to any priest authorized to grant admission. All directors of the Apostleship have the power to enlist members in the Archconfraternity on condition that they give to those whom they admit a certificate of admission (this they can do by means of Promoters) and that they send their names to the lirector of a canonical center, for example, at the Messenger offices, in order to have them inserted in the Archconfraternity register.

In places where there is no local Director of the Apostleship, it is re-quired, to obtain admission, to write to the Director of the Canadian Messenger, at Montreal, enclosing at the same ime a 2 cents stamp to defray all mail expenses in sending the admission cer-tificate which contains all desirable in-formation in regard to the Archconfraternity.

The Directors of the Apostleship can obtain these admission tickets at the Canadian Messenger Office, No. 1 Rachel Street, Montreal.—Monthly Almanac.



This month, however, of the year of Papal Jubilee, Leo XIII, recommend of the year of us with particular insistence and rnestness "The Little Office of the earnestness Sacred Heart," which he has recently approved and enriched with an indulg ce of two hundred days for public or private recitation .- Church

## Missionary Literature.

The Missionary. The non-Catholic mission movement The non-catholic mission movement has been prolific in book-making as well as book dissemination. "Plain Facts" by Father Searle, has reached the four hundred and twenty-seventh thou-sand, making a record for itself beyond our other. Catholic book, while "The any other Catholic book, while "The Mass Book" is following it very close Mass block is following in register with three thousand to its credit. Father Sutton's "Clearing the Way" has reached its sixtieth thousand. We hope Dr. Stang's "Spiritual Pepper and Salt" will enjoy a similar popularity.

# WEAK AND HELPLESS.

The Condition of Mrs. Wm- Westcott, of Seaforth.

SUFFERED FROM HEADACHES AND DIZZI-NESS-COULD NOT STAND THE LEAST EXERTION.

From the Sun, Seaforth, Ont.

Mrs. Wm. Westcott is well known to nearly all the residents of Seaforth. It is also well known to her neighbors and friends that she passed through a trying illness, but is now happily, in robust health. To the editor of the Sun, Mrs. Westcott recently gave the particulars of her case for publication. merely in the hope that her experience might be of some benefit to some other sufferer. She said :- "For some sufferer. She said :-- "For some time past, my health was in a bad state, my whole system being badly run down. I was troubled with head down. I was troubled with head-ache, much dizziness, my appetite was poor and I could not stand the least exertion. I consulted different physi-cians, but their treatment did not seem to benefit me, and I gradually became so bad that I was unable to attend to my household duties. I then tried several advertised medicines, but with-

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# Relieve those Inflamed Eves! Pond's Extract Reduced one-half with pure soft wa

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et RABBIS,

Little by little the money was laid by, and at night, he sometimes dreamed he was chiseling those outstretched heads or locking into the Samuel Free But before a Catholic begins to doubt the faith wherein he was baptized and reared, there is generally a preliminary hands, or looking into the Sacred Face, which seemed to smile with grateful stage. And that is unfortunately the defilement of the mind which comes from contact with evil. The language

One day Father Anson called. He told Philip of the death of one of the congregation, a doctor who left a widow of ordinary intercourse has become so corrupted with obscenity and blasphemy that there are few occupations wherein one's ears are not assailed almost con-

and one boy. "He is a promising lad, just fifteen," said the priest, "I had hoped he would qualify himself for a good positinually with vile expressions ; even the schoolboys on our streets are often heard using the most disgusting lan-guage. And this has the effect of an tion, but now he must turn out and earn his bread as best he can. At colearn his bread as best he can. At con-lege they would take him for a small pension, but times are bad, we can't spare the money. Fortunately, I have found a place for the mother." ever present evil suggestion which in too many cases succeeds in deadening the many cases succeeds in deadening the mind and conscience to all good influ-ences. So many hours everyday are spent in such surroundings that one gradually falls into the evil habit of

Just then Eddie came running in and

Eternal Purity of the Sacred Heart Eternal Parity of the Sacred Heart. See the Yellow Rose, with its hues of gold! It tells the value of the sacrifice which Jesus made for us. Out from the crucible, comes the pure gold, and out from the cross comes charity which is the gold of the Sacred Heart. And the read reage with its story of blood! You the gold of the Sacred Heart. And the red rose, with its story of blood! You remember the fable of old which says that all roses were originally white, until drops of blood from the wounds of the remer and Admir, alwared to yet the young god Adonis, changed to red the young got Atoms, changed to red the roses on which they fell. How true this story is when we think of our Blessed Saviour ! The Immaculate, White Rose was really dipped in blood on Calvary, where our God was wounded and died, and it became the red rose of the Sacred Heart. How beautiful this lesson which the roses teach.

lesson which the roses teach. But there is another one and you should learn it too. Children, your soul is a garden and you are called to bring forth Roses. These are but other names for virtues. The white rose is multir the vallow rose obsrift, and names for virtues. The white rose is purity, the yellow rose, charity, and the red rose, self-denial and sacrifice. Jesus, Whose Sacred Heart is opened for us, is the gardener. He points to His bleeding, burning Heart and He tells us that His love will be the sun to give heat and His blood will be the nonvishheat and His blood will be the nourishheat and His blood will be the nourish-ment to strengthen and make pure all the virtues of a Christian life. Look into His divinely sweet Face and ask Him to cultivate this garden of roses in your soul, during this month of June, so that when the day of transplanting comes, they may be found worthy of His garden of the Sacred Heart. Oh ! sweet Jesus, watch over our schools and homes and model our children on Thy Sacred Heart. Sacred Heart.

Spent in such surroundings that one gradually falls into the evil habit of saying and doing things which the conservation into quite and doing things which the conservation into quite and doing things which the conservation into quite and the conservation of the subscription to disbelieve in the temptation ton the

SACRED HEART DEVOTIONS.

