Catholic Record. The

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

VOLUME XXVII.

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LONDON, ONTARIO, SATURDAY, JUNE 10 1905

refining influences before its tidal wave nearly always useless. Parents cannot A The Catholic Record. rid themselves of their responsibility of vulgar strength.

LONDON, SATURDAY, JUNE 10, 1905.

TO OUR COUNTRY GIRLS. Our attention has been directed to

home and depends on the strength of a

few honied words which have done duty

a thousand times, for the making of her

way there, risks much, whatever her

REVERENCE FOR AUTHORITY.

of reverence in the young. As proof

of it they point to the manifestations

of rowdyism by some students, and to

the unseemly antics which disgrace

some commencements. Students, how-

ever, seem to have privileges denied

to other mortals; and for actions which

We refer to their mode of dealing with

those in authority. Sane criticism

leaves no trail of evil. It is a factor

for good and for the enforcement and

the representative of the people, the

Premier, should be given due reverence.

Will certain editors in Toronto take

A DEPLORABLE TENDENCY.

Writing lately on the impudent

Canadian publicists deplore the lack

character may be.

houses.

heed?

elia E. Barr says :

SELF-ASSERTION. We may read the foregoing and find no fault with it. To some indeed it sundry devices by which girls are may be but the lachrymose effusion of

allured to the city from the rural dis a woman out of touch with her age, tricts. They are assured that work is and to others a correct indictment of waiting for them - and incidentally the spirit that holds old-fashioned that their fortunes may be bettered by courtesy in little honor. It cannot, replying to such and such an advertisehowever, be denied that self-assertion ment. The contrast drawn between is not on the wane. Nor is it a thing the gaiety of the city and the monoto be condemned without qualification. tony of the country has an influence; Self-assertion may go hand-in hand with and, with a confidence bred of ignorance, urbanity and politeness, and it may Catholic who is indifferent to both his they turn their backs on the farm and consort with brutality. It may spring go forth to work-if haply they get itfrom a desire to use one's gifts for the and in some instances to ruin. It is no, benefit of our neighbors, and it may be exaggeration to say - and we speak allied to ignoble hearts and minds from a knowledge of facts, gleaned here eager to obtain place and pelf, regardand there-that many a one lives but less of others. Self assertion is many a to bewail her lot as a dweller in the man's most valuable asset. Endowed city. If they must come they should perhaps with a modicum of brains, he be certain of obtaining employment, can by championing himself, by keepand of having some responsible persons ing himself in the public eye, and by to safeguard them from the wiles of upholding opinions however absurd, those who gamble in flesh and blood. always have a following. But the girl who deserts a country

It might not be undesirable if some were more self-assertive in the proper way. That various influences hold it in abevance we know. Many of us are dependent for a livelihood on the non-Catholic, and cultivate perforce the gift of silence. We are not interested overmuch in the cause of education, and so our children walk in the path traced out by their fathers, and are not capable of lasting enthusiasm for the things that are worth while. We are unduly reticent, and not prone to avail

faith known to those about us. OUR CONDUCT.

ourselves of opportunities to make our

deserve and would receive condemna-The charge of bad manners can be tion, were they done by others, enjoy refuted by the Spaniard or the Italian an immunity from punishment. There -" instant and graceful in courtesy, are few sadder things than the specteager and kindly in willingness." acle of men who are preparing to be Observant tourists have many a word leaders, behaving like barbarians. It of praise for the people who are un. is ascribed to boyish spirits, and so touched by the feverish excitement condoned; but that plea falls idly upon and struggling that many of us call the ears of those who have no liking life. How the Church improved manfor the stupid comicality and exhibiners by her action upon civil society, tions of insolence, and who have an through her councils and legislation idea that they who have had the adthat embraced and shielded the most vantages of a collegiate training should obscure from wrong, and the doctrine obey the rules of civilized life. The of man's equality, is not unknown to us. citizens view their antics with evident But how do we ourselves stand in repleasure. They regard them as things gard to good manners? Does our to be borne with gladly-a kind of faith influence our lives? Or are the minstrel show, though the professionals principles of Christian charity talked who would invade any town with no of only, and not visible in our social better equipment than the attenuated intercourse? Are we urbane, considerjokes and coarse comedy in which these ate of others, respectful to authority, students set store, would play to poor or are we dominated by the spirit that cringes when it must and is harsh and The publicists, however, should not brutal when it can be so with imlose sight of the fact that they also punity. Does the doctrine of man's contribute to the output of irreverence.

TO BE AVOIDED.

equality affect, so far as we are concerned, but certain cliques and sets in

ians of their offspring, and to lose sight of that fact entails punishment here and hereafter. From well-to-do homes which are up to date, that is, which follow humbly in the wake of social leaders, and in books and adornments have nothing distinctively Catholic, come the young men whose faith, so far as we can see, is unaccompanied by good works. From the homes in which children are taught, by example at least, that the world should enlist all their energies comes the own and the Church's interests. Chil dren can be taught to love religion and the things pertaining to it. Some parents

in this matter. They are the guard-

are well aware of this. Give the catechism the first place among our books. See that the children learn it ; and the investment of energy in that respect shall yield larger dividends in peace and purity and obedience and happiness. Instead of wasting time in the lives of the makers of money let them be told of the careers of those who made every minute into a stepping stone to heaven.

AFFAIRS IN FRANCE.

Mr. J. E. C. Bodley, who has spent several years in France, and is the author of a work on that country which has been crowned by the French Academy, does not share the opinion of the Christian Guardian that priestly interference in politics is the cause of the present anti-clericalism. He says : " The parish priests of France-than

"The parish priests of France—than whom there is not a more exemplary body of men in any land—illustrate the better qualities of these great cate-gories of the people which constitute the real force of the nation. The acts imputed to the priests which invalidate elections often on the vaguest hearsay evidence are of so wild a character that if they had the same effect on our that if they had the same effect on our country when practised by divines of all denominations, the House of Commons after a general election would contain few members but those whose seats had not been contested."

We are indebted for the quotation to our valued contemporary The Casket.

OUR REPRESENTATIVES.

The individuals who are haunted by the bogey of clerical influence in the affairs of this country must have little confidence in their representatives. It is not exactly a compliment to our law-makers to imply they are but puppets to be pulled hither and thither by outsiders. Without insisting on that point they should, if they consider that the majority of Canadians or the members of Parliament see no vestige of clerical influence, be rather less vehement in proclaiming its existence. The priest has the right to contribute his quota to good government.

He is bound to urge the maintenance of the principles which ensure the morality and justice. He may eign o

MAGNIFICENT SERMON ARCHBISHOP IRELAND

THE FALLIUM AND ITS ANCIENT ORIGIN. Following is the eloquent and mas-terly sermon of Archbishop Ireland, delivered at the conferring of the pal-lium on Archbishop Glennon and pub-lished from the original manuscript. lished from the original manuscript

"And he (Eliseus) took up the mantle of Elias, that fell from him-and the sons of the prophets-said : The spirit of Elias hath rested upon Elison " Eliseus." The symbolism visible in the Palestine scene of long ago re appears in the ceremonial of this morning. Then it was Elias casting his mantle on Eliseus, shedding upon him rays of his own glory and authority ; now it is the Pontiff of Rome investing with his mantle the Bishop of St. Louis, communicating thereby a part of the supreme pastoral office of which he himself is primarily the custodian and the disr

The Bishop of Rome is the Bishop of Bishops, he feeds the whole flock, not the lambs only, but the sheep also : he confirms even his own brethren, his fellow apostles appointed with him by the Holy Ghost to rule the Church by the Holy Ghost to rule the Church of God. The accepted image of this supreme magisterium is the pallium or mantle floating on solemn occasions from the shoulders of the Pontiff : the pallium is his by innate right, as is the authority which the pallium betokens.

A Bishop Metropolitan, or Archbishop takes precedence over other Bishops in his province, and exercises within lim-itations authority over them and over their dioceses. This does not happen from any divine right inherent in the enisconate. By divine right the

happen from any divine right inherent in the episcopate. By divine right the episcopate is equal in all Bishops, save only the episcopate of Peter, which is the center of unity for the whole Church and the headship of universal government. What special privileges or rights appertain to the office of a metropolitan are appointments of the ster metropolitan are appointments of the sovereign shepherd, concessions from

the fulness of his own authority volun-tary made by him for the better ad ministration as understood by him, of the general interests of the Church. The pallium, borne from the hands of the Sovereign Shepherd to the shoulders of the Bishop-Metropolitan the figures those concessions. It is an ad-umbration of Rome's own pallium—an adumbration of Rome's own power and mission : without it the prelate of St. Louis is the Bishop : with it he is the

Archbishop. Before the pallium was taken from the hands of the Pontiff of Rome it had reposed beneath the dome of the Basilica of Peter upon the tombs of Sts. Peter and Paul. The pallium is a grant of authority-a grant from the Pontifi of Rome. But whence the right of the of Rome. But whence the right of the Pontiff of Rome to make the grant? The tombs from which he lifts the pallium are his argument. The tombs are those of Peter and Paul: They speak forth the authority which was in Peter and Paul—the authority of Christ, the in-carnate God; they speak forth thea pos-tolate of Christ to the nations: which is Deepend in Surge autoe surgives in Rome, and in Rome alone, survives unto this day in unbroken succession : they speak forth the supreme guidance over the whole flock, given by Christ to Peter, whose seat of Power when he passed from earth was the City of Rome, whose successor in office and authority is the Bishop of Rome.

The original grant was from Christ to Peter : to day it is from the successor of Peter to the Bishop of St. Louis. And here another question: To what purpose the grant, whether that of two thousand years ago, or that of the pre-sent day? The pallium itself gives re-ply. This, the story of the bleeding of girls who try to rival men in slang. It insist upon the necessity of welding the the threads in its texture. Pure white diverse parts of our nationality into a lambs were blessed in the Basilica and on the natal day of the Virgin Agnes: taken afterwards into the care of holy nuns, they were in due time shorn of their wool; from this wool the pallium was woven. Simple, if you will, the symbolism : but deep and beauteous the meaning. "Feed my lambs, feed my sheep"—this, the purpose for which power is given in the kingdom of Christ -that those receiving it guard the flock of Christ, guard in purest unselfishness, unspotted in themselves by evil, bent upon holding the flock equally unspotted. The giving of the pallium is of ancient date in the history of the Church. Antiquity mingles with sacred symobol-Antiquity mingles with sacred symobol-ism to lend solemnity to the ceremonial witnessed this morning in St. Louis. So far back as the sixth century Pope Pelagius sent the pallium to the Arch-bishop of Arles in Gaul, "that constitut-ed as Vicar of our See, and in lieu of ourselves, you may hold the place of the First Priest in those parts of Gaul." Gregory the Great granted the pallium to Syogrius of Auton in Gaul, to John, Bishop of Corinth in Greece, to the Bishop of Corinth in Greece, to the Bishop of Laureancus in Pannonia: he too invested with the PalliumSt. Augus-tine, Bishop of Canterbury in England Over the very cradle of the Anglo-Saxon Church hung the glory of the pallium, and with the pallium the glory of union with Peter and his successors. These the words sent with the pallium by Gregory to Augustine: "and in re-gard that the new Church of the Eng. lish is, through the goodness of the Lord and your labors, brought to the grace of God, we grant you the use of the pallium, so that you ordain in several places twelve Bishops who shall be sub-ject to your jurisdiction, so that the Bishop of London shall for the future be consecrated by his own synod, and receive the honors of the pallium from the holy and Apostolic See which I now the holy and Apostolic See which I now serve—we give you no authority over the Bishops of Gaul: but all the Bishops of Britain we commit to your charge." Surely the fountain head of spiritual jurisdiction in the Church of Augustine

ship of travel, either sent to Rome for the pallium, or went thither to receive it; among those going to Rome were the great saints of those centuries, Odo, Dunstan and Elphege. When the Norman seized the sceptre of England there was no change in the Church of Eng-land. From the days of William to those of Mary seven and thirty archbishops of Canterbury, successors of St. Augustine, received the pallium of Rome in token of their union with and of their submission to the Pontiff of Rome. The great Saint Anselm walked with bare feet to meet the legate Walter bringing to him the pallium. Unsholden, too, Thomas a Becket went forth to salute the bearer of his pallium -so well did scholars and saints underso went and senotars and saints under-stand the meaning of the consecrated wool; so deeply did they feel in their souls that Peter spoke through the pallium, and that Christ spoke through Paters Peter. Cranmer himself placed upon his shoulders in Westminster the pal-lium received from Rome and swore "to be faithful and obedient" to the Bishop of Rome—a perjurer, it is true, in his heart, but unable to break away from the traditions of ages, and unwilling as yet to defy the olden faith of the people of England. Again Cardinal Pole wore the pallium, he the faithful servant of Rome; but Pole dying, dark days came to England and the pallium no longer shed its effulgence over English-speak-ing peoples—the people of martyred Ireland excepted — until it lifted its symbolic glory over Carroll in Balti-more and over Wiseman in Westmin-

The pallium is the banner of the spiritual empire of Rome. As it enters the Cathedral of St. Louis, Catholics of St. Louis, hall it in the fullness of your faith : Rome rises before you in its storied majesty, in its sky-born author-

ity ! Thou art, O Rome, the Eternal City pagan poets and seers fondly be-lieved thee to be: their dreams were not vain, though vain were the shad-owy forms which beguiled them into those dreams. In their Rome they those dreams. In their Rome they had the embodiment of hightest human might, of highest human grand-eur: should not their Rome, they thought, mock time and ravages of time. But nothing that is human lasts: of olden Rome naught now re-mains save shattered columns and tenantless sepulchers. And yet not vain were the dreams that it was in-destructible. Another, a greater Rome, was to rise on Tiber's banks-a Rome of which the Rome of pagan bards and seers was the precursor and man might, of highest human grandbards and seers was the precursor and prophet—the Rome of Peter. "Thou art Peter," it had been said in Galilee, " and on this rock I will build My Church and the gates of hell shall not prevail against it." One day this Peter walked along the Apian Way into the Rome of the Creasars. He brought with him the new Rome, the Church built upon himself by the Eternal Christ, endowed by its Founder with its Founder's eternity. The Rome of the Crears passed away; the Rome of Peter remains. Nineteen centuries went by-centuries of revolutions and changes, centuries of kingdoms and empires now towering in strength and power to the very skies, now strewing the earth with their ruins and their dusts, of men their runs and their dusts, of men and institutions coming to-day and going at the dawn of the morrow— each of those centuries heralding its birthmorn with the message, "Behold I make all things new "—but mean-while Rome stood, the Rome of Peter, aballonging the yery gates of hell, enter the stood state of the state of the state of the state of the state world was silent in its grief and in its reverence. His task was done : the world was conscious of the greatness another sun sheds splender upon the horizon—Pius is the master, the teach-

BY was none other than the Pontiff of Rome. Under Saxon rule every successor of Augustine, despite distance and hard mas-bland. Big of travel, either sent to Rome for bland. By the pallium, or went thither to receive intellect, cheering the soul, strengthening the heart, elevating the whole man to more blissful regions, making earth know that truth and rightcous-ness are mightier than stoutest navies and most valiant armies! What is there, then, in Rome that its empire be so mighty? Peter is there-Christ is there.

It is a blessing unspeakable for all mankind, for men outside the fold of the faithful adherents of the Vatican, that this great moral power exists, which no human passion turns away from duty, no clamor of multitudes, no tyranny of oppressors reduces to silence. Never in the story of Chris-tendom was there such need as there is to-day, of the mightinesss of the moral power of the Pontiff of Rome. This is an age of revolutions and of upheavals, in religion and in every form of thought; in civil society and in every form of public polity and public order. Men and nations are departing from old moorings, venturing upon new seas, driven from billow to billow by uncertain winds, no guiding star o'er head, no haven visible beyond the maddening waters. The need supreme is a voice proven and authorized, to ring out clear and sonorous above the roar of the storm and wave-and proclaim where safety lies whither the ship must turn its prow. This voice—the herald of salvation—is the voice of the Pontiff of Rome. Who as the Pontiff of Rome speaks in defence of religion and of revelation ? Who, as he, proclaims the law of social justice and social rights? Who, as he guards the family hearthstone, shields the weak, warns the oppressor, and by building up a moral conscience, fits men separately and collectively to live human lives on

earth and aspire to the better life of the skies hereafter? The moral power of the Pontiff of Rome remains for the moral enlightenment and the moral elevation of mankind ; thoughtful men, even outside the Church, are recog-nizing the fact, and the more the seas around them rage, the more readily will they turn towards the Rock, to which Christ made promise of immortality. Thy mission, Rome, is to sway with the imperial rule—the rule of truth and righteousness—the nations of the earth. truth and I will name Rome's monarch of to-day, Leo and Pius ! The sun of Leo's day is but setting ; the skies are still illumined with the brilliancy of its rays, the earth is still fragrant of the sweetness of its light. Leo's task was to startle an indifferent and forgetful world into a consciousness of the power of Rome. His grandeur of personality fitted him for the task. Eyes were at once riveted upon him; ears were at once alert to his words. His rose into highest altitudes accessible to human genius, and with him rose on to sublime mountain tops the spiritual power of Rome. All saw and heard and won-dered. The humblest wage earner and the most potent prince, the scientiest and the philosopher, all felt that Leo knew them and understood them, and all bowed before the majesty of his thought and word. The Vatican shone with new and bright effulgence ; the moral power of Rome was as sapreme as ever in the most glorious epoch of its history. When Leo died the world was silent in its grief and in its reverence. His task was done : the

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protection of the rights of the citizen. Mrs. Barr reads a lesson to the silly But the criticism which, emanating from party organs, habitually decries remains a fact, she says, that genuine the actions of opponents and endeavors men still prefer the girl of quiet modesby tactics which are neither honest ties and delicate speech to the rampant nor honorable to discredit them in the eyes of the community, to appeal to the prejudices of their readers, is be- as themselves. They may laugh with such women, but they do not respect yond the pale of respectable journalism. them. For all this, men will marry-And the young Canadians who happen and until further notice they will upon these sheets are tempted to flout marry the sweet, old-fashioned woman authority and to re-echo the catchwho will make them a home where words of hidebound partisan editors, slang, and all the indecencies of life, and to have no opinion their life long and all its doubtful problems will find that can be classed as independent. no resting place. However we may view current issues,

all mankind?

OUR HOMES.

A pastor tells us that a visitation of his parish gave him the information that his people read little or nothing of an instructive value. He found newspapers and novels from the public library, but, save in a few houses, saw

familiarity that is an attribute of some nothing that could by any stretch of young men of to-day, and noting the the imagination be called books for the theory that push and hustle are the soul. The young people were convergreat requisites in business, Mrs. Amsant with the careers of millionaires

"In public the young exhibit a and ball-players, but they had hazy notions of Catholic principles and Cathspirit of levity which is absolutely inolic ways and the reading of the Lives compatible with good manners. They of the Saints was, or seemed to be, an find nothing in life but a giggleunknown art to them. "Children nothing worth loving or hating-nothmust not be judged too severely," said ing that can elate or wound them, one of the parents to the priest. But or fill their hearts with grat. children have immortal souls which itude or bow them in reverence or should be protected from evil, fortified sorrow ; and our modern levity is a bad by instruction and trained to aim at the sort, mere facial grinning or a giddiideals not of time but of eternity. ness of that jokes or rings, idle vulgar Children car be formed so as to find commonplaces on empty amusements or interest in works of a religious nature. emptier disappointments." And she But if they are allowed to read any. goes on to say that if we permit the thing and everything, to exercise their abandonment of all civil forms of reown judgment in the selection of books spect and of all domestic and social from the library, they will grow up with courtesies we may gird up our hearts and prepare for such an iron age of perverted tastes and averse to anything ant Epi brutal self-assertion as will sweep all but trash, which is oftimes evil and States.

harmonious whole, not by the process of coercion, but of the toleration which New Woman who can talk slang as glibly springs from Christian charity. So far, however, as we know, the priests of this country are averse to participating in partisan politics. He is not given to either hectoring or advising the powers that are, and concedes to others what he claims for himself, the right to have opinions in current issues. If some of our friends would but dis-

abuse themselves of the idea that we are in this country on sufferance, and understand that we are as much opposed as they are to encroachment on the right of any citizen, there might be less talking to no purpose. Anyway, the atmosphere of animosity hangs over but one section of the Dominion. There are cultivated the dark weeds of bigotry : in other parts grows the flower of Canadianism which knows no discrimination in civil or political matters on the lines of religion.

CANADIAN ANTI-CLERICALISTS.

The French anti-clericalists disclaim all enmity to religion. The Canadian anti-clericalists, to give them the title they aspire to, say something similar. But we have read of a gentleman who clothed his naked villainly with odds and ends stolen out of Holy Writ, and seemed a saint when most he played " the devil."

According to a press despatch from Rome, Mr. and Mrs. Silas McBee, of New York, were received in audience by the Holy Father on May 20. Mr. McBee is the editor of The Churchman, the leading organ of the Protestant Episcopal Church in the United

challenging the very gates of hell, be ascribed—the divinity which spoke in Galilee to Peter, which in fulfil-ment of solemn promise was with the it will be " until the consummation of the world."

"Thy mission, Rome, is to sway with imperial rule the peoples of the earth." Such the bidding of the Mantuan poet ; such, too the meaning of the commission of the Galilean Christ to Peter. Material arms, the sword and the mace-Virgil would have put into thy hands of truth, justice and holiness does Christ allow thee. Other arms than those are not worthy of arms than those are not workly of the spiritual empire to which thou art ap-pointed. Through truth, justice and holiness thou dost sway nations. Great and wondrous is the empire of yesterday: great and wondrous it was yesterday: great and wondrous it is to-day. It is Catholic, this empire of Rome; it embraces all nations. The Rome; it embraces all nations. The mightiest of human empires are lim-ited; a sea, a river, a mountain range bid them go further. The sons and subjects of Rome are everywhere: across the ocean, through every continent, upon every island the standard of Rome is uplifted; beneath it souls quiver and love and devotion to Rome, separate otherwise, but united as if all were one being, when Rome edicts the

law. Deep reaching and penetrating it is as the spirit of the Almighty, it is as the spirit of the Aimgaty, this empire of Rome. It is not outward obedience, not bodily submission that Rome obtains; it is yielding up of the mind and heart. Rome tells what the Faith is that was by Christ; its sub-jects believe. It proclaims the law of

righteousness; its subjects obey in word, in act, in thought. Rome speaks; the voice of Christ is heard. Purely

enaltenging the very gates of hell, er. Other is the mission of Plus it is victorious ever, immortal ever. The indestructibility of Rome! We bown is the reformer, the strengthener of the awe before it: it reveals the divinity to which alone indestructibility may have been divided the divide the strengthener of the strengthener of the ways of the world were opened to her ways of the world were opened to her by Leo: her spirit must be vivified, her arms of power burnished, that she may reach triumphantly over those highways in conquest of souls. It is not that Leo did not do the work of Pins, it is not that Pius did not do the work of Leo: but Leo was eminent in

one form of work as Pius is eminent in another. The work of Leo and the work of Pius together are destined by Providence to show forth with especia effect in these modern times the fall-ness of the divine life of the Church, the fulness of grandeur and the power of Rome—both—men of the hour. Pon-tiffs of the'r age, both given by Providence each in his way to rule the Church and feed the flock in these modern times—both born to shed lustre upon the throne of Peter, and prove that to-day, as in the long past, Rome obeys its commission and reigns.

Rome, we hail thee, we reverence thee, we proffer thee most loyal obedi reverence ence. Pius, thou art teacher and Shepherd. This our faith-the words Shepherd. This our faith the day as of Jerome — on this solemn day as thy pallium receives our salute : " lowing no chief but Christ, we are joined in communion with your ess, that is with the chair of Peter. Upon the rock we know that the Church is built."

And now to thee, St. Louis the re-cipient this morning of Rome's favor, of the symbol of Rome's authority-the sacred pallium. To fourteen Sees in the United

States the pallium has been given: amid the princes of Judea St. Louis is not of the least; it deserves the honor, the love of Rome. "The Rome of the West"—is the

title given by popular acclaim to St. Louis: its history and its deeds warrant the title. The name of St. Louis is Catholic.

It is the name of the valiant old cru-sader, who led to martyrdom the Knights of France to rescue from CONTINUED ON PAGE FIVE.

