## The Catholic Record

London, Saturday. July 14, 1900.

IRELAND'S ENEMY.

Timothy Healy must, if one may take his latest pronouncements seriously, imagine that life is a perpetual Donnybrook Fair. He is certainly the "enfant terrible" of the Irish Party. A clever debator and incisive speaker, he could if he chose be a tower of strength to the cause of Home Rule.

Time, indeed, was when Timothy was an Irishman all the time, but his later years have been given over to dreams of ambition and to dealing out abuse to his political confreres.

Despite the fact that Mr. Blake has given to Ireland the services of his magnificent abilities, and has on more than one occasion contributed largely to campaign funds, he has never ceased to be a victim of Mr. Healey's attacks and vilification. He has hounded down John Dillon : and at the present time Wm. O'Brien has to run the gauntlet of the same individual's

But why do not the Irish people drum him out of the ranks? So long as he remains a representative of the people he will be a menace to the Nationalist cause—an eyesore to Irish. men who do not imagine that the irrepressible Timothy is indispensable, and who believe that one month of earnest and unselfish work is better for the cause than years of unseemly clamor. Healy should retire and hire out his vocabulary to the Belfest

### A SPECIMEN POLITICIAN.

Now! the candidate doth don his best attire and blandest smile and departs to commune awhile with his intelligent constituents. He goeth gladly to and fro and speaketh much and at sundry times. He beameth benevolently upon the sons of toil and assureth them that the pressure of their horny hands thrilleth him with joy. And their good and excellent wife and children knoweth him not a little. "Are they quite well?" he asketh. Waiteth he in anxious expectancy for the answer, and when told that the health of the family is, despite increased taxation and "patriotic," celebrations, not on the wane, he weepsth tears of glad.

What a great man is a politician? His big heart has room, and to spare, for all our troubles and interests-for our wives and children, not to say anything of our numerous relations. In the stilly night, perchance when pon- of lasting good. When we consider dering o'er weighty problems of state, his brow may be sickened o'er with the pale cast of thought; but in interviewing his constituents he is ever accom panied by a flawless urbanity and a comprehensive and a bright and cheery smile.

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Wonderful, too, what interest he takes in Catholic affairs; and more wonderful still is to have his commendatory words explained as evidences of broadmindedness. They may be, but to us they are evidences of ways that are dark and tricks that are vain. In listening to the praise and promise of politicians we thinks of the old lines : " Timeo Danaos et dona ferentes? ("They sell what they seem to give")

### TO THE VOTERS.

Next to the politician the political meeting is the most interesting feature of a campaign. If you attend one you will surely be repaid for any discomfort it may loccasion you, and be con vinced, moreover, that there is a surprising lot of human nature in man. The speaker generally begins by com pimenting the electors on their in telligence and their zeal in contribut ing to the upbuilding of the social fibric. This is one of the stock jokes and is invariably greeted with ap-

plause. Then follows statistics, promises, personalities, platitudes, quotations from Hansard, old flag allusions and freaks of imagination. There may, from beginning to end, be no point to the rambling remarks; but the intelligent constituents, with a rare insight devote their lives to the upbuilding of that is their peculiar prerogative, man. age to extract from them the informatheir whole duty on election day.

putable company. We have read of men who have been crazed through long sojourning in hot climes, but politics has the knack of turning sensible individuals, and instantane ously, into blathering lunatics. Just how it is done is a problem for bac teriologists. Their one idea of contributing their quots to the right government of the country is to stand up for their party. What the party has done or purposes to do matters little. Rights attacked or just claims ignored are matters of little moment, and are not apt to weaken the enthusi asm of the ordinary voter. He is told when, and how, and for whom to exercise the franchise, and as befitteth a good and faithful henchman he obeys without hesitation. Sometimes when he fails to receive the position that was duly promised, suspicion enters his mind that he has been a much and diversified kind of

an idiot. We think that in some respects a despotic monarchy is superior to government by the people and for the people and of the people.

#### "THY KINGDOM COME."

To day the ciergy and Catholic priests are urging laymen to take a more prominent part in Church work. "Laymen," to quote Archbishop Ireland, are not annointed in confirmation to the end that they merely save their own souls-and pay their pewrent. They must think, work, organize, read, speak, act, as circumstances demand-ever anxious to serve the Church, and to do good to their fellowmen." They should do it ; but the fact remains that Catholics of influence and of education are apathetic in the things that make for the extension of God's kingdom on earth.

They are not so, however, in the domain of party politics. There at least they have a fund of exuberant energy, and during the days that precede the election they give time and labor, the resources of pocket and brain, for the good of the party. As soon as the summoning voice of the leader is heard they gather from far and near to the standard and begin hostilities. But let a prelate call upon them and how few will respond? They are willing to give money, but a modicum of work, e'en though it may entail some selfsacrifice, means more and is productive the interest manifested in lines of

CATHOLIC COLLEGES SUPER. IOR

And now Bishop Farley of New York is after President Eliot's scalp, or rather what is left of it.

Speaking at the Commencement exercises of the College of St. Francis Xavier he declared he was willing to take any consequences of saying that not one of the graduates of Harvard, if given the themes handled by the young men that evening, even with the aid of all his professors, could have dealt with them on the basis of as sound a philosophy as was shown by

these young men, callow as they are.

We hope that utterances such as

these will be read and taken to heart by those who persist in patronizing alien institutions. If our colleges were poorly equipped, and, as our adversaries would fain have it, behind the times, that might be assigned as pallistive of their conduct, but when they are the peers of the very best in the country there is nothing to justify their discreditable mode of action. The philosophy heard within the precinets of St. Francis Xavier's is taught in every Catholic college. Our professors may not have as many titles as the learned pundits of Harvard : but they are as a rule men of acknowleiged prowess who for something nobler than pecuniary considerations,

The parents who expose their chiltion that will enable them to do dren to the at least enervating atmosphere of non Catholic halls of learning It never seems to dawn upon them that cannot be denounced too severely. they have no independent opinions on Recreant to their duty and blind to the

warnings of their spiritual chiefs.

