presume, to Pius X. He regrets-and he puts it very nicely-the recent protest against M. Loubet's visit. That friction could have been avoided is clear to him. Pius X. and the Cardinal Secretary of State lack astuteness, and the Papacy pays for it by a loss of prestige among the nations of Europe. Were the Pope a diplomat of the elusive type he might have ignored the visit of M. Loubet to the Quirinal -a visit which was intentionally The Church Made a Servant of the sought for by the Italian Government with a view thereby to weaken the rights of the Holy See.

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But because he is a judge and guardian of the rights of Catholics the world over he protests against this deliberate insult. It seems to us that the editor should consider the protest to be in the interests of civilization. Napoleon III. indeed endeavored to make successful brigandage a principle of International Law, but no diplomacy could put this in harmony with justice.

This action, then, of Pius X. in defence of principle, and in arraignment of robbery and usurpation should be lauded by the reasonable. That an old man poor in the resources in which the world takes pride should put himself forward as the uncompromising upholder of the moral law should be commended without reserve.

The editor refers to the impossible position created by Pius IX. in refusing to recognize the established fact of the Italian monarchy. How and why it is impossible he

does not state. At any rate he but echoes the sentiments of those who applauded and abetted the brigands who insulted and outraged and robbed Pius IX., and because he refused | licism in France. to condone theft and usurpation, and to welcome a Government, which, as Crispi declared at Berlin, would soon relegate the Catholic Church to the hell of Dante, he was dubbed a reactionary. Pius IX. was, as his successor to-day, invited to give up to the usurp ers as their freehold property the provinces arrested from the Pontifical States. Here is his answer: This daring and unheard of proposition simply means that the Apostolic See, which has always been, and shall ever continue to be the bulwark of truth and justice, ought to sanction this principle that a thing taken perforce from its owner may be peacefully re-

form and the image.

THE POPE THE DEFENDER OF TRUTH AND JUSTICE.

The editor also informs his readers that if the Pope's gift of government had been as good as his heart he could have done much to bring about a better state of things.

This pronouncement is, in view of the facts, rather amusing. One thing that escapes the notice of the editoris that M. Loubet, by ignoring the rule regarding the visits of the chiefs of Catholic states to Rome, extorted a protest from the Pope. Could he have acted otherwise with honor? Another thing for the editor to consider is that courage in resenting an injury is no proof of a lack of executive ability, and he may also remember that not all the French secular papers denounce the Vatican for the protest. Furthermore, it is not at all certain that the Papacy has lost ground by this episode. But even were that the case, the glory of Pius X. as a defender of truth and justice would not be

It is the fashion with some writers to contend that M. Combes is not warring against the Church. The religious orders only are attacked because they are disloyal to the Republic. These writers are ignorant as to what is a religious order, its origin and its standing in the Church. Then again for proofs of disloyalty they rely on the words of the atheists, or of that kind of Christian who believes in using any

State

E AMERICAN SYSTEM—SEPARATION OF CHURCH AND STATE THE MODUS VIVENDA ACCEPTABLE TO A REPUB-THE AMERICAN SYSTEM-SEPARATION OF LICAN REGIME.

The most casual reader of newspapers or magazines knows of the sweeping policy the French Government has adopted in regard to the religious orders, now nearly all suppressed in France. He must also be aware that the relations between Church and State have became ominously strained in a country once called "the most Chris-tian kingdom," the ruler of which was named "the eldest son of the Church," but where long since the anti-religious spirit has wrought great evils. We would seem, however, to ignore the power of Christian faith, of Christian deals, also to underrate their influence

- still very great in France, were we to draw from the present state of affairs the inference that Catholicism is doomed—as some will have it—in the land of St. Bernard, of Bossuet and of Lacordaire. True, if the fate of the Church there were dependent on and riveted to the maintenance of the "Con-cordat" of 1801, her future would look decidedly unpromising. It is asserted, indeed, in seemingly well-informed quarters, that the days of said Con-

irreconcilable animosity of a large party in France, a most influential one besides, since it calls itself, and is considered abroad, the intellectual elite of the nation. The reader to whom French affairs and history are not quite familiar, may not know that rapprochement brought about Concordat was intensely resented by the middle class (bourgeoisie) in Paris; so much so that the four political assemblies then in existence, though dreading Bonaparte's enmity and spirit of revenge, plainly manifested their ill-humor and displayed their anger when called upon to discuss the Concordat. The legislative body, the Senate, the Tribunate, the Council of State made it clear to Bonaparte that his Concordat was to them as annoying as anything could be. In fact, the treaty would never have been voted by these assemblies if Bonaparte had not made a second coup d'Etat, by renewing the Legislature and the Tribunches and the Tribu ate and filling these bodies with men of his own personal choice. And even then the First Consul felt obliged to placate public opinion. That is why, o tranquillitate publica, (as the object the Concordat itself was termed) he added to the treaty seventy-seven articles called "Organic articles of the Catholic cult." These articles were articles called "Organic articles of the Catholic cult." These articles were decreed without the least assent, even knowledge of the Pope, and deliberately put the Church, body and soul, at the will and at the mercy of the French Government. "Religion became a decrease and the catholic cult." THE CHURCH AND M. COMBES.

Government. "Religion became a department of the Government, a subject of administration." Count Portalis, or administration. Count Portalls, who endeavored, in a memorable speech, to justify the Concordat before the Legislature, was accused of having turned "Almighty God into a French turned 'Almignty God into a French functionary.'' In point of fact, that was exactly how Bonaparte looked at religion. 'My gendarmes'—said he —'my priests and my prefects have to

The Catholic Record.

London, Saturday, June 25, 1904.

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PAPAL DIPLOMACY.

The Montreal Daily Witness had a preachment a short time ago on Papal Diplomacy. The editor does not seem to know the name of the Vatican, but he refers, we presume, to Pius X. He regrets—and presume, to Pius X. He regrets—and to the Concordat the concepts and the presume, to Pius X. He regrets—and to the Concordat the concepts and all agreeable to that Concordat, some even offered despots who reigned on the banks of the Church. The fact is, however, that M. Combes is devoting his energies to destroy religion altogether. However, persisted and in the Beil Ecclesia Dei, he gave the motific was netuated, assuredly, by the bothest inpulses, by the lottlest reasons. Maybe that if he had been allowed to that Concordat, some even offered despots who reigned on the banks of the Scine were determined not to yield a bair-breadth of their rights, and only began the contest when their authority a began the contest when their authority as thome was sufficiently well-estably as the contest whon reign

called upon to make a new Consti-tution, (1789 1791), forgetful of its

ciergy." The majority of the clergy refused to submit to the preposterous scheme and endured, for the sake of their faith, every kind of persecution.
The Church was at that time com-The Church was at that time completely disorganized. The "Convention" (1792 1795) in which the Jacobins were all-powerful, thought that some sort of worship should be maintained. One party, therefore, proclaimed the cult of the "Goddess Reason." So Notre Dame and twenty-five hundred churches in France, were transformed into Temples of Reason—i. transformed into Temples of Reason-i. e., of Atheism. Another party afterwards, that of Robespierre, put down the wards, that of Robespierre, put down the Goddess Reason and proclaimed the cult of the Supreme Being. That period, called very properly the "Carnival of Irreligion," lasted from November 1793 to July 1794. The rabble had its day. Now came the "reaction." The middle class, taking courage again, in their turn sent the Jacobins to the gillotine and accom-Jacobins to the gillotine and accomplished the reaction, called of Ther-midor (July). They proclaimed the plished the reaction, called of Ther-midor (July). They proclaimed the neutrality of the State in matters of religion. Indeed people had experi-enced more than enough that the inter-France their sympathies for the monarchical regime, is an inscrutable mys-tery, and not for us alone, but for all Catholics abroad who ask angrily what right a part of the French clergy have to endanger the future of Church and religion for the sake of a policy which

all people that experience has sobered, lenounce as a folly. We shall do our best to be brief and clear, though the subject is essentially an intricate and a long one. But facts will speak for themselves and will enable us to show how the union between and in the nineteenth century has wrought two great evils in France: firstly, in depriving the Church of every bit of its independence and self-government; secondly, in forcing upon the French hierarchy a policy which estranged it from the Papacy.

the puzzling fact that France, though a Catholic power, though foremost in the works of Catholic piety at home and Catholic missions abroad, has been, more than any other nation, a danger-ous foe to the Papacy, as well as the most disintegrating force, dissolving agent of faith and religion.

KING VS. POPE. Scarcely had the long strife between the holy Roman Empire and the Papacy (1073 1273) been brought to a stand-(1073 1273) been brought to a state still, when it began between the King of France and the Pope. The reasons of the struggle were just the same, to wit, the rights and privileges vindicated by the crown as against those claimed by the Supreme Pontiff. Not that the Papacy denied the right of the State, but the "temporal sword" said the Popes-must be swayed for the said the Popes—must be swayed for the service and at the injunction of the spiritual power, pro ecclesia et ad nutum ecclesiae. The kings of France, on the contrary, were bent on using and extending their rights in favor of their own ambition attend to the peace and order of my empire." Discipline, doctrine and dogma were placed under State control, as will be shown later on. It is interesting to note that quite a few on the coutrary, were bent on the coutrary is interesting to note that quite a few on the coutrary, were bent on tamelatoric system the nobility was maintained and the professors of the higher digning the higher digning was required to ties and the wealth of the Church, and at the cost of the Papal interesting to note that quite a few and ecclesiastical prerogatives. The and of religion? Verily, if the

between atherest some good folk have been invited to become allies of the atheist. We do not know if they have contributed to his support; but we are not blind to the fact that one Canadian paper published without comment an account of the French Government's policy which was at variance with the truth, and hypotic critical enough to make it distasteful to any fair minded human being.

The Church would have fared then and henceforward in France, as it fares to any fair minded human being.

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The Church would have fared then and henceforward in France, as it fares to the Church, first let us recapitulate what had taken place in Paris in regard to religious matters between the years 1789 and left to any fair minded human being.

The Church would have fared then and henceforward in France aprice.

The Church would have fared then and Plus VII., quite especially. At the same time, reviving the old the same time, reviving the old the encroachments of the Church, first let us recapitulate what had taken place in Paris in regard to replet what had taken place in Paris in regard to religious on the basis of a national and henceforward in fares to an oble and beautiful task.

The monarchical regime was again to a noble and beautiful task.

The monarchical regime was a divity of the encroachment measures enacted to repress the inter-ference of the Papacy in all French affairs, either political or religious. For five centuries that relentless aggression went on, undermining steadily the prestige and the authority of the

Pope.
Though bad enough so far, the policy of the French kings had another feature worse still. As may readily be anticipated, a power driving at unrestrained absolutism would never rest until it had secured a domineering influence had secured a domineering influence ism a sect which, through an exaggerover the hierarchy and the Church. ated individualism would lead in relig-To that intent nothing could be more helpful than what we have to mention now, as the Episcopal Gallicanism, or the policy by which the French episcopate shook off, as much as it could, the trol of the Papacy. How was that made possible? How did that spirit of the ground the house of Port Royal desindependence from the Roman Pontifi
Champs. Then under Louis XV. came
originate among the French Bishops?
Two circumstances are accountable for had condemned them, confiscated their Two circumstances are accountable for that: The sad state of the Papacy in the fifteenth century, on the one hand; the fifteenth century, on the one hand; the diplomatic skill of two kings on the other. Charles VII. amid the dreadful confusion of the Western Schism" (1378 - 1449) and of the rivalry of two Popes, summoned a synod in Bourges (1438) and had the Bishops and the lawyers enact the Pragmatic Sanction, which certain French historians call the enerd more than enough that the interference of the civil power in ecclesisated questions is, and ever must be alrogation of the Concordat would really sound the death knell of Catholicism in France.

THE CONCEDAT.

When that famous agreement between the First Consul Bonaparte and Plus VII. was signed in 1801, and put in force the year after, it was considered a very happy move by both contracting parties, and the beginning of an auspicious alliance for them. Bonaparte, included, wanted the clergy to help him in his general policy and the beginning of an auspicious alliance for them. Bonaparte, included, wanted the clergy to help him in his general policy and the beginning of an auspicious alliance for them. Bonaparte, included, wanted the clergy to help him in his general policy and the beginning of an auspicious alliance for them. Bonaparte, included, wanted the clergy to help him in his general policy and the beginning of an auspicious alliance for them. Bonaparte, included, wanted the clergy to help him in his general policy and the beginning of an auspicious alliance for them. Bonaparte, included, was most first consul with a view to a mutual designs. The Supreme Pontifi, on the other hand, was most gratified to have the Church and the State wedded once again. For it is one of the principal dogmas of the Church, an essential tenet of Catholic chardle or the natural adversarial provided the probability of the Church and the State wedded once again. For it is one of the principal dogmas of the Church, an armal tenet of Catholic challe orthodoxy, in a narmal tenet of Catholic chardle orthodoxy in a narmal tenet of Catholic challe orthodoxy in a narmal tenet of Catholic chardle or terium of the Supreme Form. Henceforth the Popes had no rest until the total nullification of the Pragmatic was obtained. That was brought about eighty years later, by the Concordat of Bologna (1516), agreed between Pope Leo X. and King Francis I., just at the very eve of the Protestant revolution in Europe. There is little doubt that said Concordat saved the kingdom of France from becoming Protestant. But, alas! what a high price testant. But, alas! what a high price the Pope had to give for obtaining the honor of double for a system which as a memorable charge to his people:

The Concordat of Bologna had expressly stated and decreed that the doctrines of the Council of Bale and doctrines of the Council dogmas of the Church, an essential tenet of Catholic orthodoxy, in a normal condition of things, that the State ought to make open profession of Christian faith; that a divorce between the temporal and the spiritual domain is a downright and dangerous heresy. Catholicism—we believe—is wonderfully logical in unholding that decrine. eradication of doctrines so antagonistic to and subversive of the papal rights and of true Catholicism. Francis I. acfrom its owner may be peacefully retained by the unjust aggressor: it means also a sanction of this erroneous maxim that a triumphant wrong is not an infraction of the sacredness of right. Hence it follows that the Pontifican in nowise consent to the spoliation wrought by these Vandals without shaking to its foundations the moral law of which he is acknowledged to be the form and the image. immense patronage was thereby granted to the French rulers, who hencefor-ward had in their gift an endless number of rich and fruitful livings, pre bends and benefices of all kinds. In point of fact, the humiliation of the "episcopal gallicanism" was made in Bologna the object of a bargain which simply delivered up the French clergy to the French monas-archs. Truly it mattered very little in those days, whether the Papal Bull confirming a Bishop had nominavit alone, or nominavit nobis, since the haughty, disdainful and brutal ways of Louis tradiction whatever, so long they were nnipotent. Perhaps it is well to note, ore, for the edification of such clerics n France as go on bewailing the monrchical regime, that the French kings ave shown themselves more intolerant and more overbearing than any other gime in the world can ever be in its dations with the Papacy. It is trikingly obvious that by such a ystem the monarchy has, unintention-lly, yet decidedly injured the Church and the Catholic religion. Or was, peradventure, a system that made of the king the fountain of Church digniand honors well adapted to make the clergy respected and religion re-When the man in the street, when the people at large saw the clergy always obliged to side the Government, render it-so to say, the accomplice his policy in home affairs or self, so to say, the accomplice of his policy in home affairs or against the Holy Father, what could their impressions be! Did it not suggest the notion of a national Church lly independent of the Papacy? also

give ground to the belief that th

archy favored the despotism of the mon-

arch? that the Church was responsible in some way, for the dreadful condition

the country was in? Furthermore was it not apparent that under such a lamentable system the nobility was

troversy and persuasion was progressing, it is true, but rather slowly. The revocation of the Edict of Nantes, openly blamed by the Pope, but en-forced by the king, re-established order in the realm. So two hundred thousand French families preferred to leave their country than to forsake their faith! Between the Jansenists and the Jesuits it was again the king who decided. Be-neath the subtility of theological dis-putes, Louis XIV. discovered in Jansenion to Protestantism, and in politics to the representative system. It was not enough for the king that Rome had con-demned the scholars and theologians of Port Royal; he expelled them, he cast imperative requests of three kings, to disband and suppress the society. The room left empty in France by the expulsion of so many different people, all victims of their religious taith, was thereafter occupied by the heralds of unbelief, of atheism and materialism. Behold the spectacle: Royal orthodoxy, coupled, as is known, with the most appalling looseness of morals ever seen in

erown. But Louis XIV. in his craze of than can be described. omnipotence would not tolerate any restriction to his absolutism. So he in 1848, the same Mgr. de Salinis had ordered the Bishops, and Bossuet at written: "The people have had the their head, to proclaim once more and divine intuition of the natural alliance in the most emphatic words the so-called Gallican doctrines (1682). True the king had soon to recall his injunc-tions and allow the Bishops not to swear French) had emphasized and excelled as tions and allow the Bishops not to swear the four articles of the "Declaration the four articles of the Yet even then Feneof the Clergy." lon could say quite rightly that "the king, practically, was more than the Pope the head of the Church in France." In fact, the French kings from Francis I. were in some sort lay Popes, especially since the Protestant doctrine of the divine right of kings had crossed the channel and been hailed

by the States general of 1614.

The Concordat of 1801 changed nothing whatever to that condition of affairs. By the "Organic articles," which the Pope knew nothing of before they were published, Bonaparte regulated most despotically the relations of the Church with the State. It is not enough to say that the secular power was supreme; nay, it controlled cleri-cal matters in their most minute details, cal matters in their most influte details, such as, for instance, the number and the age of the young men who were allowed every year to enter the episcopal seminaries. When at last the Pope, who drank that chalice of sorrow and bitterness with wonderful fortitude and patience, was deprived of his states, he excommunicated the Emperor. Forthwith he was arrested (1809) dragged from one city to another, finally treated, for four and a half years, as a prisoner of State, first in Savona, then in Fon-

tainebleau.

After the Bourbons had returned, in spite of the teachings of the lest twenty three years, the same course was The Concordat of 1801 was

to the State.

Two men of remarkable talents, both French, De Maistre and Lamennais, endeavored, at that time, to tell the world that there is no Catholicism, no Church, if the Pope's authority is not supreme over both. The Gallican doctrine was confuted decisively, by De Maistre in regard to the religious power, by Lamennais in regard to the political one; both showing that neither the episcopate, nor still less the civil. the episcopate, nor still less the civil power had a right to share or curtail the pontifical authority.

The Government resented that intrusive interference, with its rights.

Lamennais was sued in court and condemned for having attacked the Declaration of 1682 and offended the religion of the State (April, 1826.)

On the hierarchy the teachings of both writers were lost. The seminaries went on inculcating in the minds of their students the pure Gallican doc-trine, and the idea that the Church of France enjoyed an autonomy of its own. The French hierarchy were blind; they did not see that an era of liberty had dawned on the world and that the Church could make the most of it for its own spiritual interests, progress and independence. Instead of that, their hearts, full of the Bourbons, would rather break than disrupt that mystical union in which they confounded the interests of the Church and those of the throne. And when the throne of these Bourbons was, a second time, swept away, in 1830, in a storm of anger and revenge, again the Church had to take her share of that immense unpopu-larity, and again religion was made to pay for the mistaken policy of its min-isters. Never were so many editions of Voltaire and Rousseau published as between 1821 and 1830. Scepticism was once more making lamentable inroads in the educated middle class, and even in the nobility. In 1830 the Easter communions in Paris were much less numerous than ever before, even before even under the empire "was a source of unspeakable joy for the

all occasions, and especially in their gazette, The Avenir. Said the great orator: "Let us give to the Catholies the taste of liberty; let us persuade them to give up the protection of the State, its favors and privileges and to depend no more but on themselves.' True, the government of Louis Philippe had given cause enough to the clergy to make them long for their independer But it was "love's labor lost." Na

teon III. had but to appear and all the exertions of Montalembert, Lacordaire, etc., were frustrated. It is hard, perhaps, to give up a system that has lasted now for a thousand years, and to sever forever the Church from the State. In the eyes of the best minds, in France, it is now the only way for Church and religion to keep in touch with the age. The liberal wing of the French nobility begin to understand it, at last! In a memorable sitting of the French Academy, on March 10, 1898, Count d'Haussonville, answering the speech of the new member, the very distinguished Count de Mun, said: "As for that conception itself, in regard to the close alliance between the Church and the State, whether it be a monarchy or any other form of government, I shall certainly astonish ou, but I am bound to say that I never desired it. I shall never desire it!' Facing such an audience and so many representatives of the more conservaacademician was doubtless quite courageous, even fifty years after Monta-lembert had said just the same thing. If Catholicism, if Church and religion

are to make up for all the time lost, it. CONTINUED ON PAGE FIVE.

MARY LEE

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ.