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the country.) contributed to throw an air of greater wildness and loneliness over its surface, so that Dorgan felt by Card Drawing

their

By GERALD GRIFFIN

"Is this my welcoms home ?" - Southerne Another circumstance placed the dispositions of the youths in singular appc-Among the little girls who oc sition. supplied the row of round stones placed along the wall opposite to the boys, was a little flaxen-haired coquette almost equivalant to blindness, enabled him, after a few hours' hard walking, was a little flaxen-haired coquette named Penelore M'Loughlen, whore blae eyes and cherry lips had made sad work in the hearts of the young dabblers in etymology. Their affection, however, was manifested in a very different man-mer. While Duke fought for her, car-ied her over steemes and displaye and to discover at a little distance one ried her over streams and ditches and ried her over streams and dishes and treated her to an occasional "hayporth" of sugar-candy — Pryce mended her peque, (used in pointing the letters out —Orthographically — [eque) folded her "thumb paper, and taught her the analdisparting of the vapors above enabled him to discover, a few perches from the place where he stood, a comfortablechumb paper, and taught her the anal-ogy between C and a half a griddle, H and a haggard gate; so that like the wavering mistress of the Two more Kin men, her affections were divided be-tween the manly frankness, courage, and generosity of the former, and the eilens attentions and profound learning looking farm house, with a haggard, (hay-yard) stored with two or three stacks of hay and reed. Unwilling to disturb at so unreasonable an hour the slumbering inmates of the dwelling, and silent attentions and profound learning of the latter lover. As they approached uncertain, besides, of the reception he spend the remainder of the night in the the years of manhood (he is a long lived Trishman that reaches those of discretion,) the relation of the dry and still recess formed by the grouping of the stacks. He stepped over the haggard stile, and, after shakparties towards each other continued almost the same; but that of the lady to them was altered. Her ing down some of the sweet hay on the ground, he flung himself at full on this simple natural couch, placed his bundle under his head, and was speedily lost in the wildnerness of heart, according as its capability of discriminating and appreciating the worth of character became more acute. inclined toward the side of the frank and hearty Duke. He was, to use a chained fancy of the exercise her magic skill. homely but forcible metaphor which is homely but forcible metaphor which is popular in her country, "that kind of man that the wrong side of him was tarned out every day," while her womanly shrewdness told her that she sit long idly by our hero while he slumbers, so that the reader will have the complaisance to imagine the winter night already past, and the sum had not yet seen more than the sunny half of his rival. She ventured, with the due proportion of maiden reluctance mons of the " early his vexed and drowsy ear. As he awoke and turned on his rude pallet, and timidity, to confess this preference to the enraptured Duke, and with true filial spirit had her partiality ripened into passion lasting and immovable, when her lover proposed for her and was scornfully rejected by her father. Dake went to sea, and Kinchela, after while the following conversation passed between two speakers. The voice were those of females ; one of beating about the point with the caution which his rival's experience had taught him to use, tried his lack with no from the sweetness and richness of the tones, a young-and the other better success. It was indeed reported for some time after in the neighborhood that his rejection had been still more unceremonious than poor Dorgan's-a rumor which was probably founded on the fact that Penny never heard the circumstance alluded to without smothering a laugh, and that the old man (who was rather fiery in his temper) sent the shoe of his right foot to be mended the same evening, with a ren about the toe, which showed as if considerable violence had been used with it. After this, Pryce had been, up to the present time, falling from cliff to

cliff downward through the dark vale o dversity, until he found himself at last stretched, fairly baffled and spirit broken, at the bottom. "And you take it so tamely !" ex-

claimed the young sailor, when Pryce had come to a close,-" I would have given the fellow a rope's end at any rate, if not round the neck, across the ulders at least." "Is that all you'd do to him ?" asked

Pryce, quietly. "All 1 'tis more, it seems, than

you'd do-but you were ever an' always "Was I?" said Kinchela, with a

smile, the expression of which, from his turning away his head while he spoke, it was evident he did not wish to Duke an opportunity of speculating apon. think of parting, Mr. Dorgan. If you stop in Carrigaholt to-morrow at the Bee-Hive, you'll see me there be fore you and we'll have a little more crushcening together, yourself, an' my-self; I have a call to make westwards before I go.'

efore I go." They parted-and Dorgan pursued of idle and worse than idle characters. his route, not without a certain feeling Their trade it was, and is (though the of contempt for the easy indifference

THE CATHOLIC RECORD.

creature," said the young female, in accents that were broken by the agita-tion of delight. "Hush! I hear something stirring near us. Good morning, the sun is high, and I'll be means at his ease when the dark ness which speedily banished the re-flection of the last ray of sunset from killed if my father finds me out, when the sky, left him to grope his way, without a pilot, through this trackless watte of gloom. His eyes, accomodathe gets up.

Stay one moment, a-gra gal. You forget that trifle you wor talken' of. 'Tisn't for the sake o' the lucre I'd power of vision in some time to the darkness which at first seemed talk, but as we were mentionen' it at 'Oh. the half crown ? I had quite

forgot it, I declare. Here it is, my good woman. If what you say comes to those miserable huts which but too those miserable huts which but too often forms the only asylum in which the poor Munster cottager can find a refuge from the tyranny of the "winter's flaw." The softness of the soil beneath his feet informed him, pass, I will make that a great e ; if you have been only deceiving because I am young, and my heart foolish and credulous, may Heaven forgive you for it! it would be doing no better than to put a blind man on a moreover, that he had arrived on better cultivated land, while at the same time a

"An' the there's few that would do that, a colleen," said the Card drawer, as turning full within Dorgan's sight, while he heard the young girl, whom she had been duping, trip lightly through the rushes, she put the piece of silver in a corner of her handker-chief, made a knot about it, and thrust it into her dark and withered bosom. Before she discovered him, as he lay might meet with, Dorgan resolved to stretched on the hay, our hero had : opportunity of observing her face full and figure : and as forming one of a class of persons who exercised a con-siderable influence over the minds of the peasantry of her country, the length perhaps will allow us to present reade a brief sketch of what he saw, in de fance of Meg Merrillies and all her bony sisterhood. monkey-visions among which the un-

TO BE CONTINUED.

sleeper loves to

We cannot afford, nevertheless, to

strance, " three miles to meet y here since the day-dawn, and I must

he'd kill me. And here you kept me a

ed, and the milk set, and th

whole hour waiting for you."

now

THE BROKEN PLEDGE.

By Francis Woodroffe.

" I'm not so sure, I'm not so certain sure." muttered the old coastguards man, as he gazed out to see. A boat cock shrilling in was tacking, her sails fluttered and shining as she veered around. He raised his spyglass with a critical air, the murmuring of human voices within a few feet of the spot where he lay, ar-rested his attention. He listened, aland cocking his head awry, prolonged his investigations. A trawler it might be, with mere fish as its burden; should most unconscious of what he was doing, and totally forgetful of its impropriety, Doonennis be its destination, and a big haul in its hold, Tim Dougherty would rejoice; good fish and plenty pleased Nan, and meant a cheap supper the sweetness and richness

But the cargo of a smack may be spirits, and perchance tobacco, too; hence Tim's inspection was, of necesfrom the harshness and hard vulgarity of the accent, evidently an old woman. "I walked," said the younger, in a tone of gentle discontent and remon-strance, " three miles to meet you

At last he seemed satisfied, for he nodded, grunted, and turning away, walked slowly along the track of the cliff. Doonennis Bay was fringed with back again and have the cows spancellgranite rocks, bare and precipitous; in the dying light of day they now stood out in bold relief; to the west a red breakfast ready before my father gets up; for if he knew I came to see you, glow on sky and sea alike foretold dry

weather, just what Tim loved. But somehow he was not in a mood "Don't blame me, avourneen," was the soothing reply; "I am an old to enjoy that fair promise; for no tan gible reason his spirits had been falling woman, and you're so young, that your blood is running yet like cherry brandy in your veins. When you see as much of the harm that's done in the day light all day. More than once he found him-self sighing deeply, and for the life of him he could not make out why the thought of Roger Harding kept recurras I have, darlen, you won't be in such ing to his mind. Roger was a new hand, one fresh

a hurry to shorten the night as you were this mornen." from England, and had scarcely been Well, let us say no more of it. You on the station six months as boatman; why, of all men, should he think of him? True, he was the first Briton within memory who had come to live told me last night, before my father came in and found you in the kitchen, that you could tell me secrets that nobody knew but myself." upon the shores, but what of that? The alliances of nations and their enmities troubled Tim little, for his What else did I get my gift for When I was an infant at the breast, my mother gay me, by the directions of an apparrishun that she seen, three drops politics, if he had any rose above all party prejudices. The man's religion, a cow's first milk after calving, be certainly, had been a sore point to all fore the young came a near her, and in doonennis, and had they yielded to that's the reason the gift is upon me their inclinations, would more than have shown resentment, remind Tell me, then," and here the girl onee ing him how his ancestors, their hesitated a moment, "tell me, till I try you. Have I a sweetheart or no ?" vain attempt to stamp out the Faith in Ireland, persecuted its loyal sons to death. But remembering that discus-It needed not a ghost come from the grave to solve this protound question, death. sion brings often hard words, they and so thought Duke Dorgan, as he forbore, and hastily changed the recognized in the elder female, from the subject when it bordered upon dangerous ground, fearing to trust their warm

blood when once fully aroused. shadows grew onger, the

quickening his pace, with a gasp and a grunt. "Why! father, ye'll never guess." Out of breath, Tim reached her side, and paused to pant awhile; then ten-derly he kissed her, and laughingly replied: "Sure an' I niver will, un-less it here that tells me'ow't." aloud.

less it be ye that tells me' ow't.' Nan flung her arms around the old nan's neck and with a depth of entreaty exclaimed: "Ye won't be cross, will ye now, father, but—but" she hesitated an instance, "he axed me to marry an instance, "he axed me to mar him," she hurriedly continued, " an late. sid yes. She lowered her eyes, expecting a

storm of opposition, but for a me Tim was silent; though staggered by the tidings he was entirely puzzled. "Who? Who did, me darlint?" he ejaculated at length, "was it wan of anew the legend, its benediction and solemn words of warning: "May Doonennis be blessed," so it ran, "no soul has gone astray; false doctrine has not stolen one heart from St. Patrick's flock, may she be blessed till the day wherein she fails." Had that day, that day of woe, arrived? Was the pladge of the hanlet about to be the Murphy's now, or, maybe Pat Cal-

laghan? Neither wan nor the other, " re-nded Van s'owly, " but sure it was sponded Van s'owly, " but sure it was Roger himself." The secret was out, she felt somewhat relieved, but the pledge of the hamlet about to ordeal was not yet over.

Rarely has man's face undergone such a change as did Tim's in that short moment. The light died from his eyes, with terror and, crussed he buried ments so sad and gloomy, he buried in his cold hands. His eyes face in his cold hands. the smile vanished while he shivered and bit his lips as if in sudden pain ; then he muttered: "Roger, Roger sorrow, not of sleep; only a visio cane before him of Nan, happy, dance Harding? Nay, its jokin ye are asthore?" and he looked up for denial of her ing Nan no more, but weeping and words Tis thrue, father," she almost

whispered, and, turning away head, toyed with the wool she held. his brain was whirling, while he cried aloud in his grief; "O Lord, Lord, aloud in his grief; "Nan, Nan, ye are daft," the old man exclaimed with enotion grasping forgive her.

Nan came slowly into the room; she was paler than usual, and her smile lacked warmth and joy. It, too, died away as she beheld her father kneeling his daughter's hand as he spoke. Why don't know what ye're doin'; mayourneen, he's a Protestan' !" There was a depth of feeling in the before the crucifix, with outstretched hands; she had seen him in that same words which expressed volumes, mak ing its echo sound within the girl's

"Bedad, an' I'll make him come into the Church," she answered reassuringthe Church. ly, but there was a dispirited ring in her voice.

Tim payed no heed to her remark : he was gazing far beyond the crested breakers into a region of fear and sorrow, and as he gazed, the legend of Doonennis came back to him with a new borce and in a new light. Long, long ago, before the chronicler

seemed aged and decrepit. Quickly she ran forward, calling him lovingly by lived within its precints, had the Faith been brought to that hamlet, and ever name, but though he turned at the sound of her voice, he seemed dazed, and merely muttered: "We have failed; since had its loyalty to the Church

As the centuries rolled on, and age ucceeded age, it became their boast that, of its many generations, not one member had betrayed that sacred trust suddenly she arose with determination, and catching her shawl from the peg. conferred upon their lathers; no, not even in those dark ages, when persecu-tion was rife and Death with Religion hurried out of the house. In half an hour she returned, radiant and satiswent hand in hand. Was the tradition fied. to be annulled now, and Nan the cause reck, she spoke rapidly: "Now, ye
must mourn no more; it's himself I've
seen, an' he's promised me—''
"Promised what, Nan?" questioned of its repeal?

"Oh! say its not true, me darlint," pleaded Tim, and painfully his voice quivered, as he looked intertly upon her averted face. A sigh alon caped her, and he continued, "Harding's a steady lad, I've naught to say agin him, but he hasn't the Faith, and yould ye marry wan who would scoff at

"No, no, father," hurriedly interof joy,"that he'd never cross my wishe posed the girl, "he would not do that, he has too good a face." the Church, and never, never to "His face is well enough," Tim remy religion.'

sponded, "but it's his dochtrine, an' your soul, your soul, Nan. Nay, ye cannot, ye must not." "But I love him," Nan feebly re-

monstrated : the tears were rising fast, a conflict was raging in her heart, and wearily she leant against a tree for

support. Tim scarcely heard her words, as he passionately exclaimed: "A hundred times would I see ye die an ould spinster than wedded to a man who would not so much as uncover afore the Pope, nor tell a single bead to the Blessed Mother of God," and he reverently

defied his cap. His voice, quivering and pathetic, touched Nan's sensitive nature to the core. She longed to throw her arms about his neck, to comfort him, and declare she would do his will. But her

I can't go back agin it," was all she said. Strange and hollow her voice sounded, and, as she finished, she wept The needle, reluctantly taken up, work, as moodily she rehearsed the

huried his

vision

with terror and, crushed by present

vorn, that ten years could scarce have

wrought the change; the man of yester

day, robust and full of vigor, to-day

it will go, an' we will be blessed no

Dispirited, Nan sat down to think

Flinging her arms around her father's

what, han' questioned old Tim incredulously, though there was a hopeful ring in his voice. She took a stool beside him, and gently stroked his hand: "He promised me," she repeated slowly, emphasizing

the words, as if each brought a message

force me to do anything against

She expected approbation but none ame. "Is that all ?" was his sole re

regretful.

more.

came.

mark.

tears.

At first he would spend whole days Tim shivered, as he heard her speak in solitude, wandering aimlessly about, with spy glass in hand, yet doing no work. He would gaze on the sea, but watch for no ships, and it was only when Nan led him home that he would he raised his eyes to Heaven, and groaned: "God forgive ye, Nan, for the blessing will go from Doonennis. the blessing will go from Doohennis, and a Dougherty will wreak the harm." He was trembling as he walked away, mournfully remarking: "Come, child, ye must go in, it is gettin' cowld and late." turn his back on the ocean, restless as Would his own soul. Communicative by na-ture, he shunned his old friends, and late." All through that night, till the stars poled and the east grew bright with dawn, did Dougherty keep a weary vigil. On his knees he prayed and thought and prayed again. He recalled anew the legend, its benediction and solemn words of warning: "May talked to few, while to all enquiries his answer rarely differed : "God will bless us no more.

There were times, indeed, when, re There were times, indeed, when, re-flecting on Tim's melancholy, Nan de-termined to retract her plighted troth, but as she rose to fulfill her mission, the love of Roger stayed her, and with a sigh, she went to bear her bucket to the pump. The pail would fill, over its sides the water flow, but she was heedless of it all, rather seeking to convince herself that time would heal the wound, Little did she dream that it was a festering sore, that imperceptibly would spread, taking root, not only in Tim's heart, but in his mind as well. be broken and its boast made void? Such a grievous possibility filled his mind

The process was slow, nor did she fully realize its actual import till one heavy, but it was from the weight of day, she happened to overhear some chance remarks, a more fragment of conversation: "Is it true now conversation: "Is it true now, O'Shea," the words came sharply across the hedge, "that owld Tim Dougherty has gone rale crazed an' His head swam round and round, and mad ?'

Nan had been plucking weeds but at this question she started wildly around

As the sun gleamed over the sea, and they fell to the ground unnoticed. "Indeed and indeed, I'm afeared it is so entirely," the man O'Shea re-plied, "an' 'tis his girl he'll thank when he's gone to the mal house for, he added, with a grim shake of his head, "I'm thinking he's not far off it now.

position how many hours ago, and had he remained there ever since; could he To all this Nan had listened, glued to the spot, her eyes fixed upon the speakers, her unwilling ears drinking have knelt there all the night? She feared so, as she caught sight of his muddy boots still on his feet, his cap on in their every word: they were cruel, oh! so cruel, but worse than this, she the floor beside him. Bat it was the look on his face that felt they spoke the truth. As they paused she seemed to colstartled her, a look so terribly care-

lect her thoughts, for she shuddered and with heavy steps walked towards the house. O'Shea heard the rustle of her skirts, and with dismay learnt who it was; at once he pulled the other's sleeve: "Whist, man, whist!" And he jerked his thumb across his shoulder. at the retreating figure.

The hem beneath her hands had twice been worked upon when, of a sudden, the cotton snapped; it was the end of her musing, and dream, the veil was likewise finished. The next day broke fair and calm, the sea was unruffled and a cloudless sky above. Nan's spirit rose, as she viewed the peaceful scene before the peaceful her, and almost gaily fastened the veil

upon her head. She could hear Tim shuffling in the adjacent roon, and quickly went to meet him. He was brewing himself some tea in his old work a day clothes: "Aren't ye ready for church, father?" exclaimed Nan, in a pained voice - she felt hurt he could so easily forget her

wedding-morn. "An is it a holy day, that ye're goin so early?" he demanded.

"Come, come, father, sure an' it's to be married I am," and, ready to depart, she took his arm, unlatching the door as she spoke.

As she spoke. She expected a display of aversion, but a blank look was on his face; it was evdent he had but vaguely under stood her, for he followed meekly, and she, wondering, led the way. hors met her as she crossed the field: 'Mebbe they're all in church," she thought, and hurriel on, fearing to be

Her bethrothal had, from the first, received indeed a cold reception in Doonennis, for never before had a suitor of an alien religion pleaded there.

Nan called to mind the disapproval of

JUNE 10, 19

lieved—he would s he neared the doo brief second only-the sea; the cliffs h and frowning, ran and frowning, ran they met the creat Terrified beyo quickened her pac on by the fearful o from those dizzy h death, tragic and h She saw him lift

the air, as if in p phantom. Long before had Long before had by some thorny h was torn, but she Her legs were sha gone: "Father,

call, but the wor throat. Then- it was her heart stood it

ment more, and headlong down, She clasped he eyes not daring

But he had ta looked again, he clod of turf, his a his eyes fixed, g

A yaul scuddin way through the wake behind: he every movement. "Father," N she could bear th

yet dreaded to s "Nan," he a averted; his voi for he spoke with emotion: "May leavin', leavin' f

There was mor in the mere wor

expound it. He pointed to in the morning stop it !" he sh craft had tack reeze was driv the open sea be he gasped, watc might have save

brought it back Attracted by villagers, one round; scared, they beheld the the jutting cra rang out langu shivered as the

Nan, powerless ground. The minutes

more, but strai as the yawl spe about him ma iously; it nea it became a me rocks it sailed had disappea shrieked as h gone," he wail finite pathos in of Doonennis

flung up his gesture, his had the ground. With one crowded roun

Nan, in broke endearing ter from the gro herself amon Norah Quinn, church, her l Sickness w her, and how the eyes she glance suffice aid was vain

head, crossed his soul!" low. The words

a far off ech long nightm awaken to fi and brightne to greet her As in a dimmed, sh

from her, bu

low in thei void of acti

her eyes alo

her, but it

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many voice she distingu alone, "He

As they r

deep within her should

heard the dear!" it d

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Again

"Doan't ye believe him, father?" implored the girl, and her voice shcol perceptibly, while she played with her apron-strings to keep back the burning Tim raised his head, and staring

through the open window, spoke impres-sively: "Nan, Nan, think on him no fur-ther." For a whole minute both were late silent, the importunate clock on the stain ticked ominously, the caged finch, hun-gry for its meal, hopped noisily from perch to perch, twittering the while

> her friends, as, entering the porch, she crossed herself and glanced around. But for a small group at the altar steps, not another soul was in the sacred edifice; stay! there was oneold Norah Quinn was on her knees telling aloud her beads, with many a prayer for Nan. All through the ceremony Tim's eyes were fastened on the couple, noting each action, listening to every word that bound them man and wife. The veins in his brow stood out in great knots and his hands were clenched tightly, but beyond this he seemed calm and self-controlled.

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in other parts of the country has ren-dered their profits much less considerwith which his former rival sustained the spirit-rousing slights that had been able than they were.) to wander from cast upon him. These unpleasant feelings, however, were soon displaced by house to house, defrauding silly cottage anticipations, such as might naturally girls, and, be supposed to occur to a yoing and men too, of their hardly earned moneys ardent heart on its return from a long exile to the home and the friends of his early life. He felt perfectly assured that old M'Loughlen could not resist the influence of the wealth and honor he had acquired during many years o service, as eventful and perilous (for the deck which he trod was that which called Nelson captain) as ever British seamen braved ; and as he was himself eminently tinged with that " forgive-and-forget ' spirit of the characteristics which forms one of the characteristics of his nation, he looked forward with an impatient generosity to the hour of reconciliation. He turned aside in fancy from the father's rough hand and repentant greeting, to the blushing cheek and joyous eye of his new womanly Penny, whom he pictured by himself standing bashfully behind her father, and waiting with a throb bing heart and trembling frame to meet him with a true love welcome. As he thought of those things he doubled his and made the sand hills flit so rapidly behind him that the traces of the onter cost were presently lost, and the source of the distant waste of d far upon his ear.

ocean came The Februar ning soon began to draw to a c d the wind which equired a sharpness blew from the and coldness furnished Dorgan

with an additional though less sentil reason for quickening hi He was almost in a soli menatal soli steps. tude-the clouds began to lower and darken upon his path-while the occascream of a horse gull as it sional swooped around him, and with difficulty wyheld its light and feathery bull against the rising wind, together with the dreary whistling of that wind itself it wafted over his head the sea foan that was broken on the cliffs at half-amile distant, formed the only sounds scene around him. The absence of public roads, moreover (for this was long before Mr. Killala, the excellent

under the pretence of giving them a fi'-penny or a tenpenny peep into futur-ity, according to the length of their purses and their curiosity. The means which these worthies most commonly used to arrive at a knowledge of "com og events " was some mystical calculation on a pack of cards; and instances have fallen within the circle of own experience where those our "Card drawers," as they are popularly termed, were permitted and invited to exercise their skill in gull-catching in other than cottage company. But to continue our tale. "Reach me your hand, darlen," said

rumor asserts, some silly

increasing knowledge of the

santry

the Card-drawer, "ont'l I feel your pulse a piece." There was a pause of few minutes, when she resumed. The blood beats warm, but it doesn't come from the heart. Your heart is not your own, and the boy that has it is far away from you."

A gentle exclamation of astonishment from the young inquirer showed that the Card drawer had judged right.

was the next " Tell me news of him," equest, made in panting eagerness it be good I will give you another half crown

"Oy, indeed !" said the Card-drawer, with an affected indignation, " as if all the silver in your purse, al though it was as long as the king's that they say if you held one end of it and I held another, we never 'ud meet vould make bad good or good bad. Here Dorgan heard the shuffling of a pack of cards. "We'll try what it is any way. Draw a card, an' face the

What is it ? east. " The king o' diamonds." " Gondoutha ! Good. Draw again. Well?

The ace o' hearts."

"Allilu! better an' better again. Why, draw once more.

The queen o' spades." " That's yourself. All good. Your lover is comen' home with a sighth o' money, and as fond o' you as ever." "I thank you, and you're a good engineer, was sent to visit this part of

was but a speck on the horizon, and Tim had reached the end of his beat. horizon, and Afar off, he could hear the mighty ocean booming as it dashed on jagged rocks, seething around them, tearing sides, while below the waves fell their sides, while below the waves left gently, idly lapping the shore. De-jectedly he retraced his steps, still wondering what ailed him. Twilight had set in and supper should be ready by this time. Not that he felt inclined to eat, his depression had taken away all appetite. He had not gone far, however, before his eyes lit up with a sudden joy, and a snile chased away all signs of care; he began to feel happy again as he waved his cap to his daughter, Nan. She was standing on the brow of a hill, a kerchief on her head. a small shawl thrown over her neck and shoulders.

Tall and erect, with genuine Celtic features, she was not strictly beautifu', but her grey eyes were soft and true where further charm was lacking they charm was lacking they supplied the deficiency. She had some knitting in her hand, but her fingers were idle; indeed, several stitches had fallen from the needles, yet she did not attempt to pick them up. Her ball of wool, too, had rolled away—ten minutes had passed since then and it still remained hidden in the brambles. It was evident her thoughts were allbsorbing, one glance at her contracted brow and vacant gaze was proof enough of that. She often smiled, and yet a oment later, a cloud of sadness seemed to efface her pleasure, and sighing, she would apparently seek to unravel some

knotty problem. Twice did Tim call her before she turned with a start, to find him close at hand, "Is it draming' ye are, acushla?" he shouted, panting as he climed the hillock.

The color came and went in her cheeks, she was excited, yet nervous, too: "What will his answer be?" she kept repeating to herself as she wen forward to meet him. "Oh! Father," the cried, "I have news, a rale surprise for ye.

Her words were joyfully spoken, but her heart misgave her; would he consent after all?