Such is the general intention for June of the Sacred Heart League. In regard to the same the Messenger says regard to the same the Messenger says that the word devotion, in its theolog-ical sense, has various meanings, all of which have some reference to divine worship. Now it signifies that sweet-ness or intensity accompanying our converse with God; in this sense wo out that one prays with devotion. Now say that one prays with devotion. Now ans an effect of piety, which is the it means an effect of piety, which is the habitual readiness to comply with the divine will. Again it is used for a con-crete form of divine worship; thus we speak of the devotion to the Blessed Sacrament, to the five wounds of our Lord, to the Sacred Heart. Taken in this last sense as a form of prayer, de-votions comprise all the divine services of the Church and the pious practices should give these pills a trial." When the vitality is low; when the blood needs to be replenished, enriched

of the Church and the pious practices approved by the Church, or such pri-vate formulas of prayers which are not and purified; when the nerves are weak and require strengthening, there opposed to the Church's teaching or at of Dr. Williams' Pink Pills. It is be-cause of their direct specific action on variance with her spirit. If the object of such ritual services or pious pratices be the Sacred Heart - the love which it has manifested towards men, the blood and nerves that the pills the love have what are known as Sacred Heart Devotions.

the blood and nerves that the pills cure such troubles as anaemia, nervous headache, dizziness, palpitation of the heart, rheumatism, sciatica, partial paralysis, St. Vitus' dance, kidney and liver ailments and the functional troubles that make the lives of so many women a source of almost constant The highest form of devotion to the Sacred Heart is the special Mass in Its honor. After this ranks the Office of the Sacred Heart contained in the Bre-viary. The Litany of the Sacred Heart is specially commended by our Help women a source of almost constan misery. Do not take any but the genu ine, which have the full name "D Williams' Pink Pills for Pale People, Sol viary. The Litany of the Sacred Heart is specially commended by our Holy Father, Leo XIII., who ordered that it should be recited on the three days of prayer preparatory to the solemn con-secration of mankind to the Sacred Heart, June 9, 1889, and in a letter of later date expressed the wish that it should form a part of the first Friday services throughout the world. He also commended in a special manner for public and private use the Act of Conon the wrapper around every box. Sold by all dealers or sent post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medi-cine Co., Brockville, Ont.

A True Nerve Tonic. Will act, not so much directly upon the nerves as upon the directly and as upon the nerves as upon the ner

out any beneficial results, that I began to despair of getting better. my neighbors strongly advised me to try Dr. Williams' Pink Pills, and somewhat reluctantly I consented to do somewhat reliability i tonaend to up so. After I had taken the second box I began to note a great improvement in my condition, and by the time I had used five boxes. I was fully restored to my former good health, much to the surprise of my neighbors and relations. I do not suffer the least now from those headaches and dizzy spells, my appetite

is no other medicine can take the place

An Income to Your Children (if you have any) for twenty years after your and your wife's death. They also guarantee Liberal Cash and Loan Values and Automatically Extended In-surance for full face of the policy. is good and I can attend to my house-hold duties with the greatest ease. In fact I feel like a different woman, and ROBERT MELVIN, President. W. H. RIDDELL, Sec'y, Waterloo, Ont. all this I can say is due to the use of Dr. Williams' Pink Pills. All who suffer from a run-down constitution

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PURE GOLD JELLY POWDER Joyfully, Quick,

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Church Bells Chimes and Peals, Best Septior Copper and The Octour price, MCSHANE BELL FOUNDRY Baitimore, Md.

#### READING AND THINKING. Sacred Heart Review.

cally said: "Never do that again while I am preaching. I would as lief you drew a pistol on me. If you repeat the discourtesy in my presence, either you leave the church or I will quit the Sir Francis Bacon did not say, "Reading maketh a wise man." He knew better. He said, "Reading maketh a full man;" and the man who pulpit." fills himself with words is an entirely different individual from the man whose Numerous organizations of the Amer-ican Federation of Catholic Societies mind is filled with useful and uplifting thoughts and ideas. A man who has read very little or one who indeed has are inaugurating a crusade against the exhibition and sale of caricatures of exhibition and sale of caricatures of monks and religious sold in many of the never read anything, may be far wise than the one who reads and reads and reads, but never thinks. In these days of cheap literature the the country. Some of the caricatures now on sale in the stores are the most suggestive and insulting character from the view-point of the Catholic elergy

A Timely Movement.

department and art stores throughout

Death of a Prominent Indian Catholic.

The Catholic Sentinel of Portland,

Ore., mentions the death of Chief Saltese of the Coeur d'Alene Indian

Pope Rejoices Over Cessation of

South African War.

Press cablegrams from Rome state

Later, when Mgr. Stonor, the Arch-

bishop of Trebizond, officially communi-cated to the Holy Father the news of

the termination of the war in South

Africa, His Holiness answered : "God

DIOCESE OF LONDON.

CONFIRMATION AND FORTY HOURS' ADORA-TION IN DUBLIN.