#### WHO IS RESPONSIBLE?

In political parlance, another county attacking other forms of religion or at has been heard from. A member of the Presbyterian Board of Foreign Missions has just sent his modest contribution to the vexed question of the Boxers, to the effect that bows in one way or another every day Catholic missionaries are responsible of their lives. Catholics are of all for their conduct. The gentleman ranks of society, and of every profeslies-under a mistake. It is merely another case of a good man gone wrong. His pronouncement may not prevent international complications, but we beg to tender him our congratulations lectures has been the bringing of Catholics and respectful sympathy. He had Presbyterian creed.

French Treaty of 1899 which conceded from the altar; they must, however, certain powers to Catholic missionar be previously written out and deposited ies. This treaty regulated the in a box provided for that purpose in-intercourse of priests with the intercourse of priests with the local authorities, but gave them no local authorities are local authorities. civil power. And yet our Presbyterian friend urges that the Catholic among the prominent people of the dis-clergy have taken advantage of this to shield evil doers for the purpose of making them adherents of Catholicism.

The power is simply a ceremonious

A Washington preacher, the Rev. Alexander Kent, quoted by the Catholic Standard and Times, blames the Protestant missionaries for the present out-

### THE CRUSADE IN BOSTON.

The current issue of the Missionary

sions to non-Catholics in that vicinity. The article savs :

It is not without its significance that on Pentecost Sunday the first mission to non-Catholics in the city of Boston was opened. It closed the following Sunday, leaving ten neophytes under instruction, but between the two Sundays a great stride in advance was taken by the apostolate of preaching to our separated brethren. Not the least of the good results is the assurance that even in Boston crowded audiences can be secured, and the average type of the New Englander will listen accredited exposition of Catholic teachings.

bitter attacks on the church. It is spiritual activity by our separated brethren we must needs blush for some of our Catholics.

Some of our Catholics.

Solution attacks on the church. It is asserted by men now in their prime that in their early days the affirmed policy of the New England minister was to delve into his sermon portfolio and take out his stereotyped sermon found to applaud their diatribes against the old mother church. The during the last halt century was one

> and his fund of energy, steadily rose in the social scale and commanded respect both for himself and for his church. But it was in spite of uncom promising opposition. It was difficult

Antipathy to his religion had im-penetrated the very nature, tradition and custom of the "Yankee." They

methods that had succeeded elsewhere ing to both Catholics and Protestants. called out an audience at Newton

the current questions. We should not advise you to acquaint them of the fact unless you are tired of life and are heavily insured in some rebuted far and wide:
OTHER RELIGIONS NOT ATTACKED.

"These lectures are intended spec ially for non-Catholics and will consist of exposition of Catholic belief without tempting to provoke controversy

"The Catholic religion is an enigma to most people outside the church. Catholics and non-Catholics are neighbors and fellow citizens ; they touch elsion; their churches, hospitals, asy-lums, homes and otheir charitable institutions are everywhere.

"Experience shows in addressing better stake that theologico politico derstanding and closer touch with find or have it embodied in the new each other in the ordinary walks of

" All questions relating to the Cath His contention is based on the olic church will be answered at sight

There was a very deep feeling defamed in common rumor. were beginning to see that many things that they had been taught to believe were not so. So, with a sense The power is simply a ceremonious one, but the gentleman will have it a civil one, and Presbyterians are usually very obstinate in maintaining their opinion.

Delive were not so. So, with a sense of candor and inquiry, they came to see for themselves. They did come; they came in such numbers that some nights not a few were turned away. They same with eager, open development of the property of th curiosity to know and see for them Of course nothing was farther selves. from their minds than the idea of ever being Catholics. They seemed to en joy their coming, for they were loath to lose a single evening. They came

to the very end. A notable circumstance in relation Striking Features of the Non Catholic Missions.

A Hotsoic Circumstance in relation to this mission is the fact that it was advertised by all the ministers of the district. There was one exception,

THE RITUALIST MINISTER REFUSED has an interesting article on "The on the ground that he had been teach-Boston Apostolate," which notes some ing his people Catholic doctrine, and of the striking features of recent mis- he did not think it was necessary to send them elsewhere to find out what the Catholic church taught.

In securing these notices from the non Catholic pulpits Father Murphy displayed remarkable tact. The immediate result of this advertising by the ministers was to establish among them sympathetic relations with the work and to draw off any possible op position. From the moment they announced the mission, they took an ac-tive interest in it. They came them tive interest in it. selves the first night and brought their people. And so satisfied were they that the mission was what it pretended It is well known that Boston had been the fons et arigo of most of the other creeds, that they came each subto be, simply an exposition of Catholic pews and listening with the greater attention.

### ENTER FULTON.

Towards the close of the week Justin D. Fulton, of notorious name, put in against the Pope and the iniquities of an appearance, and resolved to make the Scarlet Woman when the truths of the mission the text for a bitter attack the gospel seemed to pall. This policy on the church. He went around to all soon lost the element of novelty; then the ministers in turn to get their pulthe bitter A. P. A. and the ex-priest pit to speak from, but each and every were able to command the attention of one flatly refused him. Rev. Mr. were able to command the attention of one flatly refused him. Rev. Mr. a prejudiced public. The preachers Noble of the Congregational church frequently secured a hearing, and not not only refused him personally, but a few people of honorable station were mittee that if they gave Fulton the pulpit he himself would never enter it against the old mother church. The purple attitude of the New England mind again. The committee did not need during the last half century was one the warning, for they were convinced of consistent apathy.

