

# The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, MAY 3, 1902

1228

## The Catholic Record.

London, Saturday May 3, 1902

LEO XIII.

We are glad to notice that all non-Catholic weeklies on our exchange list have spoken kindly of Pope Leo's Jubilee and have in no uncertain tones praised the many and wonderful achievements of his pontificate. There has not been, so far as we can learn, a dissonant note in the chorus of appreciation. We are pleased to point out the fact, since it may indicate that we are beginning to see things by the light of justice and not through the spectacles of traditional hostility.

### OUR DUTY AS CITIZENS.

We believe in every man taking an interest in things political. We do not mean he should devote too much time to attending this or that meeting nor in revamping moss-backed platitudes, but he should strive to get some insight into current issues so as to be able to form an independent opinion. Every intelligent citizen knows that he is in some measure responsible for right government, but the knowledge is oftentimes unproductive of any practical results. It may be that he is too sensitive or fastidious to allow himself to be made a target for personalities and a party paper assault, or it may be that he prefers his ease to the rough hurly-burly of the political arena. But we think that his duty as a citizen should impel him to forfeit his ease even if he has to brave the unsavory tactics too much in vogue among some political partisans.

We must not forget that in politics, as in a good many other things, we are the victims of preconceived opinions and of statements which we accept without enquiry and hold to in the face of a thousand objections with a faith that is child-like if not reasonable. The professional politician must wonder sometimes at the gullibility of his intelligent constituents. With electors, however, doing their own thinking; with our educated men regarding politics with some show of interest and placing principle above loyalty to party, and not confining themselves to mere denunciation of politicians, we shall, at least, be able to take some consolation in the thought that the Government is for the people and of the people.

### CATHOLIC EDUCATION SUPERIOR.

On Saturday of last week, Prof. Nicholas Murray Butler was made President of the Columbia University of New York. The installation of the gentleman had doubtless a special attraction for educators of the United States, but it was not without interest for educators everywhere. One must not attach too much importance to ceremonies of this nature, but we may be pardoned in surmising from their splendor, the notables who witnessed them, and the various speeches, that the secularist system has lost none of its friends. President Butler may be worthy of the eulogy bestowed upon him as an administrator, but for our part we are not inclined to burn incense before any individual who is of the opinion that Rousseau is one who has given present-day education most of its philosophical foundation and not a few of its methods. He was speaking at the time when he made the pronouncement of the education which essays to "contend against the passion and the pride of man with such keen and delicate instruments as human knowledge and human reason." There is, however, another system of education—the Catholic system—which has flourished for a good many years, and still survives, despite the onsets of experimentalists and faddists. But it is not indebted to Rousseau for anything. And, notwithstanding, we have no hesitation in saying that the Catholic system—a barrier against paganism—will yet gain adherents from the ranks of its enemies. It may take time, but it is bound to come. Men cannot be misled forever. And because we have faith in human nature, we believe that the rule of Catholic education will be more in observance than it is now, namely, no man can be the client of science who does not love justice or truth; but there is no truth or justice without the light of the knowledge of God.

When Pro. Butler voiced his admiration of Rousseau's system as one of the articles of his educational Credo, he was, we thought, putting in jeopardy his reputation as a guide of youth. For Rousseau's scheme of education is education without authority and without

God—education that would allow a child to indulge his desires unchecked and to condemn all laws. This kind of education may breed criminals and men like its originator, but it will hardly commend itself to the sensible and unprejudiced. In view of this we believe that many will agree with the late Dr. Hodge of Princeton, that all who believe in God should thank Him that He has preserved the Roman Catholic Church in this country, true to the right theory of education.

President Eliot was also on the ground, eulogistic and all there. But the learned dignitary has made too many "breaks" to be taken very seriously. A had "break" it was when he sneered at the Jesuits' colleges. Father Broshnan, S. J., handled him for it courteously, but so effectively that the President's friends were sorry to see him in such an undignified but well merited condition. Lately he made a tactless and unbecoming "break" when he told Prince Henry of Prussia that Harvard remembered Erasmus as one of the heroes of Protestantism. If he continues to assert Harvard's belief in things that "aint so," we may begin to attach more importance to its football record than to its degrees.

### NOT REJECTED ON RELIGIOUS GROUNDS.

No, we do not believe that a Catholic is debarred from employment in the ordinary walks of life, because he is a Catholic. There may be some backward districts in which this is the rule, but we do not know of any. From what we can ascertain, the employer is willing to engage those who are capable and honest. He cares little about what the employe may believe, provided he is worth his wages. He is in business for what there is in it, and they who can help him will be on his pay roll, and no others. He may discriminate between two applicants of equal merit; but he will rarely, if ever, reject anyone on religious grounds. And so we are not going to say anything on the matter referred to by our correspondent save that there must be something missing in the make-up of the average young Catholic who cannot get a grip on something.

Our correspondent also says that he does not get any sympathy. Well—he should not be lonesome. With many, sympathy is a variable quantity, as it seems to depend on their digestive apparatus. Dyspepsia is responsible for much moodiness and coldness; and we think that if Carlyle, for example, had had a good stomach he would have spared us much of his pessimism. Sympathy is a good thing to have when it is real, but a man with red blood in his veins should worry about what he is, and not what he has. And our advice is to choose your work and hammer away at it, even though the sparks may not fly. Sympathy you may or may not get, but you are certain, if you do good work, to obtain what is more substantial and soul-sustaining—the approval of your conscience. And whether you succeed, or go down to defeat with your harness on, it will be in man fashion.

### Queen Natalie a Catholic.

Queen Natalie, widow of King Milan of Serbia, has become a Catholic. At Biarritz the Queen met the Abbe Soulanges, who instructed her and finally, under the grace of God, wrought her conversion from the Orthodox Greek belief. The formal ceremony of her profession of faith took place at Berck, a small seaport town in the north of France. None but the Queen's sponsors and one or two of her retinue were present at the function which was conducted in the pretty little chapel with quiet simplicity and solemnity. The venerable Abbe Soulanges officiated. Queen Natalie displayed great emotion.

The Queen chose April 13 for the ceremony, as that was the birthday of the Marquis Castillon's daughter, of whom she is particularly fond. Queen Natalie was born on May 2, 1859. She was married in Belgrade, on Oct. 15, 1875, but was separated from her husband in October, 1888. Subsequently, however, a reconciliation was effected and the breach between the royal couple was healed on March 7, 1893.

It is not every day that a queen becomes a convert, but every day souls just as dear to God as the souls of sovereigns come over to the true Church. The congratulations are to be extended to the Queen.

We never see ourselves more clearly than when we kneel under the crucifix in the sacrament of penance and the oftener we kneel there the clearer grows the light of the knowledge of self in the presence of God and at the feet of Jesus Christ.

Watch over yourself, pay attention to your soul. Adorn it, take care of it, purify it from all the stains which sin may have printed upon it and do your best to adorn it with all the ornaments of virtue.—St. Basil.

### THE TWENTIETH CENTURY.

Lecture by Henry Austin Adams at New Orleans Winter School.

New Orleans Pleasure. Henry Austin Adams' lecture at the Catholic Winter School series, on the topic, "The Twentieth Century," was, perhaps, the hit of the season; at any rate, it was heard by a very large audience, composed of ladies and gentlemen, more ladies than gentlemen, and some smaller people, who laughed heartily at the funny things which Mr. Adams said, but which were in many instances pointed with a sharp sting of sarcasm more cutting for the humor with which the things were said. There were passages of descriptive humor which were enjoyed for the mere humor, but nearly everything was meant to hit some point, and did.

He said that not talk that the authorities of the school could have imposed on him could have been more delightful than the talk on the twentieth century. It was a talk involving prophecy and he was never so happy as when prophesying, and when he talked of history he was always afraid that there might be school teachers in the audience, for nature had made him a parts imaginist in one or two parts of facts. He could recognize the teachers among the audience with little tin signs that said: "Keep off the grass;" but this evening he could launch his bark on imagination, and if his prophecies were not true, not one of the audience would live to find out the truth.

He would strive to watch the current of contemporary events, and cut small areas in the circles and determine the orbit of mankind ahead. He would show that nothing happened, but that all was brought about by a divine purpose, and not haphazard chance. People arrange their affairs on analogy, though they cannot prove them, and by this he could come very near predicting that what happens to-day will happen in the future.

Persons said: "Why, when we will be dead and our names forgotten, trouble ourselves about what is to happen then?" The reason was that we are not like Louis XIV, who said: "After me the deluge." "The faces of my children press on my soul; and, though I will not be here because my mouth will be closed and my vote cancelled, my children and children's children will be here, and I will be a part of them." "Possible the conditions so that there may be more happiness for them than there has been for me."

Incidentally, Mr. Adams said that he had heard that as soon as he was out of town he was to be answered in one of the papers.

Then he said that he would tell about the twenty century by relating the events of the nineteenth, and that there were positions from which we can watch the other actors on the stage to criticize them, and he impressed humorously on the audience that any criticisms were not intended for them, but for those dreadful other people that the criticisms fit so well and who are never present. "We shall reap what we sow, and God help us when we sow crops that prove us to be a wasteful people." The speaker explained why he was an optimist—because he was a young man, because he was an American, and because he was a Catholic and knew that God Almighty held all things in the hollow of His hand, and that the Church can calmly and serenely pass through storms into quiet seas. All others are the creations of men, though they may have been in the best society people, the creeds are heresies which St. Augustine and other Fathers thrashed out centuries ago.

The speaker then touched on the laws of moving bodies in connection with the progress of the century, and spoke of the rapidity with which a projectile proceeded; if it is going downwards, it goes faster the farther it goes; therefore, if we prove that men are moving faster, it would show that they are going downward. He maintained that men are going faster, and illustrated the slowness with which a man's father changed his mind compared with the more rapid change of the son, and said that if the latter had a son it would not take him any time to change, because he would be born changed. This point was illustrated by the change of conditions by which this country required colonies to be brow-beaten and controlled.

Not long ago, if he had said that this would occur, he would not have been believed, but now it is a great man who dares to whisper about it. He then referred to books, and said that it was not necessary to read them, as there were reviews of them, and there was no necessity to read the reviews, because there were reviews of the reviews. Taking all things into consideration, it might look to the pessimist that people were going downward, but he recalled that bodies move in parabolas, circles, ellipses. In the social life of the country the movement is from simplicity to complexity. What will the social conditions be at the end of the twentieth century? He took the date of the centennial, and described the plain man and woman with fourteen children, for children were popular then, who attend that this exposition, and the ideas that they carried back to their homes all over the country, from Maine to Texas; there was a perfect cataclysm of original ideas. The women were effected more than the men. Then he described the old-fashioned home with its parlor and living room, and the humor of his accurate description of the furniture and the habits of the family was irresistible.

The women saw that all this old-fashioned comfort was not up-to-date, and the carpets and wall paper and the family pictures were removed and sent

to the boys' room, and modern ones substituted. They transformed the family. He described the old-fashioned dinner and then as now, stylish one, in a manner that caused roars of laughter. The lesson was the desire to go from simplicity to complexity, and he said: "God looks down on 75,000,000 unhappy fools. We should be content, because we inhabit the most splendid garden of the world." He had seen Catholics jeopardizing the souls of their children by putting them into schools for the purpose of lifting them into society. The result of this sentiment was that men were getting paresis and the women nervous prostration, and then there was a moral change. Things that would have disgusted the mothers were spread out in yellow journals and pleased. Take the divorce question. Now a woman may be Mrs. S.—at breakfast and Mrs. B.—at lunch, and yet even Catholic women in New York are delighted to get invitations to dinners at Mrs. B.—'s, when their mothers would have despised her as an adulteress.

"This means the disintegration of the old moral standard. 'We may be gone soon, but what kind of a house are we going to leave for our children?' He argued that we were entering into a pagan form of life. The marriage of some rich man is made a big event in the papers. What has become of the life where there was plain living and high thinking, as Emerson described it?

The speaker referred to the young wife who could not wear the coat that was so pretty last winter, because "they are not wearing them now," and said they were not happy until their husbands cannot pay for and in which every other woman said "she looked like a guy."

Where is the voice that will go to the four hundred and tell them that they are a set of disreputable thieves? He used some very biting adjectives in describing that class of people, and added, "I regret we wringe and fawn before it and sacrifice the souls of our boys, sending them to Yale or Harvard, in order to get them into society."

He gave a round to the present system of university education, and said that if a boy graduated in "bugs" or "electricity" the universities would give him the title of A. M., even if he could not spell. The eclectic system was touched, and the plan of making Latin and Greek elective ridiculed. The speaker said that he admired the classic oratory of the south, and especially did this impress him in New Orleans, where at the bar and on the platform the words fell as though they came from Olympus. Here the streets are given classic names, but if one should use them in the north, the people would want to know, "Who is that fellow, he some millionaire recently dead?" The system of education is simply for getting money and not learning the relation of the world to God. They do not educate a moral being, but an intellectual monstrosity. The system of education must be changed and there must be analysis again.

The speaker then took up the question of the care of the babe, and referred to the caustic system was touched, and he said that they didn't have diaphragms when he was a boy, and spoke of the mother with the thermometer and the scales, weighing the baby's food, and the whole place antiseptically washed. In the old times they had so many babies they didn't know what a thermometer was. It may give brilliance to polish the diamond, but a portion is taken away at each stroke. "Who is the Goyard, and what is that some sort of education does not tend to build up the man, but packs the mind with information, not knowledge."

Mr. Adams then took up the question of what kind of spiritual conditions there would be at the end of the twentieth century. He said that there were 50,000,000 pagans in this country, who never darkened the door of a cathedral in New York, and there were 1,800,000 people who told the census takers that they did not go to church. If you should pack all the churches in New York, and the halls as well, there would be 2,000,000 people who couldn't get in. Every one remembers the good old Methodist, Baptist and Episcopal gentlemen. If he believed what he did or not, he compelled me to respect him; he believed in the Gospel, and maintained some sort of dogmatic precision. The modern church is a Sunday club. You have got to have gymnasiums and baths in the basement and maintains organization. Even the Presbyterians are tinkering at their creed because their young people won't swallow hell. He said that the only ministers who were known outside of their town were such men as Dr. Gonzas, Dr. Hillis, J. Mint Savage, and they are destroying the belief of their Church and reducing it to a haze.

The speaker also referred to the recent utterances of Dr. Parkhurst, and said that the whole situation indicated disintegration.

But surely this is not affecting the Catholic Church? Can it change the Catholic? Yes. We see weak-kneed, apologetic Catholics, and there are not so many homes where the rosary is said as there were ten years ago, and there are not so many Catholic pictures in the homes. I have made enemies by saying these things, and I am glad of it. You may not ask me to come back here next year, but you can't muzzle me. (Applause.)

"They want to be up-to-date Catholics. 'Don't offend anybody. I want votes, or I have goods to sell, and I must adapt my Christianity.' We are rapidly adapting it. Yes. We are rapidly evaporating it. He said that he would rather have two men standing on the truth than 75,000,000 jellyfish. Mr. Adams said that of course all these things were done by other people;

none of those present were included in the criticisms.