THE BISHOP AT STRATFORD AND EAST WIL-

LIAMS

that on the receipt of the news of the conclusion of peace in South Africa the Pope expressed his joy, adding : " I hope to close my eyes on the world-wide

In these days of cheap interature the tendency to read too much is very great. It is no uncommon thing to see people, who have read "not wisely but too well," arise and give opinions on matters about which, correctly speakand lay-men, and the action of the Federation should be seconded by all Catholics.—Providence Visitor. ing, they know nothing. They imagine foolishly that because they have read superficially some newspaper articles or books about a certain subject that they know it all. There is no greater mis-take than this. They may fool simple people (and themselves) with a dazzling display of imitation erudition. But they only make the judicious grieve. There is a great difference between being widely read and being decely

sarese of the country. He was converted fifty-four years ago by a Jesuit mision-ary, and was instrumental in convert-ing the whole tribe. His religious fervor and special devotion to the Sacred Heart were particularly notable. being widely read and being deeply read. A string of mouth-filling phrases, a list of names and titles, a lot being widely Sacred Heart were particularly notable. In his last moments he was attended by the Jesuit Fathers, whom he had alof dates, all glibly rendered—this is not learning, nor culture, nor wisdom. ways loved. Upward of six hundred In-dians attended the Solemn Requiem A man may have all such outward signs A man may have all such outward signs of scholarship and yet be an ignoramus of the most pronounced type. It is only a very ill-informed person indeed who would be deceived by such claptrap. It is to be regretted that, in these days, vulgar displays of pinchback learning are mistaken for the real thing. Mass, and he was borne to his last rest-ing place by six Indians.

Newspapers, magazines and books are full of it. The lecture platform and the sectarian pulpit exhibit it. The drawing rooms of the rich and the " socials'

ing rooms of the rich and the "socials of the poor are infested with it. Too much reading and too little thinking is the cause of it. Let us in-deed be readers of books, but let us be willing to give some time and thought to what we read. Let us not accept everything as true which we see in print. Let us acquire facts, and let us be praised ! I pray you to communicate to the British Government the fact that the news has filled me with content." give some attention to arranging such facts in our minds by placing them in their proper relation one to another. Let us not fill our minds with a jumble of half-formed thoughts and images. One clear idea is worth any number of On Sunday, June 1st, His Lordship, the Right Rev. F. P. McEvay, Bishop of London, ad-ministered the holy sacraments of Coolfrma-tion and first Communion in Dublin to a class of 22 children, of whom 11 were boys and 11 girls, who had been under a special course of preparation given by the pastor, the Rev. W, Fogarty for six weeks previous. The children were carefully examined before Mass by His Lordship in the Christian doc-trine, and were found to be very well pre-pared. vague, shadowy, indistinct notions.

#### Pittsburg Catholics Protest to the President.

# Pittsburg, June, 1.—At a meeting of the Catholic Truth Society to-night, which has seventy-three members, a which has seventy-three members, a letter was adopted to be sent to Presi-dent Roosevelt, protesting against dis-crimination against the Catholic relig-ion in the Philippines and against alien-ation of property owned by religious orders in the islands. The letter says, in substance.

in substance : "Information is conveyed to us that the Filipinos are all Catholies, that Catholie institutions own property ac-quired honestly, that the United States Government proposes to banish the re-ligious orders from the islands and take possession of their property, that the banishment of the orders will leave thousands with no clergy, that while the Filipinos are Catholics, the system of education which it is proposed to establish is one which Catholics cannot approve or accept, and that Americans no religion or faith at variance with Catholicity are in charge of the Filipino education.

The letter further asserts that 90 per cent. of the American teachers in the islands are not Catholics and that the islands are not calculate and that many are using the school to pervert Catholics from their religion. The letter reviews charges of cruelty of American soldiers to the Filipinos. It is demanded that the President investigate the charges and change the con-

ditions. The letter is signed by Rev. J. R. Canevin and will be forwarded when other signatures have been secured.

# THE CATHOLIC RECORD.

DIOCESE OF HAMILTON.

THE BISHOP OF HAMMING. THE BISHOP CONFIRMS. His Lordship the Bishop confirmed seventy children in St. Lawrence church, Hamilton, at the 5 o'clock Mass Sunday last, The Bishop was also present at the High Mass and presched. In the evening of the same day the Bishop administered the sacrament of Confirmation to fifty children in St. Joseph's church.

THE BISHOP AT DRAYTON. THE BISHOP AT DRAYTON. On Monday, June 2, while the Right Rev. T, J. Dowling, Bishop of Hamilton, wasin Dray-ton, a number of people approached His Lord-ship with the following petition, which was signed by the parishioners, and read on their behalf by Mr. J. Lenz:

Right Rev. T. J. Dowling, D. D., Bishop of Hamilton :

blic priesthood. HIS LORDSHIP AT KENILWORTH.

My Lord,

MARRIAGES.

"This eighth day of June, 1962, is blessed and haid the corner store of the new church of St. Columba, by His Lordship F. P. McEvay, D. D. Bisnop of the Diocese of Londons. Leo. XIII. reigning on the throne of St. Peter. Mar Fai-conio, Papal Debgate in Canada. Archisianop O'Connor Chief paste of the Archdiocese of Toronto. Right Rev. F. P. McEvay Bishop of London Diocese. Rev. D. A. McRae pastor of Parkhill and Williams and Rev. D. P. Mc Menanim, P. F. of Cluton, preached the sermon appropriate to the occasion. This ceremony took place on the eve of the British Empire Lord Milto being Governor General of Canada and Sir Wilfred Laurier Premier, Hon. G. W. Ross, premier of Opitario. and W. H. Tavior. M. P., for North Middlesex. D. N McLeod, Mavor of Parkhill. Contractors were N. McPhee, Alex. Garden, J. Tuck and W. Stevaright, The architect was W Resath of St. Thomas" Copies of the CATHOLIC RECORD, Register and local papers and a few current come were also placed in the core. MARRIAGES. McDonagh. WRIGHT. At 9 o'clock on Tuesday morning, June 10, Mr. M. P. McDonagh. barrister, of this city. was unlted in marrisge to Miss Bessie, youngest daughter of the late John Wright. contractor. The solemo ceremony was performed by Rev. J. T. Aylward, Rector of the Cathedral, who also celebrated the Nuprial Mass. The bride block very pretty, gowned in white taffeta silk over-laid with pointe d'esprit. The bridesmaid was Miss Florence Smythe of Chicsgo, nicce of the bride, who was attired in cream colored Lans-downe. Mr. Fred Coles attended as troomsman. The Cathedral w.a well-filied with invited guests, and friends of the contracting parties, both of whom are very popular. A reception washeld at their beauti-ful residence, 274 King Street, London. at 10 a. m. Their wrdding trip will include Niagara Falls, Buffalo, New York, Montreal and fronto. That every hanpinges may attend Mr. and