All this time the Catholic, who betalished a strong feeling of amity, gan with little besides his native talent and they not only refused Fulton the opportunity of stirring up discord, but they so managed that Fulton could not get a platform in the whole dis-This is only another proof that trict. This is only another proof that non Catholic missions, instead of creating religious antagonisms, allay them. In order to emphasize this statemen

a bit of testimony from a prominent non-Catholic merchant in the district, who attended many of the lectures and believed that nothing of good could come from Nazareth. The modern Nazareth was the despised church of the sentiment abroad, may be quoted. He said, writing to Father Murphy: missions were begun. It took stout bearts to plan for them and courageous souls to carry them through Parks better acquainted with the rites and usages of the Catholic church, and I Dolan of Newton and Father Murphy think Father Doyle's lectures and exof Neponset were among the first to position; have in a large measure give actuality to the proposals. The Paulist Fathers O'Callaghan and Con- feelings which have for years acted as way were giving a mission to the faithful in Newton, and, with the prestige of a Catholic mission to assist them, they determined to inaugurate have listened to the lectures, and I have listened to the lectures, and I have listened to the lectures, and I one for non Catholics. The well-tried hope the benefit received will be last-

A GOOD IRISHMAN'S VIEW. which varied from two hundred to six There were many incidents of very

at the crowd of well dressed "Ameri- lage "how" one head could contain it cans," as he called them, coming out of the church, was asked what he thought of the mission. He had not felt over to the arrangement that excluded Catholics and gave the use of the church to non-Catholics. "Well," said he, rubbing his chin, "I think Father Murphy will be a long day getting a fine Easter collection out of that crowd." He was typical of a generation whose great act of faith consisted in giving a big offering to the Easter collection. We may well hope that they may never die out.

It is significant also of the work of the mission that some Catholics living within a stone's throw of the church. but who had not made the Catholic mission given a few months before, came to this mission and to the sacraments. A mission to non-Catholics does the gleaning after a Catholic mis-sion has reaped the harvest. One evening a well known storekeeper said to his Catholic friend, on their way out of the church: "I must acknowledge that the logic of the situation is yours but you know how I live ( he acknowl edged no standard of morality but exic till I make up my mind to shape my life according to the requirements of your church." There was in the statement an unwitting testimony to the

sincerity of Catholic standards. The mission is now past. The deep-est kind of an impression was made on the townspeople. They are now in the attitude of one who, having been befooled for years, is intenwith the one who deceived him. The now realize that the statements con cerning the Catholic Church that they have accepted as gospel truth are fals Under the stimulus of this feeling they are determined to inquire until they know the truth and the whole truth.

NOW FOR NEW ENGLAND. As Boston goes so goes all New Eng-

land. Boston sets the pace not only

in material things and commercial affairs but in spiritual matters also. The inauguration of the apostolate of preaching the truths of the faith to non-Catholics in the city of Boston under favorable auspices will so commend the work to the clergy that the demand for missions of this kind will come with refreshing frequency. It has been said by far-seeing men that the time is not far distant when every invitation to a religious community to give a mission will be accompanied with a request that it be followed up by one to non-Crtholics, and missionaries that can do the latter will gener ally be asked to do the former. It is conceded, too, that the best way to es-Catholics in a parish is to have a mis-The principle is sion for them. The principle is this: The Catholic Church has been in the community for many years a tower of strength against all kinds of lawlessness. It preaches reverence for authority, odedi-ence to law, and necessity of preserving the sacred rights of property. Its preaching is generally to the plain people, and is heeded by them. It stands, moreover, over against the saloon and all the degrading elements that cling to it. It stands for the sancpowerful element in the commonwealth for good, it is worthy of consideration. It has been belied and defamed, and judicial minds are coming to the conclusion that many of the accusations that have been made so openly in the public press are false. Hence they want the truth. The truth can only be obtained from men who have made the study of the church's system a theme of their deepest consideration. On these grounds the non Catholic mission will become a very popular affair in any town. AMONG OUR NORTHERN NEIGHBORS.

Two splendid object lessons have lately been given in Boston. In the fall it will be taken up elsewhere. New Hampshire is ripe for the work. Father Delaney has been working on these lines, with the approbation of Bishop Bradley, for the past few years. He has interested the Knights of Col umbus in his work, and they have gen erously contributed the money to carry on the work as soon as the weather permits. In Vermont, too, there is a strong movement among the priests Already applications have been made to the Paulists to inaugurate the work in that state, so that movements have been started all through New England which in a few years will give the church a new aspect.

### THE WIT OF POPE LEO.

While his beautiful character places him first in the esteem of millions of hearts, nevertheless the present Pope owes a great deal of his popularity to talents not generally known-his firm hold on the world of arts, letters and society. Save that of the master painters, he has as many gifts as Leo-nardi da Vinci. Like him a fine mathematician, musician, art critic, oriental scholar, with a general culture, deep and broad, he is one of the best of the living chess players. His knowledge of books, with all their strange and curious detail, reminds which varied from two hundred to six hundred as the evenings went on and the interest increased. At Neponset, however, the week of lectures was commenced without any precursor in the way of a Catholic mission. To start without any previous stirring up religion for many years, as he looked strange and curious detail, reminds of life, the discovery of one of such human phenomena as Mag-one of such human phenomena as Mag-liabecchi and Pic di Mirandola. Well possibilities of fun where no one ever liabecchi and Pic di Mirandola. Well seemed to have seen it before — Jeanne

Pious Catholics remember with veneration that his call to the religious life was at the early age of seven. Of all historical figures in contemporary portraiture there need be no draping for effect of Leo XIII. by the made to order stories of the professional bio-grapher, because the long years of his piety and spotless life have been well known from the beginning. The sturm und drang of other great saints who have personally known the depth of sin. as St. Augustine of old, and Pius IX. (who when a dashing soldier in the younger society of Rome should one day be never thought he Pope) have been familiar to Leo XIII. only by compassionate imagination, entering into the sorrows of men, and save of course, the average errors common to our best humanity, he has been singularly free from stain of the