He ended by an argument that truth is great and will prevail. God, when He moves, moves not on straight lines, but His movements are spiral, and half the time when He seems to be going away He is not. He saw the reaction which would result, and mentioned the efforts of the Episcopalians to secure the same standard as the Catholics in regard to divorce, and intimated that it would have been done at San Francisco, had not Pierpont Morgan gone there and opened champagne, and he and other rich men said, "If you excommunicate all those who are divorced, who will be left?" He believed that all the denominations and the clergy were of the same mind. He saw in the Catholic Church the development of sentiments that would overcome the weak-kneed and referred to such organizations as the Knights of Columbus and the attitude of the Bishops and the general tone of the young priests, and said that at the end of the century, through the beneficent influence of the Church, he believed that society would be saved.

He urged all mothers to go home and look at the sleeping babes and say if society at this period was such as she would like to have take hold of the innocent child.

### DEVOTION TO OUR LADY.

A Truly Catholic Devotion and its Fruits.

At no time in the history of the Church have the shrines of Our Lady been so much frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate there and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for manifestations of piety and confidence on the part of her clients.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate this devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopalian friends. The madonnas of painters truly Catholic in spirit elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. This change of sentiment cannot all be explained by the enlightenment or liberality of the age; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own sweet influence has been the chief factor in bringing it about.

Although we do not depend on the attitude of non-Catholics, and others towards Our Lady for our own devotion to her, still it should gladden us to witness this gradual but sure conversion of sentiment, and move us to study with renewed interest our reasons for confidence in her intercession. It is, unfortunately, all too common to hear life-long Catholics say, and that without apparent regret, they do not feel specially drawn towards the Blessed Virgin. Some converts, too, confess their fellow Catholic defectives in this matter, they complain of it in terms of self reproach. In Catholics from childhood, this lack of devotion might be explained by the readiness with which they take up everything recommended to them as a devotion, and thus distract their minds and dissipate their emotions so as to be unable to apply them to objects really worthy of devotion.

Most of them, however, as all the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained to cultivate it when young, or that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike confidence in Our Lady, and this is not easy to acquire in later life without proper diligence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as mother of Jesus, or to conceive a high regard for her sanctity and prerogatives. Confidence, implies trust in another's fidelity, belief in the power together with the readiness of offering what we need. Confidence in the Mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one personally because our number is multiplied, and her love is so constant that neither time nor absence, nor our indifference or ingratitude can turn her from us. She is all-powerful with God, "full of grace," worthy of every divine favor, and consequently able to prove her love by obtaining for us from Him His choicest gifts. We need but to invoke her aid to obtain what we desire, and with each new gift a new motive of confidence. We cannot exhaust her generosity. We need this confidence in Our Lady in these days of mutual dis-

trust, as we advance in years and suffer the loss of our earthly mothers who were given to us by God to inspire us with confidence in Him. We need this confidence in hours of desolation and temptation, when disposed to take gloomy or pessimistic views of the world about us. We need to have on our lips the familiar cry of our Litany: "Virgin most Powerful! Cause of our Joy! Gate of Heaven! Help of the Weak! Consoler of the Afflicted!" and all the tender expressions of love with which, as true children, we can confidently invoke her motherly intercession.—Catholic Mirror.

### A MINISTER CONVERTED.

Rev. Meltzer of Port Angeles, Wash., to Study for Priesthood.

A conversion of more than ordinary consideration and one that has not been made public to any great extent, took place at Port Angeles early last month, says the Catholic Progress of Seattle. It was that of the Rev. Otto H. Meltzer, who had been for twelve years a Lutheran minister and for two years in charge of the Lutheran Church at Port Angeles. Mr. Meltzer was born in Germany thirty-five years ago and received his education in that country. He has travelled a great deal and is a linguist, speaking fluently a number of languages. His relatives for generations back have been Lutherans, his father and grandfather having been ministers of that denomination. For about a year Mr. Meltzer has been receiving instructions from Rev. Father Gribbin and was received into the Church by this zealous priest. Mr. Meltzer is now studying, under the direction of Right Rev. Bishop Orth of Victoria, for the priesthood and will this fall enter a seminary to complete his studies. The following is an extract from an address delivered by Mr. Meltzer on the Sunday following his reception into the Church on the subject "Why I Became a Catholic":

"Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the Church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Lutheran Church has sprung, the Holy Catholic Church. Many will blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings towards them now as before, and some might lay 'the blame' for my conversion on somebody else. My beloved brethren, if there is any one to be 'blamed' it is I alone. I knew perfectly well what I was doing when I asked to be received into the Catholic Church. My entering the Church is the result of many years' study.

But why did I not join long ago? The prejudice I had against the Catholic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly able to understand the difficulties Protestants, especially Protestant clergymen, encounter when taking into consideration the Catholic Church. The last root of such prejudice had to be removed by earnest prayer.

For years my heart has been longing for the Church which holds the promise of infallible teaching—the Church to which Christ promised and sent the spirit of truth; the Church to which Christ promised that the gates of hell should not prevail against her; the Church to the leaders of which He said, "Behold, I am with you all days, even unto the consummation of the world"; the Church which enjoys a sound and solid organization; the Church which worships Almighty God in a proper way; the Church which lays the proper stress on the most Blessed Sacrament of the altar; the Church which teaches regeneration by baptism and the necessity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the Communion of Saints and honors them.

To join this Church has been the desire of my heart for many years, and, though I, when a Lutheran minister, have faithfully discharged my duties toward my Church and my people this desire was in me and grew from year to year, in spite of all changes of time, place and circumstances, till I, by the grace of God, found strength to come to Port Angeles and request my old friend, the Rev. Father Gribbin, to receive me into the Mother Church.

### God Bears All.

Oh, how compassionate and consoling is God to those whose hearts are oppressed and who have recourse to Him in confidence! Men are cold, critical and severe; they never condescend but by halves, but God bears all, He has pity on all, He is inexhaustible in goodness, in patience, in gentleness.

### When Shadows Fall.

Jesus Christ came into the world to suffer with us as well as for us. Every sort of suffering has a claim on His Divine compassion. He has the most intense compassion for those that are suffering any earthly sorrow. None appreciates as He the utter loneliness of the mother who has lost her son; of the friend who is separated from one who was dear as life itself. At the tomb of Lazarus and at the gates of Nain He manifested His tender sympathy with sorrow. To Him, then, we will have recourse when earthly shadows press hard upon us.

Keep your head cool, your heart warm, conscience pure; these are life's riches.



ESPIRITU SANTO

By Henrietta Dana Skinner.

CHAPTER III.

As the great eye of heaven shined bright And made a sunshine in the shady place.

That afternoon, punctually at 3 o'clock, the doors of the College St. Ignace opened and poured forth a living stream of boys—boys of all ages and sizes—fully eight hundred in number, ranging from twelve up to eighteen and twenty years of age. All were clad in the college uniform of dark blue, with military caps and Eton jackets. Some of the lads went off in groups together, but by far the greater number were met by their relatives—some by their fathers returning from business, some by their mothers, or by both parents, while the Rue de Madrid was lined with waiting carriages containing the mothers and sisters of the young students, who, on their way to and from their social visiting or shopping, stopped to pick up their sons or brothers.

Adriano, the young opera singer, had taken his stand among a group of gentlemen near the central door. He was recognized by Don Gaspar Montufar, who came forward and shook him cordially by the hand. "My boys had a delightful walk with you and your brother yesterday," he said. "They were full of enthusiasm when they returned, and said that you had told them most interesting stories about your father's adventures in Mexico with the unfortunate Emperor Max."

"They were sympathetic listeners, and I enjoyed their company greatly," rejoined Daretti. "I trust you will often allow them to go with us. They are a fine pair of lads." "Willingly, if you will promise to rid yourself of them as soon as they become a bore."

"There is little danger," smiled Adriano, politely; and at the moment a dark, stern-featured but very handsome man of middle age came up. "Don Gaspar," he said, "will you do me the favor of an introduction?" "With pleasure, marquis," Chevalier Daretti, this gentleman asks to make your acquaintance. May I present Don Luis de San Roque, Marquis of Palafox?"

The two men stood stiffly erect, formal their heads, and exchanged low, fared bows, after the approved French fashion. Then the marquis held out his hand to the young man. "I felt that we should know each other, chevalier," he said. "You bear your father's name. I was one of the Papal Zouaves, and fought by his side in 1867."

"Surely I ought to remember you!" exclaimed Daretti, taking the offered hand with some emotion. "You held him in your arms when he died, and you came to Trieste afterwards to bring my poor mother his papers."

is no time to lose," as a black-eyed youth of seventeen made his way towards the carriage, greeting his father and sisters with as much enthusiasm as if they had been separated half a year instead of half a day. "I regret, gentlemen," said the marquis, "that my wife is not here as usual to-day. It will be her disappointment. But I shall call upon your very soon, and hope to arrange a time to bring you to my house. In the meanwhile these very reasonable little maidens whom you see behaving with such exemplary discretion are my daughters Dona Margarita and Dona Josefa de San Roque."

The girlish faces grew suddenly grave and important. They nodded their heads politely, and then glanced furtively at each other for encouragement. They were in a desperate hurry, but thought it would be rude to remind their father of the fact before the strangers. He was a considerate papa, however, and soon bowed himself free from the young men, stepped into the carriage with his son, and signed to the coachman to drive off.

"I suppose he must have been the boy, but I should have hardly recognized him," said the marquis, thoughtfully, leaning back in his seat. "What boy?" exclaimed the children, eagerly, bending forward and crowding about their father's knees. "I have often told you, children, of the victory of Mentana, and the brave boy that crossed the field of battle to carry an order to a company of French Chasseurs—an order that decided the fate of the battle. That boy was the Chevalier Daretti that I just presented to you."

"Theodore's big brother!" exclaimed Jaime. "Why did you not tell us before?" "Because I had not recognized in the tall, elegant, fashionably dressed young man the ragged, dusty, heart-broken, terror-stricken child that I had last seen more than a dozen years ago in the din and smoke of battle."

"But, papa, why do you call him terror-stricken, when you just said he was so brave?" "It is the highest form of heroism, my children, to do a brave action in spite of one's fears—to understand the greatness of the danger and yet face it when duty calls. His father, Colonel Mansfeld, was my superior officer. I was riding near him with General Charotte, and noticed his young son, then a tall, thin boy, not more than eleven years of age, who was helping his father with great intelligence in watching the movements of both armies. Our men were fighting against fearful odds, and there was but one chance for victory, and the general was about to send an order to the Chasseurs to make a flanking movement when a shell fell in our midst and exploded almost directly under Mansfeld's horse. The animal was literally blown to pieces, and the colonel fell with him, terribly mangled. The orderly was instantly killed. The poor child gave a fearful scream and fell on his knees by his father's side. We did our best to extricate Mansfeld, but it was impossible to staunch his wounds, it was only a question of minutes before he would bleed to death."

"The general called for an orderly, for time was pressing, but there was no one near us. Then the boy rose up from his father's side and said, 'I will go with the order.' It was a fearful and dangerous errand, one chance in ten that he would cross the field alive, for the bullets were falling like rain. The poor father, who understood the danger only too well, murmured, 'Adriano, my boy! Your poor mother! Your little brother!' 'I wouldn't think so much of it if there wasn't so much of it to think of,' he said. 'It's lucky we have the assurance of Holy Scripture that you cannot add to your stature in that way,' remarked Adriano; 'but there is something else for you to employ your mind on, and very soon, my father, the fairy godmother. Now hold your head back and do credit to your bringing up,' and he gave his brother a last critical glance followed by an affectionate hug and kiss, under cover of which he slyly ruffled up the smoothly plastered hair to a more becoming disorder, and then the brothers started down the stairs together."

It was a pretty scene in Madame Valorge's salon: Disidier's four daughters and some of their intimate friends, the two San Roque girls, Julia and Trinidad Montufar, and other little ladies of the Spanish colony of Paris, ranging from eleven to fifteen years of age, were seated in a row of chairs. There were boys, also, chiefly brothers of the different little ladies, about the same in number and years. Teodoro felt utterly bewildered as they came on the bright scene. He was conscious that Adriano was leading him up to an elderly lady and introducing him to her as the fairy godmother. That was the signal for his little speech, but he could remember nothing of it.

them, and he felt their refusal like a rebuff. "Never mind, Tedi," said Adriano, cheerfully. "You shall go the ball yourself. The fairy godmother has sent for you."

"And will the princess be there?" asked Teodoro, innocently. "To be sure, and she will ask you to dance."

"How do you know?" "How do I know? What a boy to ask questions! Of course I had it from the fairy godmother herself."

Teodoro was greatly excited. He could not walk home in the conventional way, but frisked like an ungainly colt, and had to be called to order a dozen times. He had never been to a party in his life. He knew a great deal about loneliness and poverty and work, about sorrow and war and death, but about fetes and dances, pretty children and gay dresses, he was very ignorant. He had been behind the scenes at the opera sometimes, when they were representing a ball or a fete, but there one saw the powder and paint, saw the faces before the smiles were put on, saw the machinery and makeshifts. There was no illusion, no spontaneity, no sense of joy, of happiness. The poor boy, who had had little of childhood joys, and had grown too fast into manhood, clung to childish ideas of things he had never known. He liked to read childish books, liked to play childish games, and chose the little boys in school for his special friends.

"And now, Adriano, what shall I wear?" This was a grave question. They had reached their rooms now, and Teodoro had scoured face and hands mercilessly brushed all the pretty curl out of his hair. "You see, Tedi, I never dreamed of your becoming a society man so soon, and I fear I haven't provided a suitable outfit for you. Under the circumstances, I think you had best wear your Sunday uniform. In fact, you have nothing else but your travelling-suit, which would look as if you were in a hurry to leave, and that would not be polite."

So the best blue uniform was brought out and Orete pressed into the service. Orete was the youngest of the young Italian, who had been with them since before their mother's death. It was not a hard service, as the young men were very independent and did much for themselves, but Orete was always wide-awake and interested, and adored his young masters. He brushed the blue uniform with zealous care, and polished the best looking pair of shoes. "Oreste, you careless fellow! you've laid out three socks."

"Well, you needn't put on but two," observed Adriano. "Now, Tedi, hold still. How can you expect me to tie your cravat straight when you are dancing jigs with the chairs? No wonder Oreste thought you had an unusual number of feet."

"And the figure of a giraffe," added a third. They all laughed. They were talking carelessly to each other in Spanish, a language they took for granted the blond stranger would not understand. But, unfortunately, Teodoro understood. He had been born in Mexico, when his father was aide-de-camp to the Emperor Max. Spanish had been the first language of his childhood, and he understood the careless little girls only too well. He could hardly choke back the tears, and looked agonizedly round for Adriano. But Adriano had slipped out of the room with the tall girl called Catalina and had cruelly left him to his fate. The sound of music struck up now. The other boys went forward and asked the young girls to dance. Teodoro, left alone, slipped forlornly back and edged into the farthest corner. No one seemed to notice him, and he hoped they would forget his presence. He had supposed that parties would be all gaiety and happiness, but he did not know when he had been so unhappy and gloomy. "If this is a party, I don't like parties," he muttered, cynically.