HUSSEY MARTIN. A very pretty wedding took place in St. Joseph's Church, Kingsbridge, on Tuesdar, June 3:d, it being the marriage of Miss Kai e martin to Mr. John Hussy. Long be fore the appointed time crowds gathered around the church to witness the ceremony. In due time the bride entered the church to the strains of the Weiding Mar. b. lessing on the arm of her oroth r. Michael. The marriage ceremony was performed by the pastor. Rev. Father Mc-Cormack, after which the Nupital Mass fol-lowed. The choir sarg Peter's Mass and were tasisted by Mrs. M. Connor, Miss. Lizzle Martin in Mr. Maurice Dalton and S Martin. Miss Lizzle Martin sang Cherubinis "Ave Martia" in good voice. The bride looked sweet and pretty in steele poplin de sole and bouquet of ilensif vice valley. She was assisted by Miss Jonie Aburer an elaborate wedding break-fast awaited the n. The mary cosily presents showed the high escere in which the brides and groom srebeld. Mr. and Mrs. Hussy left in the difference in the drev land. May health and happiness attend them ! GUERARD-WAKKER. Part Arithus Carboniel.

GUERARD-WALKER.

Detroit, Warkerville and Cleviand, May health and happiness attend them ! GUERARD-WALKER. Port Arthur Chronicle. A happy event in the family history of Mr. and Mrs. Alp, Guerard occurred yesterday, when their eldest son Allen, was united in marriage to Miss Susie A. Walker. daughter of Mr. Jas. Walker. The ceremozy was cele-brated in St. Andrew's church by Rev. Father Neault, in the presence of a large number of Idiends of the contracting parties. The hand-some bride presented a charming appearance in a white silk gown, chiffon veil and orange blossoms. She carried a bouquet of roces and carnations. Miss Perras, bridesmaid, was gowned in white muslin, trimmed with brown ribbon and carried a bouquet similar to the bride's. Mr. Vm, Guerard assisted the groom. The bride was given away by her father. The home of the groom's parents was a seche of merriment and good-will in the afternoon and evening when the newly-married couple held a reception. The wedding dinner was served at 6 o'clock the members of the C. M. B. A. of which Mr. Guerard is a member, invited that gouleman and his bride to the society's rooms. Here they were presented with a handsome chair, uphoistered in leather, after which dancing was induiged in until midnight when the newly married couple drove to Fort William on their way sast to London. Toronto and Dunalk, the former home of the bride. The presents numerous and costly, textifiel in a tagible way to the popularity of the young couple. Mr. Alp. Guerard presented the groom with a st of documents which will change the firm name of an extensive business from Alp Guerard to Alp. Guerard theraid, June 5. The Bishop replied that he was very pleased to see the fidelity of the people to their pastor. We would like to comply with their desire, and leave them the priset who had built up their parish but, said ne, the priset, like the good soldier, is always ready to take up quatters at the point his general believes that his services will be of the greatest use. The general good before the particular is the motto of the Cath-olic priesthood.

reside, but succumbed shortly after reaching home. His bereaved wife and daughter, as well as his aged mother, brothers and sisters, have the deepest sympathy of all who knew him. He was and kind father, a generous neighbor and, a friend of storling worth and whole source, manly bearing. To know him was to esteem and love him. May God have mercy on his soul!

Catholic Record,

whole-souled, manly braing. To know him wast or esteem and love him. May God have marcy on his soul? MRS, PARICK NANGLE, BIT DULPH. It is with feelings of regret that we record is week the dearh of one very highly re-spected by all who knew her and dearly be-tore of the second second second second the second with her. In the person of away at 0.30 on the morning of May 27th. Deceased had been alling for nearly a year. and during all that time bore her sufferings with Christian fortitude and resignation to the will of God, having on the previous even and our in y pastor. Father Noonan, who had been constantly in attendance during her ill ness. She remained conscious until the last moment then passed peacefully away as cno falling into a sleep. Her maiden name was Frances Barry, and she was isters. Mrs. D. Collison of the parish and Mrs. T. Collison. of the last Patrick Barry. The mark to place on the set of sciences, and Mrs. T. Collison. of the set of the last and Mrs. T. Collison. of Cheage. The mark here the bar of the lasters: also two sisters. Mrs. D. Collison of this parish. and Mrs. T. Collison. of Cheage. The mark has bard is some and three deing ters; also two sisters. Mrs. D. Collison of this parish. and Mrs. T. Collison. of Cheage. The mark inches place on the set of the last and Mrs. T. Collison. of the set shows and acquintances from a distance being pre-sent. The pall bearers Mrs. Markes. John Zacharish and Day Mrs. May the sould on Mrs. Nangle rest in peace! MoUNT CARMEL.

track Toronto, and 25c more for brack and the peak of the set of t

# MOUNT CARMEL.

HE LATE FATHER TRAHER REMEMBERED IN HIS FORMER PARISH.