"An' what may that be Nan, avour-neen ?" enquired the old coastguard,

love for Roger stayed her, and, to promote his claims, she weighed each roument in his favor. Through affection for her, if for no

other motive, it was thus she reasoned he would not wound her religious feel iogs nor thwart her devout wishes. Ah! Nan, beware! Many another has sought consolation in such a pretext, and, building on the same foundation, deemed the future bright and fair Alas! their hopes have been shattered, their lives are blighted. But Nan regarded all in roseate hues, and with her chain of reasoning strove to conquer Tim's objections, endeavoring t oint out the futility of his fears. Old Dougherty heard her through, refrain ing from comment till she concluded ith a bright laugh, not wholly sincere An' who knows' wan day he hissel

may get the true faith?" Pausing for lack of breath and further arguments Nat longed to see the effect her words had vrought upon her father, but it was almost dark now, so dark that she could scarce discern his features. A lew moments she waited, expecting a reply, his consent, maybe.

Not a word came, however, and im patiently at length she called out "Father, father, won't ye spake?" Then in the evening quiet his answer came. A deep moan, a cry from his heart, and all was once more still, save for the roar of the waves, far out to

Nan could stand it no longer, and flinging herself at his feet, implored him. "Doan't, doan't, father! Why are ve so sorrowful?

He raised his tear-stained face: "Thin ye won't marry him, Nan?" he eagerly craved. If Nan had ever hes itated in her choice or wavered in her resolution it was at this instant: nay nore than that, the words that would

have solaced Tim were upon her lips when she faltered, and in that brief space her mind had changed again. hoder But Tim thought her silence good: "Ye won't, will ye now?" he begged, and again he took her hand in his own. She withdrew it, however feeling too much like a traitor in that loving clasp, a traitor to Faith and father. "I've given him my word, an'

father.

then a tear fell on Nan's hand, but she hastily brushed it away, murmuring: "I've promised him too," then their eyes met. He had glanced at her inquir-ingly, and she hesitsted: "that—that would trust him." For one mo-1ment Dougherty looked at his daugh-ter, his only child, with an indescribal le longing, then mechanically he rose and sought his cap and glass ; the next moment he was gone, and Nan was alone-alone with her sad thoughts.

CHAPTER II.

That was six months ago, and Nan was to be married on the morrow. The afternoon was hot and close as she sat in the shaded doorway, putting the finishing touches to her bridal veil, though with so doleful an air it might nave passed for a shroud.

Now and then she would pause in her work, her thimble still on her finger. the stitch but half finished, and for time the white net lay unheeded on her lap. Her mind was centered on the past; its pleasures, indeed, were buried, well nigh forgotten ; she could only re gret its neglected chances, lame failures ; upon the future she could not dwell, there was so much sorrow to behind, so much painful truth that it engrossed her meditation, and left no room for brighter fancies or shadowy bliss to come.

Could it be but half a year since Nan had chosen her own course; since she watched old Tim retreating with ont a word from their cottage door The calendar, indeed, trught no more but from her troubled looks, her pallid cheeks and even in her hair a streak o grey, it seemed as if each day were one week, and those few months a many years. Strange it would have been were it otherwise, for glance at her father as he sits mumbling at he side-what has worked that woefu plight, changing him almost beyond re

An old bent figure, trembling hands, an unkempt beard, and sad, roving eyes. Could anyone have recalled in eyes. Could anyone have recalled in that half witted, aged man, the most

able coast guard of the Western shores And it was Nan's choice that had brought him to this! She knew it, and with the knowledge came most bitter remorse and inconsolable grief; age in appearance, though not in years, followed as a natural consequence.

Scarcely, however, had the parting words been pronounced, than a wild cry resounded throughout the church, ringing once and again in the timbered roof, and Nan, returning from the altar,

grew pale and stopped. "Tim Dougherty is mad," the witnesses cried, while from her corner old

Norah prayed: "God help him!" The tears were streaming down his cheeks, as he turned and fled along the aisle and out on the porch. Fearing some evil, Nan hastened after him, forgetful of Roger, forgetful of all save the hurrying object before her. Tim's hurrying object before her. head was bare, his long hair wa was float ing in the wind, while more than once he stumbled on the uneven ground yet

he kept well in front of her. was close at hand, and to Their home was close at hand, and to this he bent his steps. Nan felt re-

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10, 1905.

antly taken up, the folds of her e rehearsed the

spend whole days aimlessly about, ad, yet doing no on the sea, but and it was only ne that he would occan reactions. ocean, restless as unicative by na-old friends, and to all enquiries ered : "God will

indeed, when, reancholy, Nan de-er plighted troth, lifill her mission, yed her, and with ear her bucket to would fill, over its but she was heedeeking to convince ld heal the wound. m that it was a at imperceptibly

root, not only in is mind as well. slow, nor did she al import till one to overhear some mere fragment of it true now, ds came sharply "that owld Tim e rale crazed an"

king weeds but at rted wildly around ground unnoticed. ed, I'm afeared it e man O'Shea re-s girl he'll thank ne ma house for," grim shake of his he's not far off it

d listened, glued to fixed upon the ling ears drinking : they were cruel, orse than this, she truth. he seemed to col-

the seemed to col-for she shuddered, ps walked towards heard the rustle of dismay learnt who pulled the other's in, whist!'' And he cross his shoulder, gure.

th her hands had upon when, of a n snapped; it was sing, and with her likewise finished. oke fair and calm, ed and a cloudless spirit rose, as she ceful scene before ly fastened the veil

Fim shuffling in the d quickly went to as brewing himself work a day clothes: or church, father?" a pained voice - she so easily forget her

day, that ye're goin' anded. ther, sure an' it's to and, ready to depart, unlatching the door

display of aversion, was on his face; it but vaguely underollowed meekly, and d the way. No neig all in church," she iel on, fearing to b

had, from the first, recold reception in ever before had a en religion pleaded

ind the disapproval of tering the porch, she group at the altar er soul was in the ay! there was onewas on her knees telleads, with many a

JUNE 10, 1905.

She clasped her hands and shut her eyes not daring to behold that awful

But he had tarried, and when she

looked again, he was standing on a clod of turf, his arms still outstretched,

his eyes fixed, gazing straight before

in the morning haze, "Stop it, acushla, stop it!" he should imploringly; the

craft had tacked, and a strong land breeze was driving it farther away, into

rocks it sailed, a white flutter, and it had disappeared from view. Tim shricked as he saw it vanish, "Tis

gone," he wailed, and there was an in-finite pathos in his voice, "the blessing

church, her beads still told for Nan.

his soul!"

brought it back.'

phantom.

lieved-he would soon be safe. But as the cemetery, Nan not daring to look back : from afar she had seen the old grave-digger who, spade in hand, was impatient to begin his lugubrious task : soon would the dust of earth conceal its own, and another mound be raised to

lieved—he would soon be safe. But as he neared the door he paused—for a brief second only—then made towards the sea; the cliffs between, precipitous and frowning, ran abruptly down till they met the crested waves below. Terrified beyond measure Nan quickened her pace yet more, urged on by the fearful certainty that a fall from those dizzy heights meant instant Its own, and another mound be raised to mark the swelling number of the dead. It was Nan who first spoke: "Rog-er, asthore," she murmured in a sad voice, as they passed out of the swing-ing spice the only one I here. on by the fearth certainty that a fail from those dizzy heights meant instant death, tragic and horrible. She saw him lift his arms, clutching at the air, as if in pursuit of some eerie ing gate, "ye are the only one I have now, the only one to love an' care for

"My sweet Nan," he answered, Long before had her veil been caught closing her shawl more tightly round her, "I'll be kind and good to you al-Long before had her ver been caught by some thorny bush; her dress, too, was torn, but she heeded none of this. Her legs were shaking, her breath was gone: "Father, father," she tried to call, but the words clung to her dry

"Ays." "I know it, I know it," was her re-ply, "how could it be otherwise?" and confidingly she lifted her grey eyes

throat. Then—it was but an instant later. her heart stood still, he had reached the edge of the craggy rocks; one mo ment more, and he would be hurled headlong down, down, from point to "Dear heart," he rejoined, and bending down kissed her upturned face. In the months that followed, Nan al-

most ceased to remember those former days of grief; remorse, indeed, she felt at times; poor father had suffered much, she knew it well, but present happiness helped to chase away the gloomy thoughts that sometimes would arise, and before the anniversary of Tim's death drew near the dreamy look had vanished from her eyes, the

wrinkles from her brow. "My husband is so kind," she would A yaul scudding along, ploughed its say, as some old croney, hobbling by would drop in to rest her stiff limbs way through the waters, leaving a long wake behind: he seemed to follow its

way through: he seemed to follow a way through: he seemed to follow a way through a while, "niver a bit which and good a for meself, this the unselfish and good an absolutely beamed with honest pride absolutely beamed with honest pride and joy. All day long, too, she would he sing about the house, gaily scrub the sing

Roger to the Faith. It had seemed so easy in theory, a compliant ideal : some prayers, a lew talks, and all would be accomplished. But she had not reckoned with her

the open sea beyond. "Tis too late," he gasped, watching it intently, "an ye host, and it was only by degrees she learnt the power of the foes she had might have saved it, Nan, ye might have to deal with : deep rooted antigonism. Attracted by this unusual scene, the Attracted by this unistant sector, the villagers, one by one, had gathered round; scared, indeed they felt as they beheld that lonely figure halt on the jutting grag, and, as his voice rang bigotry, and, as time wore on, open hostility; these met her at every turn, and when successfully she had disposed of some, others would rise to menace

rang out language shrill and wild, they shivered as they heard him cry, while rang out language shrill and wild, they shivered as they heard him cry, while Nan, powerless to act, crouched on the ground. The minutes passed. Tim spoke no more, but strained his eyes in anguish as the yawl sped ever onwards. Those beaut him marked its protection and the protection of the day with a state yawl sped ever onwards. about him marked its progress anxi-iously; it neared the harbor's mouth, it became a mere speck, and round the

unabated ardor. But it pained Nan to feel that, with But it pained Nan to teel that, with interests akin in all else, they were divided in religion : one in love and in toil, in the great mainstay of life they were not united. She could not bear to think that those lips, so full of en dearing terms for her, should never have framed a prayer to the Mother of God, while it touched her to the quick

of Doonennis has gone for aye." He fung up his hands with a despairing to contemplate his soul, unwashed perhaps, never absolved, and alas! his gesture, his body swayed to and fro, and he fell backwards, with a thud to eyes, so prompt to perceive her slight est want, were blind to the Sacrament

the ground. With one impulse the neighbors crowded round the prostrate form, while Nan, in broken accents, called him in of Love. Seeing her words, however, bore no effect, she abstained from controversy; renewed, instead, her own fervor and increased her devotions. This seemed endearing terms. As they raised him from the ground, a bent figure thrust herself among the foremost; it was Norah Quinn, who had hobbled from the to irritate Roger: It's your duty to stay at home," he complained, when, one day, Nan had stolen a leisure mo Sickness was no unfamiliar sight to one day, Nan had stolen a feisure mo ment to pray in church, "you should darn my clothes or be cleaning the pots, but off you go to the chapel and not even a service to attend to inside." her, and how many in Doonennis were the eyes she closed in death. A single

all was vain; mournfully she shook her head, crossed herself, and, "God rest This harsh reproof grieved Nan more than she cared to show, or even acthey heard her murmur knowledge to herself, but trusting for

better times, she bravely hid her distress beneath a smile. The words seemed to reach Nan, as a far-off echo, a dismal scene in one long nightmare; would she not soon awaken to find it all a hideous dream, The next day, again, her patience was destined to be sorely tried; she

and brightness only of her wedding-day to greet her? As in a vision and with eyes be-dimmed, she saw her father borne aloft; two men were carrying him away from her, but she did not strive to fol-low in their path; her limbs seemed between the seemed seemed between the sorely tried; she was destined to be sorely tried; she was busily plying her needle when, according to custom, she began to sing, and from her lips fell the words of a familiar hymn. Nan had always had a pretty voice, soft and true, and olten beat Roger leant a ready ear to its

THE CATHOLIC RECORD.

disappoint me so."

ve deceive me so?

avail,

salt?'

so happy five minutes ago, picturing her child a Christian by then; its little soul washed pure and white, and per-chance, she had thought too, the priest aching heart she longed to tell her woes to God, to seek guidance, strength and peace, and she asked the way to church.

"How on earth should 1 know?" Roger somewhat roughly answered, mounting a chair as he spoke to mend a " Rogbroken blind, and she continued her washing in silence. One after another she inquired of the

few neighbors scattered round, but either her brogue evoked a rude stare and grin, or her question a cross reply of i ro ance. At length, however, an old woman

whom she had asked some days be fore came late one evening, and rap-ping with bony knuckles on the door, grimly announced that the Papis chapel, the nearest anywhere about, lay "a good eight miles and more," on the road beyond the ferry and the fats "

"Eight mile an' more, " repeated Nan as the thought of the church at was satisfied, and felt sorry home with just a field to separate it from their cottage-door, and she sighed eeply; but recalling the ten, nay, even fiteen miles that many had to cover accoss the Galway hills to hear their Sunday Mass, she turned to thank the woman with a grateful smile. "An' if ould William Dennis did it, why not I?" was her comment, added low. And she did do it, though it was only

by dint of preserving haste that she managed to return in time to cook their mid-day meal.

The ensuing week saw heavy rains, and swollen roads in consequence, but the following Sunday, nothing daunted, the following sunday, housing datafeed, she again tramped over the Flats. On her way back, however, she had long to wait at the ferry, the punt having drifted into some flooded meadow land close by.

Conveyed across at last, she pushed on with all speed, but the ground, sodden and sticky, sucked in her weary feet, and it was late before the sea was

reached. "Here I am, waiting for my dinner," Roger called out in angry tones, as, tired and breathless, Nan crossed he threshold. He was sitting by the fire, modily smoking, his legs fire, moodily smoking, his legs stretched out to their fullest extent. She had run the last few hundred yards, and was panting hard, as he pointed to the clock. "It's just upon 2," he growled, "and there's nothing on the table."

"'Twill be ready at once, sure 'tis all here in the cupboard, an' the stew on the hob, " Nan pleaded, as with one hand she cast away her shawl and with the other set forth the dishes.

But Roger was not so easy appeased. I'll not have you go there again, muttered, and seeing Nan about to speak, hastily added: "It's not a bit peak, hastily added: of use you're talking; I've ade up my mind, and I tell you I shin't change it in a hurry. "

in a hurry." There was no more to be said, and though Nan, a few days later, begged him to alter his decision, he remained abdurate, telling her cruelly that were it even Christmas Day he would not think otherwise, "the beef wouldn't be here, nor the pudding neither."

But the matter did not stop there ; henceforth he began to take objection to each Catholic practice, closely watching Nan, as faithfully she fulfilled them; fish on Friday she vowed she should not have, and when she refused to eat the meat he bought, he locked away all the other food. "You'll be to eat the meat he bought, he locked away all the other food. "You'll be starv d into snbjection," he laughed with a sneer. Not so for Nan went hungry to bed. Holy images sacred pictures and rosaries, all underwent his scarhing remarks; there was nothing he did not hold up to ridicule, nor too small to escape his notice. It was in vain Nan expostulated, en-treating him to cease his hard words.

treating him to cease his hard words, 'Then put' em away yourself," was his sole remark. They had been in England a year,

when a baby boy was born to them; weekly and delicate he seemed and, Nan, for fear he should die, implored Roger to take him to the Church for baptism.

"Much too young," he would reply at first, and more gently than was his wont, for Nan was very ill.

drift, little seen and undreamt of. But if it were difficult to walk in the open road, tenfold were her trials when open road, tenfold were her trials when the left the highway and turned into the fields. Even with the double ad-vantage of daylight and fair weather, the audmarks were unfamiliar to her; now, they were hidden in blackest night and a cloak of snow; how was it might talk to Roger, open his mind to the truth, banish objections and defeat his prejudices. Now how cruel the illusion and pitiable the empty possible, then, to avoid so many pit-" He's been christened well enough." falls?

Roger retorted, " so take him you, for I'm tired, and he's been screaming all More than once she stumbled into a ditch, deep and boggy, and feebly she clambered out; often, too, she wandered "How, how could it be?" Nan reas-"How, how could it be?" Nan reas-OUR GRADUATES IN EVERY DEPART-MENT ARE TO DAY FILLING THE BEEN from the path and, in attempting to re-gain it, struck against some tree or oned, as she clasped the baby in her arms, laid aside its shawl, and sought

Her feet were sore indeed, her skirts Her feet were sore indeed, her skirts muddy and sodden, as she reached the flats. Open to every gale that blows, it was here that Nan scemed doomed to fail in her brave venture. The wind, hitter own in the vale, now grew to hush its plaintive cries. Ah! an idea struck her, why had it not occurred to her before? "'Tis meself's the great gomeral," inpatiently his word. 'Sure, he got a lift on the way?'' was her enquiring comment, bitter even in the vale, now grew pitilessly cruel, crushed her beneath its and though Roger made no reply, she force, she was but a plaything in its she had

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but Nan, anxious to make amends for her rash distrust, did not observe it; she laid her confidingly on his, and softly said: "Tell me, now, did our little one cry much when he bit the Where the paths crossed she tarried for in the pauses of the gale, she caught the sound of approaching feet. From the gloom emerged a figure, a woman, and with delight, she hailed a well "Who would give him salt? " re-

sponded Roger sulkily, "What question you do ask, to be sure and none that I known neighbor. "Here! give me the baby, Mrs. Harding," the other ejaculated, bear-Harding," the other ejaculated, bear-ing in short Nan's tale; she was a It's forgetful ye are, Roger dear, ' person of few words, but beneath "It's forgettin ye are, hoger deal, she smilingly remarked, adding, after a pause, "Ye dried his head careful when the water had poured over it, didn't ye now?" and she passed her fingers over rough exterior, sound good nature lay concealed. Gladly did Nan relinquish her burden; the child, sleeping peace-fully, Lestled warmly in the arms of her new nurse, and without more ado the tiny brow, as if to assure herself it was not damp still. "Oh, as for that," Roger answered, they trampled on, Mrs. Swaine leading

with a careless laugh. "I can vouch that not a drop touched his forehead the way. Till now, Nan had thought only of her child. Through the toilsome way, the blinding snow in all her fatigue and exhaustion, she had been, under mest of the sprinkling went on the parson chap himself." For an instant Nan stared at Roger incredulously, then her face grew white and drawn, as if in sudden pain had struck her heart; her voice too God, her guiding star; he it was who had impelled her to endure so much, to suffer so keenly. She had risked her life for his soul's sake, and it was this sounded strange and low, yet she tried consideration, ever present before her, to steady it, as she spoke : "' Twas the Protestant chursh, thin, ye took that held her up and marvelously sus taining her, kept her steps from flag-ging. Now that another had charge of Och! Roger, Roger, how could ging. Now that another had charge of him and she could think of herself alone, all energy seemed to leave her : her will, so determined, lost its resolve, But he craved no pardon for his fraud, neither did her silent grief move him to make amends; instead, his obstinacy the very blood in her veins seemed to erhaps grew even harder, his remar freeze, as her fingers, meeting the keen night air, fumbled with the pin to close ore poignant still. Another fortnight aw little change in that gloomy house old; the child, a month old now, had

her shawl anew. Mrs. Swaine kept well ahead; from habit she rarely talked, unless adnot grown much since his birth; his weak, incessant cries denoted frality, habit she rarely talked, unless ad-dressed, and at present she was far too intent upon reaching her destination to waste breath in superfluous words. Dreamily Nan followed her, plunging knee-deep into the snow; thickly, too, it fell upon her shoulders, but she was oblivious of its presence then; ten minutes ago she would quickly have brushed it off, thinking of the little one she bore. and Nau, as she stood over the range, stirring some gruel, one dark, Novem-ber noon, listened with anxiety to his bored breathing. She certainly looked ill herself, the gray eyes had lost their lustre, deep lines lay beneath them, and her cheeks were unnaturally hollow; little wonder, oo, for trials, harsh and constant, were of a sudden the spoon fell from her she bore.

Suddenly she stops, panting hard, her hand goes to her head, she tries to call: "Mrs. Swaine!" she fancies she is shouting, but the words are mere ands, and she threw herself on her knees beside the cot; a spasm crossed the baby's face, the limbs contracted

whisper, tossed away by the wind, The gaunt figure before her is just in violently. "Ah, blessed mother of God," she sight; a few sturdy paces towards the ferry and she is lost to view. Nan An, plessed mother of coa, she cried aloud as she placed him on her lap, "save him, keep him till he's pur-ified, he must not die just yet." Hot water was close by, hastily she poured some into a tub, felt it with her hand, and in it haid him tandenky. To no sight; a few sturgy paces cowards the ferry and she is lost to view. Nan stares after her and summoning up her ebbying strength, think she calls again: "Sten Laten."

Stop! stop!" This time the wind does not even and in it laid him tenderly. To no avail, however-stiff he remained, avail, however—suin he near hearing of dying apparently; baptism he must have, and that at once. Quickly she dried him, and wrapping him in flannels placed the tiny bundle near the fire. Then, trembling, she rose to fetch some or are the proverse of the second s ground.

Mrs. Swaine has reached the ferry

The snow, cold and damp, in part holy water, hidden far away from Roger's revives Nan, and striving to gain a eyes, in a cupboard's recess. On her return, however, she breathed foothold on the slippery ground, she drags herself forward with an effort. "Och, bucail macree," she whispers in a prayer of thanks; the arms had rea prayer of thanks; the arms had let laxed, the face, till then sc black and rigid, wore a better look, and he was crying feebly. "But I cannot wait another day," her heart, as her thoughts revert to the child again; she is dreamy now, her body benumbed, her heart but I cannot wait another day, she exclaimed, "the risk would be too great 'an 'twould be meself I'd blame," It was past four, the way was re-mote and hard, but no obstacles could Not space four in the second state of the sec

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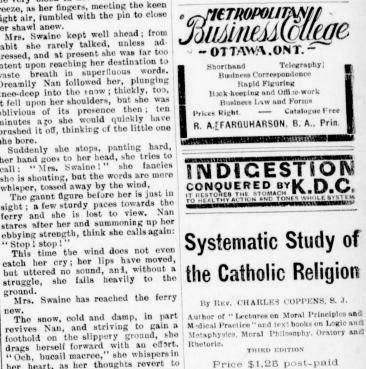


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ceremony Tim's eyes ceremony Tim's eyes a the couple, noting ening to every word man and wife. The stood out in great ands were clenched and this he seemed calm

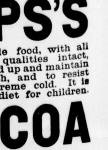
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s close at hand, and to steps. Nan felt re-

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low in their path; her limbs seemed void of action, her tongue of speech; her eyes alone were capable of serving but it was little they conveyed to her torpid brain. A confused sound of many voices reached her, indeed, but many voices reached her, indeed, out she distinguished no words, save three alone, "He is dead, he is dead."

atone, "He is dead, he is dead." As they rang in her ears and sounded deep within her heart, a hand fell upon her shoulder, and she thought she heard the voice of Reger, "Nan, Nan dear!" it called r!" it called. "Who is dead?" she asked dreamdear!

ily, without turning her face away. Naught else was of concern to her while she gazed upon that poor still form, the grey head resting wearily on its bearer's breast, the arms limply hanging at its side ; she must watch it

till out of sight. Thus, almost mechanically, she re-iterated, "Who is dead?" Iterated, "Who is dead?" The answer came-it sounded cruelly abrupt: "Your father, poor man," was the sole response. Then, and only then, did the real truth dawn on Nan, and the truth dawn on Nan, and the stupor seemed to pass away; her eyes fell suddenly, and her head sank low. She was weeping bitterly.

CHAPTER III.

"Come, Nan dear, come," Roger expostulated gently, and he slipped his hand into hers.