They were all dancing now, a graceful quadrille. Blaise Oeglaire was leading the dance with pretty Lolita Disidier. Blaise looked very successful and smiling and self-conscious, and all Teodoro's bitterness of spirit centered on him. "He is my enemy; he began it; he put them 'il up to mocking me," thought the sensitive lad. "He is my enemy, and I hate him!"

The gay music made him feel more gloomy and bitter than ever. He slipped farther back into his corner, feeling homesick and sore, and watching the dancers with eyes half wistful, half vengeful. "We ought to pray for our enemies and those who spitefully use us," he thought. "Oh, I want to go home! I want Adriano! I want Oreste! I can't bear these wicked people. Please, God," he headed, desperately—"please, God, take Blaise Oeglaire to heaven when he dies—I hate him so!"

Oh, what if he should be so childish and unmanly as to cry—he, fifteen years old and nearly six feet high! The tears were very near, and he began to hurt him to swallow. Perhaps he might slip out, now that all were busy, and steal home unobserved. He had just made a movement to start when a soft little hand was thrust into his, and he heard a soft voice say, "Will you dance with me?" He looked down. He liked little things and children, and this was a little child, and her brown eyes were sweet and friendly.

"Are you the princess?" he asked, simply. She looked delighted. She loved fairy-tales, and responded with enthusiasm. "Yes, I am the princess. You have just found me, after many trials and perils. This is my enchanted castle, and my name is Espiritu Santo!"

CHAPTER IV. "Gracious and slender, Loving and tender, Bright as the dawn." —From the German. "Where is your brother? I do not find him anywhere," asked Madame Valorge of Daretti, half an hour later. "I want him to join in some games."

Adriano had enjoyed his share of the party very much, and he had made himself agreeable to the mamma's of the young people, and he had danced with tall, dreamy-eyed Catalina Disidier, who glanced with awe and reverence at the distinguished opera-singer at her side; he had carried on humorous love-passages with Madame Delepoile, whose particularly pet he was, and he had made his very best manners to the beautiful Marchioness of Palafox, telling her of his meeting with her husband, whose kind remembrance of his parents had left such an impression on Adriano's heart.

too, might find one, if I only knew where to look for her." Catalina Disidier had been standing, but she had moved away, and his eyes sought her in vain. "Are you looking for any one? Can I help you?" asked a pleasant young voice by his side. He started. He had quite forgotten the presence of the bright-faced maiden who had found Teodoro for them. He looked down at her with an amused smile. It would be rather hard to explain exactly who it was he was looking for.

"No doubt you could help me, Dona Margarita, you who are so discreet, so reasonable!" I was looking for some one whose kind heart would prompt her to ask me to dance!"

It was so evidently not myself that you sought," said the young girl with a mischievous flash in her merry eyes, "that my discretion overcomes my natural kind-heartedness and I leave you to your search," and dropping him a formal little courtesy, she was gone before he could find a rejoinder.

I am afraid Margarita San Roque is more than a match for you, Adrián," said Madame Delepoile, laughing at his discomfiture. "But now you must hear my pupil, Catalina, sing. She is a born artist, and I have just succeeded in overcoming her grandmother's scruples, and am beginning to prepare her for the stage."

Catalina Disidier now stood by the piano, tall, dreamy-eyed, with a face of irregular but picturesque beauty. Her voice rose, full, rich, and sweet, a dramatic mezzo-soprano of unusual compass and power. The musical nature of the girl and her fine dramatic instinct showed plainly in the intelligence and grace of phrasing and shading, the fire and truth of accent. She had caught something of Hortense Delepoile's own nobility and breadth of style. There were splendid possibilities open to such a voice guided by such a teacher. The young audience was full of enthusiasm.

After the song, a lad of fourteen, Ignacio Montufar by name, stood up in the middle of the floor, his young companions gathering in a circle around him, and bowing ceremoniously right and left, he began to declaim a selection from the Spanish of Calderon de la Barca with considerable spirit and confidence. At the end he was loudly applauded, but yielded the floor to Roque and Pepilla de San Roque, who spoke very intelligently in French the dialogue from "Athalie" between Marhan and the High Priest. This delighted the audience immensely, and then the tall, good-looking French youth, Blaise Oeglaire, by name, gave them a comic recitation. There was some danger that this entertainment might go on indefinitely, as the young people all seemed proficient and willing, but just then refreshment, were announced, and occupied young and old till the hour for dispersing struck, when there was a general call for a farewell dance.

"Where are the children, Pepilla San Roque and Espiritu Disidier? They must dance for us! Margarita, play the jota; the children must dance." Teodoro and his small companion had stolen back into the room at the first note of Catalina's singing, for Teodoro had a very musical nature and always drifted towards the piano sooner or later. Espiritu had not left his side from the first moment she had thrust her small hand into his. She looked up into his face now.

suddenly dropped into a plaintive, mysterious moan. "The witch?" thought Daretti. "What will she do next?" And he drew smilingly yet nearer. "Come, wake up there, orchestra!" called out Jaime San Roque with brotherly familiarity, and the girl modulated into a gayer measure. The movements of the little dancers became quicker, the audience clapped loudly, there was a vigorous rattle of castanets in the accompaniment, then the music closed and the children made their courtesies. Dona Margarita rose from the piano to follow them.

"Goodnight, princess," said Adriano, with a courtly bow. "Why do you call me, princess?" she asked turning her head towards him to await the answer. "Ah, you are curious. But that is the privilege of your sex, and as a woman, can keep a secret," he answered, teasingly. "Will you do me the honor to try to guess it, or," tenderly, "shall I and my secrets be quite forgotten before we meet again?"

"How can I tell?" she replied, demurely. "That will be something for you to guess. I too, with an arch look, "sometimes have secrets." There was a happy lad that night in the fourth story of the house in the Boulevard Malesherbes. There was little studying for Teodoro. He brought his lessons into the salon as usual, and spread his books and papers out on the table, but he could not fix his mind on anything. His thoughts kept wandering off into fairy-land, and happy smiles would chase across his face. Then he would glance towards the piano where Casimir Choulex and Adriano were studying some new opera, and he would catch Adriano's eye fixed on him with tender amusement, and the boy would blush and laugh and hide his face in the pages of his Latin grammar, then peep over the top, and hide again in delighted confusion. Once Adriano left the piano and crossed over to the table and shook him and pulled his hair and ears, and called him an idle, bad boy, and said fairy godmothers did not approve of idle boys and wouldn't let them come to any more balls; but Teodoro was not much alarmed, for did not Adriano end by hugging him very tight and calling him the very sweetest laddie in all the world? However, he made one more effort to study. He gathered up his books, leaving the salon resounding to Adriano's glorious rich and sympathetic voice and to the magic of Casimir's touch, and he took himself to the kitchen, where dwelt Oreste, the young man-of-all-work to their little establishment.

"Oreste, I have come to read my history lesson with you," he explained, as the black-eyed young valiant sprang up, bowed delightedly, and set a chair for him. "You haven't heard any for three days, so I will question you and see how much you remember about Turrence and the Rhine campaign." The lesson was satisfactory, for Oreste remembered very well everything except a few dates and the name of the German commander which no Christian could be expected to remember. He listened with closed attention and interest while his young master read and expounded to him for three-quarters of an hour, when Adriano's voice was heard calling them.

"You must finish your reading in my room," Teodoro's voice called to him now. It is 9 o'clock and I must get into my dress-suit and pumps and be at the Comtesse de B—'s musicale on the other side of the river, where I am booked to sing at 10.15."

"There is no use trying to read while you are dressing. You do nothing but whisper to Oreste, so that he can't listen at all." "I do it because I worry about my head. I fear it is expanding too rapidly under your instruction. I bought him a new hat only last week and I cannot afford another soon. It is a terrible strain on a fellow to provide for a growing family, and I shall break down sooner or later if I have to keep up with Oreste's head as well as your legs. It is time you went to bed, Tedi. Oreste, now, could stop awake all night without danger of becoming too wise!"

"Will you come and bid me good-bye before you go?" "Do I ever forget to do so, baby-boy?" So Teodoro went off contentedly, and when Adriano came into his room fifteen minutes later the boy was already lying in his narrow iron bed. He gave a joyous kick to the bedclothes and sat up. "Turn up the light, brother, and let us see how you look! Oh, but like you in your black dress! I think you look handsome in black than in your stage dress, for it is more like other gentlemen, so that when you look finer and handsomer than they, one knows that it really is so, and not because of your dress. Those are nice studs, so quiet one hardly sees them. Are you going to wear that diamond ring?"

"Adriano, do think—'he who thinks—' Very rarely, solemnly. 'Oh, don't don't you think Espiritu Santo to be a writer of fact. On Tuesday 'Why Priest' congregation study as its ecclesiastical non-Catholics, front seats. 'fore, no doubt, years was inspired Catholic, were in tag in an education vanishing common to which seems a lie. A minister. A soloist of after which B. the rector, B. a seat in the J. Buckley Jr. choir. The first verse of These' sung by the First E. read, the con. The question 'How do pri give sin?' 'Does not to sin?' by the fact it was referred ed that men without sorrow ment. 'Catholics do one writes a humble and it is a gift of it in all will receive obstacle. To God to direct though they Himself. 'I have heard of persons validly marry in his or her does the Catholics within drunkards, I it mission, I one save sin, which the Church te not enter the only sin sees of a respectable, I Pride is a God. It is sin of angels man's lower ar rises her wardly respel sinner is sel Catholics all 'This is the at this church asked' said Catholic boy he continue read the B every Sun. These were asked, Ta lecture, Fa stance as fo. Among ing truths agreed: the admiration is good and is included. In praise ar tolled it with a we go wife and love fo Livy tells manded to those who assume the public by the debase presence of ferioy and instinr purity shou we instinr is pure as our nature by God, likeness, going out giving us matter. To this v the Catho culated and excellent on is on He extoll said: 'she asked' said olie Chur young man seek all a purity a 'Come I fore us,



"Adriano, do you think—do you think—"he whispered.

"Very rarely," replied Adriano, solemnly.

"WHY PRIESTS DO NOT WED."

Father Xavier Enlightens a Non-Catholic Audience at Our Mother of Sorrows' Church.

Philadelphia Catholic Standard and Times. The free lectures to non-Catholics at the Church of Our Mother of Sorrows...

On Tuesday evening the subject was, "Why Priests Do Not Wed." The congregation formed an interesting study as its component parts differed in...

How was it in the Old Law given to Moses? It was death for any of the Levites to exercise their functions unless prepared for them by the practice of this virtue.

Then again from the words of Sacred Scripture we learn that the life of celibacy or virginity chosen for God's sake is a higher life than the married state.

Why Priests Do Not Wed. Among mankind there are great leading truths upon which all men are agreed: the love of the beautiful, the admiration of the grand, esteem for what is good and virtuous, and among these is included the love of purity and chastity.

Can such a life be lived? Is it possible? I must answer in the affirmative because if our nobler nature goes out to and loves this virtue, it must be possible.

And Teodoro held good-byes, and sat by him on the prayers, baby-boy?"

clothes to air and packed?"

unmarried person is bound by temporal celibacy. Perpetual celibacy is that which I have assumed, which is assumed by every religious.

Why is this regulation? Why are priests debarred from the married state? It is not to cast any reflection on the good ladies or to insinuate that they are a hindrance to man.

How was it in the Old Law given to Moses? It was death for any of the Levites to exercise their functions unless prepared for them by the practice of this virtue.

Then again from the words of Sacred Scripture we learn that the life of celibacy or virginity chosen for God's sake is a higher life than the married state.

Why Priests Do Not Wed. Among mankind there are great leading truths upon which all men are agreed: the love of the beautiful, the admiration of the grand, esteem for what is good and virtuous, and among these is included the love of purity and chastity.

Can such a life be lived? Is it possible? I must answer in the affirmative because if our nobler nature goes out to and loves this virtue, it must be possible.

And Teodoro held good-byes, and sat by him on the prayers, baby-boy?"

clothes to air and packed?"

And Teodoro held good-byes, and sat by him on the prayers, baby-boy?"

matter of the brain. That is no key, for it does not reach the problem at all. The real problem is, How can an air wave or the vibration of a nerve transfer a thought or desire from one intelligence to another, whether near or far?

Now, it is evident from these Bible passages that the thought and desire of wicked Saul and of the medium of Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

INVOCATION OF SAINTS.

A Methodist paper, misnamed the Ideal American, asks "Can you show me a passage in the Bible in which God commands us or allows us to pray to dead Saints?"

Now, it is evident from these Bible passages that the thought and desire of wicked Saul and of the medium of Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

matter of the brain. That is no key, for it does not reach the problem at all. The real problem is, How can an air wave or the vibration of a nerve transfer a thought or desire from one intelligence to another, whether near or far?

Now, it is evident from these Bible passages that the thought and desire of wicked Saul and of the medium of Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

INVOCATION OF SAINTS.

A Methodist paper, misnamed the Ideal American, asks "Can you show me a passage in the Bible in which God commands us or allows us to pray to dead Saints?"

Now, it is evident from these Bible passages that the thought and desire of wicked Saul and of the medium of Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

matter of the brain. That is no key, for it does not reach the problem at all. The real problem is, How can an air wave or the vibration of a nerve transfer a thought or desire from one intelligence to another, whether near or far?

Now, it is evident from these Bible passages that the thought and desire of wicked Saul and of the medium of Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

INVOCATION OF SAINTS.

A Methodist paper, misnamed the Ideal American, asks "Can you show me a passage in the Bible in which God commands us or allows us to pray to dead Saints?"

Now, it is evident from these Bible passages that the thought and desire of wicked Saul and of the medium of Endor were transferred to and impressed on the mind of the dead Samuel, and in compliance with them he made himself present to Saul, rebuked him for his sins and foretold his death.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

What prompts young men to enter the priesthood? Is it pleasure, honor or wealth? No, it is the love of their Saviour, Jesus Christ, the love of their God and the love of souls for which Christ died on the cross.

You Can Lead a Horse

to water but you can't make him drink.

You can't make him eat either. You can stuff food into a thin man's stomach but that doesn't make him use it.

Scott's Emulsion can make him use it. How? By making him hungry, of course. Scott's Emulsion makes a thin body hungry all over. Thought a thin body was naturally hungry didn't you? Well it isn't. A thin body is asleep—not working—gone on a strike. It doesn't try to use it's food.

Scott's Emulsion wakes it up—puts it to work again making new flesh. That's the way to get fat.

Send for free sample. SCOTT & BOWNE, Toronto, 406 and 410, all druggists.

CARLING

When Ale is thoroughly matured it is not only palatable, but wholesome. Carling's Ale is always fully aged before it is put on the market.

CARLING LONDON.