In society, however, from the earliest of the social diarists' recollection Leo XIII. has been noted as a wit. It is said that he has the greatest power of repartee of any man in Europe. It is an old thing to remind one that "the greater the saint, the greater the humorist." This has so generally passed into a first principle by students of men that one can understand why the wisest theologians are given to doubt the sanctity of any man who does not erjoy a joke. Perhaps Emerson was not aware that he was uttering an old Catholic truth when he said: "You need dever despair of the salvation of any man who can see a

Those who have lived near his holiness, or who have associative ties with him, know a volume of stories of his It is said that he never lost the mastery of any situation-grotesque, painful, awkward or ridiculous. He has always enjoyed a reputation for this alone, and woe betide the unlucky wight who crossed conversational rapiers with the aim of putting him in

worse case. His humor is of the sublime kind; it never wounds or stings. It raises a laugh, but always to lift the hearer to a calm height not before known. Only once in all these contes drolatiques does he appear to have made a retort that stabbed and then the victim retort that stabbed and then the victim richly deserved it. A well-known nobleman of one of the proud families antedating Chrislianity (some of them as old and as wicked as Satan), who may be named the Count de Threestars was rash enough to boast at a club in Rome that he could and would put the Holy Father at a disadvantage had begun by disagreeing with his companions in their statement that no one could disconcert the Pontiff's ready wit, and i finished by saying that he could do so. Now this was before Leo XIII. had assumed the tiara and was only Cardinal Pecci.

"Vou will get the worst of it," his circle warned him, "and you will wish all the rest of your life that you had let him alone." let him alone.

But the Count de Threestars w headstrong man, and he was bold in his assurance. Bets were freely offered, but only two were taken, that the adventurous man would stand any chance of getting off even third best from an encounter with so accomplished an ecclesiastic. It was ar-ranged that the trial of wit should take place on the occasion of a diplomatic dinner, when the Count de Threestars should be placed near the Cardinal and given his opportunity to crush the priest as flat as the tablecloth.

The evening arrived, and the haughty nobleman was seated on the left of the Cardinal, where he could be under the charm and grace of the dis tinguished man and where all in the voice. The dessert was far advanced Count de Threestars, in perfectly as sumed courtesy offered the Cardinal his snuff box, that he might partake. It was a jewel of workmanship, and with his thumb slipped beneath, the nable-man held it so that its lid inclined to give the best view of its decoration, this being a certain Venus of Titian, painted in the frank and fearless old fashion even for Titian.

The circle was watching, breathless in admiring horror, wondering what should be the outcome of this daring intrusion upon a man of such piety and spotless morals as Cardinal Pecci. The Holy Father looked steadily at the Venus for a moment. Then he threw his head back and half closed his eyes as if to get a good focus—all the while giving the lookers-on an eternity within some seconds. Fin-ally he raised his eyebrows interrogatively, and to the nobleman, sweetly 'Mme, la Comtesse?" Your wife.

The snuff box fell to the floor with a crash and the man's whole body trembled with rage at this deadly in sult—the worst such a man could en-counter, and his eyes looked as if, but for the cloth that separated their ranks he could have killed the smiling ecclesiastic on the spot. But he never troubled Cardinal Pecci again. People tell and write in salon and private letters from Rome of the charming grace of Leo's touch upon the or-

### AURELIA;

THE JEWS OF CAPENA GATE.

Vibius Crispus and Metellus Celer took Vibius Crispus and Metellus Celer took leave of the two maidens and withdrew Aurelia called her nurse, and placed Cecilia in the faithful woman's care. Then, when she found herself alone with her who had been the guide of her childhood, and whom she loved as a mother, she three herself in her arms and wept silently.

"Cornelia," said she, at last, "Vespas-

ian is a Christian! All my dreams of happiness are ended!"
"Dear child," said the Grand Vestal, "Dear child," said the Grand vessar, pressing the weeping girl to her heart, "this priesat is great! And this religion very beautiful! Oh i if I were not what I am! I, also, have nothing left but fearful despair in my heart! Metellus! Metellus!

Oh implacable divinity!

monsters! they will sacrifice us

Aurelia understood that there was here a still more bitter sorrow than her own, and suppressing her sobs, she embraced the Vestal, and left her to her sad reflec-

#### CHAPTER XV. PHAEDRIA,

Cecilia's emancipation was merely an act of bodily release, since, being ingenuous, or freeborn, she had become a slave only by legal fiction: yet it presented grave difficulties, as Vibius Crispus had

There was first the Ælia Sentia law, which prohibited the emancipation by a minor, unless there was just cause to per-mit the act. This just or legal cause deemit the set. This just or legal cause de-pended upon various circumstances, sel-dom found united, and had, besides, to be submitted to a council presided by the Pretor, with the assistance of five senators

and five knights.

Aurelia had not yet attained the legal age—twenty years—and no cause existed for her action, which could be admitted as just in law.

The clause of non-emancipation speci The clause of non-emancipation speci-fied by Parmenon, formed another seri-ous obstacle. It could not hinder Aure-lia from relinquishing her rights on the slave she had purchased; but it parmitted Parmenon to replace his hand on Cecilia, the moment she should become free through the voluntary act of her misthrough the voluntary act of her mis-

Pliny-the-Younger, upon being consulted by Vibius, attached importance only to this second difficulty; the first appearing to him as a means of protection in case the slave-dealer should vindicate

his rights. One of the two things," he said to "One of the two things," he said to Vibins; "either Parmenon will claim the girl on the strength of this clause, or he will remain silent. This last hypothesis seems the most probable, for Regulus, however great his audacity, will not dare to contant openly, before the Pretor. to contend openly, before the Pretor, against the power of the divine Aurelia; ngthed, moreover, by the influence of

all her relations.