She was standing over her father's She was standing over her father's grave, as it lay open before her-star-ing vacantly into its depths-her arm still raised, as when one of the first she had cast a clod of earth upon the cofiln. Hearing it strike upon the wood below, she had shivered slightly, but quickly regained her composure. The wind blew sharply over the hill, the group of symmetizane gradually dispersed, the sympathizers gradually dispersed, the older ones, who lingered behind, in the older ones, who lingered behind, in the end hurrying home, as a shower of rain caught them unawares; but Nan, caring little for the inclement weather, stood, with an aching heart over the earthly remains of Tim Dougherty. Again Roger urged her: "My dar-ling, you must come," he repeated au-thoritatively, when at last she heard him and obeyed. Together they left

Some days elapsed and she reiterared her request. " I'll not take him, much less call in one of your priests, " was pleasing notes: from the adjoining room he could hear her now, but his

his gruff retort. "Och! but if he was to die," she cried, face grew dark as he listened; he was somewhat tired, he felt angry, here was "Och! but if he was to die," she cried, glancing at the tiny puckered face, at her side, "what should I do, what could I say to the Almighty when my turn comes?" and wistfully she gazed at her husband's stalwart form in the doorway; but he had turned his head away, and vouched no reply. Each day she pleaded, each day he requed till ore morning when she was somewhat tired, he felt angry, here was a fit subject upon which to vent his ill-humor. Nan's melody was suddenly cut short, a boot was noisily flung down and Roger appeared in the doorway: "I have listened to that song once too often," he growled, stamping his shoe-less foot upon the tiled floor, "and I tell you, I'll not have it again," where-at he turned up on his heel, leaving Nan to her own sad thoughts. Thus were paved the stepping-stones

refused, till one morning when she was about to renew her solicitations, he about to renew her solicitations, he pushed back, as he sat at breakfast: "Give him to me then, I'll take him to be christened," he muttered shortly, and Nan, with a thankful heart, yet Nan to her own sad thoughts. Thus were paved the stepping stones of greater sorrows still to come, the first drops of her bitter chalice, which, forsooth, she must drink to the dregs. much astonished, watched him charge his coat and pull on his polished boots. rest

forsooth, she must drink to the tregs. Another trial presently awaited her, a trial of a different nature, but never-theless one hard to bear: Doonennis Bay soon her place no more, for Roger, tired of the Irish coast, had eagerly Carefully she wrapped the child around. "Indeed, Roger, ye are good," she would exclaim at intervals, while a smile lit up her pale wan fac "It's heedful ye'll be now, won't ye? face. accepted a new post, and, with his wife, returned to England. she murmured happily, as he held out his arms for their little son : " take the As she stepped into the boat and looked behind, to bid farewell to friends and native shores, a tender yearning leapt into her soul, and, when first turn to the left, and keep right on till

"Oh! enough, enough," he broke in "Oh! enough, enough," he broke in hastily, "haven't you been bothering my life out of me these two weeks past, without having more of it now?" He spoke so crossly Nan looked up in sur prise. "Tis sorry I am, Roger if I've vexed ye, but I thought mebbe, ye dindn't know the way so well as I." "A good deal better," he laconical-ly answered. The door lay open and when the many landmarks became mere specks and shapless dots upon the granite rocks, she strained her eyes to

mote and hard, but no obstacles could deter her now; she had waited long enough, too long, she thought, and to delay further would be willful. Warmily she clad her child, threw a delay further would be willful. Warmly she clad her child, threw a loud wail of sorrow, which even Mrs shawl about her shoulders and stepped Swaine hears from afar. And now she has fallen on her knees.

shawl about her shoulders and stepped outside. The wind was rising, and in short gusts blew a flake or two of snow across her path, but she did not hesitate. "Now or niver, death or life," she kept repeating to herself, and she hurried on. Night had long fallen when, crossing the ferry, she made her way along the marshy ground before her. Many a time she slipped, but the snow-covered ground gave a light to her failing steps, and though weary

her failing steps, and though weary and foot-sore, she never lingered to

Three hours she had battled against Three hours she had battled against the elements, before she was greeted by the twinkling lights of Gradeley, as down the hill she tradged, covered with snow, shivering and exhausted. But t all was forgotten in that happy \mathbf{m} ment, when before her Lord, she paused awhile in prayer. A spotless in paused awhile in prayer page within paused awhile in prayer. A spotless soul was in her arms, and peace within

her heart. "Stay the night in the village," the kindly priest urged, "any of my flock would give you a warm welcome, and a

granite rocks, she strained her eyes to catch the last of the well known hills: some nameless fear told her she would never see them again. Arrived at their destination she looked about her; theirs was not a station on Cornwall's rugged coasts, nor yet on a Kentish headland, but low-built on the eastern shores of Britain, by the inroads of the sea an island at high tide; rushes and coarse grass around, with here and there a hillock of grey sand. What a poor substitute for the frowning, stately cliffs guarding her old home! A small row of neat, white cottages, the white ensign flapping in the even-ing breeze; these indeed, struck a tender chord of recollection in Nan's weary mind, but they only seemed to make the contrast more telling, when s'e turned to the flat and sandy wastes b'e turned to t

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And now she has fallen on her knees. Death, she knows, is very near. "Oh! God have mercy on my poor soul," she prays. It is her requiem, the only one she will ever have. The snow below receives her lifeless body, the snow above soon forms her pall, and from the ferry Mrs. Swaine loudly calls her name. Catholic Record Office, London, Ont.

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the set of collectors have no authority to rour paper unless the amount due is paid ther intended for publication should be d in time to reach London not later than lay morning. Please do not send us . Obluary and marriage notices sent becripers must be in a condensed form, to stop your Matter

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD London, Ont : Dear Sir : For some time past I have read our estimable paper, THE CATHOLIC RECERD, and congratulate you upon the manner in which it is multiple

your estimable paper, THE CATHOLIC manner in and congratulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervadesities whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, Believe me to remain. Believe the faultie in Leaus Christ

d'hful. sing you and wishing you success, Beileve me to remain. Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Lariasa, Apost. Deleg.

LONDON, SATURDAY, JUNE 10, 1905.

DEATH OF BISHOP MACDONELL.

The death of the Very Rev. Alexander Macdonell, Bishop of Alexandria, occurred at Montreal, on Monday 29th. The county of Glengarry has never partaken of a more widespread sentiment of sorrow, of a more intense tone of saddening regret than in the removal by death from amongst them of a noble and most loveable character.

The death of this holy Bishop does not merely deprive the diocese of which he was the head of one of her greatest priests, it also removes one of the most beloved, honored and highly respected prelates of the Catholic Church in Ontario.

There never was a man who made more sacrifices for the good of the Church to which he was so devoted and of which he was such an ornament, or for the benefit of his diccese to which he was so attached. He sacrificed willingly everything but that which he regarded as the permanent interest of holy Church and well-loved country.

Under any circumstances the decease of the good Bishop who has just ep pire in the midst of such universal sympathy would have been a calamity to the diocese, depriving it of an administra tor of good sound judgment and ability, and one who had been the means of pro curing great and everlasting benefits.

We can scarcely realize the fact that this holy and distinguished Divine now lying dead in his Palace at Alexandria has closed his earthly career-a career that began in 1832 and ended in 1905 In that profound solicitude which was betrayed by all ranks, classes and creeds from the time of the beginning of his last illness until the moment of his death, showing earnest and spon taneous anxiety on the part of the popu lation, is perhaps the noblest eulogium that could be pronounced to his memory It was a touching and eloquent testi mony that the good prelate was dean to the hearts of his people. That his popularity was as genuine as it was universal - that his name was cherished as much in the hovel as in the palace-by the poor as well as the rich-in a word, the grief for his loss is universal, and his end, so unexpected and lamentable, unites affection to the admiration which he inspired. A great and good man is removed from amongst us. The hopes and anxieties of along life time spent in the service of His Divine Master-the holiness and auster ity of his life - a close watching and attention to his flock - show that he has proven himself a "good shepherd ' and has now gone to receive his eternal reward. The work of Bishop MacDonell will be continued by other hands. Other minds will devise and carry to completion those undertakings which from time to time will be found needful, but the initial work of Alexandria's first Bishop will always be a model which may with profit be followed-as was the life work of the great Bishop MucDonell of a cen tury ago a model for the long line of distinguished Prelates who have guided and guarded the spiritual affairs of the Church in the Province during the past century.

THE COERCION CRY EXPLODED. The Toronto Globe of the 29th inst. gives an interview between its repre-

sentative, and the Rev. George Bryce, LL. D., of Winnipeg, who was recently in Ottawa attending the meeting of the Royal Society of which he is a Fellow. Three years ago Rev. Dr. Bryce was Moderator of the Presby erian General Assembly and was for many years head of the faculty of science in the University of Manitoba, in founding which he took a prominent part, as well as in the foundation of Manitoba Presbyterian College.

The Rev. doctor was particularly asked by the Globe's representative concerning the manner in which the Autonomy Bills of the new Provinces of Alberta and Saskatechewan is regarded in the North West. He has recently had much communication with persons from all parts of the North-West Territories, and it may be considered that he is well acquainted with the state of public opinion there in regard to the educational clauses of the Autonomy Bills, and he makes the following emphatic declaration in regard thereto :

" Yes, I have just come from Winnipeg, and last week I was in Victoria on Church business. I have very recently teen in touch with all the Provinces of the West. So far as I know-and I So far as I know-and I made it my business to enquire-the is no excitement or discontent over the educational clauses in the Autonomy

Bills. When the Bills were first intro duced, there was strong opposition to the original clauses. Our Presbytery of Winnipeg, a body of over sixty repre-sentatives, passed resolutions against them. But the changes have largely satisfied us. If these amendme clauses were not satisfactory, you know now strong we are on indignation meetings, and you would certainly have heard from us."

The Rev. doctor declared further that the people of the Territories are satisfied with the present system of education." This system will simply be continued under the Autonomy Bills, and as it has given satisfaction in the past, there is no fear but it will give equal satisfaction in the future. In fact. Dr. Bryce believes that a certain amount of religious teaching ought to be given in the schools generally, and for this reason he believes that the school system in the new Provinces is 'as near to a pure Public school system

as is workable in Canada." He illustrates this opinion by stating that the Manitoba system is not

satisfactory to Catholics. He adds : " They are paying taxes towards the support of Public schools, and are maintaining parochial schools of their own. This is undesirable. Then sixty or seventy of their schools in country places, nominally public schools, are, it is declared, being conducted as Separate schools. This again is undesirable. Thus the Territories have practically a better working system of public schools, in so far as religious parties are concerned, than we have under our Manitoba Public school system."

The Protestants of Ontario may se from these statements of a well-known and distinguished Presbyterian divine that the Catholic demand for schools in which their religion shall be taught s just and reasonable. There is no interference with Protestants in this demand, but only a determination on and while, no doubt, the idea of separthe part of Catholics to have their own hildren educated in the manner they

THE CATHOLIC RECORD.

Sbaretti's request. The meanness of certain persons who misconstrued his equest for the purpose of creating a political agitation should redound upon the heads of such contemptible manipulators of political agitation. They know very well that there is a certain very inflammable element in Ontario and Manitoba, and they endeavored to set this element ablaze. They failed egregiously in the larger field of the Dominion Parliament ; but they hope to gain something in the more limited area of local politics. They may meet there, too, with the disappointment they deserve.

It will be profitable to hear further from Rev. Dr. Bryce. He says :

" It is because I am well acquainted with the Territories and their system that I am confident that their method is the best yet devised for ap proximating to uniformity, and yet giving a certain diversity to allow for religious instruction and religious sent

But, asked the Globe's correspond ent. "What about the charge of coercion? We hear a great deal about it in Ontario."

Dr. Bryce answered :

"To me that is absurd. To my mind the only coercion in sight is that of a narrow-minded handful in Toronto who wish to coerce our Western people into an agitation which is distasteful to them. There is a feeling of resentment in the West against the interference of these Toronto dictators. They may save themselves the trouble. Th Dominion has outgrown the dictation of any one city or of any one clique. Please tell these Toronto agitators that if the Western people do not know they are being coerced, it is because there is no coercion."

We have several times pointed out that the cry of coercion of the West is but an attempt to delude the people. We are pleased to find so eminent a Presbyterian authority as Rev. Dr. Bryce in full agreement with us on this point. Will the London Free Press, the Toronto News and the Mail and Empire apply the balm to alleviate their cerebral hallucinations ?

AT ITS OLD WORK.

The Toronto Mail and Empire is very anxious to make it appear that Sir Wilfrid Laurier and his Government re working to bring about the separation of Canada from Great Britain, and in its issue of May 27 there is an editorial article expressly designed to show that this is their ultimate purpose. This article says expressly : " One theory of the colonial tie is

that it is a preliminary to complete separation. Sir Wilfrid Laurier is an exponent of this view." In proof of this proposition an ex-

tract is quoted from a speech made some years ago by Sir Wilfrid in the House of Commons in which he said : " Light as our dependence on the be, that depend-Mother Country may ence is not to remain forever. were to admit that, if we were to say that we were always to be in a dependent condition, we would be the scorn of the world, and it would be a scorn well We have self government, deserved. we have a Constitution of our own, we nave interests which are separate distinct from those which we hold incommon with the Empire of which w form a part, and our own energies must seek wider fields abroad. Perhaps the next step may be said to be complete independence. It is the destiny of the colonies to become nations, as it is the destiny of a child to become a man,

when Canada will have not alone the extent of territory, but also the population of a flourishing nation, and it is inevitable, however much may be our present affection for the British throne, that time and distance will relax the ties which unite us with the Mother country. This happened with the British colonies which, thirteen in number, in time became the United States of America, and historians tell us that even long before the actual declaration of Independence these ties of affection and dependence became weaker as time passed, and as one generation succeeded that which preceded it (See art. United States in British Encyclor ce lia)-and all this happened even while Great Britain was a kind

mother to her children of the colonies. There is no disloyalty or disaffection to Great Britain expressed in Sir Wilfrid's words, which tell us only that it is in human nature that this should be the case. We may even agree with or differ from him in opinion, but it is folly to attribute either agreement or disagreement to disloyalty.

We must look plain facts in the face, and Sir Wilfrid Laurier told us years ago that Canada will come to this. We are ourselves desirous that the British connection may last long. We feel that this connection is necessary to us in the present, and may be so for many decades, perhaps for generations, but we must all feel that the state of dependence will not last forever, and the time when it will cease does not depend altogether upon us, nor perhaps upon even the rising generation in this Dominion.

It is a folly, and more, it is a crime to endeavor to create an ill feeling against the loval Premier of the Dominion by proclaiming that he is disloyal, and there cannot be the least doubt that the purpose of the Mail and Empire in speaking as it does is to create discord cational matter in which Catholics are between Ontario and Quebec by making it appear that Que becitself is at the con disloyal like its honored political leader, whereas it is well known that there is

no foundation for such a charge.

PRIEST RIDDEN OR PARSON. RIDDEN.

It has often been said that Ireland s a priest-ridden country ; and yet according to recent statistical returns it appears that the number of priests in 1904 was 3.542 who attended to the spiritual wants of 3,301,661 Catho lics. This makes one priest for every 932 persons.

On the other hand, there are 1,724 Protestant ministers of all denomina. tions who have charge of the Protestant votes, spoke contemptuously of the population of 581,086. This gives us Orange order, and especially they had one minister for every 337 Protestants a fling at the Orange Grand Master." It is evident from these figures that It is too sad that so worshipful an object the Protestant ministers must both ex as the Grand Master should have been tract more money from their congrega made the butt of ridicule by the Parliations than the Catholic priests, and ment of Canada ; but perhaps if he had must also influence them in politics and made himself less conspicuous by his in the conduct of their worldly affairs to intolerant raving, he would have been a much greater extent. In fact, the heard with more respect by the legis Protestants of Ireland must be much lators of the Dominion. more parson ridden than the Catholics The worshipful doctor then "urged are priest-ridden. The term priestthe electorate of Canada to visit with ridden as applied to the Catholics of condign punishment those members who Ireland is simply a malignant calumny. have disregarded the requests of the We have not at hand the figures Orange Order." which would show readily how the numbers of the clergy would compare in Canada with the number of those who are under their charge, but with some time given to the work a fair approxi mation to the conditions could be made. and we know from the figures which are at hand that the result of such a compilation would not be very different from the results in Ireland. The term priest-ridden as applied to Catholics should be banished from the vocabulary of Protestants who love the truth. We may here add that it is due to the Grand Old Statesman, the late Wm. E. Gladstone, that the Catholics of Ireland are no longer taxed for the support of a creed in which they do not believe, as it was under Mr. Gladstone's premier ship that parson-riddenness under this form was abolished, by the abolition of the established Church of England in Ireland. The memory of this act of justice will keep that of Wm. Ewart Gladstone green in the hearts of the Irish people as long as history will keep the fact on record.

certain number of constituencies in Ontario where the solid Orange vote is JUNE 10, 1905.

with the contempt they deserve. Suf. fice it to say that Dr. Sproule severely condemned Mgr. Sbaretti's pretended interference with the political aspirations of Manitoba, and his hypothetical manipulation of the Autonomy Bills. It is well that the legislation of Canada is in the hands of Parliament, and not of the Orange Lodges.

revolutionary movement which is mak-

It is even stated on excellent author

ity that the Czar has commissioned or

will commission Archbishop Schembeck,

the Primate of the Catholic Church in

Russia, to confer with the Bishops and

the Pope for the purpose of preparing

a plan for the securing of a wide degree

B. N. A.

concerned, it was not the time for

worthy object of worship.

the Empire.

ng itself felt throughout Russ'a.

There have been from time to time of liberty for the Church throughout in the British Parliament certain mem bers who made it a point always to If it be true, as it has been stated, that the Bishops of the Russian Church, have some no Popery scheme to propose, but for half a century such men or a considerable portion of them, are as Messrs. Whalley and Newdegate really desirous of the independence of were always laughed down for their the Church, and its severance from the folly. This will undoubtedly be Dr. State, it may be that such a separation Sproule's fate too in the Canadian shall take place in the not distant Parliament, as he evinces a determinafuture, and after that, possibly, a reunicn tion to follow in their footsteps. with the Latin or Catholic Church, such

as existed before the great schism was ----consummated, may be effected in time. WITH THE deepest regret we announce We must confess, however, that the the death of Rev. Mother White, prospect of this so desirable an out-Religieuse of the Sacred Heart. The come taking place soon, is not bright. sad event occurred in New York on The Emperor of Russia, and the sover-30th May last. The Catholic priests eigns of the smaller States which are in and laity of the diocese of London will schism are too anxious to retain the inalso hear this sad intelligence with fluence over the consciences of their much sorrow, the deceased having been people which the headship of their refor many years Superior of the Sacred spective churches gives them. A great Heart Academy in this city. Her splendid capacity for business and her step forward would be taken, however, many and noble acts of charity, her earnest and constant desire to promote increased spiritual life amongst the different societies of ladies with whom she came in contact, will be remembered with gratitude for many years to come. Mother White was a shining example of one whose life was unreservedly devoted to the promotion of faith and the performance of good works. She fol-America held its usual annual meeting lowed closely in the footsteps of Him Whose name the order bears. She folat Owen Sound, opening its sessions on May 31st. and discussed the educalowed closely, too, in the footsteps of tional clauses of the Autonomy Bill in the Foundress of the society. Such being the case, surely we may be satisits usual splenetic style. It was held fied that the eternal bliss for which

a change in the Grandmastership of the Order, and the two hundred delegates WE SEND our heartiest congratulawho are reported to have been present tions to the newly consecrated Bishop unanimously proffered the supreme of the diocese of Rochester, Right Rev. office once more to Brother Dr. T. H. Thomas F. Hickey, lately Rector of Sproule, M. P .-. " Most Worshipful St. Patrick's Cathedral. The faithful Brother, " we should call him, as the Bishop who bore the burden for more Loval Order dubs this militant knightthan a generation must, to a certain and the office was accepted. The extent, lay aside the onerous work Orangemen above all people abuse which he has so faithfully performed. Catholics as idolators who worship the The winter of life is upon him. Those Blessed Virgin Mother of God, but it who knew Father Hickey felt satisfied seems they consider Dr. Sproule a very that sooner or later his splendid qualities of head and heart would bring Dr. Sproule complained bitterly that to him this great distinction. His apmany members of Parliament, some of pointment received deserved acclaim whom in the past had received Orange

she sacrificed so much here below will

enfold her pure soul in the Everlasting

Kingdom.

from the Catholic priests and Catholic people of the entire diocese. We might even add that the entire community of Rochester felt pleased beyond measure that one of their most distinguished citizens was thus singled out to wear the purple. The work of the Church in the diocese will be continued with increased vigor. We bespeak for the new Bishop a measure of success equal to that of any other Bishop in the United States.

AS TO TEMPERANCE CURES.

The Congregationalist and Christian

World has the following sensible edit-orial remarks on cures for intemper-We willingly admit that there are a ance "Correspondents mention several professed cures of intemperance, and ask if we can indorse any c them. cure we know of and one which we have applied successfully, is a combination of the patient help of friends, a persistent exercise of will, supported by Christian trust in God, steady occupation of of mind and body, and wholesome diet. This cure is not patented, and we have little confidence in any of those that are. It is reported that a physician in are. It is reported that a physician in New York treated successfully nearly every case of alcoholism which came ander his care by means of a 'fruitation We have no doubt that over diet.' indulgence in eating animal food increases the temptation of those wh nave an appetite for liquor. One writer informs us of a cure which he used have on a patient, which he naively assures us was successful until the man took to smoking cigarettes and then to drinking again. We put no faith in any cure intemperance unless the intemperate person wants to be cured enough co-operate honestly to get rid of diseased appetite. Under any of other condition than that, money spent for drugs or other medicines is money wasted."

DISARMING PREJUDICE.

An anonymous writer outer the suggestion as to allaying religious prejudice: "Courage is a singularly magnetic virtue. The Catholic who stands fearlessly by the letter and spirit of his faith on all occasions, and

who adds to courage those sweet flow-ers of true charity-patience, magnan-

even a social success than is the mean-

fidelity in the supernatural order imply

and

loval

the natura

imity and courtesy-is far surer

spirited compromiser. Courage

An anonymous writer offers this

JUNE 10, 1905.

MAGNIFICENT ARCHBISHOP I

CONTINUED FROM

desecration the sepule The infancy and the ca Louis were Catholi Louis were Catholi "Fleur-de-Lis" was u the site of the city that standard of the Catho rose with it: "the Fl anded always the c the Cross, the Cross. Whatever faults, this was the vir she was "the eldest Church," and whatever day — I know the fibe day - 1 know the fib -will be her virtue in still will be "the ele the Church." Nor w in the Catholic life of in the Carbolic life of while Spain ruled ov glory of Spain, this y of Spain, this admiration and gr ever she went. Chris s sovereign. If at e Stars and Stripes the remote Orient s the remote Orient s Christians, tribute is Spain, who christianis the Philippine Islands ing lands subject to fags remained uncul Later the United S Later the United S Western banks of the Church in St. Louis waxed strongly—prov. without the helping h

the Church has her or sufficing, sure to p blossomings and riche as liberty to grow and her. That this liber privileges-is genial Catholic Church, th Louis under the Am doubted proof. Muc lic Church owe to liberty that is give other nations learn merit that the Chu indebted to them. Apostles and sair Church in St. Louis her new career. W

her new career. Andreis and Rosati miracles of holiness : dorned the best pa of the Church have our times and in ou thanking God for granted to St. Louis ithout believing th St Louis must ever unless it tears from fibers and is disown now its guardians ar the Almighty. Late Louis a great Bis greatest in the Am Peter Richard Kenr and more he swayed tinies of St. Louismighty mind, ever and skillful hand. was a Leo-scouri urrounding landsca ties, seizing resolu covered, responding every call with the dom of genius. Kenrick in the prin and tell me was t there? When was with higher digi counsels so eagerly ers, ard when w ument: it will ne the American Chu no panegyric, no simply narrate his scribe his figure in life—this will suff to name you, John hearted in your

with more consuma im no monument: petuating the spin ors and completin who left in the hea people the sole s on taken from th tion. I have nan priests and people gave to their lead est co-operation in The results are be churches, the co the institutions o your fair city. tual or temporal is not made in St and seminaries clergy and religi numerous, most d ion, most succes the Catholic laity Catholic laity of all the noblest ch distinction for rel interests. They Louis, but who the diocese of S hearts wish that they could emula fully admire. Meanwhile fro

if the Church of Russia could be re united to the Catholic Church, as the influence of such an example would be felt in all the countries which adhere to the Oriental schism under its various forms. THE GRAND ORANGE LODGE OF The Orange Grand Lodge of British

that while the Parliament of Canada is in the midst of a discussion on an edu-

What does God require of you? Just what does God require of you? Just what? Can it be put into words so plain and explicit that you cannot er? Yes, and here they are: "To do justly, to love kindness and to walk humbly with your God."

deem right.

We have Separate schools in Ontario; and every one knows that they do not at all interfere with the manner in which Protestants educate their own children. The Separate schools of Ontario are maintained solely by the taxes of Catholics ; and even the small Legislative grant which is given every year to assist in the payment of Separate school teachers, as it is given also for the payment of Public school teachers' salaries, is taken from a fund in the provincial treasury to which Catholics have contributed equally with their Protestant fellow-citizens. There is no injustice of any kind inflicted upon Protestants by the provisions of the Separate School Act, and no coercion of any kind exercised on Protestants in regard thereto. The same is to be said of the proposed legislation for the new North-West Provinces. But there would be

most unjust coercion upon Catholics if there were no provision for Separate Schools in the Auton.my Bills. The Catholics would in any case have Catholic schools for their own children, and it would be most unjust to tax them for the education of their Protestant neighbors while they would be paying out of their own pockets for that of their own children. It will further beseen from the state ment of the case made by Dr. Bryce that Mgr. Sbaretti, the Papal Delegate. had good grounds for approaching the Manitoba Government to ask it for an improvement favorable to Catholics in the Manitoba school legislation.