Pain-Killer advertisement for various ailments like Burns, Bruises, Cramps, Diarrhoea, All Bowel Complaints.

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course, as well as full shorthand course. Full civil service course. Full telegraphy course.

ASSUMPTION COLLEGE.

THE STUDIES EMBRACE THE CLASSICAL AND COMMERCIAL COURSES. Terms, including all ordinary expenses, \$150 per annum.

NORTHERN Business College.

Where you can get just what you want in the most practical methods. Full particulars free. Address, C. A. FLEMING, Principal.

SPRING TERM—From April 1st continues into our special Summer Session through July and August in all Departments of our splendid School, the

CENTRAL Business College.

That's for Ontario. You are sure to get the best business or shorthand education. This year's school whose graduates are in strong demand as teachers in business colleges, and as stenographers and book-keepers for prominent business firms.

PROFESSIONAL.

DR. CLAUDE BROWN, DENTIST, HUNTER Graduate Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. W. Phone 1381.

DR. STEVENSON, 301 DUNDAS ST. W. London, Specialty—Anesthetics. Phone 510.

DR. WAUGH, 437 TALBOT ST., LONDON Ont., Specialty—Nervous Diseases.

REID'S HARDWARE

For Grand Hotels, Carpenters, Superior Carpet Sweepers, Sincere, the latest Writing Machines, the latest Cutlery, etc.

118 DUNDAS ST., LONDON, ONT.

WORLD'S GREATEST BELL FLOURY ESTAB. INC. Wholesale, Retail and Wholesale Bell Flour. One great cause of disease in children is worms. Remove them with Mother Gray's Worm Expeller. It never fails.



The Catholic Record.

Published Weekly at 481 and 486 Richmond Street, London, Ontario.

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

THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nich, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, extra measurement.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. OTTAWA, CANADA March 7th 1900.

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

The Western Massachusetts Bible Society held its annual meeting in Springfield, Massachusetts, in the month of February, at which the report of the society's work for the past year was read and distributed.

If we bear in mind the fact that great pains have been taken during recent years to make it appear that all the Protestant sects are in reality of one faith, being agreed upon the essential doctrines of Christianity, the report gives some interesting statements which can hardly be reconciled with such claims.

In the Philippine Islands, particularly, he sees have come to an arrangement by which they pose as one Church, which they call the Evangelical Protestant Church, the purpose of which is to deceive the Filipinos, and especially those who are Catholics, into the belief that Protestantism is one great Church with a self-consistent teaching, spread throughout the world, almost to the same extent as the Catholic Church.

To effect their purpose, the missionaries must keep in the background their distinctive doctrines, and this they are endeavoring for the present to do.

In order to deceive the Filipinos the more effectually, they put forward chiefly that very doctrine which the American revisers of the Westminster Confession of Faith have determined upon eliminating from their creed as a teaching not justified by Scripture, namely, that the Pope is anti-Christ and the great Man of Sin condemned by St. Paul as the chief adversary of the Christian religion.

In fact, the sole distinctive teaching of the new Protestant Church of the Philippines, besides the existence of God, is that the authority of the Pope as head of the Church of Christ is to be rejected, these being the only points on which Protestantism is in accord with itself.

It is easy to see that such a creed is not Christian, as the article of God's existence is held equally by Mahometans and Jews; while, as to the second, it cannot belong to Christianity at all, for the simple reason that it is purely negative; and if we maintain it at all it must be on the ground that no head of the universal Church was appointed by Christ. If this be the case, Christianity must have ignored the Pope entirely, and the vigorous denunciation of him in which Protestants indulge could be no part of Christ's teaching, inasmuch as, under the Protestant hypothesis, there was no Pope to denounce when Christ established His Church.

But in America, where the divisions of Protestantism are so well known, it would be useless to set up the pretence of homogeneity, and so the Bible Society does not mince the matter, but deplores that "our visitors among the unenriched especially in farming districts, are confronted by the terrible fruit of that monumental curse of the Christian Church, denominational rivalry."

This rivalry of sects, and inferentially the diversity of doctrines and interests, is honestly admitted. The report continues the subject by giving a pointed illustration in the case of a small town visited during the year. It says:

"We found 211 families: 107 of these seldom attend any church; 163 were Protestants; 24 of these, or every seventh family, were destitute of the Bible: 64 children were found not attending any Sunday School. In this beautiful little town of 811 population we found five church buildings, and four pastors, and none of them had an average attendance of forty persons."

It is certain that Catholics are not indicated in this last sentence, for nowhere are Catholics so negligent of assisting at Mass on Sundays. It would appear that there were about 48 Catholic families, and there can be no doubt that these were, almost without exception, church-goers; and the reason for the non-attendance of the Protestants at church is plainly stated to be "denominational rivalry."

No other result could be expected when the Church authority so evidently established by Christ is set aside in order to assert the individual mind to be the authority of last resort in settling all controversies regarding faith.

According to St. Paul, Christ instituted the various grades of the Church hierarchy, Apostles, prophets, evangelists, pastors, etc., purposely to ensure "unity of faith and of the knowledge of the Son of God that we be no more children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness, which they lie in wait to deceive." (Eph. iv., 14.) The Protestant principle of private interpretation of Scripture saps the foundation of Christian faith, destroys the characteristic unity of that faith, as established by Christ, and opens the door to every error.

It is quite an open question whether absolute universal suffrage is the best for a country, and the Witness in its readiness to sneer at the Catholic administration in Belgium because they do not at once accept the Socialist programme, proves rather that the Witness is still somewhat dominated by the anti-Catholic traditions of that journal, than that the Belgian Government is in the wrong in being slow to act upon the demands of the Socialists.

The Witness lays it down as a certain thing that absolutely universal suffrage, based on the principle of one man one vote, is the only principle on which a progressive country should establish the franchise. We shall not debate this point, but we may point out that we have not adopted this principle as yet even in our own Canada.

The Montreal Witness of April 17, treating of the recent deplorable riots in Belgium, says:

"The clerical of Belgium, like the same party in all other countries, are in desperation resisting the popular claims for equal rights. The cardinal principle in their creed is that the people are not to be trusted. Mr. Somet de Nayer, the Premier, warns Parliament against the rumors of government concessions. The King is said to favor universal suffrage, but the party in power, rather than concede anything to popular demands, is prepared to face the alternative of civil war. The power of dissolution is in the King's hands, and he may, by firmness in dealing with his ministers, and by reasonable concessions to the industrial classes, avert the danger that now threatens the peace of the kingdom and the stability of the throne."

The causes and circumstances of the present regrettable trouble in Belgium are known only by means of cable despatches which are necessarily short and incomplete in detail, and we cannot assume that they are in every respect correct. However, the reports which are given certainly do not justify the sneering remarks of the Witness in reference to the clerical or Catholic party which at present is in the ascendant there, and which has been in power for eighteen years, that is to say, since 1884.

Previously to this date, the so-called Liberals, largely under the influence of the Freemasons, had succeeded in obtaining power, and had held the reins of government for some years, but during that time they brought upon themselves much indignation by anti-Catholic legislation in that very Catholic country. One of the principal measures by which they incurred the indignation of the majority of the people was one by which the schools were secularized, the teaching of religion being tabooed therein. In other matters, also, the anti-Catholic principles by which the rulers were dominated were made manifest by their imitation of the French revolutionary methods. Another issue was the total secularization of institutions of charity.

In 1884 the Catholic feeling of the people was specially roused by the god-

less school system which had been foisted upon them, and the Catholic party swept the country in the general elections which then took place. They have had the government in their hands ever since; and as a matter of course those who have been so long in the cool shades of opposition are very anxious for a change. In this respect, politics in Belgium greatly resemble politics in Canada.

The franchise in Belgium is not high, being an ownership or rental of 40 francs. This is, in fact, almost a universal suffrage, but it is somewhat modified by provisions giving a second vote to large property holders, and a vote also to those who have obtained university degrees.

The Socialists, who have become strong in Belgium as well as in other European countries, demand a revision of the constitution and the establishment of absolutely universal suffrage on the basis of one man one vote.

We cannot think that the representation given to wealth and learning under the Belgian law is a serious evil, if it be an evil at all; but at all events it does not justify the threats of revolution indulged in by the Socialists. It is merely a party excuse for the adoption of violent methods in order to obtain power. We are familiar enough with the unjustifiable flaunting of very dubious party cries even in Canada for a similar purpose not to say at once that the Socialists must have right on their side, and the Government party wrong.

It is quite an open question whether absolute universal suffrage is the best for a country, and the Witness in its readiness to sneer at the Catholic administration in Belgium because they do not at once accept the Socialist programme, proves rather that the Witness is still somewhat dominated by the anti-Catholic traditions of that journal, than that the Belgian Government is in the wrong in being slow to act upon the demands of the Socialists.

The Witness lays it down as a certain thing that absolutely universal suffrage, based on the principle of one man one vote, is the only principle on which a progressive country should establish the franchise. We shall not debate this point, but we may point out that we have not adopted this principle as yet even in our own Canada.

The Montreal Witness of April 17, treating of the recent deplorable riots in Belgium, says:

"The clerical of Belgium, like the same party in all other countries, are in desperation resisting the popular claims for equal rights. The cardinal principle in their creed is that the people are not to be trusted. Mr. Somet de Nayer, the Premier, warns Parliament against the rumors of government concessions. The King is said to favor universal suffrage, but the party in power, rather than concede anything to popular demands, is prepared to face the alternative of civil war. The power of dissolution is in the King's hands, and he may, by firmness in dealing with his ministers, and by reasonable concessions to the industrial classes, avert the danger that now threatens the peace of the kingdom and the stability of the throne."

The causes and circumstances of the present regrettable trouble in Belgium are known only by means of cable despatches which are necessarily short and incomplete in detail, and we cannot assume that they are in every respect correct. However, the reports which are given certainly do not justify the sneering remarks of the Witness in reference to the clerical or Catholic party which at present is in the ascendant there, and which has been in power for eighteen years, that is to say, since 1884.

Previously to this date, the so-called Liberals, largely under the influence of the Freemasons, had succeeded in obtaining power, and had held the reins of government for some years, but during that time they brought upon themselves much indignation by anti-Catholic legislation in that very Catholic country. One of the principal measures by which they incurred the indignation of the majority of the people was one by which the schools were secularized, the teaching of religion being tabooed therein. In other matters, also, the anti-Catholic principles by which the rulers were dominated were made manifest by their imitation of the French revolutionary methods. Another issue was the total secularization of institutions of charity.

In 1884 the Catholic feeling of the people was specially roused by the god-

less school system which had been foisted upon them, and the Catholic party swept the country in the general elections which then took place. They have had the government in their hands ever since; and as a matter of course those who have been so long in the cool shades of opposition are very anxious for a change. In this respect, politics in Belgium greatly resemble politics in Canada.

The franchise in Belgium is not high, being an ownership or rental of 40 francs. This is, in fact, almost a universal suffrage, but it is somewhat modified by provisions giving a second vote to large property holders, and a vote also to those who have obtained university degrees.

The Socialists, who have become strong in Belgium as well as in other European countries, demand a revision of the constitution and the establishment of absolutely universal suffrage on the basis of one man one vote.

We cannot think that the representation given to wealth and learning under the Belgian law is a serious evil, if it be an evil at all; but at all events it does not justify the threats of revolution indulged in by the Socialists. It is merely a party excuse for the adoption of violent methods in order to obtain power. We are familiar enough with the unjustifiable flaunting of very dubious party cries even in Canada for a similar purpose not to say at once that the Socialists must have right on their side, and the Government party wrong.

It is quite an open question whether absolute universal suffrage is the best for a country, and the Witness in its readiness to sneer at the Catholic administration in Belgium because they do not at once accept the Socialist programme, proves rather that the Witness is still somewhat dominated by the anti-Catholic traditions of that journal, than that the Belgian Government is in the wrong in being slow to act upon the demands of the Socialists.

The Witness lays it down as a certain thing that absolutely universal suffrage, based on the principle of one man one vote, is the only principle on which a progressive country should establish the franchise. We shall not debate this point, but we may point out that we have not adopted this principle as yet even in our own Canada.

The Montreal Witness of April 17, treating of the recent deplorable riots in Belgium, says:

"The clerical of Belgium, like the same party in all other countries, are in desperation resisting the popular claims for equal rights. The cardinal principle in their creed is that the people are not to be trusted. Mr. Somet de Nayer, the Premier, warns Parliament against the rumors of government concessions. The King is said to favor universal suffrage, but the party in power, rather than concede anything to popular demands, is prepared to face the alternative of civil war. The power of dissolution is in the King's hands, and he may, by firmness in dealing with his ministers, and by reasonable concessions to the industrial classes, avert the danger that now threatens the peace of the kingdom and the stability of the throne."

The causes and circumstances of the present regrettable trouble in Belgium are known only by means of cable despatches which are necessarily short and incomplete in detail, and we cannot assume that they are in every respect correct. However, the reports which are given certainly do not justify the sneering remarks of the Witness in reference to the clerical or Catholic party which at present is in the ascendant there, and which has been in power for eighteen years, that is to say, since 1884.

Previously to this date, the so-called Liberals, largely under the influence of the Freemasons, had succeeded in obtaining power, and had held the reins of government for some years, but during that time they brought upon themselves much indignation by anti-Catholic legislation in that very Catholic country. One of the principal measures by which they incurred the indignation of the majority of the people was one by which the schools were secularized, the teaching of religion being tabooed therein. In other matters, also, the anti-Catholic principles by which the rulers were dominated were made manifest by their imitation of the French revolutionary methods. Another issue was the total secularization of institutions of charity.

In 1884 the Catholic feeling of the people was specially roused by the god-

less school system which had been foisted upon them, and the Catholic party swept the country in the general elections which then took place. They have had the government in their hands ever since; and as a matter of course those who have been so long in the cool shades of opposition are very anxious for a change. In this respect, politics in Belgium greatly resemble politics in Canada.

The franchise in Belgium is not high, being an ownership or rental of 40 francs. This is, in fact, almost a universal suffrage, but it is somewhat modified by provisions giving a second vote to large property holders, and a vote also to those who have obtained university degrees.

The Socialists, who have become strong in Belgium as well as in other European countries, demand a revision of the constitution and the establishment of absolutely universal suffrage on the basis of one man one vote.

We cannot think that the representation given to wealth and learning under the Belgian law is a serious evil, if it be an evil at all; but at all events it does not justify the threats of revolution indulged in by the Socialists. It is merely a party excuse for the adoption of violent methods in order to obtain power. We are familiar enough with the unjustifiable flaunting of very dubious party cries even in Canada for a similar purpose not to say at once that the Socialists must have right on their side, and the Government party wrong.

It is quite an open question whether absolute universal suffrage is the best for a country, and the Witness in its readiness to sneer at the Catholic administration in Belgium because they do not at once accept the Socialist programme, proves rather that the Witness is still somewhat dominated by the anti-Catholic traditions of that journal, than that the Belgian Government is in the wrong in being slow to act upon the demands of the Socialists.