"But I suppose the slave dealer should interfere; weil! to prevent him from re-covering possession of Cecilia, you will covering possession of ceelina, you will, yourself, in your quality of guardian, clam the nullity of the emancipation, as contrary to the Elia Sentia law. The act being annulled, as I have no doubt it being annulled, as I have no doubt would be, your august ward can neverth less carry out her generous intentions, by simply permitting her slave to live in freedom, and no one will gainsay her

Pliny-the-Younger's advice was, therefore, that the legal emancipation should be attempted, and that it should be done in the most solemn manner, even if they had to fall back upon the very imperfect means suggested,—to let Cecilia remain a slave in name, though free in fact.

Siave in name, though free in fact.

Consequently, Vibius Crispus informed his ward that it was possible to manumit Cocilia, but it would be necessary that she appear before the Pretor. Aurelia replied that she was perfectly willing, and fixed the sixth hour of the day for the ceremony. She requested Vibius to call on Flavius Clemens and Vespasian, and of victors, him is territors of application for the day for the case of vigor.

It was surely Parmenon whom Sosius, and the cust had followed; but the question was, whether Parmenon and Plavia were used this act of vigor.

It was surely Parmenon whom Sosius, and the cust had followed; but the question was, whether Parmenon and Plavia were used to vision the surface of vigor.

It was surely Parmenon whom Sosius, and the cust had followed; but the question was, whether Parmenon and Plavia were used to vision a on Flavius Clemens and Vespasian, and ask them if they would assist her on this

solemn occasion. Flavius Clemens and Vespasian replied that it was their intention to unite themselves with their young relation in this act of generosity.

Of the several modes of manumission exists a constant of the several modes of manumission exists a constant of the several modes of the se

isting in Rome one only, the manumission per vindictam, could apply to Cecilia's case, on account of Aurelia's youth. It was, moreover, the oldest and most solemn of these forms. On this occasion, the high rank of the mistress, and the peculiar circumstances connected with the slave's history, increased the interest and added to the solemnity of the cere

Aurelia entered her litter at the hour appointed, and started for the forum, with the brilliant escort we have already described when we followed her to Pom

described when we followed her to Pompey's portice; only, instead of her women, she was now accompanied by vigorous and well-armed slaves.

The young patrician was sad. Melancholy thoughts cast a cloud of gloom on her fair brow, although her eyes rested on the handsome face of Vespasian, who seated in another litter with his father, greeted her with loving smiles. greeted her with loving smiles.

Vibius Crispus was on horseback, near his ward's litter; but he did little to dis pel her sadness, for he was, himself in anxious thought. The un unged fortunate courtier, while compelled to obey his ward, trembled for the consequences of a struggle against Regulus. Was obey his ward, trembled for the consequences of a struggle against Regulus. Was there not some hidden anger in this affair? What would the emperor think when he would learn that Vibius had mingled in the enterprises of the Christions, or at least that he helped to restore the freedom of a cirl belonging to this the freedom of a girl belonging to this hated sect?

He could augur nothing good from the He could augur nothing good from the difficult and dangerous undertaking in which he had become entangled against his will. He could scarcely disguise his irration whenever his eyes fell on Cecilia, who walked before him escorted by some of Aurelia's waiting-women.

The young girl was clad in the garb of a slave, required by the circumstances, and which she must wear until, the Pretor's wand having been extended over

on her head a small cap, insignia of the struck with stupor.

The extraordinary change which had tracking the was going to obtain.

young girl the humiliation of preceding her on foot, in the midst of her pompous escort; but the imperious rules of eti-quette and time-consecrated usage must be obeyed, and all she could do was to committ her to the care of some of her

most trusted women.
When Aurelia's cortege appeared in the Forum, an immense clamor, a cry of joy and hope, ascended from the crowd. All the friends of Cecilia had hastened to Forum, upon learning from the Ponthe Forum, upon learning to tiff Clemens the news of her approa-tiff Clemens the news of her approatill Clemens the news of her approaching release. They were mostly Jews from the neighborhood of the Capena Gate, who crowded round Cecilius, Olinthus, and old Petronilla, who had come to re-ceive in her arms the child that God was

ceive in her arms the child that God was about to restore to her.

We shall not do our friend Gurges the injustice to forget his presence in the first rank of the multitude gathered around the Pretor's court. The worthy vespillo made himself very disagreeable to his neighbors by the exuberance of his joy, and the gestures he frequently addressed to his companions. He had brought with him his father's hired men but merely as a measure of precaution, for he with him his father's hired men but merely as a measure of precaution, for he had ceased to fear Regulus, and he was ready to knock down any one who would have asserted that the vile informer could interfere. The precaution was a good one, however, for Regulus was there, not far from Parmenon, and waiting to see what would occur.

far from Parmenon, and wants to what would occur.
Gurges was at first thunderstruck by this double apparition; but he had got over his emotion; and his anger rising as he accounted for the presence of these two ruffians, he resolved to exterminate them if they made the least hostile demonstration. This was the cause of the extraordinary excitement manifested by the worthy vespillo.

by the worthy vespillo. Meanwhile, Aurelia's Numidian horse Meanwhile, Aurelia's Numidian horse-men had succeeded in forcing a passage through the dense crowd, and her litter had stopped in front of the Pretor's burnle chair. The young girl stepped cut, lean-ing on her guardian's arm, and Flavius Clemens and Vespasian took their place by her side.

by her side.

The Pretor's lictors lowered their fasces, in token of respect for the consula citizen and the heir of the empire.