CHAPTER XXVI. THE PRIEST AND DR. HENSHAW. - THE INFLUENCE OF CATHOLICITY. - ITS ATTRACTIVE AND REPULSIVE FEA-TURES. -TH PRIEST'S GARDEN AND

Father John, having waited to se Mr. Guirkie completely restored to his usual equanimity, and Captain Peter-sham in the saddle ready to set off for the court house, took the near cut over the hill, and soon reached his humbl home. On his arrival, the servant handed him a letter, and informed him handed him a letter, and informed him that several persons had called, and among the rest Else Curley of the Cairn, who expressed great anxiety to see him before the court opened. Mr. Hardwrinkle also had sent his man in haste to say that a riot was apprehend ed in the event of Barry's committal, and requesting Father Brennan's pres ence to maintain order and assist magistrates in the discharge of their

"A very modest request, upon my word," said the priest, opening the letter, and seating himself quietly in the priest, or read it. "Very his easy chair to read it. "Ve modest, indeed; but I have a duty my own to discharge at present.'
The letter ran as follows:—

" MY REVEREND FRIEND : The blow I have so long been evading has fallen at last. My creditors have discovered at last. my retreat, and placed a writ for my immediate arrest in the hands of the sheriff. I leave here to morrow, by daybreak, and cross over to Malin Head; but where, after that, fate only must determine. What is to become of must determine. What is to become of poor Mary, God alone can tell. For the present, at least, you must be her protector, for I know of no other to whose care I could intrust so precious a charge. I should much rather, for my own part, go to jail and weather out the storm as best I might; but the thought of my incarceration would take the dear child's life. I must quit this place to-morrow, too, without seeing her; for I never could summon courage enough to bid her farewell. The furniture here will, of course, be sold for debt. Save the old Bible and harpsichord, if you can. They are of little value, to be sure, to any body; but still they are links—alas! the only Save the old Bible and links left us now—to connect us with the past. If you speak a kind word to the captain about old Roger, I'm sure won't let him want. Be kind to he won't let him want. De him Mary, and comfort the poor child in my

"God bless you.
"Yours faithfully,
E. LEE."

" John!" cried the priest, as he read the letter—" John !"
"Sir."

" Take the horse and gig immediate ly, and drive as fast as possible to the lighthouse. Give my compliments to Mr. Lee, say I received his note, and tell him to come up without a moment's delay, and bring Miss Lee with him. understand ?

And see here-don't wait to feed the horse, but go at once."

" Let Mr. Lee have the gig, since h has no conveyance of his own, and you can return on foot at your leisure."

" Certainly, sir." When the servant closed the door the priest leaned back in his chair and composed himself to read Vespers. And a snug, pleasant little room it was, that parlor of Father John's, to read or pray in, with its latticed windows looking down on the placid face of th beautiful Mulroy, now sleeping calmly in the bosom of the hills. Close by the side of the humble edifice grew a long line of gooseberry and current bushes, and up from between them, here and honeysuckle stretched its ong neck into the open wind before the door stood an old elm tree, majestic and lonely in the centre of the grass plot, spreading its giant branches far and wide over house and garden. Many a name was carved on that sturdy old trunk in its day, and many a time the priest and his good old reverend uncle sat on the stone bench together, and leaned back against it in the summer evenings, to say the rosary and tell the beads. And there, too, round about grew many a flower of native growth, fresh and fair, simple and modest, like the virgin whose altar they were intended to decorate—the mountain daisy, white as snow; the primrose, its faithful companion, at its side; the cowslip, with the dew always on its face; and the lily of the valley, niding its head in the grass, as if it had no right to occupy a place in the world at all. These and such as these were the only tenants of that modest garden O, well we remember it—that garden where none but wild flowers grew those pretty wild flowers, Nature's own apontaneous offering. And ever morning would the priest pluck And every bunch to scatter on the shrine of the virgin, as he ascended her altar to say the holy Mass, knowing well she loved them best; for it was such as these Joseph used to gather for her, long ago, by the wayside, when his work of

the day was done.

Down below the garden, and over the copse which lay between, appeared the whitewashed walls of Massmount Chapel, rising from the water's edge, and on either side facing the sea, the white gravestones peeped out from the long grass and tangled fern. But in that solitary spot there was one particular grave, on which the priest's eye often loved to rest, as he sat by the window gazing down on the old church-yard. It was the grave of an old and long-cherished friend — of one who found him in his early days an exile and a wanderer, and took him into his house and heart; one who paused not to ask the poor wayfarer from what nation he came or whither he went-for his big heart knew no distinction of birth or race; who lavished on him all the loving fondness of a father, and at last took him by the hand and led him within the sanctuary. On that humble better. Protestantism is a chronic dis-

slab, covering the old man's grave, the priest's eyes often rested, as he sat by the window of his little parior; and often he sighed and longed for the day to come when he might see that stone replaced by a monument worthier the great and holy heart that slept beneath it. But, alas! he sighed in vain; for he was poor, and his love alone could never raise it. Dear reader, many a noble heart lies

mouldering in a forgotten grave; and many a grave on which gratitude should have erected a monument to virtue, lies deserted and abandoned to the nettle and the dockweed. seen such in our own day. Alas, alas! that the world should be so ungrate-

Once upon a time we stood beside an open grave on a green hill-side in N-It was a grave in which the mor tal remains of a great and good man were soon to be deposited—a man whose virtues were the theme of every tongue. And well they might, for never breathed a purer soul, nor throbbed a nobler heart than his. At once un-affectedly simple and unconsciously sublime, his nature was a compound of the finest qualities of the Christian and the gentleman, without a single jarring element to mar its modest grandeur.

The funeral procession at length reached the spot, and the coffin was laid beside the grave with the lid thrown open, that the mourners might look on the face of the dead for the last time. Never was seen such a crowd as that morning gathered there. Fathers and mothers leading their little chilthe hand, and young men with bearded lip, and old men with hoary heads, were there, and strangers fro distant cities were there, and in purple cassocks, and priests in black stole and surplice. Kneeling on the stole and surplice. Kneeling on the greensward, the incense rose, and the psalm was sung, and the people of high and low degree mingled together, and prayed for the repose of his soul; and whilst they prayed their tears fell thick and fast. It was a sad but glorions sight to see that multitude weeping and prostrate that morning before the open coffin; and, gazing on his face, they saw it still beaming with that look of love which ever marked it through life : nav. he seemed at that moment as if making them his last appeal for an affectionate remembrance. And each one answered the appeal by a silent vow—a vow to honor, to gratitude, and to God-made while they gazed on his face through their tears -made with their hands upon his coffin — a vow never to forget him. Ten years passed away, and again,

after many wanderings, we returned to that green hill-side, and looked around for the monument which that crowd of loving hearts had erected to the memory of their benefactor and friend. "What seek you, stranger?" said an old man, seated on the grass by a little mound of seated on the grass by a little mound of clay. "The monument erected to the memory of the illustrious—" "Here it is," he replied, laying his band on the sod beside him. "That!" "Yes, this is the monument; I have just been sowing a few flower seeds at his feet.' "But his friends!" we inquired.
"Friends!" repeated the old man,
smiling bitterly. "Yes, that mighty
multitude which ten years ago we saw weeping and wailing here before his un-buried corpse—what has become of them?" "Dead." "What, all dead!" 'Ay, they all died on the day of his burial-all save one and myself. one comes often here to say a prayer and drop a tear on the grave, for living and dying he loved him best of all the world. But alas! he is poor, and those whom he trusted to for help have proved " Nay, say not ungrateful." man," we replied; "mayhap he has not solicited their aid. It were sad in deed to think—" "Solicit!" he re peated, again interrupting me; "no e could never do that—the peculiarity of his relations with the bade it. But, friend," he added, "true gratitude never waits for time, nor place, nor man to call forth its expres-

digression. Perhaps it is out of place. but for the life of us we couldn't help

making it. Father Brennan had but little more the parlor door opened, and a servant announced a visitor. Presently our old acquaintance, Dr. Henshaw, entered, and the priest instantly laid his breviary on the table, and rose to receive

" Dr. Henshaw, this is very kind, I'm very much pleased to see you-pray be seated.

Sir, you'll excuse me; I merely called to return this volume of Bailly' Theology, and to thank you for your hospectality before I leave."
"Ah! then I see you're still angry

with me. Doctor : and, indeed, not with out some show of reason, for I may, in a moment of irritation, have said more than was becoming in the presence of strangers. Still we must not indulge esentment, you know."

"More than was becoming. Why, sir, you said what was both offensive nd unjust," replied the doctor, gruffly.
"Perhaps so. If I did, I sincerely regret it.

But, sir, your regret is not enough. In justice to me, you are bound to retract the charges you made against me in presence of the parties before whom you made them.

'That I shall, sir, most willingly. Whatever those parties may think unjustifiable in the language I used that night, I am ready to retract and apologize for. What I said, Dr. Hensbaw, merely regarded your inveterate habit of intruding your faith into everything. Why, you had hardly been five minutes conversing with Miss Petersham, when you told her she would certainly be damned if she didn't renounce Protestand join the Catholic Church forthwith.

"And why not tell her so at once. sir? where's the use of dilly dallying about it? Humph! it's charity, sir, to let them see the whole truth at a glance—I say it's charity, sir."

"And as a consequence of that charity," subjoined the priest, "they're both shocked and disgusted." " Be it so-the sooner shocked, the

ease, sir, and its by no syllabubs and sirups you can cure it; no, sir, but by the most searching medicine, administered vary frequently and in large

Such treatment, I fear, would more likely kill than cure," said the priest
"I maintain the contrary, sir. Erro should be taken by the horns, and not by the tail. I have seen how you con verse with that girl-Miss Petersham why, you talk to her, sir, as if you were ng an apology for Catholic deescipline, and the conservatism of Catholic doctrine, Hoot, sir, you can never make a Catholic of her by such a course of training as that.'

You think so ?' " Most assuredly, sir."

"And yet she is preparing to join the Church in a few days.
"I can hardly believe it, Mr. Bren-

nan. " Why not ?." "Why, she hasn't the look of a con-

vert. "What, because she don't appear grave and solemn?'

No. But her deportment is not is not like that of a girl desirous of saving her soul. She's cracked, sir, or, as we say in Scotland, she's clean

"By no manner of means, doctor; you mistake her character altogether. Under all that apparent thoughtless-ness concealed a fund of natural piety and love of truth, which, if you only knew her as I do, would surprise yo Kate Petersham is not a Scotch girl, you know, to look glum, and shake her head like a 'canny' Presbyterian; nor English either, to wait conviction of her intellect before she true-blooded Irish girl, inheriting the enthusiasm and impulsiveness of her race, whose soul feels the divine attractions of religion drawing her to its bosom, long before her mind recognizes its presence. Like all Irish girls, Kate is playful, witty, light-hearted, and tries ever to hide her piety under an affected recklessness. She will steer Water-Hen in the teeth of a gale, or ride Moll Pitcher, at a steeple chase, over breakneck walls, when the humor when she shuts the door against human eyes, and you'll find her a very differ-Yes, sir, Kate is an Irish ent being. girl in every sense of the term—gener-ous, impulsive, wayward, if you will— but with a heart full of true piety, and a disposition as humble and gentle as a

"Humph!" ejaculated the doctor; and may I ask, sir, after this extra ordinary eulogium, how you set about her conversion?"

Not by dosing her with dogmas, anathemas, and philosophy, I assure you," replied the priest, smiling. "No, that's not your method, I per-

ceive. You began, I suppose, like all thers of the old school, by pushing her down gently from Protestantism into infidelity, and when she could go no farther, led her up again by the old negative process, step by step, through all the isms into the true Church."

"No, sir, that course would only have confused without converting her.

" I merely pointed out to her the beauties of our holy religion, and sent her down to Mary Lee to see them illustrated.

" Ah! Mary Lee-the light-keeper's daughter?'

Yes. She converted Miss Peters 'Yes. She converted Miss Peters, ham without a word of controversy—converted her by the mere example of her every-day life. It's precisely to the force of similar example we owe so many conversions, by the Sisters of Charity, for instance, and the various other religious scalatics.' other religious societies.'

"I admit, sir, they are useful in their way—nay, of great advantage as helps to religion, especially as regards the weaker sex; but men of intellect must be treated otherwise, sir. Intellectual men need intellectual treatment; and whilst your Sisters of Charity, and so forth, have done much, and are still still need of men who, like myself, endeavor, according to our poor abeelities, to defend truth and combat error, by means of that vary pheelosophy, logic, and theology you seem to think of so lightly. Each in his own sphere,

sir, is an old adage.' "Certainly, and a good one, too. But you misapprehend me, doctor, if you think I disparage one or the other as mean of conversion. Not at all. I merely say you overrate them, and give too little credit, in your account, to the grace of God and the influence of example. In fact, sir, like the majority of converts, you make a mistake in the very beginning. You think—or seem to think, at least—that nothing has been done in the Church for the conversion of heretics till you joined her, and that in the ardor and freshness of your zeal you are expected to make up for the neglect. This is a grievous error, Doctor, and if allowed to go unchecked, might lead to lamentable consequences Take yourself, for instance. Instead of studying, like a child, the primer of the Church, and learning therein the thousand helps to salvation, and the thousand beauties to be found in her cere monies and pious observances, you leave all such little things to the ignorant, and jump at once into the higher region of dogma, without the slightest preparatory: training. The result is that you often introduce subjects in your writings and lectures which are not only ill timed and uncalled for, but really dangerous in hands so inexper ienced as yours. I willingly admit, Dr Henshaw, you're a very able writer. Indeed, in that department of letters you have chosen as the field of your operations, you have, so far as I know very few equals. But the greater your abilities, the greater the danger both to yourself and the Church. To-vourself. ecause of the inordinate pride suc talents are apt to generate, and to the Church, lest your non-Catholic readers might mistake your productions for fair specimens of the true tone and spirit of Catholicity. In that case the Church would certainly suffer; for I cannot help telling you, Doctor, that so far, at least, you have only presented the Church in a repulsive attitude."

"That is," replied the doctor, smil-

ing serenely, "I have not tried my hand at namby pambyism yet." "No. You certainly have not, sir.

But by taking the very opposite ex-treme you have, in my opinion, done very little good to relgion. What pleasure or benefit can you find in the What use of such language as you uttered that night at Castle Gregory—and not only there, but wherever you had occasion to speak of Protestantism? occasion to speak of Protestantism? Then your profound reasoning and subtle logic, on the other hand, may convince intellects, but, be assured of it, will rarely convert hearts. In such an age as this, you must exhibit the Church under her most alluring and attractive form, or you will make no true converts. Men will read your elaborate articles, admire your vigor. true converts. Men will read your elaborate articles, admire your vigor-ous thoughts and your cogent arguments, but their hearts will remain untouched. If ever, indeed, by such a course, you do succeed in bringing a Protestant within the vestibule of the verted philosopher, scanning the books of the new school and examining the principles of the new philosophy, but he will hardly fall before the altar, and her a happy death. I am praying hard with heart bowed down before his God, acknowledge himself a humble and penitent child. No. sir : it's not enough to convince the intellect; you must vert the heart, also, or you will make no converts. Father F—r has done more for the conversion of souls, in the smallest and least valuable of his works. than you have ever done, or ever will do, with all your great talents. And the reason is plain. He is not ambi-tious-except, indeed, for the promotion of God's glory, and the happiness of his fellow-beings. His thoughts, as he writes, are never of himself. He aims not at the admiration of men, but at their salvation. It is the writings of such converts as he is we want to see, and not elaborate essays on subjects neither practical nor necessary. want to make your talents useful to the Church, don't strain them to reach where your readers can't follow you, but write for the people—write for the millions, sir, not for theologians and philosophers. If you do that, you will save your own soul, and convert thou-sands of others; but, if not, I fear you will lose both.

"Humph!" ejaculated Henshaw, after the priest had concluded his somewhat long speech, and buttoning his coat, as if preparing to leave-" not aware that I solicited your advice in the matter; if I had, no doubt I should be prepared to defer to it; but as it is-

Doctor," interrupted his friend, 'I speak my sentiments on this subject openly and candidly, and at the risk of giving you offence; but I do so both for your own sake and that of re-ligion. The course you're pursuing will undoubtedly prove, in the end, to be an injudicious one—and you will only have the mortification of knowing, in your old days, if you persist in it, that the Church of God has gained nothing

by your advocacy." Here the conversation was interrupted by the entrance of a servant, with Captain Petersham's compliments and his request to see Father Brennan at the court house.
"Ah, I expected as much," said the

latter. "This trial of young Barry has just commenced, I suppose. Will

you accompany me, doctor?"
"No, I should rather not, just now,"
replied Henshaw. "I have some preparation to make before leaving to-mor-

"What ! going so soon !" "Yes; I must return by to morrow's packet.'

" Why, we shan't have time to make up our quarrel, then. O, you mustn't think of it, doctor." "To-morrow I shall positively start

for Derry.' well, we must talk of that again. Come with me now, for an hour or so, to the court house, to hear this trial. If you refuse, I shall say you parted from me in anger. Come, are old friends, doctor, and must not the priest, after several unsuccessful attempts, at length prevailed on his discomfited friend to accompany him to

the court house. TO BE CONTINUED.

KERRY.

They called her "Kerry," this small, dark-haired girl with the great mournful eyes, underlined by such deep black circles. She came from County Kerry -that was all her companions knew of her. Like them she toiled from early till late at night in one of those tall mills which are so frequent in our New England States. Like them, she received in return a mere pittance, of which the largest share went to the dear ones in old Ireland. But what was there strange in that? Nothing. surely. One out of every three was doing likewise.

"Kerry" worked her long hours with the rest, in that resignation which is often found so strongly in the Irish character. The only difference between her and her companions was, perhaps, in the reserve with which she hedged herself about. And her companions

with their true hearts, respected it. During the short respite for lunch each day, no one was more eager than 'Kerry ' to hear news from the land across the sea, more eager to share in all joys and sorrows. As for herself, she seldom received a letter. In fact, she seemed alone in the world, save that her little earnings found their way back to some one at home. At rare intervals a letter came, having her address in queer, foreign writing, and when the girls next saw her there was a suspicious redness about her eyes that forbade questioning.

Was there any little kindness done It could be traced to "Kerry." Any opportunity to lighten the lot of some poor soul? "Kerry" seized it. After hours she could be seen trudging along with the rest to the cramped compart-ment of one of those establishments called Corporation Boarding Houses, and very often when the meagre suppe had been finished, she disappeared, not to be seen again till retiring time. Where was she after her hard day's weary work? Perhaps if you ask a

poor invalid in the next block who came of an evening to cheer her lonely life, sometimes to bring a morsel saved scanty meal, she would answer Perhaps the dear Master, so you. Perhaps the dear Master, so lonely in the church around the corner, could tell. Even the little sanctuary

lamp seemed to know when she entered, and to struggle harder to pierce the shadows with its feeble rays. Surely, could you peep over the shoulders of the great white angel with the golden

pen you would be satisfied. There was one difference between her cot and the rest. At its head was a tiny picture of St. Joseph. And many of her companions observed that she of her companions observed that she and a special devotion to the saint When she was saying her short night prayers, her look was turned lovingly toward the little picture. of the others came to her with their trials, she would invariably send them to the foster-father of the Christ-Child. Especially, was it whispered that Mary's or Bridget's mother was dying, the poor lonely girl would feel a little band steal into hers and hear the simple words: "I am sure St. Joseph will give

for her."

This reminds me of the one peculiarity which many of the keen Irish minds were surprised to observe in "Kerry"—a great dread of death. Whenever a weird tale of a deathbed was being told, "Kerry" would slip away unseen, and "Kerry" would slip away unseen, and were this mentioned, she would fairly shrink into herself, and look so piteo that her questioner would forbear to

press it further.

For three years, day after day, and week after week, "Kerry" kept steadily to her labor, and not a few of her companions observed how slender the little form was growing. Then, after an unusually cold winter, she found herself with a cough. But many had greater afflictions, so she had much to be thankful for. At all events, she was not incapacitated for work, and

The wind was howling wildly about the poor rectory. The snow was headed in great drifts which reached even to the window panes, and the white flakes were still twirling through the air.

Above all the confusion sounded a clear and reverberating. The housekeeper, who was making her final nightly rounds, candle in hand, from sheer force of habit, settled her cap and smoothed down her apron, then

cautiously approached the door.
"The good Father," she reflected,
"is safely tucked in bed with a severe cold. But were this a sick call!"

She trembled and montally resolved that he should know nothing about it. As if in defiance to the thought, a third knock sounded, and a voice but audible, to the last syllable. "For the love of God, open the door.

Fearfully she obeyed, and as the door swung wide a sudden gust of wind extinguished the flickering candle. A man stood there, shrouded in a huge storn coat, his hat pulled over his "Is the priest in?"

"Too ill to see any one."
"No matter. Tell him as he values his soul's salvation to come with me.'

'Wouldn't the morning do, sir?' But, as she spoke, the househeeper felt the uselessness of arguing with this persistent stranger, in whose presence she felt a certain awe.

By this time the Father was partially

ready, for those distinct words had reached his ear, and in another moment he faced the stranger.

"Bring the Holy Viationsacred oils, and follow me." Viaticum and the

With a supernatural strength born of his vocation, the priest completed his preparations and started forth behind

Wishing to ask further details, time

and time again he quickened his pace, but to no avail, for his companion still left him in the rear. At last, yielding to the strange whim, he gave up to thoughts of the poor soul, whoin might be, to whom he was it might be, to whom he was "I have loved you well, John, and himself bringing for the last time the Lord of Creation.

After a rapid walk of some two miles through the falling snow, the stranger suddenly halted before a tall structure in the very poorest part of the city A; they went up the steps a flurry o now brushed them against the build-ng. Whether or not the door opened, it was impossible to decide. At all events, his companion had disappeared, and the priest was left there alone Again and again he knocked at the door. At length a sleepy landlady opened an upstairs window and roughly demanded what was wanted at such ar nour. The priest replied that he had come to minister to the dving.