The Witness lays it down as a certain thing that absolutely universal suffrage, based on the principle of one man one vote, is the only principle on which a progressive country should establish the franchise. We shall not debate this point, but we may point out that we have not adopted this principle as yet even in our own Canada.

The Montreal Witness of April 17, treating of the recent deplorable riots in Belgium, says:

"The clerical of Belgium, like the same party in all other countries, are in desperation resisting the popular claims for equal rights. The cardinal principle in their creed is that the people are not to be trusted. Mr. Somet de Nayer, the Premier, warns Parliament against the rumors of government concessions. The King is said to favor universal suffrage, but the party in power, rather than concede anything to popular demands, is prepared to face the alternative of civil war. The power of dissolution is in the King's hands, and he may, by firmness in dealing with his ministers, and by reasonable concessions to the industrial classes, avert the danger that now threatens the peace of the kingdom and the stability of the throne."

The causes and circumstances of the present regrettable trouble in Belgium are known only by means of cable despatches which are necessarily short and incomplete in detail, and we cannot assume that they are in every respect correct. However, the reports which are given certainly do not justify the sneering remarks of the Witness in reference to the clerical or Catholic party which at present is in the ascendant there, and which has been in power for eighteen years, that is to say, since 1884.

Previously to this date, the so-called Liberals, largely under the influence of the Freemasons, had succeeded in obtaining power, and had held the reins of government for some years, but during that time they brought upon themselves much indignation by anti-Catholic legislation in that very Catholic country. One of the principal measures by which they incurred the indignation of the majority of the people was one by which the schools were secularized, the teaching of religion being tabooed therein. In other matters, also, the anti-Catholic principles by which the rulers were dominated were made manifest by their imitation of the French revolutionary methods. Another issue was the total secularization of institutions of charity.

In 1884 the Catholic feeling of the people was specially roused by the god-

LEO'S TESTAMENT TO MANKIND.

Apollitic Letter of the Holy Father on the Church and Society, and the Remedy for Them.

N. Y. Freeman's Journal, CONCLUDED FROM LAST WEEK.

What wonder, then, that the Church, which continues His divine mission and is the inseparable depositary of His truth, should meet the same fate? The world is always true to itself; side by side with the children of God are even to be found the satellites of that great enemy of the human race, who, rebel as he was from the beginning to the Most High, has been designated in the Gospel as the Prince of this World; and hence it is that the world in the presence of the law, and of Her who is the center and the spirit of an independence to which it has no right. Ah! how often, in more stormy times, have the enemy banded together, with unspokeable cruelty and with the most unrelenting justice, for the mad enterprise of nullifying the Divine work. When one form of persecution failed others were resorted to. The Roman Empire, for three long centuries abusing the brute force it possessed, multiplied martyrs throughout every one of its provinces, and bathed with their blood every sod of the soil of this sacred Rome; and the united forces of heresy, now masked brazenly by sophistry and by treachery, endeavored to destroy at least harmony and unity. Next came, like a devastating storm, the hordes of barbarians from the North and Islamism from the South, leaving ruin and desert in their tracks. So, too, while the sad legacy of hatred toward the spouse of Christ continues to pass on from age to age, a Cæsarism follows, suspicious and tyrannical, jealous of another's greatness, even though that greatness enhanced its own, and this Cæsarism unrelentingly renews the assaults to oppress her liberty and to usurp her rights. It is enough to make the heart bleed to see her thus often hemmed around with difficulties and unhoped sufferings. Yet, triumphing over all obstacles, violence and oppression, spreading her peaceful tents ever wider, saving the glorious patrimony of the arts, of history, science and letters, infusing the whole organization of human society with the spirit of the Gospel, who has formed that civilization which has been called Christian and which has endowed the nations which have come under its benign influence with equity in their laws, gentleness in their customs, the protection of the weak, compassion for the poor and the unhappy, respect for the right and the dignity of all, and consequent upon all this, as far as possible in the midst of human turmoil, that peacefulness of civil life which flows from the best harmony between liberty and justice.

PRESIDENT ROOSEVELT AND THE POPE.

President Roosevelt has taken the wise step of appointing a commission to treat with the Holy Father Leo XIII. or his representative in regard to the affairs of the Philippine islands. It is not merely to determine on what terms the property of the friars on the islands, which amount to some thousands of acres, may be purchased that this step has been taken, but that the whole question of the status of the Catholic Church on the islands may be satisfactorily settled, and that the islanders themselves may make peace by agreeing to the sovereignty of the United States on such terms as may make them a free people with their own territorial government, and having the right to practice their religion as freely as do the Catholics of the United States.

President Roosevelt has recognized that the authority of the Holy Father will be a powerful influence towards the pacification of the Philippines, and will save both to the Filipinos and to the people of the United States many valuable lives; but there is a significance even beyond this in the step taken by the President.

The French minister at Washington saw its importance as opening a mode of procedure which European powers might wisely adopt in dealing with questions which affect religion, and hence, in sending to his government a full report of what had been done by the President of the United States, he added significantly: "This is a precedent."

If Waldeck-Rousseau had had the good sense of President Roosevelt, he would also have consulted with the Pope before giving himself up to the Socialists on their demand for a policy of aggression against the Religious Orders avowedly as a prelude to a war upon religion.

The Socialists are the greatest danger which menaces France at the present moment, and only the teaching of the Catholic Church in regard to the rights and duties of man can save the country from a repetition of such disorders as have plunged it into misery and Anarchy before now on two occasions. It would have been far more wise to have made peace with the religious sentiment of the country than to have given the Socialists such encouragement as much tend to ruin and bloodshed, as has been the situation before.

The Catholic spirit of France has not yet been roused to take a serious part in the politics of the country, as has been the case in Germany; but the day must come when the conflict shall take place; and that day may be even now at hand on occasion of the coming elections which are to be held only a few days hence. We doubt not that the power of the Catholic sentiment will be made manifest when the day of polling comes; but whether our presentiment prove correct or not, the action of President Roosevelt must mean that the great powers shall deal in future with the Pope in all cases where intended legislation will affect seriously the interests of the Catholic Church.

We fully believe that a satisfactory solution will be found for the critical state of affairs in the Philippines when the American commission shall have conferred with the Holy Father, or his delegate, on the matter. It is stated, indeed, that Monseigneur Sharetti, the Papal Delegate to the Philippine islands, has full authority from the Pope to make a settlement with the commission. If this be the case a satisfactory arrangement will not be difficult to be arrived at.

CONVERSIONS.

We are very much pleased to be informed by the rev. clergy that in less than three years, through the influence of the CATHOLIC RECORD and the book entitled "Catholic Belief," thirteen Protestants of Calgary have become members of our holy Faith.

from the domain of day life and the Great and powerful steadily putting under the impetuous they are leading progress. The public they were not to reflect in selves absorbed of publicly honored too often happen their indifference oppose the only bound to produce deep disturbance as even the divine, foundation of. When the ties of the absolute a and judge, are left but the morality purely scribbled upon as it does from divine precepts a natural deep and fatal consequence a man a law rendered incapable wings of hope to seek but an enemy of the enjoyment of life, sharpened ures, his quickity for quick without any regard to his ambitious gratify it eventually generati law and public licentiousness real decadence. Are we exa consequences of ance? No; fo lends only too r deductions, and the evil he rep of civil society, very principles morality are be of the social syst family, have. For the lay Stat either the Unit of its powers, hand upon the ing it of its rel invaded so far rights of pare their children, has destroyed ty by affording licen starred licen sees the kind of There is a vast of marriages l passions, and either dissolve tragic strife or—we say north spring, neither had example of son administered lay State.

With the fam social and polit ing to the new just conception falsifying it, that the autho formally from tude, and not Eternal Pri loses in the sig its most argu rates into an art upon a shifting as is men's w we see the effe public laws, w being writte merical force a political part licentious appe are flattered, regular passio laborious peac tremo cases t by violent an In like mann of Christian in virtue for unit eriod and be in one family, jealousy has g in the intern which the nat other if not w jealous distru detakings the become obliivi tion of moralit duty of prote pressed. They only the desir wealth witho ness and the alluring g in the securi any one to Fatal criteria material forc the world; h measureless in ation, or arm respects may most disastrou The deplora are the sea- ness of disc tamney, follow and disorders, still greater condition of which certain relief, serves designs of it those of the through the m to the people, ward the acc atrocious desi He who thi cline inevit In the same v the principles a veritable a with absolute first ast most serious and with inte in a positio everywhere, recolling bef ciates, breaki world, with taken the nar at the utter that a blind suggest, of

The Western Massachusetts Bible Society held its annual meeting in Springfield, Massachusetts, in the month of February, at which the report of the society's work for the past year was read and distributed.

If we bear in mind the fact that great pains have been taken during recent years to make it appear that all the Protestant sects are in reality of one faith, being agreed upon the essential doctrines of Christianity, the report gives some interesting statements which can hardly be reconciled with such claims.

In the Philippine Islands, particularly, he sees have come to an arrangement by which they pose as one Church, which they call the Evangelical Protestant Church, the purpose of which is to deceive the Filipinos, and especially those who are Catholics, into the belief that Protestantism is one great Church with a self-consistent teaching, spread throughout the world, almost to the same extent as the Catholic Church.

To effect their purpose, the missionaries must keep in the background their distinctive doctrines, and this they are endeavoring for the present to do.

In order to deceive the Filipinos the more effectually, they put forward chiefly that very doctrine which the American revisers of the Westminster Confession of Faith have determined upon eliminating from their creed as a teaching not justified by Scripture, namely, that the Pope is anti-Christ and the great Man of Sin condemned by St. Paul as the chief adversary of the Christian religion.

In fact, the sole distinctive teaching of the new Protestant Church of the Philippines, besides the existence of God, is that the authority of the Pope as head of the Church of Christ is to be rejected, these being the only points on which Protestantism is in accord with itself.

It is easy to see that such a creed is not Christian, as the article of God's existence is held equally by Mahometans and Jews; while, as to the second, it cannot belong to Christianity at all, for the simple reason that it is purely negative; and if we maintain it at all it must be on the ground that no head of the universal Church was appointed by Christ. If this be the case, Christianity must have ignored the Pope entirely, and the vigorous denunciation of him in which Protestants indulge could be no part of Christ's teaching, inasmuch as, under the Protestant hypothesis, there was no Pope to denounce when Christ established His Church.

But in America, where the divisions of Protestantism are so well known, it would be useless to set up the pretence of homogeneity, and so the Bible Society does not mince the matter, but deplores that "our visitors among the unenriched especially in farming districts, are confronted by the terrible fruit of that monumental curse of the Christian Church, denominational rivalry."

This rivalry of sects, and inferentially the diversity of doctrines and interests, is honestly admitted. The report continues the subject by giving a pointed illustration in the case of a small town visited during the year. It says:

"We found 211 families: 107 of these seldom attend any church; 163 were Protestants; 24 of these, or every seventh family, were destitute of the Bible: 64 children were found not attending any Sunday School. In this beautiful little town of 811 population we found five church buildings, and four pastors, and none of them had an average attendance of forty persons."

It is certain that Catholics are not indicated in this last sentence, for nowhere are Catholics so negligent of assisting at Mass on Sundays. It would appear that there were about 48 Catholic families, and there can be no doubt that these were, almost without exception, church-goers; and the reason for the non-attendance of the Protestants at church is plainly stated to be "denominational rivalry."

No other result could be expected when the Church authority so evidently established by Christ is set aside in order to assert the individual mind to be the authority of last resort in settling all controversies regarding faith.







THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

The Protestant churches, after having received government aid for their Indian schools, have finally made up their minds to renounce it, using the pretext, that this surrender is required by the separation of Church and State, a pretext which the Supreme Court has lately treated with deserved contempt; but, in reality, as publicly expressed by a Presbyterian minister cited by Colonel Higginson, because they are safe that the government schools will still be Protestant, so that the damage will only fall on the Papists.

A Rev. Dr. Patterson, a Presbyterian writing in the Independent, has improved upon this course of policy. He contends that as this is a Protestant country, it is unlawful to give government money to Roman Catholic schools.

Let us examine this contention, and to give Dr. Patterson as strong a case as possible, let us suppose, which is so far from the fact, that nine-tenths of the adult population of the United States were communicant members of Protestant churches.

What would ensue from this, according to the common sense of nations? In the Napoleonic Concordat of 1801 the Catholic religion is, in my memory serves, (and I have gone through the original attentively) expressly acknowledged as "the religion professed by the majority of Frenchmen." It is therefore treated throughout as entitled to the special dignities, immunities, franchises, and favorable presumptions of law, that naturally appertain to the religion which has formed the moral and social habits of a people. Catholics always claim, and justly, this as the basis for their religion which is in the majority, although, like other men, they are very apt to carp at a similar primacy given to the rival religion in the same case. They forget that it is not here the truth or falsehood of either religion that is in question, but the natural right of a government to avoid paying pecuniary aid to the prevailing belief.

Now has it ever entered into the French mind that because the Catholic Church is in a very special sense the Establishment, government aid must be refused to Protestants? Never. Since 1801 the government, empires, kingdoms and republics alike, has always given handsome subsidies to Huguenot pastors, and, indeed, to Jewish rabbis. Even the days of the White Terror, I believe, made no difference in this. It is recognized as a moral and social benefit that these two minority religions should not be left without the means of keeping up their worship becomingly.

Austria is the most thoroughly Catholic state or great power, now in Europe. Spain hardly equals her. Yet it does not enter into the minds of these devout Catholics that they are not to give adequate salaries to the Protestant ministers. Nay, Hungary, the Apostolic Kingdom, whose sovereign, as the successor of St. Stephen, is, in some respects, entitled, like an Archbishop, to have a silver cross borne before him on horseback, a country in which the elder magnificence of the Catholic Church remains undisturbed, nevertheless calls into her House of Magnates Lutheran, Calvinistic and Unitarian prelates.

Until 1829, as we know, Catholics in the United Kingdom could not sit in Parliament, and could not hold office. Great Britain still has two established churches, both Protestant and one Puritan. The King has to make an insulting declaration against the Catholic religion as a condition of wearing his crown, and forfeits this if he even marries a Catholic. Yet long before the Emancipation of 1829 the British government recognized that natural equity required that for the large number of Catholic soldiers and sailors, and for prisoners and inmates of asylums in Ireland, a corresponding number of Catholic chaplains should be sustained, and that effective schools should not be kept out of government aid because they were managed by Catholics.

Russia, too, does not suppose that her loyalty to the Greek Church precludes her from supporting Lutheran and Catholic pastors and Lutheran and Catholic schools.

We see then that, according to the sense of universal Christendom, Protestant, Catholic and Oriental, the most devoted loyalty to an established Church does not stand in the way of government subsidies to Christian minorities, and to Jews. Our Federal government (not our states) we have restrained by law from assisting churches, but not private schools and asylums, and the Supreme Court of the United States declares that if such institutions are serving good ends, the government has no concern with the form of Christianity taught in them. A Jewish school also would plainly be entitled to the benefit of the same principle, since Jewish and Christian morals are not essentially alien. A Mormon, a Mohammedan or a pagan school would stand in an essentially different category.