The LATE PAREA THEAT THEAT AND A THEAT THE FAILE AT THEAT AND A TH They bespeak the wonderfully successful ad-ministration of the late Father Traher in

quotations at Western cattle market this morning: Gattle - Shippers, per cwt., \$5.25 to \$6.25; do., light, \$4.50 to \$5.25; butcher choice, \$4.75 to \$5.59; butcher, ordinary to good, \$4.00 to \$4.59; Cattle - simplers, Der cwit, \$5.25 (0.86 S);
Cattle - simplers, Der cwit, \$5.25; (0.86 S);
Stockers, per cwt. \$4 (0.010 \$4.50; stockers, per cwt. \$4 (0.010 \$4.50; stockers, per cwt. \$4 (0.010 \$4.50; \$15 (0.84, 25); spring trabs. (rach \$2.00 to \$4.50; bucks, per cwt., \$32 to \$375.
Mulkers and Calves-Cows, each, \$25 to \$40; calves, cach, \$2 to \$10,00; Hogs per cwt., \$65 to \$6 (78); hogs per cwt., \$3 50 to \$4 (0); stags per cwt., \$2.00.

They bespeak the wonderfully successful ad-ministration of the late Father Traher in Mount Carmel. His instructions to the congregation there were always notably impressive, and whilst exhorting his people often to pray for others, little did he think a few years ago that he life work would be ended in a new field of labor and that under all these circumstances those good people whese faith he enlivened would to this day be persistent in making now for him, many pious offerings that many be called equally generous and just. The people's co-operation will be carring God, evid-enced which they have of a erring God, evid-ting devided of Father Traher many indi-vide members of this parish had solemn Require masses offered for the repose of his The congregation are taking advantage of \$3 50 to \$4 00; stags per owt. \$2.00. EAST BUFFALO. East Buffalo. N. Y., June 12. -Cattle-Good dry fed stock firm; grassers easy; veals slow and dul; top; \$6.30 to \$6.75; first to good. \$6 to \$6 25; common to light, \$5 to \$7.75. Hoga-Active and good demand; heavy, \$7.55 to \$7.50; mixed, \$7.20 to \$7.30; Yorkers, \$7.16 to \$7.15; hight, do, \$6.75 to \$7.5; pirs, \$6.50 \$6 50; roughs, \$6.50 to \$6.5; stags, \$5.50 to \$6. 50 eq al lambs-Pairty active ; shoch, 100; \$6 50; roughs, \$6.50 to \$6.55; stags, \$5.50 to \$6. 50 eq al lambs-Pairty active ; shoch, 100; \$6 50; stags, \$5.50 to \$6.50; stags, \$5.50 to \$6.55; sheep and lambs-Pairty active ; shoch, 100; \$6.50; stags, \$5.50 to \$6.50; stags, \$5.50 to \$6.55; sheep and lambs-Pairty active; shoch, 100; \$6.50; stags, \$5.50; stags, \$5.50 to \$6.55; sheep and lambs-Pairty active; shoch, 100; \$6.50; stags, \$5.50; stags, \$5.50

Requirem Masses officred for the report of soul The congregation are taking advantage of St. Anthony's feast to have a ftequiem Mass officred on that day on account of special devo-tion he encouraged in honor of that saint. The different societies, too, which he established and energetically promoted whilst here have not forgotten him in death: rather it is the pride of every member in each of the soveral organizations to be able to unite their humble encours at such an opportune time as the pre-Sheep and lambs—Fairly active ; sheep, flector list lower; in extra good dry fed lambs here; top lambs, \$7 to \$7 25; fairto good, \$6 to \$6 56; culls to common, \$4 to \$5 50 yearlings, \$550 to \$5.75; sheep, tops, mixed, \$4 to \$5; fair to good, \$4.25 to \$4.60; culls to common, \$4.25 to \$4. WANTED. MALE TEACHER FOR BOARD organizations to be able to unite their humole prayers at such an opportune time as the pre-sent affords for paying homage to Almighty God and honor to their beloved and respected founder. Among the Solemn Requiem Masses that have been offered by societies, was one, offered by the choir, the members of which received Holy Communion for the spiritual welfare of deceased. W ing school. Good disciplinarian. Officia certificates not essential. Duties to begu Aug. 15. Send references to Rev. G. Artus Wikwemikong, Ont. 1234-2

A FEMALE CATHOLIC TEACHER WHO esn teach both French and English in school section, No. 7. Dover South, All appli-cants to forward applications to Vital B. Caron chairman of the school board, Dover South post office, Ontario, and must also state salary. 1234.4

Action of the second se

BABY'S NEEDS

# VOLUME XX

JUNE 14, 1902.

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the

Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers,

Imprimatur of the Archbishop of New York.

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THOS. COFFEY.

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Live Stock - Live hogs, \$6,50; tize, pair, \$5.50 to \$7.00; export cattle, \$5.75 to \$57.00; Farm Produce. - Hay, \$5.00 to \$5.50; straw, per load, \$3 to \$3.50; straw, per ton, \$6 to \$5.00, Grain ner centre, whreat, \$1.35; oaka, \$1.35 to \$1.38, cern \$1.20 to \$1.25; barley, \$1.10 to \$1.25; back, blo to \$1.25; barley, \$1.10 to \$1.25; back, bet while to \$1.50 rye, \$1.16; buck, bet while to \$1.50 rye, 16; barley, bet will, \$10 to \$1.25; Meel.-Fork, per cwill, \$3.50 to \$5.75; pork, by he b, 9 to 100; beech by the quarter, \$0.00 to \$5 or \$7; spring lambe, each \$4 to \$1.25; lambe, by the quarter, \$1.00 to \$1.25;

# The Catholic

LONDON, SATURDAY, JU ARCHBISHOP CORR CESSOR.

If all the reports anen to Archbishop Corrigan

must be some garrulous But perhaps they are du er who wants but a wink word picked up on the elaboration of a fanci hope so.