Cecilia was placed opposite her mis-tress, who, smiling kindly, placed her hand on her slave's head. Vibius Crishand on her slave's head. Vibius Cris-pus could not help starting, as Aurelia performed this first act of the ceremony of manumission, for Parmenon, followed by Regulus, had approached and almost ouched him.

touched him.
Gurges actually roared with rage, and sprang forward, followed by his men, to surround the slave-dealer and his companions. Olinthus imitated the vespillo's

Amidst the deep silence of the anxious Amidst the deep silence of the anxious multitude, the Pretor asked Aurelia the mctive of her appeal to justice. The young girl, her hand still resting on Cecilia's head, replied that she had come with the intention of granting freedom to the slave who had become hers by virtue of a regular act of mancipation. She then added, in a firm and clear voice,

which was heard by all the crowd,—
"I want this young girl to be free!"
Having pronounced these words, she
withdrew her hand from Cecilia's head. The Pretor then took a long, narrow wand which he extended over the slave's head, and giving her a slight blow on the cheek,

pronounced the formula:

"I declare, y.ung girl, that thou art
free, by the law of the Quirites."

The magistrate's lictor, taking Cecilia's

hand, now made her turn a complete ci cle and let her go,—a last symbolic cere-mony, which meant that she was free to

mony, which meant that she was free to go where she pleased.

As Cecilia turned to spring into the friendly arms opened to receive her, Par-menon rushed forward to seize her. But the slave-dealer reckoned without Garges, who was closely watching him, and who, throwing himself between him and his victim, struck him a terrible blow in the face, which sent him rolling amidst the crowd. A thunder of applause greeted

pair of fron-clad leather gauntiets, not unlike the modern instrument known as "brass knuckles," and the terrible weight of which few men could resist. The slave-dealer had fallen, bruised and bleeding, and was writhing with pain and rage, giving vent to the most fearful threats and imprecations, but unable to A scene of confusion and disorder en-sued. Regulus, tearing his

A scene of confusion and disorder ensued. Regulus, tearing his garments, clung to the Pretor's curule chair, and clamored loudly for justice. Meanwhile, Parmenon's people attempted to throw themselves on Garges, and avenge their master; but Aurelia's Numedians and other armed slaves coming to the rescue of the rescue o with the vespillo's companions, the slave-dealer's hirelings were compelled to fall back. Threats and furious clamors were heard on all sides, and the excited crowd seemed ready to take part in the conflict.
At last, the Pretor, Publius Aufidius
Namusa, who had not deemed proper to Namusa, who had not deemed proper to prevent the struggle which, as we have already stated, generally preceded such contestations for the vincication of a claim, thought that it was time to bring it to an end, and ordered his crier to proclaim silence, and his two lictors to restrain the multitude.

order was instantly restored.
"Who is the citizen that claims justice?"

demanded the crier.
"I am the man!" replied Parmenon, in a voice hoarse with pain and rage; and he dragged himself forward, with the help of two of his men.
"What do you want?" inquired the

magistrate.
"I want to replace my hand on the slave who has been manumitted in vio-lation of the express stipulation of my deed of sale."

What clause was that?" "That Cecilia could never be emanci-pated. She has been set free! Aurelia could transfer her rights to another party,

but she could not give the slave her free-dom. I, therefore, claim Cecilia as my property!"
"The clause is legal," said the Pretor,

The young girl was clad in the garb of a slave, required by the circumstances, and which she must wear until, the Pretor's wand having been extended over her head, she would hear the solemn words which would make her free.

This dress consisted in a plain tunic of coarse woollen stuff, descending a little below the knee, and fastened around the waist with a narrow beit. But she word

Aurelia would have liked to spare the taken place in Parmenon,

likely to astonish any one. His features had lost their wonted expression of audacity, to assume that of excruciating anguish. In prey to the most abject fear, he trembled in all his limbs, a cold fear, he covered for the record of his face. sweat oozing from the pores of his face, mingled with the blood that trickled from his wound. He was hideous to behold! gnashing his teeth and looking at Regulus with that expression of mute supplica-tion which the human face assumes in presence of some terrible, unavoidabl

Ant Regulus, himself, seemed over-

Ant Regulus, himself, seemed over-whelmed by a strange fear and dared not to raise his eyes.

A young citizen, accompanied by an old man, had silently wended his way through the crowd, and upon reaching the Pretor's tribunal, had laid his hand heavily on Parmanon's head.

Pretor's trionnal, had laid his hand heavily on Parmenon's head. The elave-dealer turning round ab-ruptly had seemed thunderstrack, and had fallen on his knees, upon recognizing had failen on his knees, upon the whose hand was thus proudly laid on him, and whose calm, penetrating and implacable gaze made him cower.
This young man was Metellus Celer and his companion, Sositheus, the faith-

ful freedman Since his arrival in Rome with his Since his arrival master, a few days previous, Sositheus had devoted his time to seeking some clew that would put him on the track of Lucius Metellus's murderer. He hoped that the time which had elapsed since that the time which had elapsed since the state of the s that the time which had elapsed since the first investigations were made, Metellus Celer's subsequent exile, and consequently the security of impunity, might have led Predria to return to Rome. Two days previous to the scene we are describing. Sositheus was wandering through the streets, after dark, peering into the taverns, and examining every force he met when the sound of a voice into the taverns, and examining every face he met, when the sound of a voice speaking at some distance, startled him. Hastening in the direction from which the sound had come, he saw a man of tall stature leaving a house, whose door was immediately closed.

Sositheus could not see the features of this was het his form was familiar, and

this man, but his form was familiar, and the faithful freedman felt his heart throb with revengeful exultation at the thought with revengeful exultation at the thought that his suspicions awakened by the voice, might prove correct. He followed the stranger who was hurrying through the dark streets, and never lost sight of him, although his aged limbs scarcely permitted him to keep up the pursuit. After many turnings the man reached one of the taverns in the Villa publica, and knocked at the door, calling to those within in a voice that again caused the within in a voice that again caused the freedman to start. The door opened and freedman to start. The door opened and closed upon the stranger, who had no suspicion that he had been followed. Sositheus having examined the tavern and its surroundings, in order to recognize it, sought some drinking shop in the neighborhood, where he could make inquiries without raising suspicion.

There was no saveius of such establish.

quiries without raising suspicion.