Dr. Patterson would have done well to bethink himself a little more at length, before he affronted the universal sense of equity in the name of the Protestant religion. German Lutheranism would, I conceive, be ready to go as far as anybody against the ancient foe; but neither King, Prince nor Grand Duke would be willing to own himself as standing on the side of this Presbyterian clergyman's sullen hostility to the obvious demands of right.

In many fundamental respects our country marks a higher level of moral advancement than Europe. Yet all is not superiority with us, and our disposition to insist that it is, is one of the strongest proofs that it is not. It may well be, as the great Berkeley thought, that Time's noblest birth will be seen here, but we have yet to purge off not a little of the slag and dross of colonial crudeness. More than even the stiffest and fiercest English Protestants would

known to be Catholic rights, we seem to be as obstinate in disputing as they might have been in England when the Gordon riots were still fresh.

One would think, however, that a simple right of petition would not be called in question by anybody. Yet even this is contested. The Pittsburg Presbyterian paper—I think it is now called The Presbyterian Witness—has a correspondent styling himself "Glen," or "Glenn," who is of a peculiarly angry and snarling temper towards everything the Catholics do or attempt to do. Some time ago he reported that it was said that Cardinal Gibbons and his associates were about soliciting the government to reopen the whole question of Indian schools; and to consider whether public aid might not well be given still to the Church schools. This proposal "Glen" treats as a criminal plot, socially, if not legally, punishable.

Now had the Cardinal, or anybody else, offered the most extravagant petition to the government, he could have been wholly within his right. Were these idiotic enough to ask Congress to propose a new constitutional clause setting up monarchy, or the Inquisition itself, it would be a lawless temper that would give them hard words over it. The right of petition to the national government, as secured by the national constitution, is absolutely unlimited. We may criticize or ridicule opinions as much as we like, but to treat the peaceful presentation of them to the government, above all of so reasonable a request, as a grievance, is distinctly in contempt of the organic law. We are with good reason afraid of anarchy, but anarchy has a good many lurking-places in very respectable and evangelical circles. Anarchy is simply inverted tyranny, and we may well be thankful to the deistic Jefferson, and the semi-Gnostic Franklin, and other such men in the Convention of 1787, that the believing Jay did not succeed in revenging the wrongs of his Huguenot forefathers upon the Catholics of America by smuggling the spirit of Louis XIV. into our national Constitution. As Bunyan says—turned the other way round—Calvin and Luther and Cranmer and Knox may still sit at their cave's mouth gawping at the Catholics of America, and growling: "You will never mend till more of you are hanged, but their limbs are getting stiff to rush out many times more. We may well own that these barking 'Glens' are true disciples of Knox in that which is worst; we await evidence that they are his disciples in that which is best.

CHARLES C. STARBUCK.

FIVE-MINUTE SERMON.

Fifth Sunday After Easter.

FREQUENT COMMUNION.

"With desire I have desired to eat this pasch with you before I suffer." (St. Luke 22:15)

To desire a thing, dear brethren, is a positive sign that we have an affection for it; we do not desire things that are indifferent to us, but those which we hold dear. Our Lord Jesus Christ, He hungered with the desire to eat this pasch, because He was extremely anxious to unite Himself to us by becoming our food.

But the prodigies He performed in Himself and outside of Himself, in order that He may come and be united to us, make His desire of this union clearer than the noon-day sun. He puts Himself at the same time in heaven and on earth; He remains in an innumerable number of places, since He is in every consecrated Host in the whole Church; He abases, if I may so speak, His majesty; He covers His glory with a humble exterior; He disguises Himself and in such a manner that neither the most impassioned hearts have ever invented any artifice, any transformation that can resemble it. In addition, He exposes Himself to a thousand insults, and He resolves to endure them for the gratification of His desire; for the same purpose He subjects Himself to the word of a priest.

Behold how our Lord comes, and why He does in order to unite Himself to us! See how He puts Himself in the Host, and in what manner He remains in the tabernacle for whole days and nights quite alone, waiting with invincible patience for persons to come and visit Him, to come and speak to Him, and to prepare themselves so that He may unite Himself with them; for it is His supreme desire. Oh, ye children of men, behold how God hath loved you! how He still loveth you!

If Jesus so earnestly desires to come to us, if He says to us "I have desired to eat this pasch with Thee," it is certainly most just that we should long to go to Him. For what advantage does He gain by it? What can light receive from communicating itself to darkness? Wealth from giving itself to poverty? Beauty from uniting itself to deformity? Wisdom to folly? Aren't all the pain and glory ours?

Resolve, then, to frequently receive Jesus in the Sacrament of His love. If you have thus far neglected your Easter Communion, let the strong love of the Crucified urge you to do your duty. As our Lord works prodigies in Himself and in nature in order to come to us, overturning the obstacles that oppose His coming and His union, so should we likewise do great things, conquering our vicious nature and overcoming all difficulties in order to be fit to go and unite ourselves to Him. Our desire should lead us to prepare carefully for Communion, and to approach with firm and simple faith, with humility and reverence, with sorrow for our sins, with a strong confidence in our Lord, whose burning desire to come to us is a powerful motive of this confidence. You will, perhaps, say: "A person should be very pure to communicate." I reply: It is true; but if we regard the infinite purity of God we receive, our purity, though we should take an eternity to purify ourselves, will never be sufficiently great. But we should learn to what one is absolutely obliged in order to communicate worthily. It is to be pure from all mortal sin, and not, as some think,

from all venial sin; otherwise who could not communicate, since even the just sometimes fall into mortal sin. I fear the words of St. John: "If we say that we have no sin, we deceive ourselves and the truth is not in us."

Blessed shall we be if the desire of being united to Jesus animates our whole lives. If we often feast at the heavenly banquet in which Christ is received, in vain will the devil, the world, and the flesh try to effect our ruin. The God of armies will protect us and guide us safely through the battle of life into the mansions of bliss eternal.

"He," says the Saviour, "that eateth my flesh and drinketh my blood, shall have everlasting life, and I will raise him up at the last day."

THE CATHOLIC CHURCH AND MORMONISM.

The representatives of the Methodist, Presbyterian, Baptist and other sectarian missionary boards—ten in all—have sent out "a statement and appeal calling the attention of the Christian public to the position, work and menace of Mormonism in our country."

As a copy of this appeal was sent to the Freeman's Journal we suppose a similar one has been sent to the other Catholic papers in the country. Accompanying the appeal was a request that a copy of the paper containing comments on the same be sent to the editor. After saying what we have to say to these gentlemen we will comply with their request.

In the first place, considering that these missionary boards have since their establishment devoted most of their attention, time and abilities to the Catholic Church, and that their appeal now to Catholics for help against Mormonism shows that they have more brass than other kind of funds in their treasuries.

For years these Boards have been sending their anti-Catholic agents to Catholic countries, to France, Italy, Spain, Mexico and the South American republics, to wage unrelenting war against the Catholic Church and her institutions. And all this time they have had Mormonism among them and right under their piously uplifted noses. Under their eyes and without a whisper of protest from them Catholics have been vilified and misrepresented in the most unscrupulous manner, and their churches and convents burned.

And now, with such an anti-Catholic record, these missionary boards, recognizing their own impotency to cope here at home with the Mormon propagandists, have the superlative impudence to ask Catholics to join them in a Mormon crusade. We are expected to forget what they have been doing and ignore what they are still doing, and fall into line under their direction. We are more concerned with their old and chronic zeal against the Catholic Church than we are with their new-born zeal against Mormonism in the world, and the Catholic Church stands alone, in magnificent isolation, from the jarring sects as they rise, wrangle and decay. She needs not and needs not the appeal to her of one sect against another. In her eyes they are all the same—rebels against her divine authority, destroyers of Christian unity in the world, and teachers of the most pernicious and blasphemous polygamy as she condemned it before Mormonism had existence; as she condemned it when Martin Luther and Melancthon first introduced it into Christendom by sanctioning the polygamous marriage of that buck goat, Philip Landgrave of Hesse. She not only condemns simultaneous polygamy, or gossipy, or tadem polygamy—as Father Cronin felicitously calls it; a polygamy that flourishes in the United States under our loose divorce laws, and is increasing to an alarming extent, without any earnest or vigorous opposition on the part of the sects.

Mormonism is an offshoot of Protestantism. They read the Bible and judge for themselves, defending their polygamy from it. Its founders, Joe Smith, Brigham Young and others, were Protestants, and its missionaries are successful only in Protestant countries, England, Germany, Norway and Sweden, and Protestant North America. It makes no impression on Catholic countries, Ireland, France, Italy, Spain, Portugal, or in the South American republic. If it be a political, social and moral disease its bacilli seem to flourish in Protestant countries; Catholic countries seem to be immune. We would therefore advise the mission boards to recall their agents from Catholic countries, here they are of no practical utility, and set them to work at and about Salt Lake, and see if they can discover an antidote and prophylactic.

With the exception of polygamy, the charges the circular makes against the Mormons are familiar in tone and phrase. They are the same that the agents of the mission boards have been making and reiterating for years in every key from C sharp to B flat, against the Catholic Church. Here is an example. "Its (\*) (\*) (\*) priestly oligarchy threatens free government, its grasping priestcraft invades property rights; its varied vices are destructive of good morals, while its pagan ceremonies and practices are antagonistic to the Gospel of Christ."

Now, if we write "Catholic Church" where the stars are in brackets, the Catholic will recognize the old familiar face and tone of the quotation, and it will remind him of "Auld Lang Syne." As we know the sentence to be false with "Catholic Church" in the brackets, we want better evidence of its truth than the authority of the mission boards, when even Mormonism is substituted in the brackets.

Gentlemen of the mission boards, we understand you; we know your literature and your methods; we have no confidence in you; we cannot yoke with you against the Mormons; nor can we vote with them against you. You are both alike in error and in antagonism to the Catholic Church; with the difference that you are more meddlesome so, more aggressively so and more offens-

ively so than the Mormons are. The Catholic Church will fulfill her divine mission in her own way and work to lead victims of error and sinners to light, truth and repentance; and to lead immortal souls to eternal life. In this work of hers she will include you and the Mormons alike as objects of her solicitude and charity.—N. Y. Freeman's Journal.

GOD'S PRIESTHOOD

Respect and Affection which the Labors of Priests Deserve.

From an article recently published in the Sacred Heart Review, under the title "A Magnificent Organization," we take the following:

With a Catholic's life, the priesthood is, next to one's parents (and in one sense even more so), intimately connected. The infant goes from its mother's first breast, receives at the priest's hand the baptismal waters that make it God's child and an heir of Heaven. It is the priest's care to build the beautiful great churches that will be its spiritual home. The priest erects the schools where it will learn something better and higher than the things of time and earth, yet will learn these as well. The priest is the wise confidant in time of sorrow or temptation or sin; he blessed the marriage bond; he stands by the sick and dying; pestilence and danger and scandal cannot daunt him; he will bury the dead. The poor and the hungry are his charge; all troubles are brought to him for seeking; wives and husbands, parents and children trust him, and he comes young and strong and silent, into some bigoted spot and goes, day by day, and night by night, through the streets on his simple duty; and suddenly—men hardly know how—his great church arises, and his house and school and convent adorn the place, and his glory begins to die, and then, behold! he dies, and his work passes to another. The individual priest is gone, but he has done God's work and the Church's work. Straightway, from that splendid phalanx the "magnificent organization of the Catholic priesthood," which goes into his vacant room and the work goes onward—that Christ-like work of caring for the immense spiritual family given to those who voluntarily renounce family and name for themselves at the call of Christ.

In these modern days of irreverence, self-assertion and a false independence we do think enough of what our priests do for us, and of what they are—for these are two different aspects of the same subject. They are—God's anointed, the keepers of the King's secret, men set apart to call God daily down upon our altars, and they are never fearless of death for themselves if duty calls, and regardless of gossip about or against them, if they can bring help to souls in need. In the homes of the old country the caution was often given. Beware of talking about the priest! Is that caution given as often as it should be here? Do Catholic parents set the example to their children about or against the priest? Is the Lord's anointed? This is certainly an important question for all to bring seriously into consideration, especially as the stage and the novel and the newspaper of the day by no means treat always the sacred calling with due respect. And yet, on the other hand, neither cater to the prejudices, nor to the bursts of admiration for these strange men, "set apart," who walk into the pethouses and are found ministering to the outcast and the criminal and counting their own lives nothing, with a smile upon their faces!

That part of the story the world knows. Catholics know far more. They know the hand that gives to them their first Communion and their last, and the heart that receives with tender compassion their worst confession, and would not reveal it, even if long, slow torture, or death itself, were the penalty of silence. They know who build our parishes, and never leave their own names, and the saints' names, to mark them; and then go down to death with none to remember them, if their spiritual flock should forget. And yet Catholics can be found to carp and blame because the priest is man, not angel. Ungenerously they forget the lifelong cross, and sacrifice, and the hidden, heart-breaking of the Master—they forget it all, because of some law they think they see!

Let it be our better part to remember the love and reverence and gratitude and ready support of their plans that we owe to them, who give up earthly life, and build their hearts into their work, and turn our thoughts often to what strikes a non-Catholic world about us, as well as a convert—the "magnificent organization" of that Catholic priesthood made up of men to whom a great Father of the Church applied no less a title than "other Christs!"

The Right View of it.

From the Pittsburg Catholic. No, we do not believe in publishing reports about religious people who go wrong—Catholic or non-Catholic. It is not a good point to make, nor is it not to be heard the wrong-doings of people. We much rather prefer to publish their good deeds. When we listen and talk retelling faults that have no need of publicity, our curiosity is aroused to this effect—is the narrator without sin?

TOBACCO, LIQUOR AND DRUGS.

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 25c. Send for the results from taking his remedy for the liquor, morphine and other habits. It is safe, inexpensive, and requires no hypodermic injections, no publicity, no loss of time from business, and a certain cure. Write to Dr. McTaggart, 75 Avenue Street, Toronto.

NEVER IS TIME more precious than when some member of the family is attacked by colic, dizziness or any bowel trouble. The doctor is distant but if Perry Davis' Painkiller, is near all danger is soon ended.

Labatt's (LONDON) Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y. UNDOUBTEDLY THE BEST OF BEVERAGES

NORTH AMERICAN LIFE. Wives of great men should remind them They can make their lives secure, And, departing, leave behind them Something SOLID, something SURE. There is nothing more SOLID or more SURE than a policy of life insurance in that strong Home Company, the North American Life.

L. GOLDMAN, Secretary. JOHN L. BLAIKIE, President. WM. McCABE, Managing Director.

BRISTOL'S PILLS. For Torpid Liver, Flatulence, Constipation, Biliousness and Sick Headache, TAKE Bristol's Pills. Safe, Mild, Quick-acting, Painless, do not weaken, and always give satisfaction.

Wheat Marrow For Breakfast. Nature's best food for the weak and the strong. The concentrated goodness of the glutinous portions of the choice selected Winter Wheat prepared by a new, scientific and original process.