"No one dyin' here as I knows of." But after some further conversation, yielding at last to an unexplained im-pulse of charity, the woman descended to open the door and let the half-frozen priest inside.

Are you sure there is no one sick n this house? A man brought me ere, but I lost sight of him when we in this reached the door.'

"There's not a man in the house. sir, nor has there been. However, seein' as you've come so far. I'll go up and see if any of the girls might be

The Father sank wearily down, askhelp as best he could from the God he carried with him. In a few moments the woman reappeared. She was trem-bling with excitement. "Oh, sir, the woman reappeared. She was trembling with excitement. "Oh, sir, there's a girl up there in the attic who's dying, I believe. I give you my word that I didn't know till this minute that she was even ailin'. Now I'm afraid she's near gone. I'll send for a doctor right off.

The priest followed up, flight after flight to an improvised sleeping room, where they had hastily carried the poor sufferer. She was scarce more than a child, but pale and wan. A bright red drop stained her lips. She looked up eagerly as the priest entered.
"I knew you would come, Father,"

she said, simply.
"Whom did you send for me, child?" "Only St. Joseph, Father," was the

With his deep, strong faich, the man

of God understood how the prayer had been heard, and bowing his head, he adored the all-merciful designs of Provi-

"Kerry" (let us know her now as Kathleen) was prepared for death and received the last sacraments of the Church. Before she breathed her last, however, the dying girl asked for a little packet that had been under her pillow. Opening it, she gave the two letters which it contained to the

This one is for you, please send the other to Ireland. The address is on it. I was afraid I should die without any one with me. Thank you, Father, and—thank—St. Joseph—

for me. Say—good-bye—to the girls."

Then there was a long pause, during which she seemed half-unconscious though ever and anon the names of Jesus and Mary could be faintly heard. By the time the doctor arrived there were only the mortal remains of a poor factory girl. He hastily made out a

some visits.

Perhaps the reader would like to eep at the letters which were Kath. leen's only last will and testament,

death certificate and departed, secretly

not sorry to be spared several troul

The first ran thus:
"To the One Who May Open This: I who am now writing shall be cold in death ere you read. It is a fear that haunts me night and day that I may die without the last rites of the Church, I keep myself pure, God know but He also alone knows my frailty and how often I fall. Each of those home has been taken by a sudder deat and there is a feeling in my mind that I shall soon follow likewise. A hope is St. Joseph, to whom I con My only

pray that I may not go unprepared. I think he will work a miracle if need be. "As for myself, I am a poor Irish girl, whose history is probably no sadder than the rest. One by one, my dear ones have been snatched away, until now I have but one little crippled brother. I commend him to God's care

"I have bad a lover, too, though his love for me has changed. I am not surprised nor hurt, because I am far away and there are many lovely girls he might have for the asking. De blame him. This letter is for him. Read it if you wish.

" All I ask from you, charitable soul is to pray for me, I fear I have said too much in this letter, but the shadow of death is upon me and I must confide my sorrows to some one.

" KATHLEEN O'BRIEN." Since all parties interested in this story are dead these many years, we have no fear of breaking confidence by

showing the second letter:
"My Dear John (I should once have said My John, but that time is past and said My John, but that time is pass and gone)—This is a voice from the grave. Do not blame yourself, dear. I understood it all. The forlorn girl, slaving from morning till night in these far-off in the past of American mills, is not the little sweetheart whom you used to visit in her father's home, who had little to do but talk to her John.

"No, I am not angry with you. Not at all. God forbid. It is only natural that you should forget me, when there are so many sweet colleens smiling on

"I forgive you John, and now you are free, for I shall not trouble you any more. I was very thoughtful of you to write to me these years, and very manly and frank to tell me in that last letter that you loved some one else.
"All I have to ask of you is to be a

good man, so that your new sweetheart will be proud of you. (It cost me many a bitter prayer before I could say this with an honest heart, John, but thank God, I can now. Believe me.) I hope she has dark eyes. You always admired

them so.
"Once more, I say, be a good man,
"Once more, I say, be a good man,
faith. And on and never forget your faith. And on your wedding thought of the little grave in America make you sad, for Kathleen, I hope, will be before the throne of God pray-

now I recommend you to our Heavenly KATHLEEN. Washington, D. C.

HIS PRIMARY MISSION. Christ's primary mission with respect to the sufferings and sorrows of life was not to relieve them, but to teach men to bear them, to value them, to thank God for them, says Father Tyrrell, S. J. There are two ways of dealing with difficulties and trials, by changing ourselves, or by changing our surroundings; by running away from hardships or by adapting ourselves to them and nerving ourselves to bear them. There is no question as to which is the wiseth course. If we fly from one cross it is only to fall into the arms of another. Go where we will, we carry ourselves with us, the source of most of our trouble. Men are constantly laying the blame of their own faults on their surroundings; ever fancying that they would be perfectly happy in some other place, ever keen-eyed to their present grievances and prospective grievances; always loth to face the inevitable truth that life is a warfare upon earth; that it is essentially a cross which must be borne, whether willingly or unwilling. ly; that there is no other way to life and to true internal peace but the way of the holy Cross and of daily mortifica-

Woman's High Ideal.

Surely it is not hard to find the ideal that woman needs. The Christian religion gives us the ideal woman—Mary Immaculate; her sweet face radiant with the light of heaven, her foot on the serpent's head; this is woman's ideal. How sublime it is! how beautiful and the servent of the servent of the servent of the control of the con ful! how sweetly practical! The true woman's heart understands the picture

at once. What sweetness! What strength! What imperviousness to the powers of evil, through all-controlling love of the Divine! What might to ove of the Divine! make the wiles of evil powerless! Christianity gives the ideal; let women appreciate it, shape their lives by it, and the world is safe.—Archbishop

as for the sake of fai to review and unde of our belief. Wh I answer briefly, for sons which produce begot faith in the heard the preachin life, witnessed His put to death on Ca with the astonishe triumph of the rise Christian for the sa and James and John sons as Paul and S Christian for the sa duced the five thous Christian Faith on cost, converted by Peter, who appealed resurrection of Jesu What made them all did they believe C Son of the living the Truth and the ection and the Life they became discip His apostles, because Christ, the Author Christian faith, was evidence did they b On the evidence of works, of His Life ar rection, of which th

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JUNE 25, 190

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New Testament

25, 1904.

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THE ONE TRUE WITNESS. WHY I AM A CHRISTIAN. Rev. E. A. Higgins, S. J.

of our belief. Why am I? Christian? I answer briefly, for the very same reasons which produced conviction and, begot faith in the souls of those who heard the preaching of Jesus, saw His life, witnessed His works, beheld Him put to death on Calvary and rejoiced with the astonished disciples in the triumph of the risen Saviour. I am a Christian for the same reason as Paul and Stephen; or, I am a Christian for the same reasons that induced the five thousand to embrace the Christian Faith on the day of Pentecost, converted by the preaching of Peter, who appealed to the death and resurrection of Jesus in their own city.

Like all sovereign powers in the world—our own government for instance—she accredits herself. Men have but to look at her. See what she has done, to recognize her divine origin. This is the witness that infidelity must deal with; and all its puerile talk about the myths and fables of the Gospel is beside the issue. The Church belougs to the Period of history, not of myths, and any one who cannot trace the history of the Church back to Pentecost and the Resurrection, to Calvary and Nazareth and Bethlehem, must be wilfully blind.

This is the position which Catholics assume on the question of competent I answer briefly, for the very same rea-sons which produced conviction and, begot faith in the souls of those who Peter, who appealed to the death and resurrection of Jesus in their own city. What made them all Christians? What did they believe Christ to be? "The Son of the living God:" "The way, the Truth and the Life." "The way, the Truth and the Life." "The way, the Bruth and the Life." In other words they became disciples of Christ and of His apostles, because they believed that Christ, the Author and Finisher of the Christian faith, was God. On what Christian faith, was God. On what evidence did they believe His divinity? On the evidence of His words and His works, of His Life and Death and Resur-rection, of which they were themselves rection, of which they were themselves eye witnesses, or which they learnt from trustworthy witnesses. Now we are Christian: for precisely the same reasons. We believe that Christ is the Son of God, that He is

true God as well as true man, that He is literally God Incarnate, and that the religion He founded must be the one, only true religion, and the Church He established must be a divine institution. On what grounds do we believe in the divinity of Christ? We are convinced of it by the character of His words and works, by the facts of His Birth, Life, Teaching, Death and Resur-rection. True, we are farther removed from the eye witnesses, of Christ's earthly career than were the first Chris-tians, the converts of the apostles. We are farther off in time, but the light of evidence is no weaker for us than it was for them. True, we are not ourselves eye witnesses of the facts, but we have them from the witnesses whom Christ left in the world to give testimony of Him. Who are these witnesses? They are the Church and the Gospels, or, to speak more correctly, there is but one sufficient witness, that is the Church who has in her possession the precious treasurer of the Gospels. The one competent and sufficient witness

This Church was complete in every part and fully equipped for her work, and was successfully accomplishing her mission before one word of the New Testament was written. She was therefore in no wise dependent for her existence or her jurisdiction on the written gospels. On the contrary, the gospels were to derive from her testimony all their authority as the inspired word of God. For this reason St. Augustine exclaimed: "I would not receive the Gospels except on the word of the Catholic Church." Not from the Those records or memoirs were only the written expression of truth, fully known to her and freely preached by her since the day of Pentecost. She welcomed them and cherished them as a most precious treasure, and reverenced them as the inspired word of God, intended to be a powerful aid in spreading the knowledge and love of Jesus Christ in the hearts of men. by an impossible supposition, the Gospels had never been written, the Church would have been the same divine institution as now, built on a rock, which the gates of hell should assail in vain. In other words, the mission of Christ, the power to teach, to legislate, to administer the sacraments, to bear the tidings of redemption to mankind, was given to the Church and not to a book, and the promise of a divine and permanent assistance in bearing witness to Jesus Christ and making Him known, was given to the Church, not to any collec-New Testament records, and to pick flaws in the simple narrative of the evangelists! How can their carping criticism affect the question of Christ's fiction. To call the Gospel a myth on the ground that all supernatural religions competent and sufficient witness to the divinity of Christ, to His life, But the Gospel is something more to petent witness. She is Christ's own handiwork and she displays His attributes in her own life and career. She fills the world with her presence. No man who pretends to be even half educated can ignore her presence and her history. She is not of to-day or her history. She is not of to-day or yesterday. She has been the great rower in the world since before Constantine. The Roman Empire in its proudest days had to take account of her, and after ten bloody persecutions

was forced to come to terms with her. Here, then, is the witness that infidelity must dispose of before it can shake our belief in the reality of Christ's divinity. True, she bears in her hands the Gospel records, and she vouches for their truth and accuracy. She herself stands in need of no voucher. She needs no certificate or letters patent to accredit her. Her Gospels give her not one jot or tittle of authority: they only record her institution and her commission. She needs no authority beyond what she received from Christ. The lecturer resumed the subject begun the preceding Sunday, namely, the evidences of Christianity. The infidelity, which we encounter on every side, said the speaker, challenges our faith and forces us, for our own sake as well as for the sake of fair minded inquirers, to review and understand the reasons of our belief. Why am I e, Christian? I answer briefly, for the very same readure.

we are willing for argument's sake to regard them merely in the light of history, and examine their accuracy and truthfulness as we would consider the trustworthiness of any other his-torical document. As the accusations of the Jews against Jesus were not consistent, so the attack of infidels on the Gospels are contradictory and they might be left to refute one another.

The latest school of infidelity pro The latest school of infidelity professes to see in the Gospel only a myth or fable, useful perhaps to those who can read the enigma. This theory is the most childish and groundless of all the speculations that skepticism has ventured to put forth. Was the age of Augustus and of Tiberius an age of myths? Were Herod and Pilate, Anagas and Caiphas mythical personaes? nas and Caiphas, mythical personages?
Are not the rise of the Christian society, the Church and its rapid spread and its first persecution under Nero, historical facts? Listen to Niebuhr, the German historian, a man of some authority in questions of history: "Whoever does not hold Christ's earthly life with all its miracles, to be strictly historical, does not know what history is.'

Are the Gospels, then, and tory? and are they truthful? What is meant by authentic? Let us define what is meant by authentic. A work is said to be authentic. A work is said to be authentic. A work is said to be authentic when it belongs to the author whose name it bears. How can the authenticity of any work be proved? Chiefly by the testimony of proved? Chiefly by the testimony of the proved? Chiefly by the proved Are the Gospels, then, authentic his-The one competent and sufficient witness of all that Christ was and all that He did, is the Church. She was instituted to be His witness and bear His name before all nations. He made her the pillar and ground of truth. Christ put into her care the whole deposit of divine revelation, of which she was to be the guardian and the interpreter. He made her a living organic body, whose very life and soul was to be the Holy Ghost, the Paraclete, the Spirit of truth, dwelling in her to teach her all truth and preserve her from every error. tion who bear witness to the belief and tradition of this age, and prove beyond the shadow of a doubt that the Gospels were known in the first century and were universally believed to be the

were universally believed to be the work of the four evangelists.

Here the lecturer traced the history of the Gospels back from Eusebius in the fourth century, through Origen, Tertullian, Justin Martyr, Papias, Polycarp, Ignatius of Antioch, Clement of Rome, and Barnabas, all of whom in their works, or the fragments of their works etill extant mention the Gospels. works still extant, mention the Gospels written Gospels except on the work of the Catcholic Church." Not from the written Gospel, but from the mouth of Christ did the Church receive her mission, her power, her jurisdiction, her sacraments. When the gospels were written they were no novelties to the of evidence, every link perfect, which written they were no novelties to the of evidence, every link perfect, which Church. All that they contained was already in her intellect and in her Even the Infidel Renan admits that the four Gospels are authentic and belong to the first century. Then the lecturer adduced the evidence of their truthfulness and sincerity. The evargelists were competent witnesses, well informed and deeply concerned to know the facts they undertook to relate. As to their sincerity, transparent candor, artless and direct simplicity, and their own profound convictions, what narrative can compare with the Gospel? What can compare with the Gospel? What work of literature is equal to it, or like it? It is perfectly unique, and every statement is signed with the red seal of a martyr's blood. This point the speaker developed and illustrated in a most convincing way. There is no fact of history, he said, which rests on stronger evidence than the authorship and the reliability of the Gospels. No historical work that we possess, such as Caesar's Commentaries or the Annals of Tacitus, can offer half the evidence of veracity that the Gospels offer.

given to the Church, not to any collection of writings. How futile then for infidels to quibble about the dates of New Testament records, and to pick flaws in the simple narrative of the know the difference between fact and

the divinity of Christ, to His life, teaching, death and resurrection, to His words and to His works. This witness is the Church which He founded to be His witness and to continue His work. She is a living witness, a permanent witness, a competent witness. She is Christ's own petent witness. She is Christ's own handiwork and she displays His arbitraging the most precious priceless blessing, the most precious portion of the sacred deposit of revelation com-

mitted to her care.

In the pages of that record we shall study the character of the Saviour and learn from His Words and Works the

Queen of Heaven, pray for us.

It was morning in fertile Gallilee. White clouds of mist, filmy as angels' robes, floated upwards from every streamlet and rill, that sung its matin song twixt Jordan and the sea; wrapping a snowy fleece about every twig and blush, and leaf and blossom in all the fruitful land of Zebulon. Tabor and Mermon, Gilboa and the lesser hills were like green islands in the mystic ocean—whilst Carmel far over in the west, litted his rugged head prophet-wise towards Heaven as tho' prophet-wise towards Heaven as tho' perpetuating forever the prayer of Elias, the Thesbite: Hear me, O Lord God, hear me! that this people may learn that thou art the Lord God, and that Thou hast turned their heart

As the first sun spears shot upwards behind the eastern mountains, to fall in reflected sheafs of rose-hued splendor on the cloud-like world of mist—a tair, young girl issued from an humble house that chung, like a bird's nest, to the steep sides of a hill, in the despised city of Nazareth-to stand with clasped hands and meditative eyes, reveling in the mystic beauty of the morning. How lovely it was !- as tho' beneath

ing to her feet in graceful for the whiteness there was not sin and horror in the souls of men, and hate and anger in their hearts! How glorious was this rugged Galilee, robed in its wondrous, biessed raiment of Mist that was ever a mystic benison to the country of Judah! Glorious and beautiful; as if, in chosen israel, faith was not an outlived thing, and the Lord of Hosts once more forgotten by His under the souls are the souls ar Hosts once more forgotten by His ungrateful people!
"Israel, O Israel! Ungrateful,

faithless Israel! thou hast worn out the patience of God and thy inheritance shall pass from thee forever! The Gentile and the stranger shall be gathered together from the uttermost bounds of the earth, and they shall sit down with Abraham and Isaac and Jacob in the Kingdom of God—and thou, O faithiess one! shalt be east out forevermore, forevermore." Thus refrained the old prophecies in the mind of the Girl as she stood among the lilies of the garden and awaited the rising of the sun; her yearning eyes turned towards Jerusulem, the Golden. Her heart longed for the courts of the Temple and her soul exalted itself in unspeakable yearning for the Promised One of Israel. How like the departed Shekinah of the Temple was this wondrous white vapor covering all the ounds of the earth, and they shall sit drous white vapor covering all the land—as tho' God's presence filled it as of yore. It filled the Holy of Holies when He visited the people! She sighed, remembering the glories of ancient days and the marvels wrought for her nation; sighed that once more

"O that this tarrying Redeemer would come and save His people!—His proud and obstinate people that ever needed the rod of His justice to make them bend their stubborn necks under the yoke of His discipline.

the yoke of His discipline.

"How long, O Lord, how long before Thou dost come to save, yet once again, Thy faithless Israel?" Such perhaps, was the yearning cry of Mary's heart as the sun began to rise majestically, gloriously, behind the humble crown of Tabor, and flooded the land of Galilee with a splendor of radiance that must have dazzled the world.

In mental vision she sees its rays strike athwart the Eastern facade of the Temple, making it gleam and glow.

the Temple, making it gleam and glow, like another sun as its beams touch the like another sun as its beams touch the flashing gold of that glorious building; and then in imagination, she hears the sacrifical trumpets shake out their silver melody—again, she listens to the musical tinkle of the golden pomegranate bells, fringing the High Priest's garments, as he moves towards the Altar of Sacrifice. Then with all Israel, she extends her arms, lifts supplicating eyes towards Heaven and utters the Kaddisch or universal prayer for the coming of the Messias: "May

thers the Maddisch of universal prayer for the coming of the Messias: "May Thy Kingdom come!" Israel tho' proud and faithless, pre-served the old customs; and now, that Rome had set her iron heel on Judah's humbled neck, that imploring petition went up more insistently than ever: "May Messias come! May His king-

dom reign!"
"Ah, yes; may that Conqueror come
who will set them above all the world who will set them above all the world—
in national greatness—and lay in the
dust these pagan Romans who treat
them so contemptuously and oppress
them so cruelly. Let King Messias
come clad in splendid raiment and
hedged about with all the panoply of
earthly pomp and power—that these
Gentile dogs may grovel at the spurning feet of victorious Israel!"
But such was not the tone of Mary's
prayer as she stood among the tall white

prayer as she stood among the tall white lilies of her humble home garden, with arms outspread and pleading eyes uplifted to the Throne of Grace. Ah, no! Her Temple education had not exalted her humble spirit nor blinded her capititus agrees at the the prophesied alted her humble spirit nor blinded her spiritual sense as to the prophesied mission of the world's Redeemer. She had meditated daily upon the Prophecies; her great natural, intellectual gifts aided by the wondrous infused light of her sinless soul, making it as clear as daylight that the Messias would be a spiritual King, come to reign over souls and not over empires. The one thought of her heart—that dear heart to be for ever filled with "kept" thoughts!— was upon that lowly King, whose advent days were not accomplished, and upon that Blessed Virgin who was to be His chosen Mother. Her heart yearned over the wondrous

Her heart yearned over the wondrous woman selected by the All Holy from among all of Eve's daughters for the aw-ful mission of being the Mother of the Redeemer of mankind—the Mother of God! Awful thought! The humble soul of the Girl well nigh swooned at reasons why we are Christians. This shall be the subject of the next lecture.

THE ANNUNCIATION—A MEDITA- this sweet woman that Scripture had pictured in such tender beauty: to this sweet woman that Scripture had pictured in such tender beauty; to know her and to love her! Love her? Sne would kneel at her feet, thinking it the greatest honor just to kiss them—the feet which would crush Satan's power forevermore; the stainless feet for whose gentle tread a waiting world had been listentening four thousand years. Ave. she would be content to

years. Aye, she would be content to kiss the ground hallowed by the touch of holiness so great.