He used the right which every citizen of Canada possesses to ask for fair and reasonable legislation ; and there was nothing else than this in Mgr.

ation from the Motherland causes a pang in the hearts of everyone, ye there is not a child who leaves his father's house who does so without a pang if his heart is in the right place. I hold out to my fellow countrymen the idea of independence. If we are true to our own record, we will again exhibit to the world the unique, the unpre-cedented example of a nation achieving its independence by slow degrees, and as naturally as the severing of the ripe fruit from the parent tiee. I have again and again repeated that the goa of my aspirations is the independence of Canada-to see Canada an indepen dent nation in due course of time." We give the whole extract in order that our readers may judge of the honesty of the Mail and Empire's de ductions from Sir Wilfred's words. We have no pretension to be the es

ponent of Sir Wilfrid Laurier's utter ances, or the interpreter of his mean ing either in this or on other occasions, but taking these words in their evident sense, we do not hesitate to say that the Mail and Empire's interpretation of them is quite unjustifiable.

We certainly do not expect that the population of our Dominion will increase to the same extent or with the same rapidity as that of the United States has done, which in one hundred years, from 1800 to 1900, increased from 5,308,433 to 76,125,853. But it must be remembered that this very great increase is largely owing to a great increase in extension of territory, so that though Canada has not increased nearly in the same ratio, its increase has been rapid, and is becoming more so as its advantages are becoming better known. We may rely, at all events, on a very great increase of population after many decades, as we are aware that from 1881 to 1901 our increase has been, without any increase of territory, from 4,324,810 to 5,371,315.

THE CHURCH IN RUSSIA.

The decree of religious liberty issued by the Emperor of Russia has already borne fruit in the greater freedom enjoyed by the Church in Poland, where priests and school teachers are now permitted to give instruction in the Polish language, which is the only language understood by a majority of the people. The Polish language will now be freely taught in the schools and used in the Churches.

The relations between the Vatican and the Imperial Government have also been greatly improved of late owing to this decree, and to the fact that the Holy Father has not joined in the exultation which has been shown by Russia's enemies on account of the dis-The time is in fact fast approaching asters arising from the war and the any foundation in fact, we pass them by

a considerable factor, but the Most Worshipful must be very blind to the signs of the times if he still imagines that it can control the vote of so respectable a body as the Parliament of the Dominion by its threats. Did not he notice that even without a Catholic vote at all, there was a majority of fourteen votes given to the Autonomy Bill by the Protestant members of the House of Commons : The educational clauses of the Bill are so just that even the Protestants of the House admitted their justice by their votes. When this is the case, the time is past when Orangeism can control Parliament, and it is kicking against the goad to ask the Orange Lodges to punish Parliament for hav ing done justice to the Catholic minority in the North-West, and to Protestan minorities as well.

It has been proved in the past th. the Orange vote does not control even Ontario, and it was when the Orange vote was most unanimous in this Province and when it was allied with the mis chievous P. P. A. now happily defunct. that the people of Ontario left the party of intolerance in the most hopeless minority in which ever an Ontario Opposition floundered. But Dr. Sproule does not realize the situation. He says : "In the past we have been too forgiving, and the consequence is we are always on the defensive."

the same qualities in the r order. Men realize this. The The Grand Master then throws mud Cathole who is always modestly but unmistakably letting his lights shine at the Venerated Apostolic Delegate to Canada, Mgr. Sbaretti. As it has is doing more to disarm Protestant prejudices than he who takes pains to already been shown that the references hide or soften those points of doctrine or disciple which he imagines Pro-testants dislike most. All the Church of certain Toronto papers to His Excellency, which are repeated by Dr. Sproule, are proved falsehoods, while needs is to be known, and she none of them have been shown to have be known in her beauty by the brave, beautiful lives of her children," life went out to richest streams. mother of dioce Church in the M Metropolitans b St Louis and to-day the fie time to f the ec Louis whole episcopat. The large num and episcopal territories from the Rocky Mou ern borders of M limits of the Ur origin to the t an Archbishop ligious commun measure went fin the Dioce many of their educated in St. I pray for Brethren of t

Bishops and p manders withou irst duty of Bis form you to com when religion is round them, equ bid them by you work is done in soul, the Chu We need to-day

, 1905.

deserve. Suf. roule severely ti's pretended olitical aspirahis hypotheti. utonomy Bills. tion of Canada nent, and not

time to time certain mem int always to sheme to proury such men d Newdegate own for their btedly be Dr. the Canadian s a determinaotsteps.

et we announce

fother White. Heart. The New York on atholic priests of London will telligence with ed having been of the Sacred is city. Her siness and her f charity, her ire to promote amongst the ies with whom be remembered years to come ining example reservedly de. f faith and the orks. She folsteps of Him ears. She fol. he footsteps of society. Such e may be satisoliss for which nere below will

est congratula

the Everlasting

ecrated Bishon ter, Right Rev. tely Rector of . The faithful arden for more st, to a certain onerous work ally performed. on him. Those y felt satisfied his splendid art would bring nction. His apserved acclaim ts and Catholic ese. We might e community of beyond measure t distinguished ed out to wear of the Church continued with peak for the new uccess equal to p in the United

NCE CURES.

and Christian

s for intempertion several pro-

rance, and ask if e which we have a combination of nds, a persistent orted by Chrisly occupation of wholesome diet. ed, and we have y of those that t a physician in ccessfully nearly ism which came as of a 'fruitation loubt that over animal food in-n of those who or liquor. One are which he used e naively assures the man took to then to drinking ith in any cure ss the intempercured enough nder any o other noney spent for cines is money

MAGNIFICENT SERMON ARCHBISHOP IRELAND. BY

Western banks of the Mississippi . the

Church in St. Louis prospered and

indebted to them.

JUNE 10, 1905.

We need a laity thoroughly instructed in the faith, able and ready to defend it. We need a generous-hearted laity, CONTINUED FROM PAGE ONE. eager to give to religion the servic eager to give to religion the services of their purses, and yet more, the service of their personal labors in works of piety and of charity ; and we need a noble laity irreproachable in manner of life, towering above others in honor and honesty, in all the virtues of the family circle and of the broad field of citizenship, so that when the contribution the sepulchre of the Lord. descenation the sepulchre of the Lord. The infancy and the carly youth of St. The were Catholic. When the The infancy and the taily yound to br. The infancy and the taily yound to br. Louis were Catholic. When the Louis were is was unfurled to mark "Fleur-de-Lis" was unfurled to mark the site of the city that was to be, the standard of the Catholic Church up-rose with it: "the Fleur de-Lis" de-rose with it: "the Fleur de-Lis" de-manded always the companionship of manded always the companionship of the Cross, whatever otherwise her field of citizenship, so that when the question is put-where are the fruits of the Catholic faith? the Church may manded answhitever otherwise her the Cross. Whatever otherwise her faults, this was the virtue of France-faults, this was the vieldest daughter of the she was "the eldest daughter of the Church." and whatever her faults to-day — I know the fiber of her heart -will be her virtue in the future-she will will be 'the eldest daughter of the Church." Nor was there an ebb in the Catholic life of the young city, while Spain ruled over it. This the glory of Spain, this her claim upon our admiration and gratitude whereso-ever she went. Christ and His Church proudly answer-See my sons and daughters. In the battles of faith in the twen-

In the battles of faith in the twen-tieth century, what will thy part be, Church of St. Louis? Speak in pres-ence of the pallium of Rome, which speaks to thee and summons thee to speak. Remember thy past: be satis-fied with no ordinary role: hegemony was thine: it must be thine in the fu-ture. ture.

our admiration and gratitude whereso-ever she went. Christ and His Church was sovereign. If at this present day the Stars and Stripes may shelter in the remote Orient seven millions of Christians, tribute is to be paid to Spain, who christianized and civilized the Philippine Islands, while neighbor-ing lands subject to other European flys remained uncultured and pagan. Later the United States owned the Western banks of the Mississippi the Archbishop Glennon, as I love the Church of America, I love the Church of St. Louis; I wish her to do her full part in the battles of the future: hence my joy in seeing the pallium of Rome descending upon your shoulders. It befits you: as years go by, may it befit you more and more! You are rich in in talent: you are rich in good will and energy, you are fashioned to conquer, and youth is yours. Youth burns with the waxed strongly-proving that-with or without the helping hand of the State, fire of enthusiasm, so important in him who is called to do great things; it without the helping hand of the State, the Church has her own innate life, all-sufficing, sure to put forth fairest blossomings and richest fruitage, so long as liberty to grow and work is allowed her. That this liberty—all rights, no privileges—is genial atmosphere to the Catholic Church, the Church in St. Louis under the American flag is un-doubted proof. Much does the Cath-olic Church owe to America for the liberty that is given to her. May other nations learn from America and allows for reaching vision, and wide and thoughtful planning. I envy you and your youth on the threshold of the twen tieth century, when such wondrous oppor tunities are unfolded, when the trumphet blasts summons to such portentious battles. Forward to your God given work! Clergy and laity trust you, and bladen you to under the sum of the pledge you to unreserved and unwavering loyalty. Forward, in the might of your soul, in the might of divine grace. your soul, in the might of divine grace. Great things must you do for St. Louis and for America. You will build a Cathedral for St. Louis; already your hand is in the work. Yee, build it; the honor of St. Louis demands a Cathedral the complement of the crown of its mand the reliance clories; it demands other nations learn from America and merit that the Church be similiarly Apostles and saints cared for the Apostles and saints Garea for the Church in St. Louis at the opening of her new career. We cannot name De Andreis and Rosati without realizing miracles of holiness and of zeal such as adorned the best pages of the history many other religious glories: it demands a Cathedral worthy of its past and of its future-towering high to the skies, as towers the historic eminence of St. of the Church have been wrought in Louis; rich and rare in its beauty of ur times and in our country, without sanctuary and aisle, as is rich and rare thanking God for such signal favors in faith, the piety of the Church of St. Louis. Take up the memories of the old Cathedral, where a Rosati and a granted to St. Louis and to America, thout believing that the Church in St Louis must ever be great and holy, nuless it tears from its soul the vital fibers and is disowned by its fathers, now its guardians around the throne of Kenrick prayed, where the early pioneers of St. Louis clustered around the altars, and perfume with those memories walls and shrines. Build your Cathedral, but you remember it the Almighty. Later there came to St. Louis a great Bishop, one of the greatest in the American hierarchy will be a small achievement if when your career is over the Cathedral does not greatest in the American hierarchy— Peter Richard Kenrick. For fifty year and more he swayed the religious des-tinies of St. Louis—ever planning with mighty mind, ever executing with firm and skillful hand. In Kenrick there draw it highest and sweetest honor

from this that it is a monument to the glorious deeds done by you in the spiritual work of the episcopate-deeds done for God and for souls, for Church and for country. Onward-I bid you- prospere, procede et regna.

WHIT-SUNDAY.

dom of genius. View, I pray you, Kenrick in the prime of mind and body; IlCome, O Spirit of Wisdom, and teach and tell me was there not greatness there? When was episcopal staff held with higher dignity? When were our hearts how to value and love heavenly things, and how to seek for them always before the things of earth. with more consumate prudence? Build him no monument: his name is his mon Show us the way by which we may gain the joys of Heiven and keep them forument; it will never be forgotten in the American Church. Write of him

For life and light and love I come to Thee.

the American Church. Write of him no panegyric, no epitaph of praise: -simply narrate his deeds, simply de scribe his figure in his daily manner of life-this will suffice. Nor will I fail to name you, John Joseph Kain, whole-hearted in your work, bent on per-petuating the spirit of your predeces and enlighten our minds, that we may know and believe all the mysteries of salvation ; and may merit at last to see ors and completing their decis-you, the eternal light in Thy light, and in the light of glory to have the clear vis-ion of Thee and the Father and the who left in the hearts of priests and of people the sole sorrow which was so soon taken from their love and venera-tion. I have named the leaders. Of Of son.

Son. My soul is dark and hopeless without Thee : My heart is weak and withered without Thee : My life is burnt. Hick stubble, without Thee ; I can not say 'My Jesus' without Thee : O Loved One, pour Thy living light on me.

THE CATHOLIC RECORD.

and may always live in Thy sight. Give us grace always to shun with the greatest care everything that may be in the least displeasing to the most pure eyes of Thy majestic Godhead.

O perfect all Thy gifts and fruits in me. That, crowned and sceptred, I may dwell in

White-robed, palm bearing, in the light with Thee. -Sacred Heart Review.

CATHOLIC OR RENEGADE.

Next Sunday will be Trinity Sunday, the special feast set apart by the Church for particular devotion to the Blessed Trinity. It is also the day on which closes the time designated by the Church for compliance with her wise regulation in regard to the Easter wise regulation in regard to the Easter reception of the sacraments. It calls attention, therefore, to the fact that the hour is at hand when members of the Church must decide whether they are to continue their membership or join

to continue their membership or join the ranks of the renegade. Those who fail to comply with the law should cease claiming that they are Catholics. By their refusal they have cut themselves off from the Church. Hence they are in no sense members of the Catholic body. In fact to profess such afiliation is the very meanest hypocrisy. What use is there meanest hypocrisy. What use is there to beat the air for principles which their daily life contradicts? Who will their daily life contradicts? Who will believe them? Who place faith in their professions? What need is there for attempted deception? They may be blending the world and winning its warmest approbation, but this counts not with God to Whose law they are the same motives which were in the mind that was in the same motives which were in they have in them the mind that was in the same. This is the only way to understand their contempt of the not with God to Whose law they are recreant. Before Him their works are without merit.

His doctrines. He likewise gave to her the power of fixing regulations that should guide the faithful in their religious conduct. Among these she has set down the rule that all must receive the sacraments at least once a year during the Easter time. The injunction is just as imperative as compliance with the commandments. Failure means severance from her com-munion. There is no way, therefore, to continue affiliation with her except by complying with the precept. Surely none are bold enough to in-

Surely none are **bold** enough to in-sist that the requirement entails any great hardship. There certainly can-not be much honest, practical, living faith in the Catholic who fails to give an hour or two once every year to the performance of this duty. And yet the fact remains that many fail to comply with the injunction. Various causes contribute to this result. but chief contribute to this result, but chief among them is the blandishment of sin. Vice has greater charms than virtue. The pleasures of passion have supplanted those of a peaceful conscience and satan is master of the soul. But the njunction remains and the hour is now injunction remains and the nour is now at hand when these must decide be-tween being Catholics or renegades. The duty is plain and those who are delinquent must choose.—Church Pro-

THE MIND OF CHRIST.

At the time of Pentecost the church oyfully sings the words of the book of Wisdom: "The spirit of the Lord hath filled the whole world "-Acts i., 7. Indeed, that uncreated spirit of God has ever been everywhere present, hover-ing over the nations of the earth, as He "moved over the waters" in early creation, inclining men to rectitude and virtue. On the great day of Pentecost that same spirit was given in greater abundance and for a still more merciful purpose. The object of this great event was to instil the spirit of Christ into the souls of the Apostles, Christ into the souls of the Apostles, and of all who would accept Christ and His doctrine. Hence it is not as-tonishing that the Apostles should teach the necessity for Christians to be animated with the spirit of their Re-deemer: "If any man has not the spirit of Christ he is none of His"— (Rom. vii., 9) And again: "Let this mind be in you which was also in Christ Jesus.(Phil. ii., 15.) How natural, in-deed, that the disciple should show the spirit and inclinations of his Master. spirit and inclinations of his Master. is very alarming for many Christians, who show so little of the mind of Jesus. Christ came into this world to destroy And this doctrine, so simp the false maxims of the world by Hi humiliations and sufferings. All enrol themselves under His ba whe banner and expect to share in His merits, must also accept His spirit, His mind, His must also accept His spirit, His mind, His inclinations. We are not admitted to baptism till we have renounced the devil, his works and pomps. Then bap-tism is given, and with it the grace to be faithful to its obligations. Baptism does not destroy in us the inclinations of the old Adam, but it eites no grace of the old Adam, but it gives us grace of the old Adam, but it gives us grace to overcome them, and to be faithful to the mind and desires of the new Adam. How carefully parents should watch over the early years of their children, to help them to be faithful to the grace to neup them to be faithful to the graces of baptism and to the sweet spirit of Jesus. If in this spirit they be well grounded in their tender years, its practice in future life will be much faithful to be much faciliated. Let parents ponder on this great responsibility. It is enough for the flesh and the devil to lay snares to destroy the mind of Christ in a child, without the bad example of his parents. "Woe to the world on account of scan-dals." (Matt. xviii., 7) But a double woe when this scandal is given by dals." parents. If "any man have not the spirit of Christ, he is none of His. Vast indeed is the spirit of Christ, and multifarious, filling the whole Church and every Christian soul, and suiting itself, in Christian soul, and suiting itself, in a most admirable way, to each one, according to the position to which God has called him. In a child our dear Lord is childlike and lovely, inspiring truthfalness and obedience, This holy Spirit works in other forms in parents, in pastors of His Church, and in civil rulers, directing all for the honor and glory of His Eternal Father. It takes a world to represent His sublime vir-tures and inclinations. One may shine tues and inclinations. One may shine more with another, for as St. Paul says one with another, for as 52. I all says. "Star differenth from star in glory (i Cor. xv., 41.) But all must have that abhorrence of sin and of worldly max-ims which was in Christ. He has left

us precepts and counsels; by His pro-cepts He tells us how to use the liberty and facilities He has given us; by His counsels He wishes to lead others to a more perfect life, and advises them to renounce that liberty and proprietor-ship for obedience and poverty, but all must come from Him. He inspires, He

love Him, working such wonders by in dividuals so feeble of themselves. Still, how can we call feeble men tull of the spirit of Christ? Men, who armed with the virtues of Christ, with His love of God, His zeal for the salvation of souls. go and undertake the conversion of barbarous nations, whilst others, with worldly assistance, meet with a com plete failure, and only oppose the con-quests of the Cross. We say the Cross, fcr it is the Cross alone that triumphs over infidelity and heresy, and brings so many great and arduous Missions to a glorious success, added them to Christ's Kingdom on earth. Where lies the secret of this blessed issue? See St Francis of Xavier, see St Francis of Assisi, see St. Anthony of Padua, and multitudes of others from the apostles down to our times. See them, but to

understand them look not at their en terior. Look at the motives that animate them, examine these motives and you will be forced to say : these world, the love of sufferings and humil-

vithout merit. To His Church Our Lord committed He is the power that worketh in them. very "leaves are for the healing of the nations (Apos. xxii., 2.") The sap of this stately tree is the spirit of Jesus Christ crucified. And in their lives we are forced to hear Christ's cry on the cross: "I thirst "I thirst for more this stately tree is the spirit of Jesus Christ, His love, His humility, His meekness and mildness; and this is the sap that must run through our veins and animate our hearts if we wish to partake of this life-giving fruit. the cross: "I thirst 'I thirst on hore as the state of th and in sickness, he was ever uttering short prayers of love. O most Holy Trinity ! O my Jesus ! O sweet Jesus! O Jesus of my Heart ! It was this love that bore him up through all his labors and made his burden light. It is computed that in ten years he travelled 100,000 miles, and in various parts abolished innumerable superstitions, rooted out many abases, and baptized several hundred thousaud persons with his own hand. Whose patience do we see there? Not the patience of a man, but the patience of Jesus shining in a man. What humility must we admire in this saint? It is the humility, the obedience of Jesus. How our Lord must have loved that beautiful mirror of His life on earth ! How richly He must have rewarded a life so pure and so holy !

belong to this magnificent concert. Each time he performs his daily Chris-We mention St. Francis Xavier as tian duties in a Christian spirit and offers his ordinary occupations to God, he acts in the mind of Christ and in one of the thousands of men and women who have shone so bright with the spirit of their Divine Master. They spirit of their Divine Master. They glorified their Lord by their fidelity to His grace, they embalmed His Church with the sweet odor of sanctity, and enail d Him to realise His promise that concert with the whole Catholic Church. It is the Communion of Sain's. Such is the dignified position to which we are raised by holy baptism. We are en grafted in Christ and His Church, His followers should "do the works that He did and greater ones also." which is His body. And what rich merits can we not accumulate by avoid-ing sin and living a Christian life? (John xiv., 12.) They did what powerful armies could never preform. They did This life of Christ in us will be gradually increased according as we are faithful to the graces received, and to the prac-tice of prayer and the sacraments. This life of Christ in us is glorious and well worth a little watchfulness. Its reward is eternal. "Let that mind be in you which was in Christ Jesus. If any man has not the spirit of Christ he is none of His." But let us hope and pray with St Paul that this spirit of This life of Christ in us will be gradually it because they were animated with the spirit of the Lion of Juda. With Him they could do all things. Christ led them to great things for the glory of God, for the salvation of souls, and to strengthen the faith of the faithful. All the faithful, indeed, in the state of All the faithful, indeed, in the scale of grace, possess that spirit of Christ, more or less, according to the grace they have received and their fidelity to it. This is the desire expressed by St. Paul, that all may be faithful to pray with St Paul that this spirit of Christ may triumph more and more over St. Paul, that all may be lattened to this grace, " that Christ may dwell by faith in your hearts, that being rooted and founded in charity" (Ephe. iii., 17) they may understand, with all the saints, the mystery of divine love. the spirit of the world, and that it may take deep root in the hearts of His re-deemed till Christ be formed in them, "till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure Some excel in one virtue and some in sonother, and from the greatest saint to the most humble Christian all contibute to form Christ's mystical body, and to represent Christ ever in action to train and deucate those whom He redeemed, and to prepare them to enjoy Him in and to prepare them to enjoy Him in His glory. St. Paul exclaims, in an outburst of love, writing to the Galaians, that he is ever laboring for them till Christ be formed in them-(Gal. v., 19. The living Church is another ospel in action. It is the great ourishing tree of life. Behold all the mmunities of men and women dotted broughout the world, showing, each ne respectively, the adorable disposiions of the Sacred Heart of Jesus and His incomprehensible love for men. One shows His hatred for sin, His penance and mortification ; another, His public life and arduous labors for the onversion of sinners; another, His inter or life and His profound religion towards he Divinity; and other, His anxiety to elieve the wants of suffering humanity. How surpassingly beautiful to gaze over the world and behold Jesus doing and teaching by millions of hands and tongues, as St. Luke tells us that Jesus first did and then taught. "Jesus be-gan to do and to teach (Acts i, L') Thus he continues the work of the Re-demption. And as the scripture tells us that in the material creation "the us that in the material creation the spirit of God moved over the waters' — (Gen. 1., 2) whilst darkness was upon the face of the deep, so the spirit of the Redeemer is moving over the na-tions of the earth, bringing light and ife to all who sit in darkness. O! Be-loved Church of Jesus, continue to impart to us the quickening spirit of thy Divine Founder. O wonderful tree of life! cease not to feed the nations with thy rich fruit. On thee there is not a fruit, or a single green leaf, that does not command our love, for it tells us of the divine sap that enlives, for it outs as of the divine sap that enlivens thee, and of the rich soil wherein thy exuberant roots are cast, soil which is no other than the Sacred Heart of Jesus, expirthan the Sacred Heart of Jesus, expir-ing with love for us on Calvary. There He "planted thy roots," He "has been the guide of thy journey;" there He planted thee and said to thee "take root in my elect." There He cast the grain of mustard seed, and there it took word doen strong and lasting, it spread root, deep, strong and lasting, its pread its benign branches far and wide, and offered to the world a protecting shade





are semi-heathen. The multiplicity of as the voice of many waters, and as the voice of great thunders: and the voice which I heard was as of harpers harping forms and ceremonies and much of the priestly rule and teaching, are not de-rived, as many people think, from the forms and ceremonies and priestly on their harp-(Apoc. xiv., 2.") It is the privilege of every member of the Church in the state of grace to teachings of the Old Testament. On the other hand, the greater part of the rubbish in the Roman Catholic Church comes from the heathen teachings of Greece and Rome. What people the world over want is not a semi heathen Church, but a Church that stands for the whole truth and nothing but the truth.'

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First, the Catholic countries are "heathen": then they are "semi-heathen!" To describe a people only half of whom are "heathen" as wholly so is a trifle: the slander affects only those who live a long distance away, and if it does hurt and raise a prejudice against them which may at some time against them which may at some time result in a bloody war, as in the case of Spain, what matter? The end justifies the means! Money is needed to main-tain missionaries and their families. To continue : "Because Roman Catholic countries

"Because Roman Catholic countries are places of ignorance, not only in secular knowlege, but in spiritual in-telligence. The Gospel of our Lord and Saviour Jesus Christ stands for the highest type of education and in-telligence. In entering every heathen land, it proclaims, Let there be light. The fruits of high spiritual intelli-conce are seen in the morality of fa gence are seen in the morality of a people. In morality the Catholic coun-

MAY 11TH. O Paraclete, whom Jesus sent to me. Who, one with Him, didst give Thyself to

me, Thou Love of God most High, who lovest me, Thou King and Lord, who sweetly drawest

Come, O Spirit of Understanding,

priests and people I may say that they gave to their leaders willing and earn est co-operation in building up religion. The results are before our eyes, in the churches, the convents, the schools, Come, O Spirit of Counsel, and help us in all the changes of this mortal life

directs, and gives grace. In some He shines more brightly, in order that others may see Him, admire Him, and

EJUDICE.

iter offers this laying religious is a singularly e Catholic who the letter and l oscasions, and nose sweet flow-tience, magnanis far surer of han is the mean-. Courage and tural order imply in the natural this. The loyal ys modestly but his lights shine sarm Protestant o takes pains to bints of doctrine imagines All the Church and she should y by the brave, hildren," the institutions of learning that adorn your fair city. No want is here, spir-itual or temporal, for which provision is not made in St. Louis. Its colleges and seminaries are far-famed ; clergy and religious communities are numerous, most devoted to their vocaion, most successful in their labors the Catholic laity are the peers of the Catholic laity of any city of the land in all the noblest characteristics that win distinction for religion and promote its interests. They who are not of St. Louis, but who know it well, admire the diocese of St. Louis and in their hearts wish that in their own homes they could emulate what they so cheerfully admire.

many of their early priests were

educated in St. Louis.

time of St.

was a Leo-scouring ceaselessly the surrounding landscapes for opportuni-

ties, seizing resolutely those he dis-covered, responding to every need and every call with the alertness and wis-

Keep our minds from what is evil, and turn them to what is good. Guide us in the straight way of Thy Command-ments to the wished for home of everlasting rest.