THOUGHTS ON OUR LADY.

Mary has a mother's heart for us; a heart into which her Son has transfused His goodness, His mercy, His love, and in some sort His Heart itself. —St. Alphonsus Liguori. Most holy heart of Mary! The only good which I possess is the treasure that thou thyself hast given me, the Heart of Jesus, thy Divine Son. Offer it to me; it is of infinite price; I can do no more, and thou deservest nothing less. —St. Gertrude. O Mother of fair love, Mary, thou who didst so ardently desire to see Jesus loved, attach me most intimately to His Divine Heart, so that I may never more have the misfortune to find myself separated therefrom. —St. Alphonsus Liguori.

Through the Confessional. Boston Herald. The other day a Catholic priest presented himself to the cashier of the Parker House and handed him \$50, for which he asked a receipt. When asked for whose account the money should be credited, the priest replied that the money came from one of his flock, who had requested him to hand it to the Parker House cashier, and to have it credited to the conscience fund, without revealing the identity of the contributor in this respect. The priest's request was complied with, and the money was credited as directed. It may be thought that this is an extraordinary occurrence, but we are assured that it is not, and that the hotel's conscience fund is augmented by frequent contributions from anonymous sources. Nor is this the experience of this hotel exceptional in this respect. It obtains in a great many establishments having extensive dealings with the public.

TEETHING TIME

Is the Critical Age in the Life of all Little Ones.

During the teething period great care should be taken of baby's health. The little one suffers greatly; the gums are hard and inflamed and any disorder of the stomach or bowels increases the peevishness of the child and often fatal results follow. Mother's Own Tablets at this period is Baby's Own Tablets—the surest of all remedies in curing the minor ailments of children. Among the many mothers who testify to the value of these Tablets is Mrs. R. B. Bickford, Glen Sutton, Que., who says: "My little baby suffered much from teething and indigestion. I procured a box of Baby's Own Tablets and it worked wonders in baby's condition—in fact I believe it saved my little one's life. I sincerely believe that where now many a home is saddened through death of a little one, joy would be supreme if these Tablets had been used. I consider them baby's best doctor and would not be without them."

Baby's Own Tablets when given in accordance with the directions prevent restlessness and nervousness—cure simple fever, diarrhoea, constipation, colic and all stomach trouble. Guaranteed to contain no opiate or other harmful drug. By dissolving a Tablet in water it can be given with absolute safety to the very youngest baby. Sold by druggists, or direct by mail, post paid, at 25 cents a box, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Stomach and Bowel Troubles.

A promptly satisfactory cure for Cramps, Colic, Indigestion, Heartburn, Biliousness, Sick Stomach and Summer Complaint, is a few drops of Nervine in sweetened water. Nervine at once relieves pain and suffering, eradicates the cause of the trouble and cures permanently. Poison's Nervine is the best general purpose remedy for internal pains known; it acts so quickly that no household should be without it. Buy a 25c. bottle of Nervine today, it's all right. HAMILTON'S PILLS CURE CONSTIPATION.

AMERICAN MO

Devotion well suited to people. The Wordsworth, to say nothing of the Hesselv Church press woman who of the virgin than was woman. Care eloquently r the Mother Christianity just, in practice results most hopes of the Mary "is the distress the forlorn the "Comfort to the aged" has often brought the Cross Christians' covenant with of Redemption person, is exalted ran of the Son of the Mother known. N Catholics p of Heaven. are dedicat

O'KEEFE'S Liquid Extract of Malt

A diploma from an Exhibition is not necessarily a guarantee of quality, diploma being a mere request, was obtained by the proprietors of this liquid extract of malt. O'Keefe's Liquid Extract of Malt was not manufactured at the time of the World's Fair and so was not exhibited there. We have, however, submitted samples to leading medical men and chemists in nearly every city and town in Canada, and all who have looked into the matter carefully, say that O'Keefe's Liquid Extract of Malt made by W. LLOYD WOOD, Wholesale Druggist, Toronto, is the best.

STATUES FOR SALE.

Statues of the Sacred Heart, the Blessed Virgin, St. Anthony, colored (12 inches high) Very artistically made. Suitable for bed-room or parlor. Price one dollar each. (Cash to company order.) Address, Thomas Collier, Catholic Record, London, Ontario.

OUR BOYS

A PEAL

It was the first month, and Lillian Alone in her many little soured. It examined to see among them any.

When you hear does not believe will wonder, no d Mother's chapl the Convent of although non-C had wisely concei ter would receive in a place where walk hand in ha With the bea affectionate letter ella, who was st After many li to school-life, ea est Lillian, ma these beads wi go? I know yo loving friend, w and prays for y chapel, to whic loved to come w you, as it was so

"Of course I with me." finished her lett as "I will be manner." And her man being exceedin know that care carried a little pocket, whereve nearly a year meanwhile many changed betwe and Cecilia has Lillian's conver Pray on, der home, for reme plored Mary's taining relief!"

Again it is Lillian and her their arrangem West. The morning leave for their bright and sili for their train, time in talking of their intend Suddenly, L drew her hand have forgotten

"Well, you without them fifteen minutes. "Oh, I know turn home fo "They have b during the past gin this long jo "What sup her mother. to have thou I as "I think w the train."

So Lillian a for the rosary, patience as the away, and his train arrived, mother not the Just as the they arrived, a morning call, to wait until t

But imagin ing when the money came from one of his flock, who had requested him to hand it to the Parker House cashier, and to have it credited to the conscience fund, without revealing the identity of the contributor in this respect. The priest's request was complied with, and the money was credited as directed. It may be thought that this is an extraordinary occurrence, but we are assured that it is not, and that the hotel's conscience fund is augmented by frequent contributions from anonymous sources.

Nor is this the experience of this hotel exceptional in this respect. It obtains in a great many establishments having extensive dealings with the public.

AMERICAN MO

Devotion well suited to people. The Wordsworth, to say nothing of the Hesselv Church press woman who of the virgin than was woman. Care eloquently r the Mother Christianity just, in practice results most hopes of the Mary "is the distress the forlorn the "Comfort to the aged" has often brought the Cross Christians' covenant with of Redemption person, is exalted ran of the Son of the Mother known. N Catholics p of Heaven. are dedicat



OUR BOYS AND GIRLS. A PEARL ROSARY.

BY VIOLET. It was the first day of St. Joseph's month, and Lillian C's birthday.

Alone in her room that morning she was busily engaged in arranging the many little souvenirs of the day.

When you hear that our young friend does not believe in our Holy Faith, you will wonder, no doubt, how our Blessed Mother's chaplet came in her possession.

But it had come from a very dear friend, and a classic while attending the Convent of the Sacred Heart, for parents had wisely concluded that their daughter would receive a superior education in a place where religion and science walk hand in hand.

With the beads had come a most affectionate letter from her friend Cecilia, who was still in the convent.

After many little incidents relating to school-life, came the words: "Dearest Lillian, may I ask you to carry these beads with you, wherever you go? I know you will, to oblige your loving friend, who often thinks of you, and prays for you in that little convent chapel, to which you often said you loved to come when anything worried you, as it was so calm and peaceful."

"Of course I will keep them always with me," whispered Lillian as she finished her letter. "Coming from Cecilia, they will be treasured in a special manner."

And her many friends would have been exceedingly surprised if they had known this subject, not because I did not highly appreciate the honor, for I did, but for the simple and sole reason that to me it had the earmarks of something more offensive to gentlemen of good sense and taste than another, it is the weakness and vanity of self-advertising.

In my remarks I shall not dwell upon the very nature of the subject to use the personal pronoun so often, that we shall all become tired of it before I sit down.

Generally speaking, the building of a private library would cause little or no comment or surprise, but sometimes men with limited resources and in humble positions in life accomplish more than others who have been more blessed with wealth and social position, for, as you all know, there is a nobility of birth and a wealth above riches.

I am the owner of quite a large library—about 2,500 volumes. My father came to Madison with his family in the month of March, 1858, from the state of Rhode Island, where I was born, and was here, I had no schooling to speak of, and never went to school but a few months afterward, until I was married. I then went to a night school, kept by Professor George, who will be remembered by the older citizens who are here this evening.

From the time our family came to Madison until 1875, the last year of the war, I did little odd jobs here and there, and anything I could get to do I did. I think in all of those years I did not attend school over three months. To be candid, I did not want to go to school, and would not.

From the day that Sumpter was fired upon, I went to the war. A regiment never left Camp Randall that I did not board the train and remain upon it until I was put off. Finally, in 1865, I enlisted here in Madison. I was then a few days over fifteen years of age. My father took me out and I ran away and enlisted in a Pennsylvania regiment, and served eight months.

After I became an apprentice to the blacksmith trade, and worked at that calling for twenty-two years and two months, for I started to learn the trade on July 5, 1866, and laid down my hammer and tongs and hung up my leather apron on the last day of August, 1888, and entered the law school of the University of Wisconsin the third day of September following.

It will be seen that up to the time I went to learn the blacksmith trade I had no education to speak of. I could hardly read. I had no taste for books, study or reading. I was like hundreds of other boys that I see night after night standing around the corners with no thought of self-improvement, men of discipline or development of character.

I married young, and spread the cloth upon my own table before I was nineteen years of age.

In the fall of 1869, I think it was the Rev. Father Garesche, a very eloquent and learned Jesuit priest, came to Madison and delivered a lecture on the education of the Christian boy. I accidently attended the lecture and received such an inspiration and love for books and learning from the lecture on that evening, that I determined with God's help and my own industry that I would make every effort I possibly could to acquire an education. The reverend lecturer pictured in such glowing and eloquent language the beauty of education that the impression made upon my mind at that time has never faded from it. He said, of all the blessings which it has pleased Providence to cultivate, there is not one which breathes a purer fragrance or bears a more heavenly aspect than education. It is a companion which no misfortune can depress, no climate destroy, no enemy alienate, no despotic enslave. At home, a friend; abroad, an introduction; in solitude, a solace; in society, an ornament; it chastens vice, it guides virtue, it gives at once a government to ourselves. Without it, what is man? A splendid slave—a reasoning savage, vacillating between the dignity of an intelligence derived from God and the degradation of passion. Education lights up within us the torch of knowledge, and oh! how wonderful the change.

As I said before, my resolution to study and read was immovably fixed after listening to the lecture I have attempted to describe, and my intellectual appetite grew by what I fed upon. The first book I bought was the Bible. I bought it in numbers—two numbers per month at 50 cents per number. It

was published in thirty-two numbers. I read it from Genesis to the Apocalypse. I need not say that I derived more knowledge and wisdom from its reading and study than all the other books I have read since. I know that the Bible is sneered at by scoffers, and men and scoffed at by others, but I believe it is a book of facts as well authenticated as any heathen history—a book of miracles incontestably proved; a book of prophecy, confirmed by past as well as present fulfillment; a book of poetry pure and natural, and elevated even to inspiration; a book of morals such as human wisdom never framed; the perfection of human happiness. I will abide by the precepts, admire the beauty, and, as far as in me lies, practice the mandates of this sacred volume. If I err, I err with St. Paul and the Apostles of St. Augustine, and St. Thomas, the angelic doctor; with Bacon, the great Bacon; with Milton, rising on an angel's wing to heaven, and like the bird of morn'ng soaring out of light amid the music of his grateful piety. With Newman and all the Christian churches. With men like these and such organizations, I shall remain in error, and cling to the heavenly and holy aspirations it incalculates. Its study elevates the moral character, enlightens the darkness, and purifies the heart. It is the drink from its fountain of wisdom and knowledge.

THE ASCENSION. On Thursday, May 8th, the Church celebrates the Feast of the Ascension of our Blessed Lord. Jesus was not taken up as was the Blessed Virgin; He ascended by His own power, because He is God. On that day He opened heaven again, which till then was closed on account of the sin of our first parents. It was on that glorious day, also, that the souls of the just who Jesus liberated from Limbo, entered with Him. "Thou hast ascended on high, and hast led captivity captive; thou hast received gifts in men."

Christ did not ascend into Heaven seated on a fiery chariot as was Elias, but "seated on a swift cloud." (xix, 1.) Of this circumstance St. Chrysostom says: "When the servant was called, a chariot" was sent; but when the Son ascended, there came a cloud, the seat of the Lord.

At the place where Christ ascended He left the imprint of His sacred feet. That part of the rock showing His right foot was taken into a Turkish mosque erected on Mount Olivet; while that of His left foot is in a chapel here, and is the object of great veneration to all pilgrims.

Christ's ascension is the guarantee of our own, if we only follow His footsteps, as those impressions evidently inculcate. "For whom he foreknew, he also predestinated to be made conformable to the image of his Son." (Rom. viii, 29.) We must die and return to earth whence we were taken. Our body "is sown in corruption, it shall rise in incorruption." (1 Cor. xv, 42.)

On Ascension Day we ought also think of the general Judgment day, when Jesus will come again "to judge the living and the dead." Where shall we be, on the right or left? among the wheat or chaff? the blessed or the cursed? Our good works, our deeds of charity, our treatment of our neighbor here on earth will decide all. "Come to me ye blessed, depart from me ye cursed, for whatever ye did to the least of my brethren ye did to me." Heaven depends entirely on charity. Faith and hope pass, but "the greatest is charity," and that will endure forever. Every unkind action is a stone that falls up our entrance into heaven.

According to our calculation Christ ascended into heaven on a Thursday. St. Chrysostom says that the ascension occurred on a Saturday. This feast is a holy day of obligation.

The three days preceding the Ascension are called Rogation days. Rogation means petition or prayer. "Ask and you shall receive," says our Blessed Lord. Let us remember that we can receive everything with prayer, and nothing without it. Prayer is the key to heaven, and of all spiritual treasures. (1 Cor. x, 13.)

THE SPREAD OF CHRISTIAN SCIENCE. In certain sections of the city, principally on the southeast side, there seems to be an increased growth of the sect called Christian Science. The increase, of course, is principally made up of women. For Christian Science is emphatically a woman's movement. It demands a complete submission of the whole mind, the truth can only be attained when the inquirer submits his mind to the interpretations contained in the books written by Mrs. Eddy. In this way the movement appeals to the effeminate, it eliminates everything that is virile and strenuous, or that is necessary to make up real individuality. Moreover, it contains a mystical, dreamy element that is irresistible to some women. The tendency is to turn the mind away from the facts of life, from the things that hurt, and make it contemplate itself. This accounts for the fact that women who have many household duties to attend to, whose life is made up of the cares that of the sect. And this accounts for the fact that the new sect is not for the poor, not for the men and women who have to work hard with their hands and heads, but rather for those who have nothing to do but dream and talk. And certainly, from the principles of the sect, the dream and talk cannot be of the best. According to Mrs. Eddy, there is nothing sinful in the world; the surest victory over sin is the denial that sin exists. By their fruits you shall know them, was said long ago, and only that those who believe in the non-existence of sin have such little teachings would be disastrous in the extreme. But Christian Science is such a mass of inconsistencies and absurdities that it is hard to consider it seriously. When we read that Science reveals the world to be nothing at all but a dream, that the things around have no real existence, that nothing is real, we think of the story of the Christian Science mother and her six-year-old daughter. "Oh, my dear daughter, you should not be frightened and run away from the goat. Don't you know you are a Christian Scientist?" "But, mamma," said the little girl, excitedly, "the goat don't know it." Chicago New World.