The silvery mists floating upwards, the splendor of the sunrise, reminds her of that glorious woman of whom the prophets wang. It have as the more Prophets sung: "Fair as the morning, bright as the sun is She." Mary's soul, silent in the ecstacy of the thoughts which filled it, wrapped in the yast humility of her heart, never for a moment dreams that she, herself, is that "blessed one," selected by the All Wise, the Omniscient, the All Holy All Wise, the Omniscient, the All Holy God to be the earthly mother of Him-self. Mater mea! Mother dear! How passing sweet and fair thou must have

sees that a a ginnee, without realizing other kind she permits and in whatsoit—the strange words and the wondrous figure have disturbed her. What did it mean? Was she dreaming still? No, surely not. There was Tabor, over in must confine ourselves to one full meal ourselves to one full meal must confine ourselves to one full meal. her green garments southward. No, 16
was no dream. But who is this shining Visitant? and what mean these
wondrous words: "Hail, full of Grace!
The Lord is with thee."

human soul tremble—a lear that was prayer as well as terror. . . . But, again, that voice of mingled majesty and sweetness falls upon her ears, soothingly, reassuringly, filling her heart and soul with a new and wondrous peace: "Fear not, Mary," it said, "for thou hast found grace with God. And behold! thou shalt conceive and bring forth a Son, and thou shalt call.

surpassing, enrapturing joy of it!
Messias, for Whom she had longed and
prayed all her years! Messias, the
Redeemer, for whom a lost world had
waited forty centuries. And she. She
was to be His Mother? Her amazed humility ponders over this wondrous thought; and then a sudden remembrance of a solemn vow comes to her — a vow not uncommon to the consecrated almas of the temple services. vice. She turns to the angel and asks her simple, direct question, which

the Holy, which shall be born of thee, shall be called the Son of God." No more questioning from the humble heart of Mary: It was God's will unto me according to His word!" Such was the characteristic reply of her who had been His handmaiden from infancy : nad been His nandmatted from maney serving in the Temple as did the youthful Samuel, in meckness and simplicity, ever ready to say: "Behold Thy servant." And then the Lord called her forth to be His own spotless temple the one sinless, resting place, which the myriad upon myraid of creatures whom He had created, could afford Him

during His earthly life.
"And the Angel departed from her." So runs the mysteriously simple Gospel narrative. But Messias had come! The Promised One of Israel, the De-The Promised One of Israel, the Detired of Nations, the Redeemer of Mankind had come!" "He was in the world; and the world was made by Him, but the world knew Him not." But Mary knew; Mary, who was His mother—Mary, who stood among the lilies, the fairest lily of them all.—Katherine F. Mullany in St. John's Constrolly. Quarterly.

A Sunshiny Disposition. There is a charm which compensates

o much for the lack of good looks that they are never missed, and, when com-bined with good looks, it doubly enhances them. The name of this charm is a sunshiny disposition. If things go wrong, as they will go once in a while, does it mend matters to cry over them? Sensible women will say no, but women who do not know how to control themselves will say: "Yes, it does me good to cry; I feel better atter it."
There are times when tears must come, but these are beautiful, holy tears. Quite the contrary are the tears shed over selfish petty annoyances "to re-lieve nerves." The grandest quality of the human mind is self-control. Why? Because it is the mastery of the soul's divine nature over the body's be called upon to bear. How holy she must be! How pure! how beautiful! how every way lovely! Ah, to know

nothing but

THE SECOND PRECEPT.

By the second precept of the Church we are required to abstain from the use of flesh meat on all prescribed days of fasting and abstinence, and on the days of fasting to eat but one full meal. The law, while exacting, is one concerning which confusion sometimes exists as to its precise requirements. It is also one, we fear, concerning which many of the laity rely too largely upon the an-nouncements from the pulpits for a knowledge of the occasions calling for its enforcement.

This is not as it should be. It is any-

passing sweet and fair thou must have been to have satisfied, in thy complete loveliness of soul and body, Him Who is the Ali Perfect I Passing sweet and fair, indeed; passing fair and sweet.

Framed in the delicate greenery of Spring, her robe of hyacinth blue, talling to her feet in graceful folds, her slender, girlish figure girdled with the spotless white cincture of the Temple is but recently returned — she was, truly, a woman full of grace.

A flash of light, rivaling the sunbeams, shone about her with such dazzling splendor that her entranced spirit

boams, shone about her with such dazzling splendor that her entranced spirit is recalled to itself by the brightness thereof, even before a voice of music, surpassing the biended harmonies of lutes and lyres, falls upon her ears, and these strange words smite her wondering senses: "Hail, full of Grace! The Lord is with thee."

Amazed, startled, bewildered, she turns to behold a glorious vision of manly beauty, and yet—no man! Ste sees that a a glance, without realizing a day with a small colation. This is the distinction.

Before proceeding to a consideration

of the law in particular a few words on the antiquity of fasting and its purpose might be considered quite opportune. As to its antiquity. That may be traceable back to the Garden of Eden The Lord is with thee."

A great fear falls upon her—for the nearness of God's Presence makes every human soul tremble—a fear that was prayer as well as terror. . . But, again, that voice of mingled majesty and sweetness falls upon her ears. ness our Saviour Himself setting us the

example.

Next as to the purpose of fasting. heart and soul with a new and wondrous peace: "Fear not, Mary," it said, "for thou hast found grace with God. And beheld! thou shalt conceive and bring forth a Son; and thou shalt call His name Jesus. He shall be great among men and shall be called the Son of the Most High; and the Lord God shall give to Him the throne of David, his father: and he shall reign in the his father; and he shall reign in the House of Jacob forever; and of His Kingdom there shall be no end."

ways more solicitous for us than we are for ourselves has prescribed certain times throughout the year when we are Kingdom there shall be no end."

It was Messias then—the Long Desired of Israel! Oh, the joy of it, the meritorious aid to salvation.—Church Progress.

Patience is bitter, but its fruit is

BANISH THE WRINKLES.

IN MANY CASES THEY ARE MERELY SIGNS

A woman's face plainly indicates the state of her health. Wrinkles, which yvery woman dreads, are not record sks her simple, direct question, which asks her simple, direct question, which Gabriel answered to the satisfaction of every one—but the most carnal minded—that the Virgin Mother of Christ was Immaculate in her purity, and remained so. "The power of the Most High shall overshadow thee—and therefore, the Holy, which shall be hope of thee." often suffers in uncomplaining silence, rather than consult a doctor. In this condition Dr. Williams' Pink Pills are women's best friend. They actually make new, rich, red blood, and this blood acting upon the nerves and all and despondent women. Mrs. John McKerr, Chickney, N. W. T., tells for the benefit of other suffering women how she found now health through the use of Dr. Williams' Pink Pills. "For some years," says Mrs. McKerr, "I was greatly afflicted with the aliments that make the lives of so many of my sex miserable. The suffering I endured can only be understood by those my sex miscrable. The suffering I can dured can only be understood by those who are similarly afflicted. I tried many medicines, but found that none that helped me until I began the use of Dr. Williams' Pink Pills. These have actually made me feel like a new per son, and the suffering I had endured almost continuously has passed away, and life is no longer the burden it once seemed. I think these pills worth their weight in gold to all who suffer from female complaints or general pros-tration."

We ask every suffering woman to give Dr. Williams' Pink Pills a fair trial. They will not disappoint you and the benefit they will give is not for an hour or a day—it is permanent. You can get these pills from any dealer in medicine or by mail from the Dr. Williams' Medicine Co., Brockville, Ont., at 50 cents a box or six boxes for See that the full name, Williams' Pink Pills for Pale People" is on the wrapper around every box.

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LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th. 1990.
London, Ont:

Bear Sir: For some time past I have read our estimable paper, 1 HE CATHOLIC RECORD, ad congravulate 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 to bo the fatishful.

Blessing you, and wishing you success.

Believe me, to remain.

Yours fatishfully in Jesus Christ,

† D. FALCONIO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, JUNE 25, 1904.

THE SITUATION IN FRANCE.

Premier Combes has not announced in so many words that it is the intention of the French Government to bring in measure for the complete separation of Church and State in France, and the abolition of the Concordat, but the Radicals are certainly pushing him in that direction, and they have succeeded in making him announce that the question will come up for discussion by the Chamber of Deputies in January ; at the same time he called attention to the draft of law formulated by the comenittee on the separation of Church and State which the Chamber constituted some time ago.

This announcement has been precipitated by the bold position taken by Pope Pius X. in his protest against the visit of President Loubet to Rome, in connection with the plain and powerful arraignment of the French Government attered by the Holy Father in his address to the Cardinals on St. Joseph's

In regard to the President's visit, the Holy Father's protest as sent to all the Governments of Catholic States said :

"The official journey to Rome of M. Loubet, President of the French Republic, to visit Victor Emmanuel III. was an event so exceptionally grave, that the Holy See cannot pass it by without calling thereto the most serious attention of the Government represented by Your Excellency.

"It is hardly necessary to remind you that the heads of Catholic States, bound by this fact itself, by special ties to the supreme pastor of the Church, are under obligation to manifest toward him the greatest consideration in comparison with the sovereigns of non-Catholic States as regards his dignity, his independence, and his imprescriptible rights.

The Holy Father proceeds to show ges from the Holy See, being united therewith by the closest traditional refations by virtue of a bilateral pact between the two parties. Thus France, through special favors, holds the protectorate of Catholic interests in the Mast, and is, besides, largely representand in the Sacred College of Cardinals, whereby it has a large share in the government of the universal Church.

In consideration of such relations it was a wanton insult to the Holy See that France should take the initiative by ostentatiously visiting in the person of its President the king who has possession of the Papal territories without having come to any agreement with the Holy Fathar, but in spite of oft repeated Papal protests against the azendurable situation in which the Pope Es placed.

The matter is rendered all the worse as the visit to the Italian king was made in the Pope's own capital city. and in the palace which was, before the Mtalian occupation, the Pope's favorite residence, and the insult is enhanced May the fact that it was plainly deliberzte, as the President was forwarned by the Holy Father that the projected wisit would be regarded as an act of mostility and as a declaration that France would disregard entirely the Pope's claim to independence in his yown city.

The Pope's pronouncement in this smatter has given great offence to the anti-Catholic world, and some of the the popular feeling against the Combes was Catholic papers are discussing very earnestly whether the course webich the Holy Father has chosen to adopt was the wisest he could choose. One thing is certain, that both the French and the Italian Chambers have siderations, or for the upholding of his chosen to approve of the hostile atti- personal dignity that he entertains

tude to religion which was implied in President Loubet's action. In the Italian Parliament no official

State, Mgr. Mery del which was, of course, written by the Pope's order, was a perfect insult to the Government and people of Italy. He demanded that the Government should "take energetic action to prevent the invasion of the Church into the kingdom's affairs." He added that the Government had forgotten all pride and the national dignity in answering the Vatican insult by giving hospitality to Cardinal Svampa when the king recently visited Bologna, and in leaving the defence of Italian rights to the people of France. Other members, among whom was Signor Guerci, spoke most disrespectfully of on behalf of the Government, was more moderate. He maintained that the Pope's protest having not been sent to the Italian Government, did not require that any notice should be given it; nevertheless he concluded ominously: "It will be worse for the Church on the day when she illegally interferes in the affairs of the State.'

In the French Parliament the Gov-

ernment, in the person of M. Combes, manifested more ill temper. M. Nisard, the French ambassador to the Vatican, was recalled. By this action the Government manifested its displeasure at the protest of the Holy Father. Yet it is to be remarked that all diplomatic relations between the two authorities were not entirely severed, as the charge of affairs of the embassy was left to the Secretary. M. Combes, however, explained that the intention of the Government in leaving this charge in the hands of a subordinate was to mark its strong displeasure at the note of the Papal Secretary of State. According to a recent cable report he 'This recall signifies that we said: " cannot allow the Holy See to interpret the presence of our ambassador in Rome in a sense favorable to its claims, or to make use of his presence to justify pretensions which we reject. It also means that we will not allow the Papacy to intermeddle in our international rela tions, and that we intend to have done once for all with the superannuated fiction of temporal power which dis appeared thirty-four years ago." It is also stated that the purposes of the Government were approved by the Chamber of Deputies by a vote of 427 to 95. It is added that the outline of the plan as laid down by the Premier does not propose any further step beyond what has been taken, which is the recall of M. Nisard: and all attempts of the Socialists to force the policy of denunciation of the concordat were repudiated. We have no doubt it was this assurance on the part of the Government which secured so decisive a majority in favor of M. Combes' present policy.

It appears, therefore, to be settled that it is not M. Combes' intention to push this matter any further, and we may take it for granted that his threat to have the disestablishment of the Church and the annulment of the Concordat discussed in January is a mere

shown in a way not to be mistaken his will keep His promises, and that the hostility to the Catholic Church, and we should not be much surprised at any new hostile measure which he might propose; and with the present Cham- with her people purified and strengthber it is possible he might be sustained in any such measures he might choose to adopt. But fatuously anti-Catholic and anti-Christian as he is, he is shrewd enough to know that there is a strong current of Catholic feeling in the country which the temporary success of his anti-Christian policy will not crush out. Thus, it will be remembered that in September last M. Combes insulted the Catholics of Brittany by personally unveiling at Treguier a statue of the blasphemous Renan whose only claim to distinction is that he was the author of a "life of Christ" the purpose of which is to overthrow faith in the

divinity of the Son of God. The Bretons were deeply stirred by this outrage, and perhaps there would have been a serious riot had not the Premier brought with him four squadrons of dragoons and gendarmes for his protection against an indignant people. As it was, the cries of "down with Combes," "a bas Combes," could not be suppressed.

The Bretons have since made public reparation for the insult to God, by erecting at their own expense a magnificent statue to "Mary the Immaculate Mother of God," and Government has become irrepressible.

The Holy Father Pope Pius X. is deeply grieved, it must be admitted, because of the situation in France. It is certainly not from personal con-

this sentiment, but it is because the ing the hostile demonstration of Presisituation is an evidence that religion dent Loubet against the Church when has ceased to be a dominant influence action was taken. Signor Mazza, a with so large a proportion of the boisterous Republican, declared that French people. This is to be regretted, the note of the Papal Secretary of for it must result in the loss of many Val. | souls.

The Holy Father has acted with great moderation and patience throughout the incident. He has no desire to widen the breach between himself and a question of diplomacy, it was a matthe French Government, and therefore, with all the provocation received he has shown a remarkable forbearance, for he is by nature a peacemaker, and he has always been regarded as essentially a man of supreme benevolence and goodness. For this reason, though while President Loubet was actually in Italy, and perpetrating his act of hostility against the Pope, Mgr. Lorenzello, the nuncio at Paris, was ordered to leave the city, he returned to his the Holy Father; but Premier Giolotti, post when the visit was completed, and it is now said that he will not leave Paris unless expelled by the French Government-a thing which will not take place, for M. Combes must be aware that he has already exhausted the patience of the Catholic people, and that his own rule must soon co to an end. He threatens to bring forward his measure for the ending of the pact between Church and State in January: but January may see him dethroned from the premiership-a consummation much to be desired.

CHRISTIAN DIPLOMACY.

We have mentioned in another article that the anti-Catholic press are discussing at considerable length the question whether Pope Pius the Tenth's protest against President Loubet's visit to Rome was a blunder or a clever piece of diplomacy, and the opinion generally expressed by these hostile critics is that it comes under the former category. They reason that the French Government and people will be, and in fact are roused to anger by the Holy Father's action and that their indignation will find expression in a way which will lead to disaster for the Church, and perhaps even to a schism, or a rationalizing of the French people.

We would remind these prophets of ill that the Church has passed successfully through many storms quite as serious as the present one, and has come out of the ordeal unscathed and triumphant; and we have no doubt that on this occasion, history will re peat itself. What else means the promise of Christ that the gates of hell shall not prevail against His Church, and that He Himself will remain with its pastors even to the consummation of the world? What else, the command which He gave to His Apostles to

The condition of the Church in France at the close of the eighteenth century, was certainly even worse than at the present moment; for faith seemed to be extinct when the votaries and promoters of the reign of King Terror dared to seat a woman of ill repute on the altar of Notre Dame to receive as the incarnate "goddess of reason," the homage and worship of the giddy multitude. Yet only a few years passed before religion was restored in divine law. all its splendor and with greater in-" bluff" as the word goes in the par- fluence than it exercised just before such atrocities were perpetrated. We the Chamber of Deputies is no argu-It is very true that M. Combes has do not for a moment doubt that God faith of the people will assert itself once more, and that the Church will come forth resplendent from the ordeal, ened in the faith by the trials they shall have undergone.

For what was the Church instituted? Was it not to teach the nations a pure morality through the inculcation of the true faith-that faith which is taught in the Sermon on the Mount, and throughout the Gospels, and which comprises the principles of justice and charity, fortitude and temperance, and our duties to God, our neighbors and ourselves?

It is not the purpose for which Christ established His Church on earth, to teach such diplomacy as prevails too widely among modern nations-a diplomacy of cunning and strategy, how to tell them of the will of God, and Abraham and Isaac and Jacob and David, and others who are described as "men after God's own heart."

A great injustice had been perpetrated when the last remnant of the repaired?

he visited King Victor Emmanuel III., the representative of the sacrilegious robbery of 1870.

And, further, it was the duty of Pope Pius to tell the rulers of France that they were opposing the will of God. "He committed a diplomatic blunder," say the Church's enemies! It was not ter of right versus wrong, of justice and religion against spoliation and robbery. It was the Pope's duty as the supreme vindicator of justice and equity to protest against a crying iniquity whereby God Himself was robbed, and to call upon Catholic rulers to repair the iniquity, for God has given to princes a sword for the protection of right, and they bear not that sword in vain.

Christ commissioned His Apostles to reach the truth, and in doing so, the Apostles refused to listen to the State authorities who admonished them, under threat of severe penalties, to preach no more in the name of Christ crucified. They obeyed not this injunction, but declared that their teachings were in accordance with what Christ had commanded them ; and " it is better to obey God than men.' This was just the position in which Pope Pius X. found himself when President Loubet visited Rome ostentatiously, making no secret of the fact that his visit was made to condone the spoliation of the Church; and to make the matter more clear, Premier Combes proclaimed the same in the Chamber of Deputies, that France must regard the open spoliation of the Church as an accomplished fact which must not be called into question, and which France will never attempt to change.

How different is the conduct of the present rulers of France from that of King Pepin the Short who took up the sword to wrest from the Lombard usurper Astolphus the territories he had taken from the Patrimony of the Holy Father Stephen III. and the Roman Empire and to restore them to that Pope "doing justice so far as he was able to the Sec of Peter." How different from Charlemagne are his unworthy successors, M. Loubet and M. Combes; whereas Charlemagne declared himself to be the punisher of injustice of every kind and the protector of the Church of God."

Signor Gilott's covert threat to legis late against the Church should she interfere illegally in affairs of the State, is mere mendacious bombast. There is no fear of illegal interference of the Church with the just acts of the Parliament but she must denounce sin in the form of spoliation or robbery, and it is preach His Gospel to every creature? this denunciation against which the Italian Premier raves. Besides, it was necessary that the Pope should warn other Catholic powers against being entrapped into a recognition of Italy's usurpation, at least until a proper arrangement should be agreed upon between the rightful monarch and the usurping government whereby the independence of the Church and its Head should be recognized to govern mankind spiritually and in accordance with

The decisive vote whereby the French Government's policy was approved by ment in favor of the justice of this decision. It is a proof only of the pride of race which dominates the Chamber, which seems to be of opinion that a French Parliament can do no wrong. The law of God should not be violated by a Parliament any more than by an individual.

True Christian Diplomacy is the diplomacy of justice and truth not that of cunning falsehood and violence, and the anger of the French Chamber against the Pope does not prove that its cause is just.

THE BIBLE AND THE POPE'S BIBLICAL COMMISSION.

Attacks upon the veracity of the Bible by Protestant ministers of all denominations are becoming more and more frequent every week. Within the last couple of weeks several of the most they might overreach each other-but prominent of the ministers of divers de nominations in the United States have how they are to fulfil that will and sit delivered from their pulpits such atdown in the Heavenly Kingdom with the tacks. Two are reported as having holy Patriarchs and prophets, with proved to their own satisfaction, from their pulpits that the books of the Pentateuch were not written by Moses and are not historically true, and others have shown that the prophecy of Jonas and Daniel are not in accordance with Patrimony of St. Peter was wrested in what history teaches of the belief of September 1870 from the Saintly Head | the ancient nations referred to in these of the Church, Pope Pius IX., and that books, especially Assyria and Persia, injustice was not repaired when Pius and of the manners and dynasties of X. can e to the Pentifical throne. Wy these nations. The doctrine of the then should be not raise his voice to resurrection of the body, the everlasttell the world that a great wrong had ing punishments of hell, the Resurrecbeen done, and that Catholic nations, tion of Christ and other Christian all of whom had suffered from that teachings were also elaborately refuted, wrong doing, should take steps to see it while, strange to say, the preachers still declared that they are teaching This is what Pius X. did in denounce the pure Christianity which is the and this gradual preparation may have it thoroughly understood with the Pro-

coming religion of the twentieth cen-

We are reminded by such facts of a story which has been for some time going the round of the papers, and parish or circuit of the United States or Canada very recently :-

" A certain minister visited one of his parishioners the other day, and noticed that his hearer's Bible which lay on the table was so terribly mutilated that beside the covers, there were only a few pages left in the Sacred Book. Whole books had been torn out, while in other parts verses or chapters had been mercilessly clipped out. "The pastor was very indignant and rebuked his parishioner for using the

volume so badly, to which the man replied: "Well sir, it was from yourself that I received the instruction which led me to treat this Bible so. You have been giving many sermons about the Bible, and when I came home after listening to them, I cut out whatever part of the Bible you said was not true. You said in one sermon that the verses about the Trinity in one of John's epistles is spurious, and when I came home I cut them out, as I wanted my Bible to contain only what is true. After this you proved in a sermon that the gospel said to be the same John was not written by him. but was a forgery of later date, so I cut out what is called John's gospe'. Another day you proved all the books of Moses to be forgeries, so they were cut out also, and so I continued as you proved that different books and chapers were of no historical value, until the book was in the condition you see it. I assure you I followed faithfully your instructions, and that is why it now consists of only the covers and few torn pages.'