I come to Thee, Almighty, Living One, In poverty of soul, O Living One, In siofulness and death, O Living One; O make my spirit Thine, frau Living One, And be Theu mine, Thou Ever Living One.

Come, O Spirit of Fortitude, and give fortitude to our souls. Make our hearts strong in all trials and in all distress, pouring forth abundantly into them the gift of strength, that we may be able to resist the attacks of the devil. Help us, Spirit of strength, to win the victory, so that we may not be cut off from Thee, our highest good and

Meanwhile from St. Louis Catholic life went out to distant territories in richest streams. St. Louis is the our God.

For sorrow for my sins, I come to Thee; For confidence in God. I come to Thee; For faithfulness to grace. I come to Thee, To keep 0 Love. my promises to Thee, And walk in white with Jesus and with Thee mother of dioceses, the mother of the Church in the Mississipi Valley. Four Metropolitans besides the Prelate o St Louis and twenty-five Bishops till to-day the field that was at

Come, O Spirit of Knowledge, make us understand and despise the empti-ness and nothingness of the world. e the ecclesiastical province St. Louis – one third of the ole episcopate of the United States. Give us grace to use the world only fo The large number of archiepiscopal and episcopal sees in those vast territories from the Great Lakes to Thy glory and the salvation of Thy creatures. May we always be very fai hful in choosing Thy rewards before ern borders of Missouri to the northern every earthly gift.

O'spirit of my Lord, Wuo lightest me, Thou, Who didst come at Pentecost for me Thou Love, who seekest thirstingly for me, Burn up sil evil and all death in me, And make my heart a holiness to Thee. imits of the United States owe their origin to the thoughtful foresight of Archbishop of St. Louis; their religious communities in a very great measure went forth from foundations in the Diocese of St. Louis;

Come, O Spirit of Piety, and fill our hearts to overflowing with love of the Lord our God, that we may always seek Him with true devotion, and always find Him in the charity which surpasseth knowledge, and in the peace

take away. O Gift of Jesus Crucifitd; O Love; Send down Thy showers upon Thy fields, Love; Fill all the selleys with Thy corn. O Love; And girdle all the hills with joy. O Love; O First and Last; O uncreated Love;

I pray for an exemplary laity. Frethren of the laity, without you Bishops and priests are titled com-manders without an army. Hence the first duty of Bishops and priests is to form you to combat; and your first duty when religion is at stake is to gather round them, cound them in ardor—oven round them, equal them in ardor—even bid them by your skill and courage to

Come, O Spirit of the Fear of the Lord, and with holy fear pierce our flesh and our spirit through and through, that we may always keep Thee, the Lord our God, in our hearts, When the layman believes that his work is done in the salvation of his own soul, the Church halts and recedes. We need to-day an active, militant laity.

dation. This is the patient love of the Sacred Heart; and unless we are some-what like it in this, be it ever so little, what like it in this, be it ever so little, the work of transformation cannot be advanced in us. You have constant opportunities of denying yourself for others, of giving up your own will for others, of preferring them to yourself, of giving them the first place, of serv-ing them and a king rathing in ratum." ing them and asking nothing in return. _E. V.

O admirable sap! O divine spirit of

Jesus! ever active for the glory of God and the salvation of souls! "My Father

worketh until now, and I work (John v.,

17.") Shall we compare the mighty spirit of Jesus to a powerful wind in

SONS OF THE FATHER OF LIES. What are we to do to stop or check

the ceaseless stream of lying about Catholics and the Church that weekly ows through the anti-Catholic press ? flows through the anti-Catnolic press? "Semper ego auditor tantum? Nun-quamne reponam?" asks Juvenal when beginning his scathing crusade against iniquity. Must we, Catholics, remain simple listeners and never make reply? we may ask in the same indignant spirit. Some so called Episcopal papers are the worst sinners of all in this spirit. matter. Their slanders are not excus able. We believe those who write them and those who publish them are equally guilty of conscious mendacity. This is a hard thing to say, but since it has cen often demonstrated that some of been often demonstrated that some of the stale slanders they keep on repeat-ing, like parrots, have been over and over refuted—as in the case of the challenge in connection with the slan-der about the Jesuit teaching, that "the end justifies the means"-we are compelled, in the interests of honesty compelled, in the interests of nonesty and morality, to say it. There is one sheet published in this city a particu-larly grievous sinner in his respect. It is known as "The Episcopal Record er." Its pages reck with rancor, mask ing in the garb of Christian piety. We give a few specimens of its concoction of honey and hemlock, culled from its latest issue to hand. The subject is an apology for the expenditure of money for missions of Catholic coun-

tries. Listen to this : "There is as much need for missions in Roman Catholic as in other heathen

quoted can be made by men who pro-tess to be guided by it shows that it is ineffectual to develop truth and honesty among mere traffickers in it. These are liars and chapmen like the crew whom our Divine Redeemer, in crew whom our Divine Reacemer, in His sacred wrath, one day whipped out of the Temple. They are as barnacles who cling on to the vessel of the Courch to the end that they may hasten its destruction by burrowing into its stout timbers. Again :

"Because Roman Catbolic countries suppress the Bible. We do not need to go beyond the borders of our own land to see the workings of Rome in this direction."

Where is the place in this country that one may see the "workings of Rome" or any other Catholic country? Pike's Peak is not tail enough for such a purpose. If Rome had suppressed the Bible, whence could this glib calhave his knowledge of it? umniator Out of his own mouth he convicts himself. The Father of Lies has a whispering gallery larger than that in St. Paul's, and his stenographers are busy all around the world taking down the works which bring them in their wages. — Philadelphia Catholic Standard and

must grow in knowledge of God it His ways, in contempt for the of sense, in keenness of discernmen as to the pettiness of many things which are hindrance to perfection, and of the immense power of sacramental grace, and in the spirit and habit of prayer.

The Holy Sacrament of the Altar is The Holy Sacrament of the Atlar is the nourishment of our souls; on it our spiritual life is dependent. As the bodily health can not be main-tained without nourishing food, so spiritual health can not be acquired and preserved without Holy Communion.

Prayer is the compass which will guide us through all the storm of life and save us from eternal shipwreck on the shoals of death. 6

Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCCLV.

Principal Fairbairn informs us that in France, abcut 1590, a Protestant computation was published, making out that 200,000 Huguenots, within the contury, had been burned or massacred by the

the Catholics. Dr. Fairbairn admits that these num-Dr. Fairbairn admits that these num-bers may be exaggerated, but contends that it is not so very difficult to re-ceive them, for any one who had ex-mined the registers of the Protestant congregations, and noted the rows on rows of names of those who had been hurried off to the stake or the sword. However, before accepting such a

However, before accepting such a portentous estimate, or one approaching it, Principal Fairbairn would do well to note some points of significance. We should understand that the sta

we should understand that the sta tistics of the sixteenth century, about all sorts of things, are in great meas-ure utterly valualess. They seem to have been largely nothing but vague guesses, and we know how easily imagin-ation magnifies these beyond all rela-tion to fact. tion to fact.

For instance, high official authority of that time put the number of parishes in England at 40 or 50,000. In reality in England at 40 or 50,000. In Featly it was about 10,000. Applying this proportion to the French Protestant estimate, we bring down the number of slaughtered Huguenots to 50,000. One would think that this was large enough

would think that this was large enough to content even an A. P. A. Las Casas was thoroughly familiar with Hispaniola, from end to end. Now he assures us that it is larger than 5pain. In fact it is about one-sixth as large. Applying this proportion to France, we should bring down the num-ber of mundemed Destantant to the number of murdered Protestants to about 34,0:0. This would be quite enough to betray the imagination, in a rapid ex-

betray the imagination, in a rapid ex amination of parish records, into a unltiplication by four or five or six. An examination of authenticated numbers brings us to very much the massacre of St. Bartholomew's, the content of St. Bartholomew's, the contemporary Huguenot statistics set the number of victims at 14,000. This computation has the double advantage of resting on intimate knowledge and having no temptation to reduce the slaughter. Yet we know how soon naving no temptation to reduce the slaughter. Yet, we know, how soon popular imagination, Protestant and Catholic alike, ran up the number to 20,000, to 22,000, and before long to 70,000. Finally honest Archbishop Perefixe, of the next century, in his horror at the ancestral fanaticism, presents us with a holocaust of 100,000.

Here, we see, vague rumor has multi-plied the real fact more than sixfold. There were various other smaller massacres of Huguenots. Of these Guizot, the great Protestant layman of our time gives us a caraful account our time, gives us a careful account, noting the date, the place, the occasion of each, and the number of victims. The aggregate is some 13,000. Adding this to St. Bartholomew's, we have ne 27,000. Then there were the 3,000 Waldenses murdered by order of Henry , making in all 30,000.

Now as popular rumor magnified 15,000 into 100,000, it easily ran up 30,000 into 200,000. It has observed a curious proportionateness even in its

extravagance. Of course there were a good many Protestants burned by Francis I. and Henry II. However, judging by the accounts of Merle d'Aubigne, Guizot, Ranke, Lady Jackson, and other author-lties, all Protestants, I should say that these in all amounted only to some hundreds. Taking them in round numbers, at a thousand, we have in all, from the first appearance of Lutheran-ism and Calvinism in France to the Edict of Nantes, some 31,000 Hugue-

nots put to death. How many Catholics were massacred by the Huguenots? Guizot makes out the number about 5,000. However, the Cardinal of Lorraine, at the Council of Trent, declared that within a few years 3 000 monks and priests had been butch

olics as having been more ferocious than those of his own religion. He puts them on an equal level of ruthless-The Protestants, he says, wh ness. The Protestants, he says, when once their fear or anger was aroused, were quite as releatless as their adver-saries. Nor will he give attention to the plea that at least the Catholics opened the game of slaughter. In one part, he says, the Catholics opened it, and in another the Protestants. Each part was about equally ready, on any and in another the Protestants. Each part was about equally ready, on any slender pretext, to try to destroy the other. The intense intolerance of the French nature, which to this day, as

wonder, therefore, that Guizot, although

strongly and immovably Protestant, will not hear talk of the French Cath

French nature, which to this day, as Mr. Bodley says, finds it almost im-possible to understand any other defini-tion of liberty than the liberty of others to agree with itself, was quite as apparent in the Calvinists as in the Catholics. It was not a characteristic

of the religion, but of the nation. No wonder, therefore that Dr. Barton, the historian of Scotland, indignantly resents the comparison of his Presby-terian countrymen with "the sanguin-ary Huguenots." The Scots were rude, ary Huguenots." The Scots were rade, mutinous, and on occasion ferocious, but, compared with their co-religionists of France, they were elemency and kindliness itself, as respects the re

Professor William James, dilating on the exquisite tortures inflicted on the Waldenses, in one of the persecutions against them, gives this as a reason why we should set our faces implacably against any dangerous increase of the against any dangerous increase of the Catholic Church in this country, al-Catholic Church in this country, al-though he does not explain precisely how we are to prevent it. He says nothing about the exquisite tortures inflicted by the Huguenots on the Cath-olic clergy. Perhaps he has never heard of them. I myself had never heard of them a few years ago. I may remark that in looking over a former paper I note that I have inad-

former paper I note that I have inad-vertently written "Dr. Salmond " for "Dr. Salmon." Dr. Salmond is the

Salmon of a Scotch Presbyterian, Dr. Salmon of an Irish Anglican professor. CHARLES C. STARBUCK. Andover, Mass.

HIS MERCY IS ABOVE ALL HIS WORKS.'

How comforting to poor, weak, way-ward humanity is the thought that God is a God of love and mercy! He p ties man and bears with his infimities. Holy Writ tells us that the bruised Holy Writ tells us that the bruised reed He will not break, and the smoking flax He will not quench. And yet God chastiseth the sinner, but He does so more out of love than out of wrath. He even sends humiliations and trials to the just that He may purify them and render them more pleasing in His sight. But in all that He sends us, whether for our punishment or purifica tion, God sends for our good, for He is ever our Father, the God of love and mercy. "His mercy surpasses His justice, His mercy is above all His works.

"How good and sweet is Thy spirit, O Lord, in all things," says the Book of Wisdom, and continuing it addresses Him and says : "Thou chastiseth them that err, little by little : and admonisheth them and speaketh to them concerning the things wherein they offend—that leaving their wherein they blond that leaving then wickedness they may believe in thee, O Lord." In other words, God is kind and merciful to the erring one and tries to draw him back to the right path by little trials which He sends him and which sometimes are the con sequences of his sins. He covers the sinner with confusion, and in the bit terness of the remorse that he feels he s often led to give up his evil ways. God shows loving patience and almost

inexhaustible mercy towards those offending Him, for "He wishes not the death of the sinner, but rather that he be converted and live.' How often do we see this exemplified:

a man will keep on sinning year after year, and God is patient and strives in from his sin fulness, now by heaping favors on him

and is come to life again, was lost and is found." And thus are the words of the Book of Wisdom (Chap. xv.) verified, as we see from the "Thou, our God, are graciou thou, our God, are gracious and true, patient and ordering all things in mercy, for if we sin, we are thine, knowing Thy greatness; and if we sin not, we know that we are counted not, we know that we are counted with Thee; for to know thee is perfect with Thee; for to know thee is perfect justice, and to know Thy justice and Thy power is the root of immortality." Thus God strives to draw men to Himself if they are separated from Him, or to hold them if already united to Him. If they are in sin He goads them and strives to quicken con

them and strives to quicken con science; if they are walking in the paths of virtue He makes them taste more and more the delights of serving Him. To recognize God is life's first duty. and to love and serve Him nature's first law. Faithful to both we will gain ürst law. Faithful to both we will gain for ourselves happiness here and eter-nal joy hereafter. But, alas! the syren voice of sin sets, men asleep and the world's giddy whirl dizzies their minds and makes them forget their origin and their destiny. They are blinded by the world's glare, and do not see the onrushing of eternity. And the words of the psalmist are found to be all too true: "With desolation is the world made desolate because no one thinketh

nade desolate because no one thinketh in his heart." But what profiteth all this rush for

wealth, all this striving for position and place, all this hungering for pleasure ? Will any or all these things bring peace or happiness to us ? No, a thousand no! Happiness is not to be found in riches, as men confess who have them in abundance. Happiness is not them in abundance. Happiness is not to be found in this world's high places and honors—for those who have them are still unhappy. Nor is happiness, real, genuine, self satisfying happiness, to be found in pleasures, for they bring only bitterness and remorse. Be virtu-ous and you will be happy, is an old and true saving, and there can be no ous and you will be happy, is an old and true saying, and there can be no real happiness without the practice of virtue. God is infinite joy, peace and happiness, and none of these things can be found outside of Him. There-fore, to keep His law is to find happi-ness, for He said: "Take My yoke upon you, for My yoke is sweet, and My burden is light." So the just man knows happiness even 'midst the knows happiness even 'midst the miseries of this world, for he possesses peace, and he helps to make others happy by sharing it with them. "The

peace of God be to you," was an old Christian salutation, and the same is still uttered in spirit to the whole world by every God-fearing Christian leart.

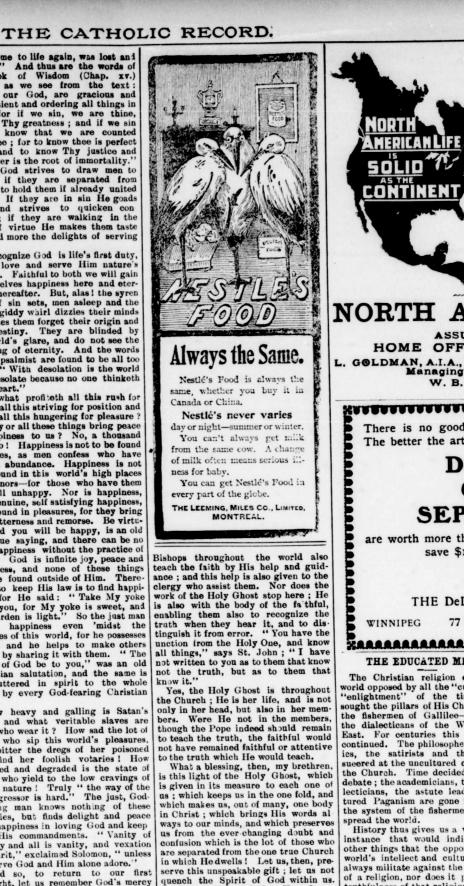
How heavy and galling is Satan's yoke, and what veritable slaves are they who wear it? How sad the lot of who sip this world's pleasures how bitter the dregs of her poisoned cup find her foolish votaries! How debased and degraded is the state of those who yield to the low cravings of fallen nature ! Truly "the way of the transgressor is hard." The just, God transgressor is hard." The just, God-fearing man knows nothing of these miseries, but finds delight and peace and happiness in loving God and keep ing His commandments. "Vanity of vanity and all is vanity, and vexation of spirit," exclaimed Solomon, " unless to serve God and Him alone adore."

And so, to return to our first thought, let us remember God's mercy is infinite and if one finds that he has grievously sinned against Him and must confess that he is not worthy to be called His child, still let him go humbly before Him, and confessing and repenting his sin, and promising with His grace amendment, he will be grac iously forgiven, and God will lift him up in His mercy, and shall say : "Son, thy sins are forgiven thee, go thy way and siu no more !"-Bishop Colton in Catholic Union and Times.

FIVE-MINUTES SERMON

Feast of Pentecost, o' Whit-Sunday,

THE HOLY GHOST IN THE CHURCH. The Hold Ghost, Whom the Father will ser. n My name Ha will teach you all things ard oring all things to your mind, whatsever shall have said to you.-(Gospel of the Day.)



their roots not so much in ignorance as in sin. "Keep yourselves," then, my brethren, as St. John warns you, "from idols :" this is the only sure way to keep in yourselves the light of God.

THE KING AT CHURCH. The King of England, during his re-

And how is it quenched ? How do we lose the light of faith which He gives

By sin, and never except by sin. Though instruction be indeed good and

salutary, it is not the simple and the unlearned who lose the faith, but such

as give ear to their passions, specially those of pride and impurity. All the

heresies which have torn multitude from the Church of Christ have had

d and

JUNE 10, 1905.

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THE EDUCATED MIND.

The Christian religion entered the world opposed by all the "culture" and "enlightment" of the time. Christ sought the pillars of His Church among the fishermen of Gallilee-not among the dialecticans of the West or the East. For centuries this antagonism continued. The philosophers, the critics, the satirists and the Gnostics succeed at the uncultured champions of the Church. Time decided the great debate ; the academicians, the keer lecticians, the astute leaders of cultured Paganism are gone forever and the system of the fishermen has overspread the world.

History thus gives us a very pointed istance that would indicate among other things that the opposition of the world's intellect and culture does not always militate against the final success of a religion, nor does it preclude the truthfulness of that religion from being subsequently universally confessed to in the very world of this culture and intellect.

So, that, even if we choose to admit. that the " educated mind of to-day " opposed to dogmatic religion that does not prove that "dogmas are becoming a thing of the past." They may be spreading among fishermen.

That the English and American "educated mind" especially has no faith in dogmas should not conclude anything against Catholicity. This geographical division of the "educated mind" is posignorant of what dogmas itively As Cardinal Newman has said it knows no more about Catholicism than it does about the religion of the inhabitants of the moon. What weight can the judgJUNE 10, 1905.

Vice Brings on

CHATS WITH Y

When the baser pa umphs, it is quite c nobler and manlier To be vicious is to youth who, on the youth whit, cultivates pr career, cultivates pr ship, falls into impur a lounger at bars, an halls, a companion c lover of foul jests-s fully disqualifies him honorable ambitions chooses to walk in th chooses to wais in the paths of the just a There is given to hi beast, and the man from him. Let youth lusion ; apart from a

science or piety; not weakens the will an

intellect as an immor

Effective O

Some people think others in t They are always afra peculiar or eccentric nnlike tor never made two tor never made two any two people alik her mold at every characters always ha ality and originali which mark them from be eccentric is no more often it is a Lincoln had eccen were inseparable fi acter. Eccentrici make a person disag are often advantage advantageous. Wh ous than a dead lev which has no stron which individualize great nature, a rugged personality with power-some looms above us with awe and adm feel when standin the clouds. We rugged crags smo to the peak's subl majesty and power want to plane off a great character which characteri guishes him from a When Sile

The best of us The best of us essence of power man who knew. Many a reputat silence. Many a rushing prematu

speech. It is safe to words would we the wounds of a proverb, but on sure one's frien and that we are

Keep still whe courage. It is i dumb forever the being less able t Keep still whe credible amount the evil practice friends dislike t Never speak

say is merely fo ing yourself. Shut your lip are inspired to yourself - your ments, relations and desires. I rare friend that

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anything befor stand and fulf It is only work with met -" Lex Aman



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ered by the Protestants, under slow tortures. As this statement was made in the face of Europe, and seems to have received no denial, we may doubt-less accept it as true. Indeed, it is in perfect agreement with the latest Pro-testant account of the behavior of Coligni's armies, and with the conduct of the Dutch Calvinists at the taking of Brill, a few months before the St. Bartholomew, of which it was doubtless one of the inciting causes.

Combining the accounts of Guizot and the Cardinal of Lorraine, we are safe in saying that at least 6,000 Catholics were massacred by the Huguenots 3,000 of them being not only butchered but slowly tortured to death.

but slowly tortured to death. How large a proportion of the French from 1560 to 1590 were Protestants? Some say, one fourth. This again looks like a popular exaggeration, in view of the fact that the peasantry, the body of the nation, were as Ranke re-marks, immovably Catholic. Then Paris was mainly Catholic, with Tou tice of virtue. louse and doubtless many other cities. Besides, the nobility, which I have seen estimated at 200,000 although largely, perhaps predominantly, Pro-testant, was also largely Catholic. These considerations seem to make the estimate of one fourth for the Hugue nots extravagant. It would need very precise and cogent proofs to rebut the presumption against it. On the other hand, the latest estim

ate of the Huguenots, given by Dean Hodges, as only one fifteenth, seems decidely too low. After a century of steady defections from the Reformed confession, the Protestants were still one-twelfth of the people. We shall hardly go far astray if we reckon them to have been, in 1590, one-seventh, that is, one sixth as numerous as the Cath-olics. This would make the 6,000 Catholic massacred by them equivalent, relatively to 36,000 Protestants murdered by the Catholics. I have shown this before, but in view of Dr. Fair bairn's charge, made in the new Cambridge histories, it seems well to re-

peat it. This shows the Huguenots, not as This shows the Huguenots, not as less but as more bloodthirsty than the Catholics, even after we have thrown Su Bartholomew's into the scale. No Sub Bartholomew's into the sc

ery.

and again by sending him trials; now by sending him across his path some On the day which we now commemor ate, my brethren, the Holy Ghost came down, as you know, on the little com-pany of Christians assembled in the good influence, again by showing to him in the fate of another what he himupper room at Jerusalem, to prepare them for the great combat in which self may expect unless he change from his course. It may be the influence of they were about to engage against the devil for the conquest of the world. He came down upon them to make of them the Church of God ; to establish a good wife or the innocence of a loving child that God uses to try to lead the sinful man to repentance and reform. Sometimes it is through the prayers and tears of a holy mother, as them in the truth, and to bring to their remembrance, as Our Lord has promised was the case in the conversion of St. Augustine, that the sinner is brought the faith which they had reserved from His lips. He came to give them not only the knowledge but also the courto be wail his sins and begin to amend his life. It is, perchance, when thrown on a bed of sickness, sometimes the reage and strength which would be nece sary for them to persevere, to resist and overcome all the attacks of the sult of his excesses, that the violator of God's commandments takes the op enemy, and to weather all the storms which heresy, infidelity, and worldiness portunity to look into his life and by correspondence with the grace he is then receiving is brought to the pracwere about to raise against the one true faith.