SOME OF TIME'S

Massachusetts enjoys of being able to put mor on the market than any The Mayflower people, Puritans, would, were to their former haunts the creed they vaunted of liberty, has gone to. amaze Jno. Adams, that a change in th might not be expecte change in the eccles Massachusetts, to fin phecy has not been ful

# THE MAN FROM

Some time ago w purported to be a crit from Glengarry. We was the crudest displa have seen in many willing to open our reasonable communica ill-advised rantings, what source they may And we wish that Ca give us something li Glengarry. It is a collection of descrip

tacked on to a control It is clean and fragram the forest ; palpita chronicle of Presbyt land and sea. Ralp his spurs honestly, in and we are not goin tempt to deprive him may be his.

# A MINISTER

Some time ag Church, a publicat Episcopalians, had ligious conditions from one of their min Staunton. This gen among the Filipino showing would be gaged elsewhere. stance:

"Day after day filled up before day worshippers attendi ing Holy Communi religion-and good would be the most attacking this sys less? To

to answer it. If what is the value of ligion, from a mora say that I believe are here should be question. If it c of the effect of reli Philippine Islands, fear the result." Referring to p

DIOCESE OF LONDON:
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foronto. That every happiness may attend Mr, and Mrs. MCDangh is the earnest wish of their many friends. HUSSEY MARTIN.

Hamilton: My Lord. Mayit Please Your Lordship-We, the mem-bersof Drayton parish having learned with re-gret that you anticipato removing our beloved pastor, Father Kehoe, to another field of labor, beg humbly to submit to your best considera-tion our united petition entreating Your Lord-ship to reconsider the matter. Father Kehoe has lived for our parish during the past eight years. His personal interests have been secondary. The interests of our parish have been his first interests. The material success of the union of the two feedie missions of Drayton and the lith of Peel into a parish. In tnesse eight years has far surpassed the ex-pectations of the most hopeful; but it is the spiritual side of the parish that Father Kehoe has had most a theart. Welean never forget the plain, impressive instructions we have heard from his lips during these years. Our good pastor assures us that his removal to K-mil-worth is not contrary to his wishes; but we have felt that his extreme respect for his Bishop has caused him to forget his own will in order to do the will of Your Lordship. Praying, therefore, that Your Lordship may pardon the liberty we are assuming, we re-main your very devoted chidren in Jesus Ontal.

#### Pcor Sinners' Bell.

The poor sinners' bell is a bell in the city of Breslau, in the province of Silesia, Prussia, and hangs in the tower of one of the city churches. It was cast July 17, 1386, according to the historic records. It is said that a great bell founder of the place had undertaken to make the finest church bell he had ever made. When the metal was melted the

founder withdrew for a few moments, leaving a boy to watch the furnace, and enjoining him not to meddle with the catch that held the molten metal, but the boy disobeyed the caution, when he saw the metal flowing into the mould he called the founder. The latter rushed in and, seeing as

thought, his work of weeks undone he and his masterpiece ruined, struck the boy a blow that caused his immediate death. When the metal cooled and the death. When the metal cooled and the mould was opened, the bell was found to be not only perfect, but of marvelous

sweetness and tone. The founder gave himself up to the authorities, was tried and condemned to death. On the day of his execution the bell was rung to call people to attend the church and offer a prayer for the unhappy man's soul, and from that it obtained the name of "the poor sinner's bell.'

#### Sensitive Preachers.

His Lordship the Bishop was in Stratford on Sunday morning, June 8th, where he adminis-tered the sacrament of Confirmatica to one hundred and twenty candidates. Randall in Catholic Columbian. hundred and twenty candidates. CORNER-STONE LAID AT BORNISH. The ceremony of the laying of the corner stone of the new church at Bornish, Williams, took place yesterday, the Sth inst., His Lord-ship, Bishop F. P. McEvay officiating and at rended by the following clergy, Rev. Fathers Dr A. McItae, P. , of Parkhill, D. P. Mc Menanim. P. P., of Clinton. J. Kennedy of Sarnia, and T. Noonan of Biddulph. The ceremony began at 4 o'clock by the blessing of the corner stone and was followed by a very elequent sermon proper to the occasion, preached by the Rev. Father McMen-The and church is the store of the corner.

Some preachers are extremely sensitive and very keen-eyed in the pulpit, while others are, like Cicero, trained to consider the heads of the audience as rows of cabbages or very tolerant of distracting incidents. One priest com-plained that at the far end of the church, an elderly man read his prayer book during the discourse, and discon-certed him. I happened to know the ocent offender. He was afflicted with deafness and could not hear the sermor, so he, having come chiefly for Benedic on. read one of the litanies or the Seven Penitential Psalms. Another priest observed that a man in the audience pulled out his watch while the preaching proceeded. After the service he confronted the time-keeper and emphati-

church, and Miss Winnins, organist of the new Separate School. THE BISHOP AT ST. MARY'S CHURCH. His Lordship Bishop McEvay blowed and canonically created the Shutions of the Cross-in St. Mary's church. London, on last Friday evening the Feast of the Sacred Heart of Jesus. These were the gifts of Mrs. Jobn Shore of this city, who also contributed liberally to the building fund of the new church. Previous to the ceremony the Bishop explained the origin and signifeance of the beautiful and salutary devotion and the indulgences attached thereto. He particularly recommended the Cross, nr t to forget the donor and their late paster. Rev. Father Traher: after which he referred to then we pastor, Rev. P. J. McKeon, stating that he (the Bishop) did his very best to give the centregation of St. Mary's a good priest and he hoped they would would also do their best in co-persting with him in every good work. After the blessing, the Wry of the Cross was made by clergy and congregation. Rev D. J. Egan reading the med-instores and Rev. P. J. McKeon, the prayers Next in order was the blessing of the five new statuces by the Bishop-that of the Sacred Heart, the Biessed Virgin, St. Joseph, St. Anne and St. Anthoy. Benediction of the Biessed Sacrament-given by Father Egan-terminated the celebration of the beautiful Feast of the Sacred Heart at St. Mary's.