The minister was, of course, astounded at this revelation of the consequences of his higher criticism, sccalled, but it is not recorded whether is no disagreement between science and he was cured of his more than halfscepticism.

It is within the memory of many of our readers when the Protestant clergy had the greatest possible rcspect for the Bible, which they regarded as most truly God's inspired word, but that day has passed away, probably never to return. It is now left to the Pope and the

Catholic Church to defend the Sacred volume from the attacks of its quondam friends, and the Pope is doing the work effectually. The Biblical Conmission which Pope Leo XIII. established for the purpose of a full critical investigation of the history and interpretation of the books of the Bible is doing its work thoroughly, and will in due time publish the results of its labors, but the work is so wide that it will be some years before it will be completed, There are peculiar facilities in Rome for making the necessary investigations into all documents bearing on the subject, as nowhere else are there so many ancient manuscripts which are needful for the successful prosecution of the work as in the Vatican library. The work of the commission will be, when it appears, the most interesting and reliable commentary which has ever been written on the Bible. We can safely assert that the most

modern discoveries of science will in no respect throw discredit upon the Bible, but that they will bear out its truth all the more, the more rigidly it is examined in the light of science. There may be parts of Holy Scripture which were but imperfectly understood until they were read in the light which ern science throws upon them, but the turned out by the teacher who informed most recent discoveries of science have them and their parents that they might verified and illustrated the Scriptures, and caused many apparent dis- building which had been previously crepancies in the Holy Book to dis. used as a Separate school. appear, as the laws of physical science have become better understood. We to be the case the more carefully the truths of science are investigated with regard to their effect upon the credibility of the Bible.

In confirmation of this we may here say that the scientific discoveries of late date in astronomy, geology, and archaeology were at one time supposed to be irreconcilable with statements made in the Bible, but more careful the newer school house from the Pubexamination into these matters have lic School Trustees for \$500, the Public dispelled such a notion, and the best School Trustees deeming it advisable scientists have admitted that there is a wonderful accord between the Biblical number of Protestant children in the statements, and the truths which section, and those who are there were scientific research has made incontest-

Geology has been a favorito field on which unbelievers have maintained that the Bible has been found wanting, of Catholic Trustees to treat Protest-It must be remembered that the Bible ant children and their parents diswas never intended to be a troatise on courteously that we do not believe geology; but the discoveries of geolo- the story as it has been told before the gists show that the incidental references of the Bible to the facts of geology are quite in accord with what has been discovered by the most recent geological researches.

It is still not quite certain whether the days of Genesis are long periods of time, or days of twenty four hours each, but science and the Bible do agree that before the earth was formed quiries. We are antecedently confito be the abode of man, it was in a dent that it will be found that the Cathchaotic condition, and that it was by olic Trustees have acted honorably, gradual steps fitted for its final purpose, and we deem it probable that they had

required the long period which geology shows to have been requisite for this purpose-or the long period requisite, even though millions of years were necessary for the purpose, may have which describes very well what might been before the six days commonly have occurred in many a Protestant called "the six days of creation, inasmuch as the first verse of the Book of Genesis suggests that there was a long period between the creation of matter, including the heavens as well as the earth, even before the first day of the preparation of the earth to be man's abode, which was the day on which light was made. Then followed the creation of plants and animals of all kinds, and at last of man, the dominant being of the earth : and all this agrees perfectly with what science teaches.

> It would need too long a treatise for us to put into our columns in detail here the points of accord between Gene. sis and science, but we can say confidently that there is no disagreement between the two, while the points of resemblance are numerous and remark. able, and the more so as the Book of Genesis was written so many centuries before geology was dreamed of as a science.

> The Cosmagonies given in the sacred Books of pagan religions are in direct opposition to science and right reason, but this is not the case with that of Scripture, and we have no doubt this will be fully shown by the papers which will be issued by the Roman Biblical Commission; and what we have said of the account of creation given in Genesis may be said equally of other parts of Holy Scripture which relate to events which touch upon other sciences than geology, that there revelation.

ST. JOSEPH'S HOSPITAL

The time is now near at hand when the picnic in aid of this worthy institution will be held in this city. Rev. Father Stanley, to whose management the picnic has been entrusted, is, we are glad to be able to say, receiving the loyal support and encouragement of the committees in charge of the various booths, etc.; while, in turn, these ladies and gentleman are very materially aided in their good work by the generosity of the people, not only of this city, but of the surrounding country. Altogether the prospects are very encouraging; and we have no doubt but that Queen's Park will be crowded on Dominion Day by the friends and well-wishers of the good Sisters of St. Joseph, under whose care the Hospital is conducted.

A SCHOOL DISPUTE.

Complaints are being made in some of the papers concerning harsh treatment of the Protestant ratepayers of Curran School Section in Plantagenet Township, Prescott Co., Ont.

The story as told by Dr. Derby, who represented the Protestant ratepayers at the meeting of the Orange Grand Lodge held in Picton on June 8th, and following days, was that the French Catholic majority in the school section had taken possession of the Public school for the use of the Catholic Separate school children.

The Protestant children, as it appears further, attended the Separate school, but on April 26th they were have for their Public school the old log

Dr. Derby asked the aid of the Grand Orange Lodge to regain for the Protesthave no doubt that this will continue ants of the section the newer schoolhouse, which is said to be worth \$4,000, and in response to this appeal, the Grand Master, Dr. Sproule, was authorized by the Grand Lodge to appoint a committee to look into the case and to take such action on the report as he might deem advisable.

From other sources we learn that the Catholic School Board parchased to sell, as there were only a very small willing to attend the Separate school, provided their religion were not interfered with.

It is so contrary to the usual course Orange Lodge. It has on its face the marks which indicate that it was concocted to excite the sympathy of the Grand Lodge, and to this extent it has succeeded, inasmuch as the Grand Master declared that he would probably appoint three able lawyers to investigate the case, and would act when he should learn the result of their entestant ratepayers would be allowed to lic school so long a it advisable to do surely no reason of the neighborhood religious and moral ing a Catholic sel were a few Protes own benefit might should be no Separ Before we come clusions on this st formation on the fo

We are informed, newer school house the expense of th locality who far ou ants, and such be case, in equity, th titled to share p school assets, th school law makes being done when school is establis however, wheneve Public school sec when part of a section is added school district. We are confiden be the real cond fair settlement wo

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titled to share proportionally in the school assets, though the Separate school law makes no provision for this being done when a Catholic Separate school is established. This is done, however, whenever the boundaries of a Public school section are changed, or when part of a Public rural school land, and, especially in America. section is added to a town or village school district.

We are confident that whatever may be the real conditions of the case, a fair settlement would easily have been arrived at if the Protestant ratepayers had asked the Catholic trustees to con-

School trustees have no authority under their continued opposition to the association law and their political sympathy with a monarchical reaction, inflame payers as regular Separate school supporters having the same rights as Catholic supporters of the vincing manner by an American churchschool. If there arises from this fact any inconvenience to the Protestant ratepayers of the section, the Catholic trustees cannot be blamed, as they had not the framing of the law in their hands, and the Protestant school authorities, of whom the Chief was the late
Rev. Dr. Egerton Ryerson, framed the
law expressly in this way so that

Rev. Dr. Egerton Ryerson, framed the
law expressly in this way so that Protestants might not be tempted to become Catholic school supporters. If there is any blame in this matter, it should be placed on the right shoulders.

VATICAN TREASURES AT ST.

LOUIS. Count Cagiatti, a Roman nobleman, has arrived at St. Louis with Vatican art treasures which are to be exhibited at the St. Louis Exposition, having been commissioned by the Pope for this purpose. During his stay in New York he was entertained by the Most Rev. Archbishop Farley.

The Vatican jewels are not among the articles sent, though it has been reported that this was the case. These jewels are never allowed to be taken from the Vatican; but there are old manuscripts and illuminated volumes of the Old and New Testament manuscripts which are regarded as the most precious in the world. The New Testament is form of faith would probably

the earliest Bishops of the new world, and letters from the early explorers of America, besides others which led to the discovery of America, also mosaics which are masterpieces of art, so finely done that it is almost impossible to distinguish them from miniature paintings of the highest grade.

Count Cagiatti speaks English perfeetly, though this is his first visit to the United States.

He is in admiration with America, and states that the Holy Father considers the American people as his best friends. He shares the thankfulness which the Holy Father has often expressed to the Americans for the heartiness with which the many Italian immigrants to America have been received, and the opportunities afforded to his countrymen to make for themselves homes in the new world. Americans, he says, have done much for the advancement and protection of his fellow-countrymen, and he is particularly interested at the great number of beautiful churches which have been erected throughout the United States for Italians.

Rev. Father O'Leary, of Quebec, the well-known Canadian priest who acted as chaplain for the 1st contingent of South African soldiers, recently cele brated the twenty-fifth anniversary of his ordination to the priesthood in Quebec city and was the recipient of the hearty congratulations from scores of friends and admirers from all parts of the Dominion.

Italian Catholics in Chicago are reported to be making great progress in forming parishes and erecting churches since the advent of Archbishop Quigley in that city. Within the past week the corner-stone of one church was laid; plans for another completed, and ground for a third, and the largest, purchased.

The Ontario Pilgrimage to Ste. Anne | tutions in the nineteenth century, and | THE CATHOLIC PRIEST AS HE IS. de Beaupré, under the auspices of the Most Rev. the Archbishop of Kingston and his Diocesan clergy, will take The arrangements will be similar to those of last year, but the time-limit of tickets is extended so that Pilgrims may remain longer at the Shrine, or in Quebec, or Montreal according to their (aney, As in past years, the Pilgrims).

THE CONCORDAT OF 1801

CONTINUED FROM PAGE ONE. can only be under the regime which has existed once before in France, from 1794 to 1802, and which the writer has learned to know and to value in Eng-

AN AMERICAN VIEW OF THE CONCORDAT.

(Springfield Republican, May 24, 1903) It the Roman Catholics of France were capable of taking so broad a view of the issue of Church and State as are many of the Roman Catholics of Amerfer with them in an amiable manner instead of appealing to the Orange Grand Lodge for help to institute a law suit under the circumstances.

We must here add that the Separate

We need the Catholic of America, the growing agitation for the annulment of the Concordat would appendily end as would the anti-clerical party desire. How much wisdom is lacking in the attitude of the extremer clerical set in France—those who, by the agitation for the separation between Church and State—is shown in a conman, Prof. Charles Rivier of St. Bernard's Seminary, Rochester, N. Y., in a recent article contributed to the Catholic Union and Times. If Prof. Rivier's view furnish an index to the great body of Roman Catholic opinion in America, then it is apparent that the abolition of the concordat would not be regarded

tunate event only too long delayed.

The historical survey of the conne tion between Church and State leads prof. Rivier to the conclusion that the connection has "damaged at once the Church and the cause of religion in France." More, than that, even "we make bold to say and to prove that the manner in which Church and State have been united in France during the past five centuries has been for the Church, for the Papacy especially, but a long series of humiliations endured for the fear of worse evils, and for religion a cause of revilement and hatred." This view may be combated by some with the fact that in France, notwithstanding the intellectual vivacity of the people and their instinctive. notwithstanding the intellectual vivacity of the people and their instinctive liking for novelty, Protestantism never gained a firm foothold, and to day even is but a feeble growth among French religious sects. Prof. Rivier's argument, however, seems well founded. For, although as against Protestantism the Ferrar Catholic Church has surthe Roman Catholic Church has suc-cessfully held the field in France, no inestimable value, among which is the other Christian country has produced eelebrated Vatican Bible, comprising greater crops of skepticism, agnostic-ism and downright atheism. Had the early Protestantism not been driven from France with the Huguenots, that of the fourth century, and is believed to be one of those written by direction of be one of those written by direction of which flourished so widely in the the Emperor Constantine the Great for the use of the Churches of the Roman Empire. It was found and the text There are autograph letters of Popes and Bulls and Briefs of appointment of the conflict Pilot.

hold in France.

The disadvantages to the Church, on the other hand, have been conspicuous. It was inevitable that the union of It was inevitable that the union of spiritual and temporal power should be the cuse of a struggle for st premacy between the Pope and the kings. There was necessarily a perpetual warfare between the ruler of the Church and the ruler of the Church and the ruler of the State. When the Concordat of 1516 was agreed upon, the Church lost ground, for Francis I. gained the right of selecting the clerics for all ecclesiastical offices, the Popes retaining simply the right of confirmation. Thus an immense patronage was handed over to the French monarchs, and this system, which endured to the Revolution, was largely responsible for Revolution, was largely responsible for the melancholy degradation of the Church in the golden age of the Bourbons. Prof. Rivier points out that the majority of young nobles who entered the hierarchy "were but a set of ambitious spendthrifts and of people of detestable morals." With the king as the virtual head of the Church there resulted — what? As Prof. Rivier strongly says: "Royal orthodoxy, coupled, as is known, with the most appalling looseness of morals ever seen in a Christian court, in the very age of Bossuet, Fenelon and Bourdaloue, ex-Bossuet, Fenelon and Bourdaloue, expelling on the one hand such people as are everywhere, for their character and morality, the honor of a ration, and on the other, compelling a sainted Pope to surrender to its dictates; what a scandalous lesson of implety given to a nation! Is that a regime which a clergy, in any country under the sun, ought to bewail and regret?"

It was a misfortune to the Church

that Napolean resumed the old rela-tions with Rome and negotiated the concordat of 1801, after Church and State for six years had gone their separate ways. The new agreement controlled Church affairs in France down to minute details, and under the restored Bourbons and Napoleon III. the connection was hardly less a blight than before the Revolution. The Church became allied with monarchical insti- good, and much harder.

had to bear its share of the catastrophe that befell the second empire. To-day religion in France faces a great body of

ority, and the influential ecclesiastics show a disposition to fight the divorce of Church from State to the last ditch.

NON- ATHOLIC MISSIONS.

ploying sensational methods. In missions to non Catholics, as a rule, no such charge could be made. Is there rather not some danger that, as a result of our long and thorough training in a for belief, not the highest, the truest, the most sacred, the most intimately persuasive, but such as best admit of being exhibited in argument, and these are commonly not the real reasons in the case of religious men." (Barry, ewman, p. 143).
We know that we have the truth, and

we are inclined to feel that all should we are inclined to less that all should be willing and glad to embrace it, if it is only properly presented to them in syllogisms and with well-connected arguments. And yet it is quite generally conceded that of those who be-This perhaps would be the case were the greater part of mankind composed of men and women who, free from all prejudices, are above all else desirous of obtaining and possessing truth for its own sake, longing and thirsting only for the pleasures of the mind. How many such are there in the world to day 2. to day? All our hearers, however, have hearts. Why not try to reach their hearts first? Why not come down from the high stilts of syllogisms, and speak a language that all men can follow, grasp, retain, and appreciate? If we can win the confidence of our hearers first, and then explain to them that we have all the helps to salvation that they have, and in addition to these a great many more helps of which they are unfortunately deprived, it is comparatively easy afterwards to supply those who have thus become well disposed with all the solid instruction that is necessary to insure permance and make the work lasting.

mance and make the work lasting.

It is very easy to sneer at what are sometimes called illogical and disconnected exhortations full of frothy emotion. But the question remains, if in trying to gain converts we are not psychologically more correct, and practically more certain of success, when when we try to win and case our hearwhen we try to win and coax our hearers by appealing to their feelings, than when we try to drive them to accept the truth by close reasoning. Van-quished fees seldom make faithful and devoted allies. It is more natural and more human in those whom we have laid low by our formidable intellectual ammunition, to resent than to assent. Would it not be well for all mission aries to non-Catholics to inscribe on their banner the motto selected for his cardinal shield by the most intellectual

ary Band, in The Missionary. Being good is different from doing

A bigoted anonymous correspondent having attacked the clergy in a letter to a Dublin paper, the following clever reply appeared shortly afterward:

Sir,-In spite of all the cant about honest investigation" and "the growth of a more liberal spirit," and the "passing of prejudice," with may remain longer at the Shrine, or in Quebec, or Montreal according to their fancy. As in past years, the Pilgrim age will be under the direction of the Shrine on benefit might prefer that there should be no Separate school.

Before we come to any further conclusions on this subject, we await information on the full facts of the case. We are informed, however, that the newer school house was built chiefly at the expense of the Catholics of the Eaguenay trip should a number of perlocality who far outnumber the Protestants, and such being the state of the case, in equity, the Catholics are enclassed.

In any remain longer at the Shrine, or in Quebec, or Montreal according to their the Catholics in the Catholics in the Catholics in the Catholic single and and expectation are the time for a large will be under the direction of the Ruy. D. A. Twomey, Tweed, Ont.; and fuller particulars will be published in a gew will be published in a few weeks. The limit of the Pilgrim age will be under the direction of the Ruy. D. A. Twomey, Tweed, Ont.; and fuller particulars will be published in a few weeks. The limit of the Pilgrim age will be published in a few weeks. The limit of the Pilgrim age will be published in a few weeks. The limit of the Pilgrim age will be under the direction of the Ruy. D. A. Twomey, Tweed, Ont.; and fuller particulars will be published in a few weeks. The limit of the Pilgrim age will be under the direction of the Ruy. D. A. Twomey, Tweed, Ont.; and fuller particulars will be published in a few weeks. The limit of the Pilgrim age will be under the direction of the Ruy. D. A. Twomey, Tweed, Ont.; and fuller particulars will be published in the Ruy and the non Catholic evil to was uncalled for, but it was evident to was uncalled. For the time to was uncalled. For the towas uncalled. For the towas uncalled. For the towas uncalled f other lay Catholic, I beg to reiterate what you say in the note you append to his letter, viz., that the lives of our priests are given up to their people, and, taken as a whole, their self-sacri-The most lasting impression I brought away from the Missionary Conference was the intense earnestness of the missionaries assembled. It was more than an impression; it was an inspiration. To spend a week with

results of their labors?

For the present, speaking merely from memory of the impressions received while hearing the papers read, a paper that deserves more than a passing notice was the able presentation of Mr. MacKay, of New York, who spoke of Revivals and their Methods.

It is not an uncommon thing among the papers of the property of the property of the presentation of the presentation of the property of the presentation of the presentation of the presentation of the presentation of the property of the property of the property of the presentation of the property of the Or Revivals and their Methods.

It is not an uncommon thing among us to sneer at the revival and its sensational methods. However, is it so sure that here is not a case of fas est all the ignorant, conider the coning of the ignorant, which he educates the ignorant, conider the coning of the ignorant. sational methods. However, is it so sure that here is not a case of fas est ab hoste doceri? The revivalist, for obvious reasons, ignores the appeal to the intellect and to reason, and confines him elf exclusively to emotion and sentimelity, here the results of his less ways in which, in his little sphere, and she was a way in which, in his little sphere. him elf exclusively to emotion and sensationalism, hence the results of his labors are necessarily of an ephemeral nature and lacking in permanence.

But do not we, on the other hand, lay too little stress on the emotional in attempting to preach to non-Catholics. ican Protestant journal, the Evangelist: "When I first went abroad, fifty years ago, it was with all the prejudice of a Puritan against Romanism in every form; nor was I captivated by the great display in Rome during Holy Week. But alongside of all this pomp systematic and philosophical defence of Catholicism, we are inclined to yield to the temptation pointed out by Newman, who says: "Defenders of Christianity are tempted to select as reasons tianity are tempted to be compared to the transfer of the poor and the sick and for the and splendor were innumerable institu-tions for the poor and the sick and for every form of suffering humanity. Coming up from Italy I had to cross the Alps, and having an American friend as a companion, we walked over the Simplon Pass, on the very top of which is the Hospice, where the monks spend their lives amid eternal snows that they may rescue lost travellers. One night may rescue lost travellers. One night we slept in the convent, and when in the morning we parted from our kind hosts I could not feel that we were which flourished so widely in the eighteenth century under the inspiration of Voltaire, and at the present day under the inspiration of modern science and scholarship. On the whole, the Roman hierarchy can derive no argument in favor of the connection between Church and State but of the failure of Protestantism to gain a foothold in France.

The disadvance can be videly in the eighteenth century under the inspiration of converts few reason themselves into the Church, and fewer still are driven into the fold by the force of leading to the globe, coming from the southern point of Asia, I observed sitting on the upper deck a Catholic points that we present in such a forehold in France. been the first to address to an American missionary: 'When are you going to return home?' to which I received an answer which I never had before:
'Never! Never!' He had given his life to the services of the Church and

CANADA AND HOME RULE.

of his Divine Master." Dublin, May 15th.