Our Lord exemplifies in the parable And He was to come, and has come, not only on them, but on those who have followed them as well, and for the of the prodigal son, God's readiness to forgive and receive back the repentant sinner. A certain man, says He, had two sons. The younger wished to besame purpose. We have received Him, and He abides in the Catholic Church to day as He did in the times of the come his own master and asked his father to give him whatever would fall to his share. He went off into a Apostles. The Holy Ghost is the life of the Church ; it is His presence which distant country and soon squandered nis portion in libertinism and debauchdistinguishes her from the human insti tutions which have appeared in the world with her and have one by one To save himself from starving sprung up and passed away. It is His abiding with her that makes her life perpetual, ever the same and ever he was forced to take the position of a swineherd, and had only husks, in comon with them, for his food. His very

mon with them, for his food. His very wretchedness set him to thinking, and, with cries, he exclaimed, "How many servants there are in my father's house, while I am here perishing with new. But how is the Holy Ghost in the Catholic Church? How is it that He is her life, and that He keeps now, as of old, in the one true body which all who will but clear the mists of prejudice hunger. I will arise and go to my father, and I will acknowledge to him my sinfulness and I shall say: "Father, from before their eyes can see is the one which Christ promised to form, and forgive me my sins. I am not worthy to be called thy son, but take me among thy hired servants." And so to which all His promises were made i to which all first place, the Holy Ghost is in the Catholic Church by the gift be-stowed on the successors of the Apostles in the Apostolic See, of infallibility in teaching the faith. In he arose and went back to his father, who, seeing him comirg, ran out to meet him and clasped him to his bosom. And the father said to his servants: "Bring forth quickly the this way the truth is sure to be kept in the world ; it cannot fail to be taught, while the Vicar of Christ remains to

teach it. But it is not only in the Holy See But it is not of God abides. The

cent visit to Paris, attended Church on Sunday, a circumstance which sur prised the statesmen of that city, as correspondent thus remarks :

"Naturally enough, some of the French papers have curious and, indeed, entertaining accounts of the King of England at church. Here in France no chief of the State, no impor-France no chief of the State, no impor-tant statesman, in fact, goes to church publicly. No wonder some of the French chroniclers were surprised to see the English monarch, not only in church, but actually reading his prayers out of a book, and joining in the human. But his side more the new the hymns. By his side was the new Ambassador, Sir Francis Bertie, who also had a prayer book, and "big one," as a journalist observed. The King and his Ambassador moreover, listened attentively to the sermon preached by Dr. H. E. Noyes, who is chaplain of the English Church near the Embassy. Says one writer, commenting on the King of England's visit to church. "The day that we shall read in the papers of the presence at Notre Dame (Cathedral) of M. Loubet (President of France) and of his singing there with M. Rouvier (Prime Minister) and M. Delcasse, there will be something in France."

Changes even more surprising have taken place within brief periods in that country.-N. Y. Freeman's Journal.

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question have with me, or with you or with any other earnest seeker after truth ?-- Catholic Citizen.

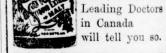
If men were as ready to commend what they approve as to condemn what they disapprove, the world would be a much pleasanter place.

HAPPY DAYS FOT BABY.

The healthy child is a happy child. All its little troubles vanish when it is digesting its food well and is free from childish ailments. The greater part of these ailments arise from stomach and bowel troubles, feverishown Tablets act like magic in these cases and when children are restless tables and when children are results at night they always give sound, re-freshing sleep. Mrs. A. LePage, St. Florence, Que, says: "Baby s Own Tablets had marvellous results in the case of my two months old baby. He THERE IS NOTHING LIKE K.D.C was nervous, troubled with colic and FOR NERVOUS DYSPEPSIA badly constipated, but after giving the Tablets he began to improve at once and is now in good health. I also gave the Tablets to my three year old boy who was troubled with worms and they cured him as well. Buth children are now the picture of health and I am always praising the Tablets to my friends." You can get Baby's Own Tablets from any druggist or direct by mail at 25 cents a box by writing the Dr. Williams' Medicine Co., Brockville. Ont.

Medicine Co., Brockville, Ont. THEY CLEANSE THE SYSTEM THOROUGHLY, —Parmelee's Vegetable Pills clear the stomach and bowels of billons matter, cause the excre-tory vessels to throw of Impurities from the blood into the bowels and expel the deleteri-ous mass from the body. They do this with-out pain or inconvenience to the patient, who speedily realizes their good offices as soon as they begin to take effect. They have strong recommendations from all kinds of people. Cucumbers and melons are "forbidden fruib" to many persons so constituted that the least indugence is followed by attacks of cholera, dysentery, griping, etc. These persons are not aware that they can induge to their heart's content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medi-cine that will give immediate relief, and is a sure cure for all summer compliants. Use the safe, pleasant and effectual worm ktiller, Mother Graves' Worm Exterminator ; nothing equals it. Procure a bottle and take it home. FOR THE VEST POCKET

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Brightness an Catholic Colu Success is which is a which is a gol It is no har than to make

better. Tac wound heart them. A sun frowns repel the right hal to frown, to and snarl .---]

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FOR LIFE

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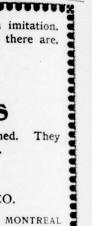
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intellect as an immoral habit. LIFE

ONT.

BLAIKIE. President, Secretary.



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in Success.

man who knew.

When Silence is Golden.

one's friend needs the wounding

and that we are qualified to administer

Keep still when your words will dis-courage. It is infinitely better to be dumb forever than to make one fellow-

the evil practice of trying to make our

Never speak when what you have to

Shut your lips with a key when you

are inspired to babble incontinently of

yourself - your ailments, accomplish-ments, relations, loves, hatreds, hopes

and desires. It is only to the choice, rare friend that one may speak of these things without becoming a fool.—Phila

Some Helpful Thoughts.

say is merely for the purpose of exalt-

friends dislike their friends.

ing yoursel

delphia Bulletin.

ready become clearer.



EEFE'S ctract of Mait

Is made by a Canadian House, from Canadian Barley Malt, for Canadians, It is the best Liquid Extract of Malt made, and all

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ambitions of life.

Effective Originality

CHATS WITH YOUNG MEN. itive, assertive, offensive and malignant. And not infrequently it finds him un-prepared to meet its wordy assault. Vice Brings on Feebleness.

When the baser part in a man tri-mphs, it is quite certain that the obler and manlier part will decay. to be vicious is to be weak. The outh who, on the threshold of his How shall he destroy its power and spreading influence? Two remedies might be suggested. One a thorough knowledge of the essential doctrines of his faith. The other a thorough conyouth who, on the threshold of his career, cultivates profligate comrade-ship, falls into impure habits, becomes a longer at bars, an habitue of music halls, a companion of night birds, a lover of foul jests—such a youth wil-fully disqualifies himself for the most imporching ambitions of life here formity of his life with these doctrines Of the two, however, the latter is by far the most effective as to results.

It is, indeed, a most commendable matter that Catholic laymen should be able to meet unfounded statement, that exaggerated ignorance and unauthoroses to walk in the gutter, and the ized assertion with truth and argument chooses to walk in the gutter, and the gaths of the just are closed to him. There is given to him the heart of a beast, and the man's heart is taken from him. Let youth be under no de-lusion; apart from any question of con-science or piety; nothing so effectually weakens the will and debilitates the concerning his faith. It is, likewise, commendable to see him standing bold-ly and fearlessly in defence of Church and faith. Such courage, tempered with charity and courtesy, must of necessity be productive of happy con-

Bat it should not be forgotten that rgument upon religious matters is Some people think it is terrible to be unlike others in their personalities. They are always afraid of being thought peculiar or eccentric. Yet the Crea-tor never made two things alike, nor a vohicle of very slow results. It is, also, a weapon of dangerous wielding. Such, however, is not the case with the argument of example. Therefore, the Catholic who loyally and persistently meets the requirements of his religion does more to destroy the existing pretwo people alike. Nature breaks mold at every new birth. Great judices among non-Catholics than those who devote their energies to argument. True, all the Church needs is to have pharacters always have strong individuenaracters always have strong internat-ality and originality, characteristics which mark them from the crowd. To be eccentric is not to be weak, but

her doctrines known ; all that is re more often it is a sign of strength. Lincoln had eccentricities, but they quired so remove the prejudices of non Catholics against her is to have her doctrines reflected in the lives of her children. Faithlessness to her laws were inseparable from his great char-acter. Eccentricities which do not and her teaching on the part of the make a person disagreeable or repulsive latter is most largely responsible for existing conditions of which we com-plain. Compliance with her laws and are often advantageous rather than dis-advantageous. What is more monoton-ous than a dead-level, insipid character, p'ain. Compliance with her laws and her doctrines, therefore, is the surest and speediest remedy to bring about a which has no strongly marked features which individualize it? We all love a change.-Church Progress.

Aids Towards Success

great nature, a strong, vigorous, rugged personality, which impresses us with power-something colossal which The charm of winning manners con-duces in a marvelous degree to worldlooms above us and inspires us with awe and admiration, such as we ly success. "Civility," said a shrewd woman of the world-Lady Mary Wortley Montagn-" co-ts nothing, and gains everything." When certain feel when standing under some mighty mountain cliff towering above us into the clouds. We do not wish the rugged crags smoothed off. They add French statesmen expressed to William Pitt, in Paris, their surprise that b the peak's sublimity. They suggest a iesty and power. Why should we his opponent, Charles Jamp Fox, no-toriously dissolute, but attractive in his minners, should wield such an inmajesty and power. Why should we want to plane off the eccentricities of a great character, or the individuality fluence in politics, he replied : which characterizes him and distin-You huence in politics, he replied : "You have never been under the wand of the magizian." Men who are awkward, shy, and s otherwise unpresentable, have giants to contend with in their uishes him from all others ?--O. S. M. The best of us talk too much. "The essence of power is reserve," said a passage through life. Lord Chester-field wrote to his son : "You had bet-

ter return a dropped fan genteelly, than give a thousands pounds awk-wardly; and you had better refuse a favon graasfully, then gent it of the Many a reputation has been built on silence. Many a one is spoiled through rushing prematurely and volubly into favor gracefully than grant it clum-sily. . . It is by manner only that you can please, and consequently speech. It is safe to be silent when your words would wound. "Faithful are the wounds of a friend," says the old proverb, but one wants to be mighty rise.

It is the fashion now to sneer at Chesterfield and to ridicule the manners commended as those of a danc-ing master; but, with all his faults, which were those of his age, he was a keen observer of men, and had a profound knowledge of the arts by which success is won. Dr. Johnson, who did much to make Chesterfield's Letters

dumb forever than to make one tends being less able to cope with life. Keep still when your words will in-cite to anger or discomfort. An in-credible amount of breath is used in credible amount of trying to make our That the latter was far more than a courtier, was shown by his masterly administration as lord lieutenant of Ireland and his prophecies regarding the French revolution. His counsels need to be sifted; but at times-is when he urges his son to abstain from when he urges his son to abstain from malicious speech, from exalting him-self above others, from bragging and exaggeration, from indulging in sneers, from saying a witty thing at any one else's expense-he rises into a wise

Equally important with any of the equalities we have named are two, with-out which all others may be unavailteacher. Do the duty which lieth nearest to thee. The second duty will have aling-namely self confidence and self-assertion. Sydney Snith, in speaking We must get at the motive of doing anything before we can rightly under-stand and fulfill the method of doing of the popular saying about merit be

THE CATHOLIC RECORD

pushing man wins the respect of other men, but because these qualities are usually allied with others—such as decision, energy and promptness, with-out which the highest merit is inoperative. Let, then, the ambitious young man, whatever his calling, take his place upon the public cab stands of his profession and invite employment, in stead of shrinking from observation, and hiding in a corner, remembering that he who is silent is forgotten-

A striving dwarf we do allowance give Before a sleeping giant,"

and that, as John Milton says, "the pious and just honoring of ourselves is the radical moisture and fountain head whence every laudable and worthy en-terprise issues forth." A golden rule of life for a young man and for all men is to do always A golden rule of the for a young man, and for all men, is to do always more and better than you have agreed to do. Work for your employer over rather than under the time stipulated. Give excessive rather than scant measare to your customers. Some years ago the New York Tribune wisely said that faithfulness, though commendable, is, after all, but a negative virtue, and

that a young man who has no higher claim upon his employer stands a poor chance of promotion, although, if he is not faithful, he is sure to lose his place. "The secret of success," adds the writer, "is in doing a great deal more than one's duty. As a every employer stands ready to As a rule. ability. The thousand-dollar a nize year young man, who keeps showing that he is worth two thousand, is bound, in the nature of things to get bound, in the nature of things to get the promotion he deserves. Nothing can keep him down . . . The question of his employer will be, not how his services may be dispensed with, but how they may be retained." Nothing truer than these words. They deserve to be printed in letters of gold,

the land. absolute bar to success. Persors af flicted with extreme shyness, bashful. person and other is and other is a stress to achieve a "Says they can person and other is a stress to achieve a stress to achieve a stress to achieve a "Says they can person a stress to achieve a "Says they can person a stress to achieve a stress to achieve a "Says they can person a stress to achieve a "Says they can person a stress to achieve a stress to achieve a "Says they can person a stress to achieve a stress to achieve a "Says they can person a stress to achieve a "Says they can person a stress to achieve a stress to a ness, and other forms of mauvaise hess, and other forms of matrix as hente, from which even such men as Sydney Smith and Archbishop Whate-iy suffered in their youth, have a hard in their them along, and I'm to wire at once them along, and I'm to wire at once fierce competition when only the fittest survive the ϵ should not feel too keenly the rubs and jolts and jars of life. He should be able to put up with a good deal of snubbing and rudeness. Besides this imperturbability, a certain amount of ret-icence is desirable. He should not show his hand, but be capable of being at times close, sudden, and decisive. Again, at the start he should not be over nice in looking out for what may exactly suit him, but be ready to seize and take advantage of any opportunities, for self-advancement that may occur. Fortune shows herself to every man once or twice, at least, in his life; but she is on the wing, and seldom stoops to pick any one up.—Catholic Columbian.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBREE. The Annunciation.

DOROTHY.

"Well, Sister, if I ever went in for well, Sister, if I ever went in for devotions I guess I'd like to go one better than an easy thing like the Rosary," said Dorothy, blissfully for-getful that a few minutes before she had stated that the meditations belonging to it were beyond her power. For answer Sister Rose drew a little

ok out of a travelling basket at hand. "There's an extract here I had copied out for a friend of mine-just read it

now, honey." There was no resisting the sweet voice, though Dorothy's instinct would have led her to say she did not want anything goody, and turning to the page she read :--"" The Queen of Heaven,' says St. Andrew of Crete, 'is so liberal and grateful that she recompenses slight services with very signal graces. There grateful that she recompenses slight services with very signal graces. There are persons who will not think any-thing of practices that have not a cer-tain manifest importance, and who des pise such as are simple and obscure; but we should remember that God loves the humble, that it is only with simple scale that the communicates, and that souls that He communicates, and that those are the souls whom He treats familiarly. His conversation is with the simple. God has taken pleasure to simple. God has taken pleasure to conceal His mysteries under the mean-est veils; He has attached His most precious graces to things most con temptible in appearance, as for example the grace of baptism to a few drops of water, the remission of sins to a few words of a priest and it is the same with other marvels of His power and The book was given back silently, the conversation ended there, and as a nercy conversation ended there, and as a matter of anticipative history we may say that Dorothy tever saw Sister Rose after the parting in sight of Queens-town harbour where the latter was put ashore. But some of the conversations she had had with the old nun remained in her mind. There was a great deal of excitement There was a great deal of excitement on their arrival at Liverpool, where they elected to spend a night before going on to London, and Mr. Fuller found several business cablegrams waitfound several business cablegrams wait-ing for him. He was a tall, slightly made man, with a clean-shaven face and brown hair turning grey; and after a little time he came into the private sitting-room they had engaged, where Departure and her mathem many where Dorothy and her mother were busy unpacking a certain amount of their cabin baggage. "Just sit down there, poppa," said Dorothy, pointing to one of the few un-encumbered chairs; "Momma's so pleased that the boat ride is over she feals like singing for making the the where Dorothy and her mother were eels like singing for real joy. Don't you, momma ?" Mrs. Fuller nodded. She was a very Mrs. ruller nodice. She was a very typical American woman, with white hair, and she had the inevitable long-handled tortoise-shell eye-glass now in her hand, through which she was sur-

veying the street. Guess that rain has come to stay, she remarked as she watched the steady downpour and the general greyness which made it hard to realise that the time of year was May. "Are you through your letters and cables, Esaias?"

"Yes." said Mr. Fuller, stroking his chin, "I am."

"Anything interesting in them, p ppa?" inquired Dorothy, who was standing before the glass arranging some of her soft golden hair which had

escaped from its pins. "Yes, I presume you'll think so," said Mr. Fuller, speaking in the slow drawl habitual to so many of his courtrymen, and which is such a contrast to the rapid way in which many American women talk.

women talk. "Do tell, poppa—what is it ?" ir-quired Dorothy, retiring from the glass in a very satisfied frame of mind. It had reflected a face which, though not in a very satisfied reader to be a set of the set of the in a very satisfied frame of mind. It had reflected a face which, though not in a very satisfied frame deliver to be a set of the set of the in a very satisfied frame of the set of the set of the set of the in a very satisfied frame of the set of the in any way striking, was delicately pretty, and as its owner was as pleased with her appearance as she was with all connected with herself, her eyes had all connected with nest, and you magnified all its good features. It was certainly a bright, pleasant face, and Dorothy was then feeling extremely happy. She hoped to meet again many of the nice acquaintances she had met on board the Irene. She had just set foot on English soil, and as that event is an epoch in the life of an American, the future lay before her bright with prospects of new countries, delightful experiences and the various charms all comprised in the idea of a six months

Patience, which seems for some al-most impossible of acquisition, is in reality one of the virtues most with-in our power to acquire. We see every day people of the world restrain them-selves perfectly, put up with great intour in Europe. "There was a letter from Joshua Helstone," said Mr. Fuller, poking up the free as he spoke, and giving a slight shiver and a momentary regret for the warm rooms to which he was accustomed on the other side. " and he's just in a on the other side, " and he's just in a fix out of which he presumes we can deserve to be printed in letters of gold, and to be read and inwardly di-gested by every beginner of business in the land. Finally, do not be too sensitive. An ginning to know their way around Lon-don, and they can't be left by them. nd Lonexcess of this quality, in all callings a don, and they can't be left by them-bindrance, is in some professions an selves to achieve the rest of the pro-

"Says they can come with us, eh, poppa ?" exclaimed Dorothy, for Bess had been at school with her, though

Sydney Smith and Archbishop What is suffered in their youth, have a hard struggle to get a foothold in their callings. To get on in this age of Fuller ?'' said Mr. Fuller addressing Fuller ?'' said Mr. Fuller addressing on his wife, who was so happy at being on ma that she would have agreed

to anything. "It's a capital plan," said Mrs. Faller. "Bess will be nice company for Dorothy, and Martin, who, I've reason to think, isn't strong, can tag on to us very well." "Then that's all right. You see," said Mr. Fuller, "Helstone has been to Europe before, and he's done the strong, nealthy womanhood. There is only one absolutely certain way to get new,rich health-giving blood, and that is through the use of Dr. William's Pink Pills. Every pill helps to make rich, lifegiving blood, that brings strength to every organ in the help and the

to Europe before, and he's done the Italian trip and all; but these two children haven't been across before, and it would seem downright hard if they had to go back, and I know they have no friends in England."

"They are not children, poppa; Bess is my age, and Martin is a couple of years younger," said Dorothy, who was still youthful enough not to wish to be thought so. "And I think it's a to be thought so. "And I think it's a lovely plan, and we shall all have a good time. It's years since I have seen Bess, for she left the convent when she was fourteen, her mother died, and she went to Chicago. She was a tall girl, a long way taller than I was, with big dark eyes and dark hair," and Dorothy did not add audi-herd. The track as cleaver as I am." bly, " not nearly as clever as I am." TO BE CONTINUED.

IMITATION OF CHRIST.

began to leef that her condition was hopeless. Indeed I began to fear her mental powers were failing. One of my friends strongly urged me to try Dr. Williams Pink Pills, and as I was will-ing to do anything that might help her I sont for a surply. After ming the OF THE DIFFERENT MOTIONS OF NATURE AND GRACE.

I sent for a supply. After using the pills for less than a month, we saw that her vigor was returning, and in But Grace careth not for the hearing of news and curious things, because all this springs from the old corruption, since nothing is new or lasting upon



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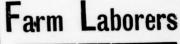
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THOS. SOUTHWORTH.

ous, was paie and thin, and suffered from most severe headaches. She had no appetite, and notwithstanding all we did for her in the way of medical treat-ment, her sufferings continued and I began to feel that her condition was here been in the severe to fear here. Director of Colonization, TORONTO, Ont

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PALE, FEEBLE GIRLS. GREAT RESPONSIBILITY RESTS ON

ne with us

to every organ in the body and the glow of health to pale, sallow cheeks.

glow of health to pale, sallow Cheeks. Thousands of pale, anaemic girls in all parts of Canada have been made well and strong through the use of Dr. Wil-liams' Pink Pills. Mrs. Rachel John-son, Hemford, N. S., says: "As a re-sult of overstudy in school, the health of my daughter, Ellen, became greatly impaired She grew extremely nerv-

impaired. She grew extremely nerv ous, was pale and thin, and suffered

MOTHERS OF GROWING GIRLS.

spite of all,-this is true sanctity, this

rives real glory to the Sacred Heart .--

" Sweet Heart of my Lord Jesus.

teach me a complete forgetfuleess of myself !" Shall we ever attain to it ?

Easy te Acquire.

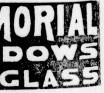
Father Dignam, S. J.

We must pray for that.

day people of the world restrain them-selves perfectly, put up with great in-convenience, and even ignor offences, rather than be considered ill-bred by showing temper, or lose a temporal ad-vantage through lack of self-control. Even the most impatient can acquire by degrees this virtue in its spiendid perfection. We have simply to make up our minds about it, to ask it of God up our minds about it, to ask it of God, not to be surprised when we fail but regret the fault and go on after an act of regret as if nothing happened.

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Brightness and warmth will return.— Catholic Columbian.

Success is the ability to determine which is a golden opportunity and which is a goldbrick one.

It is no harder work to make friends than to make enemies, and it pays much better. Tactless or unkind speeches wound hearts and gentle words win them. A sunny face attracts others and frowns repel them. Yet. if you form the right habit, it is as easy to smile as

to frown, to speak kindly as to snap and snarl.-Kansas City Register. Liberty is to be considered ligitimate in so far only as it affords greater facility for doing good, but no farther.

One simple devotional practice has the charm of turning all our actions, even the most trivial, into the values that purchase eternal blessedness. "The kingdom of heaven is like unto and a short, fervent morning a pearl ;' prayer by uniting every action of the day with the actions of Christ, make them all so many pearls that we can barter for the great pearl beyond

Whatever adds in even the smallest way to the world's brightness and cheer is worth while. One who says an en-couraging word to a disheartened neigh. bor, gives a look of love to a lonely one, or speaks a sentence which may bec strength, guidance, and comfort to another does something worth while. It is always worth while to live nobly,

victoriously, struggling to do right, showing the world even the smallest ragments of divine beauty. To Destroy Prejudice. One of the most common things which the Catholic layman is called upon to meet in his daily life is the prevailing prejudice of non-Catholic acquaintances touching Catholic do him in all its various forms.; ignorant, inquis

stand and fulfill the method of doing it. It is only for soulless machines to work with method and without motive. --"Lex Amandi "—The Dolphin. Character which is wanting in the element of reverence for that which is old, fails of the finest beauty. Into all lives some rain must fall. But faith can pierce through the clouds to see the sun, and hope can give assurance that the water will run off. Brightness and warmth will return. one fail of success. A man may hide his head in a hole."

his head in a hole." Johnson was right. Of what use are abilities, even the most brilliant, if they are always hidden in a napkin? "Forwardness," push, self assertion may not be very attractive qualities in a young man, cr, indeed, in an old one; but they are as preferable to exces sive self distrust—to timidity, a criv-on self distrust—to timidity, a crivsive self-distruct—to timility, a criv-en self-depreciation, and a perpetual-ly apologetic air—as superfluity is pre-ferable to penury. Time will chasten the former, but will rarely infuse life and spirit into the possessor of the

latter. Goethe and Descartes have observed Goethe and Descartes have observed that, in the neighborhood of all famous men, we find men who never achieve fame, and yet who were es-teemed by those who did, as their equals or superiors. Why is this ? Is it not because, as Amiel says, who eviequals or superiors. Why is this? Is it not because, as Amiel says, who evi-dently speaks from bitter personal ex perience: "Fame will not run after the men who are afraid of her. She mocks at those trembling and respect ful lovers who deserve but cannot force her favors. The public is won by the hold, imperious talents, by the enter.

ner lavors. The public is won by the bold, imperious talents, by the enter-prising and the skillful. It does not believe in modesty, which it regards as a device of impotence." This as a device of impotence. This last sentence is, perhaps, overstated. It is not because modest merit is less respected than self-asserting merit, that the thick-skinned, loud-voiced,

every knowledge to seek the fruit of spiritual profit and the praise and honour of God. She desireth not to have herself or

what belongs to herself extolled, but wisheth-that God may be blessed in His gifts, Who bestoweth all through mere This grace is a supernatural light and

a certain special gift of God, and the proper mark of the elect and pledge of proper mark of the elect and pleage of eternal salvation, which elevates a man from the things of the earth to the love of heavenly things, and of carnal makes him spiritual.

him spiritual. Wherefore, by how much the more nature is kept down and subdued, with so much the greater abundance grace is infused; and the inward man by new visitations is daily more reformed ac-cording to the image of God.