We never regret kind acts, but often grieve over unkindly and unloving ones when friends who have passed away can feel our love no more.

was published in thirty-two numbers. I read it from Genesis to the Apocalypse. I need not say that I derived more knowledge and wisdom from its reading and study than all the other books I have read since. I know that the Bible is sneered at by scoffers, and men and scoffed at by others, but I believe it is a book of facts as well authenticated as any heathen history—a book of miracles incontestably proved; a book of prophecy, confirmed by past as well as present fulfillment; a book of poetry pure and natural, and elevated even to inspiration; a book of morals such as human wisdom never framed; the perfection of human happiness. I will abide by the precepts, admire the beauty, and, as far as in me lies, practice the mandates of this sacred volume. If I err, I err with St. Paul and the Apostles of St. Augustine, and St. Thomas, the angelic doctor; with Bacon, the great Bacon; with Milton, rising on an angel's wing to heaven, and like the bird of morn'ng soaring out of light amid the music of his grateful piety. With Newman and all the Christian churches. With men like these and such organizations, I shall remain in error, and cling to the heavenly and holy aspirations it incalculates. Its study elevates the moral character, enlightens the darkness, and purifies the heart. It is the drink from its fountain of wisdom and knowledge.

THE ASCENSION. On Thursday, May 8th, the Church celebrates the Feast of the Ascension of our Blessed Lord. Jesus was not taken up as was the Blessed Virgin; He ascended by His own power, because He is God. On that day He opened heaven again, which till then was closed on account of the sin of our first parents. It was on that glorious day, also, that the souls of the just who Jesus liberated from Limbo, entered with Him. "Thou hast ascended on high, and hast led captivity captive; thou hast received gifts in men."

Christ did not ascend into Heaven seated on a fiery chariot as was Elias, but "seated on a swift cloud." (xix, 1.) Of this circumstance St. Chrysostom says: "When the servant was called, a chariot" was sent; but when the Son ascended, there came a cloud, the seat of the Lord.

At the place where Christ ascended He left the imprint of His sacred feet. That part of the rock showing His right foot was taken into a Turkish mosque erected on Mount Olivet; while that of His left foot is in a chapel here, and is the object of great veneration to all pilgrims.

Christ's ascension is the guarantee of our own, if we only follow His footsteps, as those impressions evidently inculcate. "For whom he foreknew, he also predestinated to be made conformable to the image of his Son." (Rom. viii, 29.) We must die and return to earth whence we were taken. Our body "is sown in corruption, it shall rise in incorruption." (1 Cor. xv, 42.)

On Ascension Day we ought also think of the general Judgment day, when Jesus will come again "to judge the living and the dead." Where shall we be, on the right or left? among the wheat or chaff? the blessed or the cursed? Our good works, our deeds of charity, our treatment of our neighbor here on earth will decide all. "Come to me ye blessed, depart from me ye cursed, for whatever ye did to the least of my brethren ye did to me." Heaven depends entirely on charity. Faith and hope pass, but "the greatest is charity," and that will endure forever. Every unkind action is a stone that falls up our entrance into heaven.

According to our calculation Christ ascended into heaven on a Thursday. St. Chrysostom says that the ascension occurred on a Saturday. This feast is a holy day of obligation.

The three days preceding the Ascension are called Rogation days. Rogation means petition or prayer. "Ask and you shall receive," says our Blessed Lord. Let us remember that we can receive everything with prayer, and nothing without it. Prayer is the key to heaven, and of all spiritual treasures. (1 Cor. x, 13.)

THE SPREAD OF CHRISTIAN SCIENCE. In certain sections of the city, principally on the southeast side, there seems to be an increased growth of the sect called Christian Science. The increase, of course, is principally made up of women. For Christian Science is emphatically a woman's movement. It demands a complete submission of the whole mind, the truth can only be attained when the inquirer submits his mind to the interpretations contained in the books written by Mrs. Eddy. In this way the movement appeals to the effeminate, it eliminates everything that is virile and strenuous, or that is necessary to make up real individuality. Moreover, it contains a mystical, dreamy element that is irresistible to some women. The tendency is to turn the mind away from the facts of life, from the things that hurt, and make it contemplate itself. This accounts for the fact that women who have many household duties to attend to, whose life is made up of the cares that of the sect. And this accounts for the fact that the new sect is not for the poor, not for the men and women who have to work hard with their hands and heads, but rather for those who have nothing to do but dream and talk. And certainly, from the principles of the sect, the dream and talk cannot be of the best. According to Mrs. Eddy, there is nothing sinful in the world; the surest victory over sin is the denial that sin exists. By their fruits you shall know them, was said long ago, and only that those who believe in the non-existence of sin have such little teachings would be disastrous in the extreme. But Christian Science is such a mass of inconsistencies and absurdities that it is hard to consider it seriously. When we read that Science reveals the world to be nothing at all but a dream, that the things around have no real existence, that nothing is real, we think of the story of the Christian Science mother and her six-year-old daughter. "Oh, my dear daughter, you should not be frightened and run away from the goat. Don't you know you are a Christian Scientist?" "But, mamma," said the little girl, excitedly, "the goat don't know it." Chicago New World.

We never regret kind acts, but often grieve over unkindly and unloving ones when friends who have passed away can feel our love no more.

was published in thirty-two numbers. I read it from Genesis to the Apocalypse. I need not say that I derived more knowledge and wisdom from its reading and study than all the other books I have read since. I know that the Bible is sneered at by scoffers, and men and scoffed at by others, but I believe it is a book of facts as well authenticated as any heathen history—a book of miracles incontestably proved; a book of prophecy, confirmed by past as well as present fulfillment; a book of poetry pure and natural, and elevated even to inspiration; a book of morals such as human wisdom never framed; the perfection of human happiness. I will abide by the precepts, admire the beauty, and, as far as in me lies, practice the mandates of this sacred volume. If I err, I err with St. Paul and the Apostles of St. Augustine, and St. Thomas, the angelic doctor; with Bacon, the great Bacon; with Milton, rising on an angel's wing to heaven, and like the bird of morn'ng soaring out of light amid the music of his grateful piety. With Newman and all the Christian churches. With men like these and such organizations, I shall remain in error, and cling to the heavenly and holy aspirations it incalculates. Its study elevates the moral character, enlightens the darkness, and purifies the heart. It is the drink from its fountain of wisdom and knowledge.

THE ASCENSION. On Thursday, May 8th, the Church celebrates the Feast of the Ascension of our Blessed Lord. Jesus was not taken up as was the Blessed Virgin; He ascended by His own power, because He is God. On that day He opened heaven again, which till then was closed on account of the sin of our first parents. It was on that glorious day, also, that the souls of the just who Jesus liberated from Limbo, entered with Him. "Thou hast ascended on high, and hast led captivity captive; thou hast received gifts in men."

Christ did not ascend into Heaven seated on a fiery chariot as was Elias, but "seated on a swift cloud." (xix, 1.) Of this circumstance St. Chrysostom says: "When the servant was called, a chariot" was sent; but when the Son ascended, there came a cloud, the seat of the Lord.

At the place where Christ ascended He left the imprint of His sacred feet. That part of the rock showing His right foot was taken into a Turkish mosque erected on Mount Olivet; while that of His left foot is in a chapel here, and is the object of great veneration to all pilgrims.

Christ's ascension is the guarantee of our own, if we only follow His footsteps, as those impressions evidently inculcate. "For whom he foreknew, he also predestinated to be made conformable to the image of his Son." (Rom. viii, 29.) We must die and return to earth whence we were taken. Our body "is sown in corruption, it shall rise in incorruption." (1 Cor. xv, 42.)

On Ascension Day we ought also think of the general Judgment day, when Jesus will come again "to judge the living and the dead." Where shall we be, on the right or left? among the wheat or chaff? the blessed or the cursed? Our good works, our deeds of charity, our treatment of our neighbor here on earth will decide all. "Come to me ye blessed, depart from me ye cursed, for whatever ye did to the least of my brethren ye did to me." Heaven depends entirely on charity. Faith and hope pass, but "the greatest is charity," and that will endure forever. Every unkind action is a stone that falls up our entrance into heaven.

According to our calculation Christ ascended into heaven on a Thursday. St. Chrysostom says that the ascension occurred on a Saturday. This feast is a holy day of obligation.

The three days preceding the Ascension are called Rogation days. Rogation means petition or prayer. "Ask and you shall receive," says our Blessed Lord. Let us remember that we can receive everything with prayer, and nothing without it. Prayer is the key to heaven, and of all spiritual treasures. (1 Cor. x, 13.)

THE SPREAD OF CHRISTIAN SCIENCE. In certain sections of the city, principally on the southeast side, there seems to be an increased growth of the sect called Christian Science. The increase, of course, is principally made up of women. For Christian Science is emphatically a woman's movement. It demands a complete submission of the whole mind, the truth can only be attained when the inquirer submits his mind to the interpretations contained in the books written by Mrs. Eddy. In this way the movement appeals to the effeminate, it eliminates everything that is virile and strenuous, or that is necessary to make up real individuality. Moreover, it contains a mystical, dreamy element that is irresistible to some women. The tendency is to turn the mind away from the facts of life, from the things that hurt, and make it contemplate itself. This accounts for the fact that women who have many household duties to attend to, whose life is made up of the cares that of the sect. And this accounts for the fact that the new sect is not for the poor, not for the men and women who have to work hard with their hands and heads, but rather for those who have nothing to do but dream and talk. And certainly, from the principles of the sect, the dream and talk cannot be of the best. According to Mrs. Eddy, there is nothing sinful in the world; the surest victory over sin is the denial that sin exists. By their fruits you shall know them, was said long ago, and only that those who believe in the non-existence of sin have such little teachings would be disastrous in the extreme. But Christian Science is such a mass of inconsistencies and absurdities that it is hard to consider it seriously. When we read that Science reveals the world to be nothing at all but a dream, that the things around have no real existence, that nothing is real, we think of the story of the Christian Science mother and her six-year-old daughter. "Oh, my dear daughter, you should not be frightened and run away from the goat. Don't you know you are a Christian Scientist?" "But, mamma," said the little girl, excitedly, "the goat don't know it." Chicago New World.

We never regret kind acts, but often grieve over unkindly and unloving ones when friends who have passed away can feel our love no more.

A pure hard Soap. SURPRISE SOAP. MAKES CHILD'S PLAY OF WASH DAY.

Needle Christ Meant. Thousands of educated persons who read the Bible constantly wonder at the words of Our Lord, says the Catholic Telegraph, "It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the Kingdom of Heaven."

FATHER KÖENIG'S FREE NERVE TONIC. A Valuable Remedy for Nervous Diseases and a Sample Bottle to any address. Poor get this medicine FREE. KÖENIG MED. CO. 49 Franklin St., Chicago. Sold by Druggists at \$1 per bottle; six for \$5.

Use the genuine MURRAY & LANMAN'S FLORIDA WATER. "The Universal Perfume." For the Handkerchief Toilet and Bath. Refuse all substitutes.

MUTUAL LIFE OF CANADA. Formerly The Ontario Mutual Life. This Company issues every safe and desirable form of policy. We have policies at reasonable rates, that guarantee an Income to Yourself for life. An Income to Your Wife if you have outlived her life. An Income to Your Children (if you have any) for twenty years after your own wife's death. They also guarantee Liberal Cash and Loan Values and Automatically Extended Insurance for full face of the policy. ROBERT MELVIN, President. GEO. WIGNAST, Manager. W. H. RIDDELL, Sec'y. Waterloo, Ont.

WILLIAMS' PINK PILLS FOR PALE PEOPLE. Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Suits, boots, shoes, harness, etc., do not crack or wear out. No rough surface to chafe and chafe. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil. Sold everywhere in cans of all sizes. Made by Imperi Oil Company.

ALLEN'S LUNG BALSAM. will positively cure deep-seated COUGHS, COLDS, CROUP. A 25c. Bottle for a Simple Cold. A 50c. Bottle for a Heavy Cold. A \$1.00 Bottle for a Deep-seated Cough. Sold by all Druggists.

PURE GOLD JELLY POWDER. Joyfully, Quick. Flavored with PURE GOLD EXTRACTS always true to name AT YOUR GROCERS

Relieve those Inflamed Eyes! Pond's Extract. Reduced one-half with pure soft water, applied frequently with dropper or eye cap, the congestion will be removed and the pain and inflammation instantly relieved. CAUTION: Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which easily sour and generally contain "caustic alcohol," a deadly poison.

W. J. SMITH & SON UNDERTAKERS AND EMBALMERS 113 Dundas Street Open Day and Night. Telephone 588 JOHN FERGUSON & SONS 180 King Street The Leading Undertakers and Embalmers Open Night and Day Telephone—EQUUS 573; Factory 543

american BERAGES LIFE

ould remind them their lives secure, e behind them something Sure, more SOLID or a policy of life rong Home Com erican Life,

ents, or write to e will be pleased xplanatory of our

12 to 118 King St. W. TORONTO, ONT.

WM. McCABE, Managing Director

Pills

asa, by Adults or

S.

OW

the Confessional. on Herald.

a Catholic priest pre- o the cashier of the and handed him \$50, for receipt. When asked the money should be

est replied that the one of his flock, who him to hand it to the ashier, and to have it conscience fund, with- identity of the person as acting. The priest's

plied with, and the as directed. It that this is an extra- ce, but we are assured d that the hotel's con- augmented by frequent on anonymous sources- experience of this hotel respect. It obtains establishments having

are more or less subject to complaints while teaching. It is not necessary to quarrel. It is not necessary to quarrel. It is not necessary to quarrel.

It drives sleep and comfort and it will with Allen's Lung Balm. It will with Allen's Lung Balm. It will with Allen's Lung Balm.

THE MEXICAN PARK—Prof- going into the mining re- are few and drug stores. It is not necessary to quarrel. It is not necessary to quarrel.

OF KEEFE'S Extract of Malt. A diploma from an Exhibition is not necessary to quarrel. It is not necessary to quarrel.

OF KEEFE'S Extract of Malt. A diploma from an Exhibition is not necessary to quarrel. It is not necessary to quarrel.

OF KEEFE'S Extract of Malt. A diploma from an Exhibition is not necessary to quarrel. It is not necessary to quarrel.

OF KEEFE'S Extract of Malt. A diploma from an Exhibition is not necessary to quarrel. It is not necessary to quarrel.

OF KEEFE'S Extract of Malt. A diploma from an Exhibition is not necessary to quarrel. It is not necessary to quarrel.

OF KEEFE'S Extract of Malt. A diploma from an Exhibition is not necessary to quarrel. It is not necessary to quarrel.