It now transpires that the dinner of the Canadian Society at the Trocadero Restaurant on Empire Day (Tuesday) did not pass off as pleasantly as was reported the following morning. At this dinner notable Canadian personages were present, including Sir Charles Tupper, ex-Prime Minister, was recorded to the toats of "The Charles Tupper, ex-Frime Minister, who responded to the toast of "The Parliaments of Canada," which was proposed by Mr. Charles R. Devlin, M. P. for Galway, and formerly member of the Canadian House of Commons at the time when Sir Charles Tupper and Lord Strathcona, President of the Canadian Society, were also of the Canadian Society, were also members. Mr. Devlin was invited by the Society to attend their diener, and to propose the toast of "The Cana-dian Parliaments." He did so, stating in his address that his reason of acceptance was that the Canadian Parliaments had passed resolutions favoring the granting of Home Rule to Ireland He stated that as an Irishman he could have no participation in those Imperial glories which had been vaunted so much on that occasion. He was one of the "badly behaved," to use an expression of a previous speaker, and gloried in it. Canada was loyal. Justly so, but for one reason, and one reason only, and that was that England could not interfere in her affairs. Representing a constituency in Ireland, where reprea constituency in Ireland, where representative Government was denied, where the people were governed against their will, he could with experience give the toast of "The Parliaments of Canada"—might they ever jealously safeguard their integrity, and they would thus best serve Canada. He had no confidence in convert and the most forceful preacher in the English-speaking world, "Cor ad cor loquitur?"—Rev. George A. Arctander, St. Paul Diocesan Mission-

present imperial suggestions, such as preferential treatment. If they wanted closer union let them establish a suitable steamship service with Galway as the terminal point at this side. It would do much more good and prove more useful than the doctrine sug-gested in so many quarters. As soon as Sir Charles Tupper had responded to the toast, the Vice-President of the Society arose and protested against the

With the roses of June comes the heart's welcome of love to the Sacred Heart of Jesus. That Heart so full of love for men, draws men to love It in return. Like the sun lighting up and influencing the whole universe, so the Sacred Heart of Jesus would be the light and life of all mankind, whence they would receive of His love human and divine and whither they would return to Him their love. It is of Faith that the human hear

the missionaries assembled. It was more than an impression; it was an inspiration. To spend a week with men fresh from the field of conquest, who from early morning till late at night could speak of nothing but mission work, would tend to arouse en thusiasm in any one.

The fact that the members of the Conference displayed so intense an interest in their work no doubt largely explains the gratifying results of their labors since the last Conference, and is an earnest that still greater things are to come to pass. With so many able and zealous missionaries giving all their time and energy to the great work in every part of the country, is it possible to be too sanguine about the results of their labors?

For the present, speaking merely nal of His mercy, the treasury of His goodness. There is His thought for us; His design and plan to save and sanctify us, and bring us to Himself in Heaven to share with us His glory and happiness. To that Heart of Heart's let us, then, ever turn our thoughts and our affections and give to it the homage of our being. It is for men to seek their Creator and their God, and here is the way; namely, the way He seeks them through His Sacred Heart—

His Heart of Love.
Let all our thoughts run there as to

bright with sunshine and so warm with life. le parsed in renewed love and ad ration of the Sacred Heart of Jesus; that He may renew His love for us,

and cheer our souls and renew our energies and cause us to love Him, as He does, with an entire and consuming love. — Bishop Colton in Catholic Union and Times.

The English observer of the Russo-Japanese war, General Sir Montague

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Sacred Seart Review.

BY A PROTESTANT THEOLOGIAN. CCCVI.

Goldwin Smith's attack, in the At-antic Monthly, on Pope Pius VII., touching his relation to the divorce of Napoleon from Josephine, has been cogently answered by Father Brann, and there are one or two points that

and there are one or two points that will bear to be added. Professor Smith sarcastically says, that at least Pius VIII., in the matter of the divorce, did not show Hildebran-

dine courage.

I can not say whether Pius VII.

showed Hildebrandine courage touching the divorce, because I can not call
to mind that any notable divorce case ever came before St. Gregory VII. Yet Innocent III. is not commonly viewed as lacking in courage before the princes of the worlk, and Pius VII. exactly followed the precedent of Inno-cent, which is also the settled use of the Holy See. Had he done otherwise, he would doubtless have chagrined Goldwin Smith, who is evidently looking for an opportunity to give a fling at the Papacy, and therefore, naturally, would not relish losing a chance.

Let us note in what respect Pius

VII. followed the example of Innocent III.

John of England, the last man to-

wards whom Innocent can be accused of lacking courage, had lived for a good length of time with Hawisa as his wife. At last, however, the lustful tyrant became enamored of Isabella of Anbecame enamored of Isabella of Angouleme, although she was betrothed to another man. He assembled a council of his French Bishops, and pleaded nullity of the marriage with Hawisa, on the ground of undispensed consanguinity. Perhaps the Bishops would have confirmed his plea, even had they have confirmed his plea, even had they been morally free, but as John married Isabella off hand, without waiting for a dispensation, although she was just as nearly related to him as Hawisa, we can not help suspecting that the epis-copal court had an uneasy remem-brance of that English deas or arch-deacon whom John, I think before the divorce, had done to death by enclosing him in a cope of lead. French Bishops, notwithstanding their Feneral cons and Pavillons, have not been as eminently distinguished as could have been wished for their hardihood in standing out against the desires of their temporal lords, for which perhaps their more courageous successors are now making expiation.

Some persons, thereupon, repaired to Rome and urged Innocent III. to intervene. Said they: "Your Holiness has once laid the whole realm of France under interdiet, until King Philip Augustus would take back his lawful wife Ingeborg, dismissing his putative wife but actual concubine, Agnes of Meran. Why not then check the wantonness of the English tyrant?"

Innocent replied: "I was obliged to because she

act for Queen Ingeborg because she appealed from the sentence of the French Bishops, and I found that this was futile, a mere servile compliance with a domineering will. Had Queen Hawisa also appealed, I should have been obliged to examine her case too. But she has not appealed, and seems to take the decision very placidly. In such an obscure and entangled case. therefore, in which, moreover, the an-nulment of the second marriage would not necessarily revalidate the first, it is against the settled custom of the is against the settled custom of the Holy See to interfere motu proprio with a regular sentence of an ecclesi-astical court. For the sake of peace and regularity, I am constrained to let the episcopal decision stand on its merits, for better for worse.'

And, indeed, remarks an English Protestant writer, speaking of case, life would have been simply in-tolerable, if a regular episcopal sentence, from which nobody wished to appeal, could not be safe against the rush of a sudden intervention from Rome. There might conceivably be an instance so evident and so flagrant as to require, without appeal, an evoca-tion of the cause to Rome; but in gen-eral, as we know, the Pope holds himself bound, directively, by the rules of the canon law, and the settled preced-

ents of the Holy See.

Now the relation of Pius VII. to Napoleon and Josephine was exactly parallel to that of Innocent III. to John and Hawisa. No compassionateness to-wards an injured woman, even had she certainly been suffering wrong, which was doubtful, would have warranted the arbitrary overturning of the regu-lar course of ecclesiastical procedure, where no intervention had been invoked by the party most deeply con-cerned, above all where, as is undoubt-ed in the case of Josephine, a Papal in-

terposition would have overwhelmed her with dismay. The marriage of Napoleon and Jose-The marriage of Napoleon and Jose-phine had been declared null, as re-quired for regularity, by two episcopal courts, the diocesan and the metropoli-tan officiality of Paris, and the primatial officiality stood ready to act had there been cause. Against this con-current sentence the Empress made no appeal, and had no thought of making any. She knew too well what manner of man she had lived with, and unhappily we now know too well what man-ner of woman she had been before her marriage of policy with the young Corsican adventurer. Pius VII. was of a simple soul, and of a most charitable heart, but he was a man of sense, and knew the world, and he did not imagine that he saw in Josephine a brokenhearted innocent, a second Ingeborg, or even a Queen Hawisa. Had she appealed to him, he would have examined her cause, but doubtless the virtuous Pontiff did not care to make himself ridiculous by rushing in, uncalled, in behalf of a woman whose reputation is best served where least is said about it. cowardice, but, besides that it followed the fixed precedents of centuries, it witnesses to the saving grace of com-

Moreover, the declaration made by

he should expressly withhold sacramental consent, in view of a possible marriage with a princess, had unquestionably, by this time, become known to the Pope.

It seems, as Father Brann well suggests, of all things the least conceivable, that Pius VII. should be taxed with a want of Hildebrandine courage when he had done the very thing

when he had done the very thing which still causes the fame of Hilde-

which still causes the fame of Hildebrand's courage to resound throughout the world. Namely, he had excommunicated a mighty Emperor.

I do not think that Barnabas Chiaramonti was more courageous than the monk Hildebrand. Perhaps, in himself, he was less so. Yet assuredly the act of Pius VII. required even more courage than the act of Grecory VII. courage than the act of Gregory VII., though not more than the mighty Hil-debrand would have shown had there

First, Henry IV., though powerful, was lord only of central Europe. Napoleon was lord of the whole continent up to the borders of Russia, and was at that time, in an important sense, lord of Russia too. Short of England, as Ma-dame de Stael found out, neither man nor woman was safe from his dis-

Secondly, Pope Gregory was never, personally, within the power of the Emperor Henry. He was protected sometimes by the great Countess, sometimes by the Normans of the South. Pope Pius, on the contrary, was absolutely within the grasp of Napoleon. At Savona the agents of the Corsican brigand, if I remember right, tore even the pontifical ring from his finger, and shut him out from all intercourse with the world, except as their anger, and shut him out from all inter-course with the world, except as their master might allow. Yet this bodily helplessness did not restrain the Pon-tiff, then, or when equally powerless at Rome, from declaring the mighty despot excommunicate from the fellow-ship of the faithful. Nor was the sen-tence ever revoked until Nacelless tence ever revoked until Napoleon lay on his deathbed, when, as the Church declares, any priest may release any penitent from any sentence. Pray, what Pope, since the times of the martyrs, has shown more courage than Pius the Seventh ?

Common Protestant controversialists are fond of jeering at the Bull of ex-communication, as an antiquated brutum fulmen, which left the Emperor just as well off as before. Did it? Let us ascertain next week what the facts of history say to such an opinion.

CHARLES C. STARBUCK. Andover. Mass.

THE MONTH OF THE SACRED HEART.

The feast of the Sacred Heart was on June 10th. June is May blossomed in-to loveliness, and devotion to the Blessed Virgin reaches its climax in devotion to our divine Lord. His Heart is the emblem and center of His love for us, and we venerate it and adore with all the homage of our hearts. How gladsome run the days and nights of this lovely month, for, as the poet says, "What is lovelier than a day in June?" Nature is fresh and fragrant, the air is Nature is fresh and fragrant, the air is balmy, the skies are clear; there is a cheer and life and brightness about everything that fill our being with gladness, and lift up and entrance our spirits and make us feel our best of all the year. June is the consummation, as January is the dawn, of new life, as April is the presage, and May the promise of its coming. It is this consummation faith asks us to give to God, Who has given it to us, that it may be a worthy offering to give to Him, for the love He has shown us in taking our humanity, that with a human

taking our humanity, that with a human heart He might love us — and this we will do by raising our minds and hearts to Him in His own appointed devotion—devotion to His Sacred Heart. Our Lord wants our hearts, our affections, our wills, and nothing less will satisfy Him. "Behold the Heart which hath loved men so much." He says that it hath exhausted itself with its love, and so in return God expects us to "love Him with our whole heart, with our whole soul, with all our mind, and with languishing from very love of us; let us give Him our hearts that He may give His own Sacred Heart in exchange; let us give Him our wills that He may give us His perfect will instead; let us give Him our life that He may give us Himself to be our life, our happiness,

our perfection. D Sacred Heart of Jesus, we implore, Grace to love Thee more and more: D Sacred Heart of Mary, gain us the gree To die in thy Son's and thy embrace. Amen -Bishop Colton in Catholic Union and

IMITATION OF CHRIST.

THAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS. But he, who trusteth in Thee, O

Lord, and seeketh Thee with a simple heart, doth not so easily fall.

And if he falleth into some tribulation, in what manner soever he may be entangled therewith, he will quickly be

rescued or comforted by Thee; for Thou wilt not forsake for ever him, who

trusteth in Thee.

A trusty friend is rarely to be found, one who continueth faithful in all the distresses of his friend.

Thou, O Lord, Thou alone art most faithful in all things, and besides Thee

there is no other such Oh, how wise was that holy soul who said, My mind is strongly settled and grounded upon Christ.—St. Agatha.

Thought For To-Day.

The act of entering religion is the nost perfect and complete immolation and offering of oneself to God, the putting aside of all creatures for God. It is what Father Coleridge in a beautiful sermon on death defines death to be. It is, he says, the most complete giving up of cnesslf to Gcd, placing ourselves thoroughly and with full trust in his arms, facing the unknown, and binding our hands and giving our Napoleon to some friends that, although the consented to the Church ceremony, Dignam, S. J.

FIVE-MINUTES SERMON. Fifth Sunday After Pentecost.

FORGIVENESS OF INJURIES.

If therefore thou offer thy gift at the altar, and there thou remember that thy brother asth anything against thee, leave there thy offering before the altar, and go first to be resonciled to thy brother; and then coming, thou shalt offer thy gift. (Gospel of the Day.)

There are few things in common life, my dear brethren, more surprising than the fact that some people seem to consider themselves good Christians, and well worthy to receive the sacraments, whi worthy to receive the sacraments, who have a grudge against some of their neighbors and never speak to them; perhaps never answer, even if spoken to by them. These people seem to think, I say, that they are worthy to receive the sacraments; and this not only at Easter, but, it may be, quite frequently. Some of them, I fear, sider themselves to be pious and de vout ; they say, it may be, long prayers every night and perhaps also in the morning—though, it they really thought of the words on their lips, I do not know how they could get through one Our Father. "As we forgive those who trespass against us" ought to stick in their throats. They will not speak to those persons who, as they think, have trespassed against them; they wish, then, that God should have nothing to say to themselves. "For-give us," they say to Him, "as we for-give; we will not speak to others, so do not thou speak to others, so do not thou speak to us; turn thy back on us, pass us by; that is what we do to our neighbors. Cut us off from thy friendship, send us to hell;" that is what every Our Father means in the mouth of these detestable hypocrites when they say, " Forgive as we for

How these people get through their confession and receive absolution is as surprising as that they should make the surprising as that they should make the attempt to do so. They are caught, no doubt, once in a while, but it is to be feared that a large proportion of them slip through the priest's fingers, either by saying nothing about the sinful dis-position in which they are or by telling a lie to the Holy Ghost and to their own hearts, if they would but examine them, by putting all the fault on the other party. When the other party appears, then we come nearer to the truth. "I spoke to So-and so," they

truth. "I spoke to so-and say," but got no answer,"
Now, let it be distinctly understood
to refuse to answer any one who that to refuse to answer any one who speaks to us with a good intention; to take no notice of a word or a salute, given with a view to renewing friend-ship, or even out of ordinary politeness, is, in almost every case, a mortal sin. Of course I do not mean that is so when the omission comes from inattention or carelessness; no, I mean when tion or carelessness; no, I mean when it is intended as a cut to the other party. About the only instance in which it can be allowed is that of a superior, who has a right to take the matter in his own hands, and can put off reconciliation for a time without danger. A father, for instance, may keep his child at a distance for a while in this way as a punishment for an evident offence; but I am speaking of earls. offence; but I am speaking of equals, one of whom can have no right to pun-

But you may say: "This person has injured me grievously. He or she ought to beg my pardon." Perhaps this is so; though often, if you could see your own heart and that of the other as God sees them, you ought to beg pardon as much as he or she. It is rare that an unproveked his inner to describe the second sees the second second sees the second sees the second sec beg pardon as much as he or she. It is rare that an unprovoked injury is done by any one consciously and without what seems a pretty good excuse to himself. But even granting that the injury is really grievous and unprovoked, do you expect your neighbor to go, down on his knees to you, or to humble himself by a formal apology, not knowing how it will be taken? Would you find it easy to do such a thing your. you find it easy to do such a thing your-

self, however guilty?

No, by turning him off in this way you put the balance of injury against yourself, however great may have been the other's offence. No one should do not be other's offence. the other's offence. No one should dare to go to Communion after such a slight unatoned for. And yet even brothers and sisters have done such things, and, I fear, received Christ's Body and Blood with this sin on their sonls.

Let us have, then, no more of this. If one is not willing to be in charity with his or her neighbor, let him or her not come to confession, or at least, if coming, take care to state the matter as it really is. "Go first and be recon-ciled with thy brother; and then, com-ing, thou shalt offer thy gift."

WHERE HAPPINISS IS FOUND

Is happiness unattainable to man is that craving which is in each of us after a condition of perfect bliss doomed to eternal disappointment? Not at all, It is a longing put into our hearts by Him Who made us; and, as He is sovereignly good, He could not have given us a wish for boundless bliss and refused us the fulfillment of the desire.

When then is that happiness to be found? It was His very purpose in coming down to earth to teach us the coming down to earth to teach us the way to full and lasting beautitude. If it could have been established on earth, He would have known how to do it; and in His goodness He would have done it. But no fortunate condition possible in this life was blissful enough to satisfy His love of the human race. He merited for us a beatitude compared to which all the joys that could flood the heart of man here below are mere childish trifles. All below are mere childish trifles. All He has done for mankind on earth is to show us the way to the region of perfect bliss, to purchase for us at the price of His sacred blood the right to enter there, and to give us His Holy Spirit as our educator and fashione for the life we shall lead in the palaces of Heaven-Rev. C. Coppens, S. J.

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REFORMATION HISTORY.

MINENT CRITIC GIVES HIS VIEWS ON

Dr. James J. Fox writes a critical paper on the Cambridge Modern Hisory, the work outlined by Lord Acton, n the May Catholic World:

in the May Catholic World:

In saying that the present work is impartial, we mean that there is no trace, to borrow a happy phrase, of "the man who writes history with a purpose," who "starts with the object of whitewashing somebody or proving some theory of his own." It is a great deal to have a non-Catholic history of the Reformation in which pothing is in. the Reformation in which nothing is intentionally extenuated nor aught set down in malice. Allowance can easily be made for the personal equation. The treatment of the English Reformation under Henry VIII. by Dr. Gardiner is conspicuously fair. In the affair of the divorce the Pope fares much better at divorce the Pope fares much better at his hands than he does in Father Taunton's "Life of Wolsey." Little fault is to be found with the manner in which the gentlemen to whom fell the reign of Elizabeth and Edward VI. and t course of events in Scotland, have fulfilled their task. The picture of the English Reformation on this canvas differs in no essential feature from that which Lingard has left us. Anybody who can contemplate it steadily and yet continue to hold the Anglican theory that the English Church was, from the beginning, a national Church independent of Rome, may congratulate himself upon having ascended from this material world into the Hegelian universe in which the principle of contraliction is unknown.

Those who never weary of recount-ing the immediate benefits conferred upon morality and intellectual progress in England by the establishment of Protestantism will find food for reflection in the pages of Dr. Gardiner, Mr. Pollard, and Mr. Bass Mullinger. We can permit ourselves but one quotation, in which is summed up the moral results of Henry's achievements: "The king's high-handed proceedings, alike as regards the Church, the monasteries, and the coinage, lowered the moral tone of the whole community. Men lost faith in their religion. Greedy courtiers sprang up eager for grants of abbey lands. A new nobility was raised out of the money getting middleclasses, and a host of placemen enriched themselves by continual speculation. Covetousness and fraud reigned in the

highest places." Similar testimony is borne to the evil Similar testimony is borne to the evil
effects of Henry's policy on education.
With regard to the respective merits
of Catholic and Protestant services to
the cause of learning and education
there is one passage in the chapter
on the Catholic Reform which is to be commended to the notice of some dintinguished American educators and pedagogical specialists. The author, after referring to a letter of the saintly Canisius, of the Jesuit order, says: "A revival of Catholic scholarship, such as Canisus advocated marked the close of the sixteenth century, a revival in which his own order played a prominent part. Rome became again a centre of Christian learning; and the Annals of Baronies were worthy to stand by the Centuries of Magdeburg. New editions of the Fathers were prepared. In 1587 appeared the Roman edition of the Septuagint, and both Sixtus V. and Clement VIII. endeavored to improve the text of the Vulgate. Historical scholarship ceased to be the monoply of one party. The Jesuits were the equal in learning of their adversaries, and their educational system was immeasurably superior. We have taken the liberty of italicising the last sentence. The preceding lines suffici-ently attest, in opposition to prevalent assertions, that if Rome to day does not so strenuously maintain her pride of place in the front rank of intellectnal activity, the reason is to be sought for elsewhere than in some essential antagonism between Catholicism and

The London Times is wroth over the suspected pro-Irish kindliness of King Edward, and growls as did the men of the Orange North when they threat-ened to kick his mother's crown into the Boyne.—Catholic Union and Times.

" Money Talks "

This is a common expression which is not literally true. Money cannot talk, although it often furnishes convincing evidence, as, when received under a policy of life insurance. It is then silent but conclusive testimony of the wisdom and thoughtfulness for others of one who has joined the vast majority. Let us explain to you our plans for saving money and creating an estate - plans to meet all requirements - guaranteed by a Company of unexcelled financial strength.

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EVIL LITERATURE AND EASY DIVORCE.

NOVELS AND ROMANCES THAT ARE UN-WHOLESOME AS TO SENTIMENT AND FALSE AS TO FACTS.

Unitarian contemporary, the Christian Register, in a strong editorial "Concerning Divorces," says: ial "Concerning Divorces, says."

"As matters are, our chief danger is

a solidifying of public sentiment in favor of so loose a marriage relation that the family will be undermined. The evil has been working in two ways -first, to a weakness of the sentiment which holds that marriage is for life, and second to a growing disregard for a solemn oath. There has been a studious and protracted effort in literature to show that marriage is practically a state of bondage; that it yokes together two persons who are illadapted for co-operation; and that when this occurs, the tie ought to be easily severed. For the whole of one generation our novels and romances have been dealing with broken marriage vows and constructing a new code of morality that would do evil in order that good might be brought about. These books constitute a large share of the reading of our boys and girls at the period when their sentgirls at the period when their sent-iments are shaping their life purposes. Love, from being a sentiment of self-denial and even philanthropy, becomes in popular consideration, a delightful passion, but a passing sentiment in-volving more of desire and pleasure than of obligation and self-restraint.