DIOCESE OF SAINT ALBERT. More than eighty children made their First Communion at Saint Albert. on the 18th of May. Bisloo Grouxed gave confirmation. The weather has been rather unfavorable for the past two weeks. Some roads are now im-passable, owing to heavy rains and snowfall on May 21. The annual pilkrimage to the shrine of St. Anne, which should take place on the 9th of July, may possibly be postponed or can-celled, as was the case last year. Work on the St. Albert's Cathedral has reached its start, at last, and is steadily pro-gressing. The participationers have been ex-tended an invitation to supply teams and scropers for the xcavation. Right Rev.F.F. Andurand and Girard, newly have gone to the Mackenzie River and Peace River districts. Rev. Father Ethier has assumed charge of

have gone to the Mackenzie River and Peace River districts. Rev. Father Ethier has assumed charge of bille, composed of a large sottlement of French-Canadians and Germans. Rev. Father Bouchard has become pastor of ment in the vicinity of Edmonto. Rev. Father Bouchard has become pastor of ment in the vicinity of Edmonto. Rev. Father Bouchard has become pastor of more than ever despaired 6. Ins again re-veried the last sacraments on Jane the 2nd for some time to had beep bad cand enter-named. He is non-sinking rapidly. He was been in 1829, ortaal in 1830. He came to Saint Albert in 1839, ortaal in 1830. He came to Saint Albert in 1839, it has been bad beep becket albert in besting rapidly. He was serected in 1871, and sishop Grandin took pos-ession of it, the following year. On June, the 17th inst, will be the fith anni-togal, coadjutor to Right Rev. Bishop Grand-in. by Father Fight Feast of the Sacred Heart at St. Mary's. Since the church was dedicated on Sunday. May 25, three more new stained glass windows have been placed in position-viz., The Holy Family, The Guardian Angel and Christ giv-ing the keys to St. Peter, the latter being creeted in memory of the late James Doyle of Clandeboye, Ont.

## C. M. B. A.

#### RESOLUTION OF CONDOLENCE.

RESOLUTION OF CONDOLENCE. Paris, May 27, 1902. The following resolution of condolence was passed by Branch I7, C. M. B. A.: That the members of this branch offer their kindest sympathy to Mrs. Thomas O Nasil and and family on the death of a loy-ing husband and kind father and a dear brother of this branch, and we humbly pray God to have mercy on his soul. Wm. Lavole, Sec.

The new church is to be dedicated to St Columba, and will be a beautiful structure of brick and Ohio stone eighty feet by thirty seven with tower and spire and is expected to be completed on the 1st of October. Beautiful weather favored the occasion and a large concourse of people assisted at the ceremony and a very generous collection was taken up. ceremony and a very generous content and taken up. The following document was sealed and placed in the corner stone.

MRS. CATHERINE DEWAN, LONDON.

The New St Albert Cathedral. A new cathedral, to cost no less than \$35.00, is about to be crected by the Catholic congregation of St. Albert, on the church pro-perty there. The plans of this handsome di-fice have been drawn by F. Degendorfer, architect, Edmonton, and show the handsomest and most striking structure of any place in the west. The building will be of brick and stone. The preliminary sketches show wan exceedingly handsome front, flacked on each side by mas-sive towers, the main tower on the south side having a plan dimension of 24ft, with a height of 169ft. This tower weighs ten tons to the foot and requires for ground support eight and a half feet of neavy concrete footings. Wide steplead to the main entrance in front. The carvings and mouldings around the doors and windows are strikingly rich and handsome. The plan is cruciform. The front will show a dimension of 117 feet, including the towers. The side dimensions, over all, are 185 feet. The centre nave is 36 feet wide and rises 52 feet above the floor. The side naves will be 18 feet wide, with a height of 24 feet. above which galieres extend to the transept. The trans-pt rises 60 feet above the floor to the cupols. Under the structure is a basement, the full size of the building. Structural steel solument throughout will be in the Moorish atyle.- Edmonton Bulletin. MRS. CATHERINE DEWAN, LONDON. On Wednesday evening, June ith, Mrs. Catherine Dewan died at her late residence, 15 Maitland st., of paralysis, in the ninetieth wear of her age. The subject of our obituary brings to our mind the words of Our Divine Lord "Unless you become as like little children you cannot eastful and devoted life to both her family and Church, she became during the lastfew years as innocent as a child and her devout supplications to the set of divine jusice were as purely inno-cent and fere from worldly though a and cares as that of a little child and at the same time of her deach being conscious of her dury to 6d and perfectly resigned to His hely will. She had the consolation of spiritual initistrations from he hands of Rev. Father Egan and at her bed present reciting paryers for the departing soul. Hers was a most edifying death. December of her family westers and in and was highly esteemed by all who en-proper during the plessure of the known in reveded her in death twenty-two years ago. Londor. Four daughters and two sons survive: Mrs.

The Late Father Traher Remembered in

being a retired farmer and well known in Four drughters and two sons survive: Mrs. John Costello, of this city: Mrs. Parsons, Chicago: Miss Katie end Agnes, at home: Mr. Michael Dewan, of London Township and Mr. James Dewan, of London, also a large number or grandchilden who deeply lament the loss of a kind saffactionate grandmother. The funeral on Schurday morning was ex-pressively Mass of Requiem was celebrated at St. Detting a cathedral by Rev. Father Pin-sonneault. Mr. Jusert Laber predided at the orken di he music was of especially high order. Mr. Joseph Leach was one of the sclo-sits. The pul-bearers were six grandsons of deceased, May hersoul rest in peace! Mr. Morhart. MorRHSSEY, CALGARY.

ety, promises also to deserve a favor

Colorado. St. Dominic's Church, 2431 Boulevard, Denver, Colorado, June 2nd, 1902.