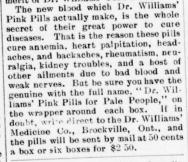
THOUGHTS ON THE SACRED HEART.

The friendship of the Sacred Heart is constant and persevering. No matter how strong and tender may be the ties of friendship that hird how strong and tender may be the ties of friendship that bind you to others, these friends may be withdrawn from you by force of circumstances, or they may abandon you through infidelity, or they may be removed by death. But no power on earth can separate you from Jesus against your will.

COWAN'S How pleasing to the heart of Jesus are those who visit Him often, and who love to keep Him company in the church where He dwells in His Sacra-

ment.—St. Alphonsus Liguori. To accept our failures in a truly humble spirit, not to be surprised or





THEY ADVERTISE THEMSELVES - Immedia tely uncy were off-red to the public, Parme-lee's Vegetable Pills became popular because of the good report they made for themselves. That reputation has grown, and they now rank among the first medicines for use in ab-tacks of dyspepsia and biliousness, complaints of the liver and kidneys, rheumatim, fever and sque and the innoumerable complications to which those alignments give rise.

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8

ANOTHER EXHIBITION OF NARROWNESS.

The Protestant Alliance of Great Britain has been having one of its par-iodic spasms of anti-Catholic virulence. It held its annual meeting in London the other day, and among other things passed alarmist resolutions about the ever increasing numbers of convents "where youth'ul minds are imbued with Roman superstitions." One preacher defended the Royal Declara-tion which the British Monarch is com pelled by law to make: and said that bion which the British Moharen is com-pelled by law to make; and said that the attacks upon this Declaration— this relic of by gone religious hatred, this gratuitous insult to the King's loyal Catholic subjects—should make Protestants more than ever determined to maintain the Protestant constitution of the country! Another preacher said that while that Declaration stood it was impossible for the King, "who was dear to them as man as a monarch was dear to them as man as a monarch to play with Romanism as others did. But still another preacher arose to doubt whether effusive compliments should be paid to a King who in Ireland had passed under a banner inscribed, "Welcome to the friends of the Pope," and who at Marienbad had attended the Mass which a bis accession he had the Mass which at his accession he had the Mass which at his accession he had declared superstitious and idolatrous. This preacher thought that the Pro-testant Alliance had a right to ask whether the Sovereign and other mem-bers of the royal family should pay visits to anti Christ, and to ask whether the king was observing the conditions under which he wore the crown. On the whole this annual gathering of the Protestant Alliance was in every way worthy of the tradigathering of the Processant Antabase was in every way worthy of the tradi-tions of the organization. "The thoughts of men are widened by the process of the suns," sang Tennyson, but he couldn't have had the members of the Alliance in mind. The resolu-tions passed, as the New York Evening Dath Science in the sum of the second Post drily expresses it, indicate that

"age does not temper or broaden the principles" of the Protestant Alliance. This exhibition of narrowness, we are glad to say, need not be taken as indicative of the attitude of the great indicative of the attitude of the great majority of enlightment and influential English Protestants toward the Cath-olic Church. The old time horror of "Romanism" is dying out among all sensible people in England, the Pro-testant Alliance to the contrary not-withstanding. English historians and students of the Reformation period are to-day discovering and disclosing facts which prove that English history, as it has been written for the past four conturies, has been if not indeed a con-spiracy against the truth, then at least a badly blundering record, so far as the Catholic Church is concerned. The domination, "of spiracy against the truth, then at least the Catholic Church is concerned. The fear of "Italian domination," of "Roman machinations," of "Papal pretensions," and of all the other ghosts with which Protestantism threatened the British nation, are losing their power to stampede the British mind. And such sentiments as those expressed by the Protestant Alliance are only interesting as relies of "old unhappy far-off days and battles long ago."—Sacred Heart Review.

MONTH OF JUNE.

June, richly scented with the fragrance of the blooming roses, has been made likewise a month spiritually rich in graces because of its dedication to the devotion of the Sacred Heart by holy Mother Church. All lovers, therefore, of the Sacred Heart of Jesus will crowd their energies to participate in the many blessing, which may be gath ered during these days. Especially does this apply to all members of the League.

How intensely the Sacred Heart loved mankind is easily understood when we consider that its last drop of blood was shed for our redemption. That our love is sought in return we know from the tender pleading of that same Divine Heart, "it is My delight to dwell with the children of men." To be earnest and devout children, then, of the Sacred Heart, our duty is plain.

by fifteen girls strikingly dressed in white and blue. Following also were schoolgirls forming groups of the Joy-ful Mysteries (white and blue,) the Sorrowful Mysteries (white and violet)

Sorrowful Mysteries (white and violet) and the Glorious Mysteries (white and yellow). Young men belonging to the parish carried a statue of the Virgin Mary. Several carried rosaries, and girls and boys chanted the "A ve Marie." In Portobello road the procession passed the Home of the Little Sisters of the Poor and the Dominican Con-vent. The windows were crowded with vent. The windows were crowded with white-veiled Sisters, and on the walls there were white and blue decorations. Red and yellows banners, lettered "Ave Marie," fluttered in the breeze.

MORAL ANARCHY.

The prefix Reverend before a name used to imply that the owner of the name was a believer in and expounder of some sort of Christian doctrine. That or some sort of Christian doctrine. That was, however, before the advent of "the higher criticism," which has played such havoc with the belief of so many Pro-testants Reverends. It is no uncommon thing to see in the newspapers reports of sermons that deal with the cardinal doctrines of Christianity in a way that doctrines of Christianity in a way that strips them of all divine sanctions. Our Lord Himself is represented as only the highest type of man. The doctrine of the lacarnation is scouted at. So, too, are all the other essential doctrines of Obsidiation. Christianity. To such lengths has this work of destruction gone that there is only a remnant left of what once consti-tuted the foundation of Protestantism. Individual interpretation of the Bible

has so far done its work thoroughly, and the end is not yet. An extreme case of this downward trend is supplied by what the Rev. Hugh O. Pentecost said the other day, in the course of an address to the Sun-rise Club, a report of which we find in the New York Sun. It is the extremest limit that any reverend has yet reached. The Rev. Pentecost, according to his own showing, is a pagan, pure and simple. His private judgment has convinced him that there is no such thing as morality, and there-fore he believes he is justified in doing anything he pleases. He told his hear-ers that "the happiest moment in my life was when I found that I had eliminated my conscience, root and branch and had no moral sense whatever.' In his conscienceless condition the Rev. Pentecost believes that he is justified in following the lead of his passions because, according to him, "one single principle exists—seeking the line of least resistence." There is

no moral standard, and, there fore, we should not be held in check by conscientious restraints. To put it in the words of the Reverend Pentecost 'Good and evil are all gammon and spinach to me. From the martyr at the stake to the most abject criminal on the gallows, we are all doing the things we do because it is impossible for us to do anything else."

If man were not a free moral agent, responsible to God for his acts, the doctrine embodied in these words might pass muster, however much it might militate against the well-being of society. The rule of life which one would naturally adopt, if he accepted this doctrine, is thus set forth by the Rev. Pentecost: "I propose to yield to every tempization. I have only to be sure that it is a temptation. If it is-good-by, I am gone. If I wanted to get drunk, I'd get drunk. If I wanted to beat my wife, I'd beat her. If I don't, it is because I had rather not. It is more comfortable. Shall I blame pass muster, however much it might It is more comfortable. Shall I blame another man who drinks and beats his wife because it gives them joy ? Char-There is no such thing as char acter ? acter. Those persons have good char-acter to me who have those desires which I consider beautiful desires and act on them."

It would be extremely unjust to Protestantism to intimate in any way that the opinions we have quoted have gained any foothold in the Protestant Churches. the Sacred Heart, our duty is plain. Luckily, that not the case. If it were We should reciprocate as best we can otherwise, the outlook for our civiliza-In endeavoring to follow this duty it ings, which the Protestant sects have inherited from the Catholic Church, would be gloomy, indeed. The reason why we have referred at all to the outgivings of the Reverend Pentecost is that they furnish the first statistic example of the lengths to which the Protestant principle of individual interpretation may lead. The Rev-erend Pentecost was brought up in a Destination of the statement of the head her and a Protestant Church. He had learned to be an interpreter unto himself, of what is and what is not religious truth. Taking his own judgment as his sole guide he discarded one by one the doctrines he had been taught to accept as having a divine sanction. By a process of evolution he in time reached a stage where he stands forth as an advocate of what for the lack of a better name may be designated as Hobbism. Hobbes, the English materialistic philosopher, who had also been brought up as a Protestant, taught that there was no such thing as morality, as under-stood by the Christian. The aggrega tion of men known as the State estab tion of men known as the State estab-lished whatever morality there is in the world by enacting certain laws. According to Hobbes man has nothing but instincts of self-preservation on which there is no limit except the power of gratifying them. The words obligation, duty, wrong, have no meaning until the State wrong, have no meaning until the State comes into existence, after which right and wrong consist in obeying or dis-obeying the civil law, whatever its character may be. State law is not only enthroned above God's law, but is substituted for it. Here are Hobbes' opinions as expressed in his own words, as we find them in his Leviathan : " The desires and other passions of men are in themselves no sin ; no more are the actions that proceed from these passions, till they know a law that for-bids them, which till laws be made, they cannot know, nor can any law be made until they shall have agreed upon the person who shall make it." It will be seen from this extract that

THE CATHOLIG RECORD

latter recognizes the authority of the State.

Between this sort of moral nnarchy and the social destruction that would ensue from it stands the Catholic Church with her unswerving insistence upon obedience to the laws of God, which it is her divine mission to make known unto men.-N. Y. Freeman's Journal.

EASTER DUTY.

The limit of time within which it is incumbent on Catholics to perform their Easter duty expires with next Sunday. It is a mortal sin to neglect this essential obligation, which is en-forced by a precept of Mother Church "He that will not hear the Church let him be to thee as a heaten and a him be to thee as a heathen and a publican."

Secular societies insist that their members obey the rules and the con-stitution. There is a penalty for fail-ure—and in serious matters the pen-alty is expulsion. So Catholics may incur the penalty of exclusion from the Church whilst living and deprived of Christian buriel wave they do a of Christian burial waen they die, in they neglect to go to Communion be tween the first Sunday of Lent and Trinity Sunday. We cannot believe that any Catholic

will omit this essential duty deliberate-ly and with malice. Neglect is the prime cause. If any of our readers have not yet complied with the law, let them do so at once. Sick prople are also bound to comply. Send for the priest in such cases.—Catholic Columbian.

THE D'YOUVILLE READING CIRCLE.

Very bright and refreshing was the entertainment on Tuesday, May 30th. The room was prettily decorated with the lovely May blossoms and the pro-gramme was suggestive of happy hours close to the heart of Nature in her brighest moods.

A clever paper on the Canadian Poets written by Miss Marshall opened the

Then followed timely selections from several well known Canadian writers. Miss Baskerville read "The Songs-ters," by Pauline Johnson, the Indian

singer. Musicians as well as poets have felt the thrill of the spring time and have given it exquisite expression. To illus-trate, Miss O'Connor played Mendel-ssonn's "Soring Song." Miss O'Meara followed with a poem par isularly our own, "The Maples," by Chas G. D. Roberts. Miss Sonart cong : "The Sumilous "

Miss Smart sang "The Swallows." Bliss Carmen is an old favorite, and was represented by "The Magic of the Woods." Two classes might study this with profit. these ourse themiastic with profit : those over enthusiastic on nature study and those who dismiss it as a mere fad. Mrs. Fraser read a little poem by

Lampman addressed to May, and also "The Eve of June." Two of Mrs.

"The Eve of June." Two of Mrs. Fraser's pupils represented the same author, Miss Topley Thomas in "The Frogs" and Miss Meabeary in "April on the Hills." Rev. Lucian Johnson of Baltimore has been most kind in sending from time to time some literary treats. After reading Richard Hovey's poem, "The Sea Giosy" Father Johnson was "The Sea Gipsy" Father Johnson was inspired to write a few lines under the same name, which were read by Mr. McCullough, who also read "Maryland Skies" by the same author. Miss Weir closed the entertainment by sing-Miss "Good bye Sweet Day " by Celia Thaxter.

Some parting words were spoken as to the best way of spending a restful, refreshing and yet profitable vacation. To get close to the heart of Mother Nature, to feel a kindred thrill with her in all her moods, to appreciate the "why" of all this lavish beauty, to so attune our hearts that each of us may say "Music through my senses strole, I yielded myself to the perfect whole;" to do all this, or even to make a begin-ning, will be to lay up rich store of and happy ories for the bright

And we may add, it is because of this recognized potential force in behalf of law and order that men of "light and leading" appreciate her conserving power and invoke her far-reaching in-fluence for the public weal and the safety of the social structure.—Catho-lie Union and Times lic Union and Times.

DEATH OF BISHOP MACDONELL.

DEATH OF BISHOP MACDONELL. Right Rev. Alexander Macdonell. Bishop of Alexandria, passed away on Monday morn-ing at the Hotel Dieu, Montreal, after an ill-nees of a few monitme' duration. About two weeks ago His Lordship went to Montreal to receive treatment and hopes were at first held out for his recovery. These hopes proved in vian, however, as he continued to sink slowly, but steadily until the end came when the venerable prelate passed peacefully away in the arms of His Grace Archbishop Gauthler, of Kingston, who had hestened on Saturday morning last to the bedside of his dring friend, Rev. Father J. A. McR.v. His Lordship's privato Scoretary, was also present, as well as Bey. Father S. Josn, Chaplain of the Botel DTh, Lato Blahow Mondowell, who were

Rev. Failer 5: Joan, Campune Van Diag, The late Bishop Macdonell, who was seventy one vers of age last November, was educated in Kingston and there sische studied for the priesthood, being student of Regio-polis Coll-ze. He was ordained priestin King-ston in 186. To Faher Macdonell was ac-corded the honor of being samed first Bishop of Alexandria, and he was consecrated in October, 1899.

DIOCESE OF LONDON.

NNIVERSARY SERVICES AT ST. AUGUSTINE, TOWNSHIP OF WAWANOSH

ANNIVERSARY SERVICES AT ST AUGUSTINE, TOWNSHIP OF WAWANOSH On Sunday, May 28, the second anniversary of the laying of the corner sione of SJ. Augus-tiae & Church, in the parish of the sams name in the County of Huron, was celebrated with great solution in the sams of the sams and the County of Huron, was celebrated by the Ray Gorge R Northgraves, Editor of the Cartholic Record at 8 a. m. High Mass was sung by the pistor, Rev. Jas. Hanlon, at 0.30 a. After the Gospit the Ray, G R Northgraves preached an impressive sormon on the necessity of Divine Worship. At Ves-pers in the evening the Rev. Father Hanlen was celebrant, and as eloquent and convincing sermon was preached by the Rev. Father Northgraves on the Sacrifice of the Mass. Large congregations were present at High Mass and Vespers, among whom were many from a considerable distance. A large number of Protestants as well as Catholica assisted at these services. The Av. G. R Northgraves gave the Bene dicion of the Most Blessed Sacramens. The Wawanosh, rendered the masic at both services most effectively. A handsome collection was taken up for the building fund of the church, which is a basuti-

A handsome collection was taken up for the building fund of the church, which is a beauti-ful stone structure.

FROM LA SALETTE

FROM LA SALETTE, Ascension Thursday, 19%5, will form a golden page on the parieh history of LaSalette. For several weeks past our zealous and talented pastor had been working over time instructing the First Communion children and ketting everything in readiness for the bapiism of a grand new church bell. High Mass was sump by Ray Father Schwit-zur C. R., of St. Jerome's College, Berlin. An el quent sermon was preached by Ray. Father G nam who regretted to ancounce the absence of Right N. v. Bishop McEvay who was esiled away to attend the funerai obsequies of Bishop MacDonell, at Alexandria. "The Bishop," he said "will be here to contirm the children and delight the hearts of all before the end of June." A superb 2300 pound bell richly caparisoned

June." A superb 2300 pound bell richly caparisoned and surrounded by an illuminated arch, occupied a prominent place in the chancel. In the absence of the Bishop Father Schwitzer of Berlin was delegated to consecrate the bell, assisted by Father West, P. P. St Thomas : Father Martin, P. P., Simcoe; and Father Gnam.

assisted by Father West, P. P., St. Thomas: Father Martin, P. P., Simcose; and Father Gaam. At the morning Mass the pastor announced that the elequent Father McKeon of S'. Cd-umban would arrive in time to forcach the evening sermon. There is always a subtle charm about the fame of an orator. He lives on memory Twenty three years had elapsed since the far famed preacher had spoken here, Crowds came from Tilsonburg, Simcoe, Otterville, Waterford, Norwich, Delhi and Silver Hill. The pews and aisles were all packed. "Cardinal Virtues and Church B-lis" formed the subject of a forty minute sermon that held the vast audience captive from start to finish. "To short" was the verdict. The bell was named by Joseph Gibbons. "St. Mary." The sponsors were John Gibbons. Thomas O Dwyer and ten little girls arrived in white and carrying bannereits. Many prom-inent men of the parish acted as honorary sponsors. The procession from Father Gnam's resid-ence to the church was an imposing spectacle. Appropriate music was rendered by the choir and the plate offerings amounted to \$500. Delhi, June 5, 1905. C, D. S.

Memorial Cot.

Memorial Cot. It may be remembered that shortly after the sad occurrence, a movement was set on foot to publicly recognize in some manner the heroic act of Miss Nano Warde, who loet her life last summer near Juddhaven, Muskoka, while endeavoring tojsave that of a drown-ing boy. It was decided by those having the matter in hand, that a Cot in the Sick Chil-dren's Hospital, Toronto, would be the most titticg memorial of the brave girl, herself little more than a child, and it will interest many to the tot has been endowed and put in place. Through the kindness of Mr. H P. Dwight, a duplicate of the Royal Humane Society's Medal has beer, provided and is attached to the Cot.



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A MUCH NEEDED LESSO

We think it was the late " Reed who said he admired Pr Roosevelt's delight at having ered the Ten Commandments. that gentleman of caustic tong artificer of witticisms dreaded ponents, was somewhat cynica mayhap in his long experience lawmakers and lobbyists had been brought officially into with the Commandments. Pr Roosevelt, however, by enlarging truth and justice and the prese of the family and insisting upo as national assets, is doing son towards a saner order of things. ing to the French poet, I Mistral, he says :

"You are teaching a lesson t more need to learn than we of t -we of this eager, restless, seeking nation-the lesson that seeing nation-the lesson tha certain not very high level of well-being has been reach things that really count in life things of the spirit."

And, going on to say that and endurance, love of wife a etc., are the homely, work-a-da and heroic virtues, he continue "These are better still, an

are lacking, no piled up ri roaring, clanging industrial fererish or many-sided activ avail either individual or natio avail either individual or nation not undervalue these things tion's body: I only desire t shall not make us forget the the nation's body there is nation's soul."

OUR ORGANIZATION

Every now and then a people are obsessed by the we are lacking in organizati origin and growth of this ide due to causes into which it politic to look too closely. have noticed that they whose office in societies has had a result are among those who ha things new. They who toy and every society are in category. To our mind we ganizations that ought to h satisfy the taste and needs of exacting Catholic. Our Fra Temperance Societies, the Circles which are flourishin parts, the guilds devoted to t the altar, should leave none plus energy unexpended. Th ual who longs for new activity should give their societies already established them, if possible, in what deficient. A strong organiz ing with the blood of action and faith is score of puny societies th along and exercise no influe

will always be our earnest desire to spread the devotion to the Sacred spread the de Heart of Jesus For we know that it is the wish of that Heart that this devo tion should extend itself throughout the entire world. Thus the wider becomes the devotion the greater will be the reparation made for the many insults offered to our Eucharistic God.

To this end, holy Mother Church has set aside the month of June. To this end her children should multiply their prayers in honor of the Sacred Heart. If daily visits can not be made to God In daily visits can not be made to God in the Tabernacle we can avail ourselves of many spiritual visits and Commun-ions. Thus will we not only partake of the blessings of this particular time, but we will also encourage others to the good example.-Church follow Progess.

RECLAIMING MARY'S DOWER.

VAST CATHOLIC DISPLAY IN THE STREETS OF LONDON.

The Morning Leader, of London. gives a graphic account of the Catholic procession which passed through some of the thoroughfares of West London on a recent evening. The procession was over a mile in length. Its most was over a mile in length. Its most striking feature, according to the writer, "was its somewhat unusual ap-pearance. Religious demonstrations, with sacred pictures, relics, surpliced choirs, crosses and acolytes are not common in London." The procession-isten it is added computed valuets ists, it is added, comprised priests wearing surplices and birettas, uniformed bandsmen, boys and men walk-ing bareheaded, and girls, prettily dressed, wearing white veils. Considerable interest, the writer says, centred in a reliquary containing relics of St. Tho nas of Canterbury, Cuthbert Mayne and Edmund Campion. Before and after this were altar servers, banner bearers, crucifixes and representatives of confraternities in various parts of England. Marching behind a cross (commemorating the apparitions at Lourdes,) and then came a statue of the Immaculate Conception, escorted

darker days of winter

Some books we will read as sugges-Some books we will read as sugges-tions or as expressions of our own un-spoken thoughts. St. Francis of Assissi especially his "Little Fl.wers of St. Francis," Wordsworth, Christine Ros-setti, Van Dyke, especially his "Little Rivers," and all our Canadian poets are excellent. The Circle has grown steadily during

its four years of existence, and brightest hopes are entertained that next year the good work may continue and expand.

A brief outline of the work to be done was given. Special attention will be directed to the History of Education. The first regular meeting of the new

session will be on the first Tuesday of Oct., and on St. Theresa's day, Oct. 15th., a formal opening will be held. B. Dowdall.

Children's Reading.

"The taste of children for good read-ing is easily cultivated, but it is neces ing is easily calibrated, but it is neces-sary for parents to be watchful and frm," says the Guidon. "Give them plenty of good reading, talk it over with them, make them see the truth and beauty of it, and your point is gained. Shield them from harmful reading. don't reamit fact the t reading; don't permit doubtful books and papers to entar your homes, which should be the vestibule of Heaven, the abode of peace and harmony, and not, alas! an avenue to hell, because of the evil that enters your children's soils through bad reading. Beware of the present day Sunday papers by which your children absorb the carefully hidden poison that will kill their souls!" souls!

THE CATHOLIC PULPIT.

Father Doyle, the eloquent Paulist is right when he declares that "every until they shall have agreed upon the person who shall make it." It will be seen from this extract that the Rev. Pentecost was anticipated al-difference between him and Hobbes is that he is a law unto himself, while the

A. O. H – Division No. 1 A. O. H., Ludies Auxiliary, Charlottetown, at its regular meet ing massed a resolution of condolence to the family of the late Miss Ellen Dorion, R I. P.

NEW BOOKS.

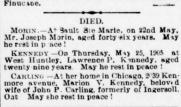
"How to be a Saint in a Workshop," by Wm. J Forman, is a new publication which we earneadly recommend. It is published by the Catholic Truth Society of Ireland, 27 Lower Abbey truth, Dublin. Price one penny.

"The Senior Lieutenaut's Wager." and other stories by some of the best Catholic writers, published by Benziger Bros, Price \$125

\$1.25 "Bishop Gore and the Catholic Claims." by Dom John Chapman, O S B This interest-ing and instructive paraphet, published, by Dongun us, Green & Con London, Euler Dearby an enswer to be leading questions raised by the Anglicen Bishop or Birmingham Dr. Gore, in his work, "Roman Catholic Claims." it will be found most useful for all earnest seckers after truth. Price 20 cents,

MARRIED.

HEFFERNAN · FINUCANE - At St. John's church Arthur, on Tuesday, May 23rd, Mr Cornelius J. Heffernan to Miss Augusts Finucane.



TEACHERS WANTED

WANTED FOR DOYLE'S SEPARATE school Section. No. 5 Raleigh, lady teacher. Must have second class professional certificate. State salary and experience and other references. Duties to commence Aug. 21st. Address Thos. Canning. Sec., North Buxton, P. O. 1389 3



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community. Catholics wh plan of campaign, be it for for education, the improve young, accomplish more that blunder along without conce and aim at nothing higher th triumphs. We are not aver cal culture. We may not b tic in our praise of a societ nothing but the prowess of to show, but we believe a be taught how to care for practice deep breathing-t word, the laws of nature.

What we wish to point Catholics can better serv by affiliating themselves ganizations we have, inste new outlets for their C. M. B. A. needs member temperance bodies. The new blood, new ideas, new ing themselves more usef understood. They will be come as members the advic giving gentlemen who now their gates. And with and to spare, for all our 1 to us that the individua find rest in any of them is ious a taste to be of use society. AN ARCHBISHOP'

For a society to be Archbishop Glennon, so it must be first of all pre the rules of the Church Catholic societies : it s chaplain who would be head but a real force in it should not depend upor of the parish to sustain not be-unless it be alto St. Vincent of Paul Se poor-a rival of the pa money under the title of members of the societ alone sustain themselve