"In all respects this sort of litera-ture is unwholesome as to sentiment

ture is unwholesome as to sentiment and false as to facts. * * * "Would we have the mismated compelled to live together in misery? We would have the people taught that their misery is probably largely due to themselves and not to their companions. As a matter of fact, divorce has proved to be a lamentable failure in the way of increasing human happiness. It has

done nothing appreciable toward im-proving social relations. The Protest-ant churches should take hold of this problem with the belief that they can act upon it as precisely as the Catholic Church, There should be no toleration given to a breach of contract that involves dissolution of the family relation an outrage upon children, the unsettle-ment of society, the perversion of de-cent sentiment, the defiance of the teachings of economic history and dis-loyalty to what are held to be the laws of God."

No Drinking Men as Elevator Builders.

"I'll tell you what it is," said the old elevator constructor, as he puffed reminiscently upon a short stemmed pipe, "if there is ever a time when a man wants to keep a clear head and have his wits about him it is when he is working on an elevator job in one of our modern skyscrapers.

"Not only would a single misstep cost him his life, but a weakened bolt, a misplaced screw, or a defective bit of machinery would imperil the lives of scores of men and women. So essential are steady hand and bright wits in our trade that under the rules of our union trade that under the rules of our union no drinking man can stay in the organization. The first time a member of the union goes on a job under the influence of liquor he is suspended for a month and fined. For the second offense he is summarily expelled, without hope of reinstatement. It's pretty drastic treatment, but we have found it the wisest way to deal with the it the wisest way to deal with the matter."—Sacred Heart Review,

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CHATS WITH Y

JUNE 25, 1904.

A BENEFAC By Rhodes Ca

Young Patmore was some other fellow who couch that lovely June catch a glimpse of his he lay, in the big cheva curious, amazed, d one curious, amazed, d he turned his head. he turned his head. 'y
wan, thin creature th
graduating college clas
fore! Why, he didn't k
and aches meant until
three months—or was
ago when he slipped
wrenched his hack, hit wrenched his back, his hard stones, and lay hours unconscious.

And to waken to misery and helplessness from his perhaps too that he could never agactive giant that he were the dreadful w repeating themselves brain. Why, if he co didn't care to be always had his way: over and over again t more, had been born F a lucky fellow?

His mother was a whose idol was this graduating there w abroad, and then Doc him a place as assistan additional study unde chance coveted by Elston had a large Patmore's future was
But that was over
three fine physician
mother had consulte must be no thought o

Patmore lay there beams on the floor w any one ever have su too cruel to be boo world went on as gr must not be, His mot and put her hand on "Poor boy!" she said like it at Aunt Elea that it's a lovely plater of rowned will be gay, I've netter than imprison

people who can go strong enjoy anythir suppose I can read a there; that's about "Here's the carrie help you," said Mrs The tall colored ma and helped the youn porte cochere, and i some carriage. Hi with pillows, suited they were whirled a

Patmore had been beautiful new count gaining every day Patmore denied this improving and still improving and still did. A few days af cousin Marta had a for a week. She se her cousin up," but little of them. He levery party, but of be now. He fairly meeting these live He lay in a reclini He lay in a reclini read a new story, de different to the lau ter which came thr dow from the piazza a clear, distinct voice Marta, you all spoil Of course I'm sorr it's a terrible blow. felt almost crushed can't understand is it, and shunning ev Why, fathe several openings f study medicine. would mean to so And if he can't be be even a semi-inva at my Cousin Arth

half the time to be hard and supports himself. And he that it's hard. H early and deny him his strength for h young and fond of what I call hard. everything compa The voice pause

sure, Marta, Ethai "Oh, yes," said
"I saw him an hou
his book to his favo big trees. Poor feel sorry for him, I think he's like a

nervous, timid on

ing to me," said he'd get to work a the advantages he may be hard hear sorry for that poor do for him. Mar twenty pounds single she hasn't a happy cross fellow to car all the time, and are unacquainted."
"Well, I agree Elsie Mayhew.

a real martyr; a mournful and he "He'd better le and self-pity is thing. No strong itself. Think of overcome all kin cept right on, ar dled about and less days. Oh, patience with Ma cousin!"

Marta said warml Come, let us play They all ran de to their game, li-storm they left be Dick Patmore

with wrath. He times at Doctor El daughter just hor had admired the independent way FE

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and t of all hools. loors. s, Pig ewers, s for walks, it is ONLY.

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HE

CHATS WITH YOUNG MEN. A BENEFACTRESS.

By Rhodes Campbell. Young Patmore was sure that it was some other fellow who lay there on the couch that lovely June day. He could catch a glimpse of himself from where he lay, in the big cheval glass, and after one curlous, amazed, disgusted survey, he turned his head. That white-faced, the country of the state of the survey of the survey of the survey of the survey of the survey. thin creature the athlete of the graduating college class of the year be-fore! Why, he didn't know what illness and aches meant until that unlucky day three months—or was it an eternity?— ago when he slipped from his wheel, wrenched his back, hit his head on the hard stones, and lay for twenty-four

hours unconscious.

And to waken to this — weeks of misery and helplesness! And to learn from his perhaps too outspoken doctor that he could never again be the strong, active giant that he had been. Those were the dreadful words which kept repeating themselves in his confused brain. Why, if he couldn't be that he didn't care to be anything. He'd always had his way: hadn't he heard over and over again that he Dick Patmere, had been bern Fortune's favorite, a lucky fellow?

mother was a wealthy widow, whose idol was this only son. After graduating there were six months abroad, and then Doctor Eiston offered him a place as assistant after two years' additional study under him. It was a chance coveted by many, for Doctor Elston had a large city practice, and Patmore's future was assured.

But that was over. Not ore, but three fine physicians his distracted mother had consulted, declared there must be no thought of his profession.

Patmore lay there watching the sun

eams on the floor with a scowl. Did any one ever have such a fate? It was too cruel to be borne, and still the

and helped the young master out to the porte cochere, and into the low, handsome carriage. His mother followed with pillows, suitcase, and bag, and they were whirled away to the station. A fellow with but one leg limping they were whirled away to the station. Patmore had been a week at his aunt's

Patmore had been a week at his aunt's beautiful new country place. He was gaining every day his aunt said, but Patmore denied this. No one could be improving and still feel as bad as he did. A few days after his coming, his cousin Marta had a house party of girls for a week. She said it would "jolly her coming hy" but Patmore saw but cousin Marta had a house party of girls for a week. She said it would "jolly her cousin up," but Patmore saw but little of them. He had been the life of every party, but of course he couldn't be now. He fairly hated the idea of meeting these lively, heartless girls. He lay in a reclining chair trying to lay in a reclining chair trying to for a class in life's school he had not girls. read a new story, determined to be in-different to the laughter and gay clat-ter which came through the open win-dow from the piazza. And then such a clear, distinct voice rang out: "Well, a clear, distinct voice rang out: "Well, Marta, you all spoil him: yes, you do. Of course I'm sorry for him. I think it's a terrible blow. I don't wonder he felt almost crushed at first; but what I can't understand is, this brooding over it, and shunning everyone as if he were dead. Why, father says there are dead. Think what that would mean to so many poor fellows. And if he can't be even a semi-invalid in time. Look at my Cousin Arthur. He's really thalf the time to be in bed, yet he works hard and supports Cousin Betina and himself. And he won't let you hint that it's hard. He has to go to bed early and deny himself so much to keep him extends the remembered the days of languid as he remembered the days of languid he not, when he days of languid he not, when he days of languid he not wail he working? "Only a month ago; you know he is abad correspondent," said Magadalen.

"He wrote from Murren and said he should be in town in July, and come or should be in town in July, and come or should be in town in July, and come or should be in town in July, and come or should be in town i

ing to me," said the first voice, "if day. And he had never seen further he'd get to work and make the best of than his own nose. he'd get to work and make the best of the advantages he has left to him. I may be hard hearted, but I feel more sorry for that poor mother of his than I do for him. Mamma says she's lost twenty pounds since the accident, and she hasn't a happy moment, and such a cross fellow to care for. I should have he went over to her and talked of indifferent subject first. Then be nerves I know if I had to wait on him

he time, and so far, nerves and I macquainted."
Well, I agree with Marta," said they looked at them Patmore said they looked at the sai Elsie Mayhew. a real martyr; and his eyes are so mournful and he looks so sad."

mournful and he looks so sad."

"He'd better look up and not down, and self-pity is the most weakening thing. No strong soul wastes pity on itself. Think of the many who have overcome all kinds of obstacles and kept right on, and they might have idled about and dreamed only of sunless days. Oh, dear! I have no patience with Marta's posing, tragical cousin!"

Katherine turned and looked at him in honest amazement. "What do you mean? I've never posed as a benefactress' before, and after reading Elizabeth's 'Benefactress' I don't believe I want to," she said smiling.

Then Patmore told her of the conversation he had overheard. "I was furious, I confess," he concluded, "but you can't think how it stirred me to action, and waked me up and gave me

"You shan't say another word,"
Marta said warmly. "Now, I mean it. Marta said warmly.

mind; that is, he had liked it, but now he felt that a good shaking was far too mild a punishment for such heartless, cruel words as hers.

Yet why did he care for such a girl? What did she know of such an affliction as his? And then he remembered what she said of self-pity, and he flushed more angrily as he remembered Elsie Maybew's picture of him.

"I must be interesting rolling up my eyes like a fourth-rate actor in a sixth-rate play," he thought angrily.

He lay there growling and fuming show that dreadful girl that he could amount to something. He supposed there were others who were talking; it was a gossipy, unfeeling world anyhow. He would go to work, and if the results were fatal he couldn't help it

The next day Patmore startled his The next day Patimore startled his mother by asking for paper, pen, etc., and hurrying—actually hurrying—over to the desk and writing letters for the early mail. At the end of the week he announced at the breakfast table—he had come down to eat with the family
—that he had made arrangements to go to work Monday, adding that his mother could stay if she wished.

could stay if she wished.

Then there was an outery. His mother declared he was insane; his aunt said it was suicide. Marta remarked that he looked like working with his white face! His uncle waited till the hubbub had subsided, and then in his calm, matter of fact voice said "It may be hard at first, but it's a very sensible decision, Dick. It'll give you something to think about."

Patmore acquieved outwardly, but he reflected that Uncle Matt was like a

horse, so strong and never ill that he didn't know what he was talking about, and had as much feeling as a mud

fence.

Monday proved a hard day. Mr.
Elgin had, through his uncle, offered him a vacancy in the large department store, with promise of promotion, and

any one ever have such a tate? It was too cruel to be borne, and still the world went on as gayly as ever. It must not be, His mother came in softly and put her hand on his handsome head, "Poor boy!" she said, "I'm sure you'll like it at Aunt Eleanor's. She writes that it's a lovely place."

Patmore frowned impatiently. "It will be gay, I've no doubt; a little better than imprisonment here. You people who can go anywhere and are strong enjoy anything; no wonder. I suppose I can read and think outdoors there; that's about all the difference."

"Here's the carriage, and Thomas to help you," said Mrs. Patmore at last. The tall colored man came in quietly and helped the young master out to the Through the glass doors of his office.

Through the glass doors of his office. The next few days he went to bed and to sleep at 7, thinking grimly of the model Arthur, not of the Round Table Then he began to feel better; oh, much better. He lifted his eyes away from himsolf, and was a little dazzled at first by some things he saw.

Through the glass doors of his office.

some things he saw.

Through the glass doors of his office A fellow with but one leg limping through life with smiles and energy. He asked some one about it. "Yes, Crofter was all right till he hurt himself at football three years ago; had to lose his leg. Nice fellow: took it hard, but his disposition's all right. Said his mother took it so much harder that he had to become us."

for a class in life's school he had not entered, and object lessons are more telling than abstract learning.

So the time went on and Patmore began to take a deep interest in business. Be left much better; yes, there was no denying that fact. He fairly shivered as he remembered the days of languid indifference and depression which might have lasted yet if it hadn't been for Katherine Elston. For the first time he thought of her without the unreasonearly and deny himself so much to keep his strength for his work, and he's young and fond of good times. That's what I call hard. Mr. Patmore has everything compared with Arthur Steadman."

The voice paused, and another, a nerrous, timid one said: "Are you sure, Marta, that your cousin isn't around?"

"Oh, yes," said Marta decisively, "Oh, yes," said Marta decisively, "I saw him an hour ago going out with to her work to waste thought on mere men, and especially a man whom she thought lazy and conceited and self-ish. He shivered a little as he recalled her scathing words; he had never in all his life heard such unpalatable truths. And he had been a careless brute to his gentle, sad little mother: she was quite right there. Men were sort of savages, they needed to be didulged him all his life, and he had let her do so even after he was grown. around?"

"Oh, yes," said Marta decisively,
"I saw him an hour ago going out with
his book to his favorite place under the
big trees. Poor fellow! I'm sare I
feel sorry for him, if Katherine doesn't.
It think he's like a hero in a book. It's
all so sad and so interesting."

"Well, he'd be much more interesting to me," said the first voice, "if

of indifferent subject first. Then be nerves I know if I had to wait on him all the time, and so far, nerves and I are unacquainted."

"Well. I agree with Mark the subject first. Then be asked her to see some fine new prints his uncle had hung in the library. As they looked at them Patrons.

you can't think now it suffer the to action, and waked me up and gave me a stimulus the doctors couldn't supply." The color came inte the girl's face. "It must have sounded so rude; but

"No, indeed I don't. You don't understand. I am most sincere in thanking you. I shall always be under obligation to your opinion of me." He laughed the Mother, looking at the bright vivacious face of the speaker. "Oh, dad is very rich! Homeleigh is a lovely place, there are plenty of borse and all the parts and all t

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

By Louisa Emily Dobree. The Descent of the Holy Ghost.

MAGDALEN'S CELL. The convent pear Ashton had been in a state of mild bustle and excite-ment all day, for term was over, pupils were leaving for the holidays, cabs and carriages were coming and going, ex-cited meetings taking place between a state of mild bustle and exciteparents and relatives come to fetch their respective children; there were sad farewells from girls who were not to return, and a general feeling of de-pression among those who had to spend their holidays away from home, either at the convent or some sea-side place

in the vicinity.

However, the bustle was over at last; the convent fell into its normal side Magdalen. Mother Mary Joseph quiet state, and in the warm summer evening Mother Mary Joseph and a think, Magdalen; it is the life more girl who was in her eighteenth year sat under a large copper beech on the lawn of the children's garden. Mother Mary Joseph had a pale face, which betokened delicacy, and the extreme sweetness of her smile could not altohide the suffering that had drawn lines on her lovely countenance and had added depth to its expression. and had added depth to its expression.
Magdalen Waring, who sat beside her,
was tall, slight, with a face which was
taking rather than pretty. She had
brown eyes, a high colour, and thick dark hair brushed away from an open forehead. High spirits and brightness were writ large on her face, and she spoke with much animation. She was spoke with much animation. She was a sweet, fresh, pure-minded girl, loving fun, amusement and what she called having "a good time." An only child, she had been brought up at the convent, going home only for the holidays when possible. Sometimes she stayed at Ashton or went to the sea with the others who were unable to sea with the others who were unable to be at home during that time. Her mother had died seven years ago, and Magdalen had really seen very little of her, as the former had been a great in-valid during the last years of her life and had been obliged to attend certain

"cures," which belied their name, just at the times when Magdalen was free at the times when Magdalen was free to leave the convent.
"I am glad to have this little time more, Mother," said Magdalen, looking lovingly at the old house, half hidden by trees, where so much of her life had been spent, "but all the same I cannot think why dad has not written or wired or come for me to-day."
"It is very strange," admitted Methen Mary Losenh. "Such a thing

"It is very strange," admitted
Mother Mary Joseph. "Such a thing
never happened before. Have you
heard lately from Mr. Waring?"

"I am very sorry for that, Magdalen.
Will daily Mass be impossible, or if not
daily, a few times in the week?"
"Not from the distance, Mother, two Masses rather on Sundays and days of obligation. All through the week it is shut up. It really was only begun four years ago, because two Catholic families came to Farnton and they had a good deal to do with starting the mission. One of the families is that of a rich butcher who owns a great deal of land, and the other is that of a poul-

"That will indeed be a loss to you, Magdalen. I am very sorry."
"Yes, Mother, so am I. And I shall "Yes, Mother, so am I. And I shall feel it so much, not having you to turn to about things, or Father Ruthven to help me. Only he says I can write to him if I really want advice about anything special, and I shall write volumes to you, Mother," added Magdalen, with a look manifesting great affection. She did not catch a half sigh that escaped the lips of the Mother, and she continued: "It will be so different, so very different from convent life. I shall like part of it, I know, the going about and going out, for father knows all the people within driving or bicycling distance, he tells me, and there all the people within driving or bicycling distance, he tells me, and there will be plenty of Society. He says Lady Graham, who is only five miles off, will chaperone me about. It seems she was a great friend of mother's, though I never met her when I was at Homeleigh, and it will be nice for me having her. She is a Catholic, but, beyond her, dad says he does not know of anyone else who is one. My idea is to try and improve the mission by getting people interested in it, and Marta said warmly. "Now, I mean it. Come, let us play golf."

The color came inte the girl's face. "It must have sounded so rude; but of anyone else who is one. My idea is of anyone else who is one. My idea

stand. I am most sincere in thanking you. I shall always be under obligation to your opinion of me." He laughed.

Katherine flushed. "Your cousin has written me of your application, and Mr. Elgin told my father that you knew more of the business now than any one he'd had in his employ.

Patmore's expressive face showed his pleasure. "Did he? How good of you to tell me. Elgin never says a word, and I fancied he thought me very ordinary. Never mind, Miss Elston, you may yet be proud of being a benefactress—at least your protege is grateful, and that is something." — Our Young People. allowance, about £200 a year or more. Dear dad is so generous! Of course I must dress well, must I not? Then there's money of my mother's to come to me on my eighteenth birthday in December."

"Yes, dear," answered the Mother decidedly, "always dress in accordance with your position in the world, but you need not make dressing yourself one of your objects in life, and give too much thought to it—need you?"
"I am not likely to do that, Mother,"
said Magdalen. "I have so many

said Magdalen. "I have so many other things I want to do, and dad, I am sure, will do lots for the church, if I wake him up to realizing its needs. You see, besides my allowance. I know this money which I am to come into is rather a lot, and with it I can do a great deal for the poor and the

"Money is a great thing, certainly, and needed to help on good works," said the Mother slowly, "but it is not

the chief thing."
"One cannot do much without it," than the gifts we offer that Our Lord regards, and if we have the spirit of charity always animating our actions

they become priceless in value."

"I don't see how they could build a church or clothe the poor, Mother, though I know what you mean about charity, for I remember so well all Father Ruthven said about it the Whitsunday of my First Communion and I have never forgotten it," said Magdalen, referring to a sermon which had made a great impression on her. Father Ruthven had quoted the words of St. Thomas Aquinas where he says:
"Without charity the highest and
most estimable goods are without union or cohesion; charity unites them. Without charity all good things are fragile; charity gives them stability.
Without charity goods of an inferior
order tend to separation from the
supreme good; charity elevates them,

transforms them, and makes all goods one only good."
"No, not the spirit of charity itself," said Mother Mary Joseph, answering Magdalen's remark, "but it is the great gift which descended on the Apostles on the day of Pentecost, and comes to each individual in so many ways—in Baptism and Confirmation in ways—in Baptism and Confirmation in particular. And in the exercise of that gift are many opportunities of self-sacrifice, which sanctify and strengthen-the spiritual powers within

" So that it is better to be good and "So that it is better to be good and loving and charitable in one's life than to be rich and do a great deal with one's money for God," said Magdalen. "Do you mean that?"

"St. Paul did," said Mother Mary Joseph smiling, "did he not, when he said: 'And now there remain, faith, hope charity, these three: but the

really think that is the only crumpled that, if they are taken away from you, that, if they are taken away from you, you may bow to His Will. As St. Jerome said: 'The fire of charity will burn and enlighten,' and when you say the third Glorious Mystery of the Not from the distance, Mother, because the church is really only a temporary one held in a roon over a barn, one has to go up a kind of ladder to get to it, and there is only Mass—or two Masses rather on Sundays and days of poverty, should you ever be called

upou to bear it."

"I understand you, dear Mother.
I shall think of all you say when I
baven't you there to help me, You
know I do wish to be a good Catholic and live my life for God, but I like pretty clothes and nice things, I must admit, and all that money can do for one.

TO BE CONTINUED.

Signals of Danger — Have you lost your appetite? Have you a costed tongue? Have you an unpleasant taste in the mouth? Does your head ache and have you dizziness? If so, your stomach is out of order and you need medicine. But you do not like medicine. He that prefers sickness to madicine must suffer, but under the circumstances the wise man would procure a box of Parmelee's Veretable and would procure a box of Parmelee's Veretable pills and specifly get himself in health, and strive to keep so.

Cheapset of all Medicines —Considering

strive to keep so.