LONDON.

Mr. Thes. Coffey:

It will however suffice to say that the parish at large, by their attendance at those many devotions have already set an example that is indeed most commendable to follow. He that is so remembered has certainly done much. May God reward him according to his marita! The New St. Albert Cathedral.



Special attention given to perscriptions at Walton's Grand Opera Pharmacy.

19 to 19jc.; 5 to 5 c, per 7 to 8c.

Live Stock Markets.

TORONTO Toronto, June 12.-Following is the range of unotations at Western cattle market this

Little Office of the Sacred Heart, recommended by His Holiness Pope Le XIII. to be recited during the month of June, for sale at the Catholic Record, London. Price 5 cent.

SUMMER RESORT.

SUMMER RESORT. DEAL SUMMER RESORT MACNAB I homestead Arron Lake. Bruce Co. Boains, insg ground, Criturniahed house rooms to nent. Allenford o miles Southampton 7. Terms moderate, post office near. Address Miss. Mary Macnab, Elsinore, Bruce Co., Ont. 1282-4.

CATHOLIC HOME ANNUAL-15 CTS. Send 15 cents and we will mail Cathalic Home Annual for 1901. (Stamps accepted.) Only a few left.

A GREAT PICTURE OF THE POPE. A GREAT PICTURE OF THE POPE. The magnificent painting of His Holiness, Pope Leo XIII., is the work of one of New York's most celebrated attists, J. A. Mohle, who, in painting this picture, has had the ad-vant ge of the constant criticisms and advice of the highest dignitaries of the Catholio Church in America, who have devoted un-usual time in going over the details of this pointing with the artist, so that the finished work would be as near perfect as anything that has been brought out. Those who have been favored by His Holiness with an addience ex-claim over the remarkable likeness in this painting. "It is indeed, a portrait absolutely true to life."

balning. "It is indeed, a portrait absolutely true to life." So faithful a likeness and so magnificent a work of art as the present picture, it is, there-fore, of incalcuable value to everyone. Size 22x27. Sent to any address on receipt of 30 cents.

# THOMAS COFFEY, CATHOLIC RECORD. London Ont.

BIBLE HISTORY. BIBLE HISTORY. Containing the most remarkable events of the Old and New Testament, to which is added a compendium of Church History. Used in the Separate schools. Edited by Right Rev. Richard Gilmore, D. D., Bishop of Cleveland. Illustrated. Approved by His Holiness Leo XIII., His Eminence Cardinal Gibbons. His Eminence Cardinal Manning. His Eminence Cardinal McCloskey, thirteen Archbishops and sixteen Bishops. etc. 380 pp. Embracing three periods-from the birth of Christ to the fall of Rome, from the fall of Rome to the "Reformation," from the "Reformation" to the present lime. With an appendix of the feasts of the Church. Cloth binding. By mail 40 cents. claims :

" God help the who is pulled this officials of Amer And God help the ligious strife int family prayer is custom, where p neglected, and w their parents and have no better offer."

## DEGENERA

Is it not stran lics who spend th try are subject t on Sunday? Du play tennis, do n and rise in the ready for anoth But on Sunday distance between frightens them number of excu senting themse They are weak, them-and so t ants of a sturdy hours with the mapping out pl ing. It looks had no pract they believe i And what a that can give l sion and shirk ing Mass on S

hot, or too rai at a few miles' Everything for for God! Poo

Mr. Thos. Coffey: Dear Sir-The sad announcement of Rev. Father Traher's death reached me, through the CATHOLIC RECORD. I wish to offer my heartfelt sympathy to his relatives, the Right Raw Bishop, bis Brother Priests and especi ally to the people of St. Mary's parish. The Holy Sacrifice of the Mass was celebrated this morning in St. Dominic's Church. for the re-pose of his soul. Among those who attended were nine of his Ganadian friends. May I not ask the people of St. Mary's parish to join their prayers with mine on next Friday morning. That Almighty God in His goodness and len-derness will have mercy on his soul is the prayer of his friend and friends. Yours in St. Dominic, J. J. DURKIN, O. P. MARKET REPORTS. London. June 12. — Dairy Produce — Eggs, fresh laid. rotail. 15 to 160; eggs, crates, per dozen, 133 to 14c.; butter, best roll, 15 to 16c; butter. best crocks, 14 to 15c; butter. creamery, 18 to 20c; honey, strained, per 1b. 11 to 124c; honey, in comb, 14 to 15c. Poultry-Spring chickens, dressed, 65 to 80c.; live chickens, per pair, 45 to 55c.; turkeys, per ib, 10 to 12c.; live turkeys, per 1b, 9c.

The following resolution of condolence was passed by Branch 17, C. M. B. A.: That the members of this branch, and and family on the death of a branch, and we humbly pray Got. Mr. MICHAEL MORRISSEY. CALCARY. Dicd. at Caigary, N. W. T. on May 22, 1929, Mr. Michael Morrissey, aged fifty-five years. Mr. Michael Morrissey, aged fifty-five years. Wr. Lavole, Sec. Wr. Actional a predieu Stations of the besults. St. Clements, builder of high grade altars, consensional, predieu Stations of the Cross, etc., for the designing and building of the beault, the started the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he cold out in 1889, and entered the grain busineses, which he construct of the obscing the started of a source of the sufficient busineses, which he constructed a cold, which dereveloped into pneumonia. He started with one of his men for Calgary, where his wite and family MR. MICHAEL MORRISSEY, CALGARY.