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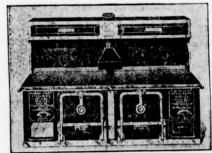
economical-and cost enough to be good. Any practical painter will tell you that Ramsay's Paints are cheapest in the end. They hold their fresh, bright colorswon't fade, crack, peel or "blister." They are scientific mixtures - blended in such

proportions as 62 years' experience in paint making has proved best. No matter what shade or color scheme on have planned for your home, you'll find

just the right paint in Ramsay's Paints. Our booklet will help you. We send it

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DIOCESE OF LONDON.

PORTY HOURS' DEVOTION AT ST. PATRICK'

On last Sunday the Forty Hous' devotion took place at Biddulph and fisished on Wednesday. The attendance at all the exercises was very large and edifying. Over five hundred and fitty received holy Communion. Sermons proper to the solemn occasion were preached by the pastor. Rev. Father McMonomin, Rev. Father McMonomin,

various colors and rich flowers, presented a beautiful appearance and made a figure throne for the great King of Kings. Com FROM PORT LAMBTON.

The Forty Hours' devotion was opened in Sacred Heart Church, Port Lambton, Friday, June 3rd. The sermon was preached by Rev. A. J. Colé. C. S. B., assistant rector of St. Ann's, Detroit.

The attendance at the opening and at every exercise was unusually large, the communicants exceeding two hundred and forty.

At the closing of the exercises on Sunday, June 5 h, thirty of the children of the congregation received the ir first holy Communion at the 830 Mass. At 4p. m. they again assembled at the rectory, met His Lordship, Bishop F. P. McEvsy, and escorted him to the church grounds where they were joined by the men of the parish, and after receiving the Bishop's blessing proceeded into the church. The children were then arranged for their public examination previous to their reception of the Sacrament of Confirmation. Their thorough training was demonstrated by their understanding and knowledge of their religion, which was modestly convincing in their ready replies to His Lordship. Their education reflected much credit upon their pastor Rev. Father Donahue, and also their teacher, Miss Ward, who were so untiring in their efforts in engightening them in the truths of their religion. After the administration of Confirmation the Forty Hours' devotion was given to the entire congregation. After the ceremonies Rev. Father Donahue entertained at the rectory His Lordship Bishop P. McEvay, Father Cote, Father P. J. Ternes P. P. Marine City, Mich, and Father M. J. Brady, Wallaceburg, Oat. The Absence of Rev. Father Alyward was regretted, as his interests are always associated with those of the parish of Port Jamone.

LEAVING FOR CALEDONIA.

From Dunnville Chronicle. From Dunnville Chronicle.

Rev. Father Cleary, who one year ago the lat of June, was appointed parish priest of St. Michael's church. Dunnville, to succeed Rev. Father Crinion, has been promoted to Cale donia, and preached his farewell sermon last Sunday. During his year's stay here he has endeared himself to every member of his parish, who could not let him depart without some tangible expression of their good will and esteem. Therefore last Sunday morning, after Mass was over, the following address was read to him by Mr. T. J. Keaney, accompanied by a purse of gold:

Rev. and Day Father—It is with surprise

was read to him by Mr. T. J. Kenney, accompanied by a purse of gold:

Rev. and Dar Father—It is with surprise and feelings of deepest regret that we learn of your early removal from this parish to Cale donia, and while we feel that what is our loss is another parish's gain, still we cannot with hold these expressions of sincere regret that you cannot be spared longer with us. You have endeared yourself to one and all by your kind and sympathetic disposition, and we feel that we would indeed be ungrateful if we permitted you to go away without tendering you some little token of our esteem and appreciation of what you have done for this parish during your short stay amongst us, and we hope that you will accept this humble address and purse of gold as a small token of our appreciation of your true worth, which we feel cannot be too strongly emphasized, and in bidding you good bye we can assure you, dear Father, that you will receive the prayers and goed wishes of this congrecation for success and happiness in your new fleid of labor, and should it ever be our good for une to again receive you as a parish priest, you will receive a welcome equal in spontaneity and sincerity to the sor row and regret we now feel at your departure. Signed on behalf of the coogregation: Chas Kenney, John Newman, Michael Loavey, In reply to the address, Rev, Father Cleary.

To Rev. Father W. C. Gehl:

Dear Sir—It is with feeling of regret that we learn of your intended departure from Calodonia. The close friendship which we have formed during the last few years must necessarily be changed. We shall no more more you on the ranges and seldom on our streets, and we shall greatly miss your cheery word and interesting companionship. You were ever ready to assist in every way in any thing that was for the welfare of your fellowmen and of the community in which you have lived. Our associations have always been of the pleasantest and we are sorry that they must be broken, but our lives are full of changes. What is our loss, however, will be others gain, and we heartily congratulate you on your well merited prometion to a wider field, and we hope that you may long be spared to fulfil the duties of your high office. Please accept this umbrella as a slight token of the high esteem in which you are held by Signed on behalf of the Caledonia Rifle Club.

On Thursday are the stream of the members of the lease accept the services of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the members of the lease accept the substraint of the lea

the roads too bad or long for you to go. Your duties were a labor of love to you. Our loss is St. Joseph's Church gain. Rest assured, Rev Father, our prayers will be for your advancement

Our loss is St. Joseph's Church gain. Rest. assured, Rev Father, our prayers will be for your advancement. May this be a lesson to us. May we in the future be not only able to look back, and from this circumstance learn that the Almighty does everything for the best. May your health and strength be long spared working in the divine cailing for the great working in the divine cailing for the great working in the divine cailing for the great into the juy of the Lord." Is the prayers of your faithful congregation. Michael Kesting, James Madigan, Dan Kelly, Michael Hyland, James Downey, Peter McMullen, and William Doyle.

In reply to the addresses fley, Father Gobi thanked the congregation and rith club for the many kind things said about him in the addresses, and for the handsoms gifts which accompanied them. He said he was very sorry to sever his connection with them as he had become very much attached to the congregation. He had endeavored to do his utmost, but he had no idea that his efforts were so much appreciated. He also thanked them for the good wishes they expressed for his success in his new field of labor, and he assured them that he would always remember their kindness to him.

Finally, he asked them to give the sams tainful co-cueration to his successor and friend, Fathers Cleary, Be kind and generous to him respect him and encourage him.

In saying farewell pray far me, that God may give me the strength necessary to discharge faithfully and successfully the duties of my calling, and in return, dear friends, rest assured that I shall never forget you, and your many acts of kindness—Forget Caledonia and its people, no never.

MARRIAGES.

O'DONOHUE-REGAN.

On the morning of June 1st, Ali Saints' Catholic Church, Strathroy, was the scene of a pretty bus quiet wedding, the occasion being the marriage of Mr. M. J. O'Donohue, proprietor of the Brunswick House, London, Oat, and Margaret Teresa, eldest daughter of Michael Regan, of Adelside, Ont. The ceremeny was performed by Rev. Father Hogan, parish priest of Strathroy, only the immediate relatives being present. The bride was neatly attired in a travelling costume of brown canvas voile, with hat to match, and was as sisted by Miss K. O'Donohue, sister of the groom, who wore green voile. Mr. James Regan, of Toronto, brother of the bride, acted as best man. The groom's present to the bride was a crescent of pearls, and to the bridesmaid and groomsuma cach a diamond stick pin. Immediately after the ceremony the happy young couple left for an extended visit to Hamilton, Niagara Falls and Buffsio. After June 20th Mr. and Mrs. O'Donohue will be at home to their friends at the "Brunswick" House, London, Oat,

home to their friends at the "Brunswick" House, London, Oat.

STONE-O'HARA.

In St. Patrick's church, Toronto, on June 14th, a very pretty wedding took place, when Mc. W. Stone, a prosperous young farmer of Pholpston, was united in marriage to Miss Ella O'Hara of Toronto. The Nupital Mass was celebrabed by the rector, Rev. Father Barett, in the presence of a number of their intimate friends. The bride was given away by her brother-in-law. Mr. J. Cudney, She looked charming in a gown of white silk, wearing a large white plecure hat and carried white brida! roses. Her bridesmaid, Miss Frawley of Mount St. Louis, was attired in a gown of white silk volle, wearing black picture hat, and carried pink roses. The bride-groom was assisted by Mr. J. O'Hara, brother of the bride. The brides going away gown was a handsome royal blue tailor made suite and large black hat. The bride groom's gift to the bride was a baautiful sunburst of pearls, and to the bridesmaid a pretty broach set with pearls. The happy young couple left in the afternoon for Niagara Fails and Buffalo. MCCARTHY-START.

ing your short stay amongst us, and we hope that you will accept this humble address and purse of gold as a small token of our propreciation of your true worth, which we feel cannot be too strongly emphasized, and in bidding you good by we can assure you, dear Father that you will receive the prayers and good wishes of this congregation for success and happiness in your new field of labor, and should it ever be our good fortune to again receive you as a parish priest, you will receive a welcome qual in spontaneity and sincerity to the sorrow and regret we now feel at your departure. Signed on behalf of the congregation: Chas Kenney, John Newman, Michael Leavey, Jeremiah Barry, M. J. Cleary and T. J. Kenney.

In reely to the address, Rev., Father Cleary thanked the congregation for the many kind things said about him in the address and for the handsome gift which accompanied it. It was very clear to him that they had done their best during the year, and he assured them that this last mark of exteen was a great surple to him. He said he was indeed sorry to sever his connection with the congregation, as he had become very much attached to them. He had observed the other was a great to be sever his connection with the congregation, as he had become very much attached to them. He had observed the other was a great to be sever his connection with the congregation, as he had become very much attached to them. He had observed the other was a great to be the head no idea that his efforts were so much appreciated. He aise thanked them for the good wishes they expressed for his success in his new field of labor, and he assured them from the good wishes they were ordained the same that this efforts were so much appreciated. He aise thanked them for the good wishes they expressed for his success in his new field of labor, and he assured them for the good wishes they were ordained the same to the head no idea that his efforts were so that he had no idea that his efforts were so much appreciated. He aise thanked them for the

chain and cross. The preparation took place as St. Michael's rectory afor evening Very.

To Miss Sara Cleary:

To Miss Sara Cleary:

To Miss Sara Cleary:

We the underskned members of St. Michael's child, desire to show by this small token our appreciation and selected to your kindness and decorating of our allar during our sej mura shong; in w. We despit regret your departure here we have become deeply attached to you and your calculation and littles and kindhearder of your stay here as leader of our choir.

Signed by two Cleary, Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Miller, Cheler of your stay here as leader of our choir.

Signed by two Cleary Live Signed by two Cleary Live Signed by two Clear Live Signed Signed

of the high esteem in which you are hold by the members of the Caledonia Rifie Club.

Signed on behalf of the Caledonia Rifie Club.
On Thursday evening a number of the members of his congregation met at the revegentlanan's residence and presented him with a well-filled purse of gold and the following address:

Caledonia, June 9th, 1904.

To Rev. Father Gehl:

The members of St. Patrick's Church, Caledonia, with deep regret learn that His Lordonia, with deep regret learn that His Lordonia

May 20th, to St. Luke's Church, Thornhill, where Mass was ceichrated by Father Mc. Mahon, thence to the cemetery, where all that was mortal of a cood, kind and affectionate faher was mortal of a cood, kind and affectionate faher was tenderly laid to rest beside his wife, the part was tenderly laid to rest beside his wife, the part was the constant of the constant

MRS. JOHN DELANEY, PETERBOROUGH.

The most profound sorrow was felt by all sections of this community, irrespective of race or creed, at the terriby tragic death of Mrs. John Delaney, one of its oldest and most respected residents, which occurred Friday, June 10. Deceased while in the act of crossing the Grand Trunk railway track was struck by the engine of a "apecial" and almost instantly killed Born in Ballingarry, Tipperary, treiand, in 1829, she came to this country shortly after her marriage to the late Jno Delaney, and resided in Peterborough ever since She was an intensely though unoctentasic cusly religious woman, and her countless charities, public and private, and her cheerful kindly disposition endeared her to every one, and her memory will long remain green in the land. The deceased was a niece of the late Rev. John Butler, one of the first priests of this dioceae. A sister, Mrs. Wm. Duffy, of Ruiland Vermont. three sons and four daughters survive her: Dr. W. J. Delaney of Nangatuck Conn., John and Thomas Delaney of Deverborough. Monday at 9:30 Solemn Requiem Mass was celebrated by the Darish priest, Rev. Father McColl assisted by the Rev. Father Ofbrian, D. D. and the Rev. Father Galvin. The funeral procession then proceeded to the cemetry. The bearers were: Messrs, H. Le Benn, J. Moloney, T. B. Gough, B. Morrow, C. Young, D. O'Connell and Thomas Keily. A large number of beau-inful float tributes were received from her numerous friends. May her soul rest in peace: MRS. JOHN DELANEY, PETERBOROUGH.

DEATH OF SR. M. MATILDA QUIGLEY,

"Blessed are the dead who die in the Lord."
These consoling words may well be applied to the death of Sister M.IMarilda Quigiey, who went to her reward April 24.1, 1994. She was fifty-five years of age and had spent about twenty two in the community of St. Deeph. All these years were passed amid labors for the poor and suffering. She was allying copy of her hely rule and bore hardships and exile from home and friends because it was the will of God. Her death was really a martyrdom to duty. Sister M. Matildas came from Wolf Island, where her parents still reside. Her novitate was made at St. Joseph's convent, Toronto. Early in her religious life she was sent to Porb Arthur, and later went to the Indian Mission at Fort William. When the death of the late Mother Francis left the responsibility and work of the Sisters more arduous, Sister Matilda with her characteristic energy and self-sacrifice bridged the chasm, and with hand and heart devoted herself to the care of the ladian children. An epidemic of typhoid fever broke out among them, and night and day the Sisters were indefatigable in tending the sisk, who at one time numbered thirty-six cases. Sister Matilda did not spare herself and fatigue and worry made her a fit subject for the disease. She was stricken down and in less than a week her earthy pigrimage was over. Conscious of approaching death, she prepared for receiving the last sacraments with faith and resignation. Calmly she bade each Sister farewell. telling them to over boar in mind, and to practice humility and charity, the two virtues which should distinguish the daughters of St. Joseph. The death of an ordinary person is certainly to their happiness of this good religious who gave her life and devoted her self unreservedly to His honor and glory because of His divine call. Her aprirt of prayer was unfailing. All day long when her hands were busy ner heart was a shrine from which short happiness of this good religious who gave her life and devoted her self unreservedly to His honor and glory becans

Priday, 10th inst., Feast of The Sacred Heart of Jesus, witnessed the Second Holy Commun ion of twenty two little girls, pupils of the convent; also the first Holy Communion of a young lady convert, the latter receiving the Sacrament of Confirmation on the following Sunday.

His Excellency, Mgr Sbaretti Delegate Apostolic, officiated on both occasions. The annual distribution of prizes book place on Tuesday, 21st inst. His Lordehip Bishop Pascal presided.

The Rev. Mother Provincial is at present in St. Johnsburg, Vermont, attending the Silver Jubilee of the House of the Order in that city.

MARKET REPORTS.

LONDON. London. June 23—Grain, per cental—Wheat per cental, \$1.50; oate, \$70; to \$1.00; corn. 95 0 \$1.00; barley, \$5 to \$1; peas, \$1.00 to \$1.50; buckwheat 90; to \$1.10; rye, 90 to 95; Poultry—Dressed Chickens, per pair, 75c, to

\$100; spring, do. per pair, 60 to 90c.: live do., per pair, 55 to 755.; turkeys, dressed per lb. 10 to 13c.

Meat—Dressed Hogs \$700 to \$750; pork, by lb. 8 to 9; beef, by the quarter \$50 to \$650; veal \$6 to \$700, mutton, \$5 to \$700; lamb, per pound, \$ to 10c; do. each, \$150 to \$5.

Live Stack—Live hogs, \$150; pigs, per pair, \$5,00 to \$750; stage, per pair, \$5,00 to \$750; stage, per pair, \$5,00 to \$750; stage, per pair, \$2.00 to \$5.125; sows, \$3.25 to \$340; grass cattle, \$5,00.

\$4 69 to \$4.05; export cattle, per 190 lbs, \$1 70 to \$5.00.

Farm Produce—H.y, \$6 00 to \$8,00; straw, per load, \$2 75 to \$3; do., per ton. \$5.

Dairy Produce—Erge, per doz., wholesale. 13; to 14c; do., per d.z., retail 14 to 15c;; butter, best roil, 14 to 16c; do., best crock, 12 to 14c; do., creamery, 18 to 29c; honey, strained, 8 to 25; honey, in comb, 124c to 15c.

Vegetables—Potatoes, per bag 95c. to \$1 10; TORONTO.

Vegetables—Potatoes, per bag 955, to \$110, Toronto, June 23.—Wheat, weaker, at 862, to 892, for No. 2 red and white, west. Manioba, lower at 915, for No. 1 hard; 99c for No. 1 northern; 875c for No. 2 northern and 845c for No. 3 northern, at Georgian Bay ports, and 65 mere g. 1. b.

Flour—Steedy, cars of 90 per cent patents \$3.65 to \$3.70 in buysts bags, middle freights; choice branes 15 to 29c higher; Manitoba, \$4.85. for cars of Hungarian patents; \$3.65 to \$48. for cars of Hungarian patents; \$3.65 to \$48. for cars of horis, and \$4.0 for bran in 15 milk, west, Manitoba, at \$5 for bran in 15 milk, west, Manitoba, at \$5 for orars of shorts, and \$18 for bran in 15 milk, west, Manitoba, at \$5 for cars of shorts, and \$18 for bran, sacks included, Toronto Freights

and \$18 for bran, sacks included, Toronto freights
Barley, nominally unchanged, at 42c for No. 2 vers.
Buckwheat is nominal, at 45c for No. 2 west.
Buckwheat is nominal, at 45c for No. 2 west.
Corn—Steady, at 45c for No. 2 Canada wes;
American steady, 58.5 for No. 2 Canada wes;
No. 3 yellow, 38.5 for No. 2 Canada wes;
No. 3 yellow, 36c for No. 3 mixed,
in car lois, on the track Toronto.
Oats — Steady, No. 1 white are quoted at
32c, east; and No. 2 white, at 31c cast; Nr. 2
White are quoted at 31c, west.
Rolled oats steady at \$1.50 for cars of bags
and \$7 for byrrels, on the track, Toronto,
25c more for broken lots cutside.
Foas — Seady; at 61 to 52c for No, 2 west,
and milling peas are worth 3c more.

Poss -S.eady; at 61 to 62 for No. 2 west, and milling peas are worth 3c more.

MONTREAL.

Montreal, June 23.— No. 3 cats are offering at 365 on track, and No. 2, at 37c. Peas were about steady at 71c at 3st. Montreal; No. 2; barley, 56c; and No. 3 cats, 48c., No. 2 rye, 62c Flour—Demand is not at 19c for local account, though there is a fair enquiry for export: Manitoba patents, 84 90 to \$4.95; strong bakers, *34.60; winter wheat patents, 84 80 to \$5; straight rollers, \$4.60; to \$2.5 Feed—Demand for bran is on the dull side; straight rollers in bags, \$2.20 to \$2.20. Feed—Demand for bran is on the dull side; straight rollers in bags, \$1.50; to \$15; shorts \$19 per ton; Ontario bean in bulk, \$17 to \$18; shorts, \$18 to \$19; mouillie, \$25 to \$28 per ton.

Rolled oats—The market is steady. Dealers are asking \$2.57½ for base and \$4.99 in barrels on track.

Provisions—Heavy Canadian short cut pork, \$17 50 to \$18; light short cut, \$17 to \$17.50; American fat backs, \$17.50; compound lard, 61 to 7c; kuttle rendered \$1 to \$18; bacon, 18 to \$15; fresh killed abattoir hors, \$7.50; live hogs, \$5.50 to \$5.60 weighed off care,

Eggs—Select, new laid, 164 to 7c; straight gathered candled, \$15; no. 21, 11 to 11; c.

Ashes—Contario, \$25; bet Quebec, \$2.

TORONTO.FT

for choice cettle; good loads soid to day at \$5.40.

Butchers—Not quite so keen a market for the local trade, many of the principal buyers having secured a good supply earlier in the week. There were a few good loads in the market, and these fetched as good prices as before, \$5 to \$5.15 being paid for several good loads. The poorer run of cattle was anywhere from 50c to \$1 cheaper.

Stockers and feeders—Good steady market for stockers and short keep feeders, with fair number offering kheep and lambs—Trade was good and prospects are steady.

pacts are steady.

Moss—The marked is quoted by Harris as just a little easier. 2jc off last week but steady at the decline. Best selects at \$5,10; lights and fats, \$4.65.

EAST BUFFALO.

EAST BUFFALO.

Rast Buffalo, June 23. — Cattle— Receipts, 300 head; steady; prices unchanged, Veels—Receipts, 25 head; steady; 8.25 to \$5.50.

Hoga— keceipts, 2600 head; active; 10 to 15. higher; heavy and mixed, \$5.40 to \$5.45; Yorkers, \$5.35 to \$5.40; pigs, \$5.20 to \$1.25; roughs, \$4.50 to \$4.70; stags, \$5. to \$3.50; dairies, \$5.10 to \$4.25. Sheep and lambs—Receipts, 800 head; active and steady; unchanged.

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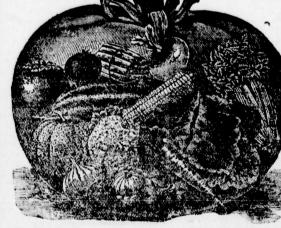
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