There was no scarcity of such establishments in the Villa publica, and the old freedman was embarrassed only in making his choice. He selected one of the most brilliant in appearance; and being decently clad and well provided with sesterii, he found in its owner a willing and complainant talker.

tertii, he found in its owner a wining and complaisant talker.
Sositheus having described the appearance and indicated the residence of the stranger, was told that it must be one Parmenon, a slave-dealer, who did a large business and always kept a fine assortment of slaves. The inn-keeper evidently held him in great esteem, and redently held him in great esteem, and re commended him warmly to the old freedman, whom he took to be a purchas

er in search of a slave-dealer.

Sositheus took good care not to unde Sositheus took good care not to unde-ceive him, and having obtained all the information he sought, bade him good-night, promising to call again soon. The old man then hastened to join Metellus Celer, to inform him that he felt almost certain that he had discovered Prædria, oncealed under the name of Parmenon and keeping a slave tavern in the Villa

It was surely Parmenon whom Sosith-

On the next day Sositheus rejurned to the Villa publica, and found Parmenon exhibiting his slaves to the crowd. The captions old man concealed behind cautious old man, concealed behind a p llar, remained for long hours scrutinize p llar, remained for long hours scrutinizing the features of the slave-dealer,—anxiously watching every muscle of that hideous face. But Parmenon was so strangely disfigured by the numerous scars
which had eaten deep into the flesh, distorting every feature, that Sositheus hesitated to recognize Phædria under this inscrutable mask. It was the same voice,
the same treacherous eye, the same tail
form and ruffianly insolence, and yet it

Sositheus, after witnessing the sale of Cecilia, returned home, wavering in his first suspicious and almost discouraged.

"Very well," remarked Metellus Celer, when his old freedman related to him these facts, "to morrow I shall go myself to the Villa publica, and, by all the gods! if that man is Prædria, I will recognize him?"

When Metellus went to the tavern, or the next day, Parmenon was not there; he was closeted with Marcus Regulus. The informer had heard of Aurelia's projects, and ascertained the hour at which she would go to the forum. He was, in consequence, giving his last intructions to his accomplice, and making him rehearse the part he would have to play before the Pretor.

Metellus Celer waited a long time nea the tavern, hoping that the slave dealer would return; but he finally became con-vinced that further delay was useless when the usual hour for the public sales were past.

"I shall come again to morrow," said the young man. He had resolved not to leave Rome until he would have examined this clew, however vague and un-certain, by which he might possibly find his father's murderer.

He was returning by the forum, the nearest way to Aurelia's house, where, notwithstanding the advice of Vibius Crispus, he wished to see the Grand Vestal once more, when, at the entrance of the place, he found his progress impeded by the dense crowd assembled to witness Cecilia's emancipation.

The young man recognized Aurelia's Numidian horsemen, who, mounted on their high steeds, towered above the crowd, and a cry of joy escaped his lips. Why had he not remembered it sooner? She was there to manumit Cecilia, and, the young slave having been bought from Parmenon, this man whom he suspected

of being his father's murderer must of being his father's murderer must doubtless be present also.

Like an echo of his own exclamation, another cry arose from the midst of this multitude which hid the tribunal from his eyes. This sound, which made Me-tellus and his faithful Sositheus start and exchange a look of triumphant hope, was the cry of pain and rage uttered by Par-menon, as he fell under the dexterous menon, as he fell under the dexterous blow of the valiant vespillo. Metellus pressed forward, followed by

Sosithens, the people opening their ranks before him as if they foresaw that a new before him as if they foresaw that a new incident of powerful interest was about to occur. Having reached the wide circle formed by the lictors of Aufidins Namusa Metellus laid his hand on the slave-deal er, and in a loud voice prounced this 'Phaedria!"

The trouble of the wretch when he heard this familiar and terrible voice, and felt the contact of this sovereign hand, left no doubt in the young Roman'

Concentrating in his look all the hatred and revengeful fury that filled his soul, he added, with the same terrible calmness of "Phaedria, you recognize me! I have

got you, at last! See!! His sharp sword had cut open Parmenon's toga, and he pointed to the letters L. M., branded on the wretch's shoulder, and which proved that he was the property of Lucius Metellus.

A short and fearful pause ensued, durational control of the state of the s

perty of Lucius Metellus.

A short and fearfal pause ensued, during which the bystanders contemplated this strange scene with silent stupor. Then Metellus raised the short, sharp plade, and plunged it into the breast of

"Murderer of my father," he cried, in voice of thunder, "let Tartarus receive Prædria fell like a heavy mass; one convulsive shudder shook his powerful

convuisive shudder should his precoiled with a cry of horror; and the Pretor, who did not know Metellus Celer, ordered his lictors to seize the man who had desecrated his tribunal by the murder of a citizan.

itizen. The young man smiled disdainfully. The young man similed disdaintinly, "Aufidius Namusa," said he, turning to the magistrate, "when has a master, in Rome, lost the right of putting his slave to death? I am Metellus Celer, and this man, who murdered my father was my slave! Do you understand now what I have done? The Pretor declared that Metellus Celer

had acted rightfully; and there being n other case for trial, he left the forum. "This is the day of justice!" said Metellus. "young girl," he added, addressing Cecilia, "you have never been a slave for this Parmenon had no right to buy you! But yet," he remarked, pointing to remember always with wha Aurelia, "remember always with what generous kindness that noble hand rested

on your nead:

Cecilia, prostrate at Aurelia's feet,
kissed her hands and bathed them with grateful tears, more eloquent than words.
Petronilla, the sublime virgin, had fallen on her knees, and with eyes raised to heaven, gave utterance to her joy in the sacred language of the canticles:

"Lord, the glory of Thy name hath manifested itself! O terrible

"Lord, the glory of Thy name hath manifested itself! . . . . O terrible and good God, Thy right hand hath crushed the strong and raised the child!" Cecilia ran to her, and they held each other in a long and tender embrace. She then went to her father, who clasped her in his arms and wept; and she held out her hands to Olinthus and Gurges. But the joyful emotion of being

sne neid out her nands to Unitius and Gurges. But the joyful emotion of being surrounded by all she loved was too much for the poor child, who had suffered with so much fortitude, and she fainted. "Glory to God! Praised be the Lord's holy name!" reneated the pious Chrisname!" repeated the pious Chris-women, as they surrounded Cecilia holy name!"

and tried to revive her.
"Dear Aurelia!" said Flavius Clemens and Vespasian, to their young relation, "you have been the chosen instrument of Providence!"

of Providence!"
The young girl gave them a long, sad look, but made no reply. She did not even smile, and when she stepped into her litter, her pale face was bathed in tears. Cries of wild enthusiasm greeted her, a thousand voices united to thank and bless her; but she remained pensive and indifferent, absorbed in the secret thought which was gnawing at her young heart.

As Metellus followed the crowd which was slowly wending its way out of the forum, a man approached him, and whispered in his ear,—
"Metellus, this is the second time I

have found you in my way
Take care that we do not meet a third

The young man turned round to see who had spoken, and recognized Regulus flying by the Sacred Way! A few minutes later silence reigned in the deserted forum.

TO BE CONTINUED,

#### OLD DR. JOHNSON ON PERVERT-ED CATHOLICS. Old Dr. Johnson used to say in hi

own bluff fashion that the perversion of a Catholic could not be sincere, that the conversion of a Protestant "would have both the qualities of sincerity and durability." Sir William Scott (says Boswell) informs me that he heard Johnson say :

"A man who is converted from Pro testantism to Popery may be sincere. He parts with nothing: he is only superadding to what he had already But a convert from Popery to Protest antism gives up so much of what he has held as sacred as anything that he retains. There is so much laceration of mind in such a conversion that it can hardly be sincere and lasting."

To this Boswell adds these words

'The truth of the doctor's observation may be confirmed by many and eminent instances, some of which will occur to most of my readers." What would the fiery old lexicographer have said te the "organizing secretary" of that delightful society, whose only aim (according to the "Rock") is to per-(according to the one million, five hundred vert the one million, five hu thousand Catholics of England?"

We impart to the smallest acts the highest virtue when we perform them with a sincere wish to please God. The merit of our actions does not depead on their importance.—St. Fran-

THE BOTTLE MILLIONAIRE.

How Mike Tussier Made and Lost a For tune in the Black Hills.

My friend Mike Tussier was a cowboy par accident. Nature had made him an Irishman, and the favor of a ward bess had made him a policeman in Boston, yet here he was beside a sagebrush campfire, with the cattle edded down for the night hard by Some good cow boys come from Boston
—a few. There is a doubt about Mr. Tussier as to whether he was so effi cient a vaquero because he was Irish or for the reason that he was nausual ly bow legged. At any rate, his ana tomy fitted to a horse very accurately and he bestrode a bucking broncho as gracefully and securely as a sawbuck on a Gothic roof. It is said—but I can give you only a hearsay on this point
—that Mike would lock his toes together under the horse's ribs, and thus ride out safely the hardest gale of pitching and tossing that any cayuse could put up. Added to the anatom-ical reason for the Irishman's making a good vaquero there appears to be an nteresting ethnological one.

There is a hypothetical racial rela

tion between Ireland and Spain. The Spaniard and his American progeny, the Mexican, make the best horseme on earth, and the Irishman is a good

Mike says this is all wrong, and I am onfounding cause with effect; that his legs were straight as young sapbefore overmuch riding effected and perfected their present graceful

Also, he is not a real Irishman at all, at all, but belongs to that honorable and abounding clan, "Scotch from the North of Ireland.

But this is his own yarn-let him tell it : "When my legs was straight I was three inches taller than I am now, and good looking in proportion. With my broad shoulders and fine chest I my was one of the best-looking officers on the force, and so they put me out at Cambridge to keep an eye on the boys at the 'varsity. I stayed there only at the 'varsity. I stayed there only one year, when I had to resign from force on account of my health, being threatened with sympathetic

tremens from seeing them students staggering home in the morning. Fine officers is ruined that way ever year, b'ys, and John L says they ought to have a pension. But a policeman is like a soldierhe has to go where he is ordered; so when I was ordered off the force I Then I joined a private detective agency, and was sent out to Black Hills to find a gold mine that had been lost there. My employer was an old ady who had taken a half interest in the property to oblige a friend, and it was my sad duty to write her that it

was no real mine at all, but salted, barrels of salt having been imported for the purpose. I found that out at once by the empty barrels that was piled up near the entrance. The poor old lady died on hearing how she had been buncoed, and so I never had the chance to let her know I was mistaken, the barrels not being salt barrels, but all bottled beer barrels, just dumped in the canyon to get them out of the way. The Hills was a great place for beer, reminding me of Cambridge, and the railroad not bein' built yet, everything had to come in two hundred miles on wagons, making freights sky high and the price of beer

likewise. "The old lady's mine was called the 'Sparhawk,' and all there was to it was a tunnel about sixty feet into the town and country life. Not being very flush of money, on account of her dying so suddenly after getting the report on the mine without having time to sign my check, I boarded up the front of the tunnel and moved in. I made some elegant furniture out of the old barrels, and I found a lot of beerabout a dozen bottles-that had been overlooked in the straw packing in the barrels. It was getting cold weather, but the straw had kept it from freez-

ing, so's 'twas all right. Now, having a corkscrew in my pocket at the moment was the founda tion of my fortune, for if I'd been obliged to break the bottles to get the beer, the idea would never have come to me to save 'em. But seeing them standing all up in a row, good as new, and only wanting more beer in them like me,) think, says I, 'Why not

ave 'em and get 'em filled ?' "I wrote a letter to my cousin in Boston, and I asked him, What becomes of all the beer bottles?' knowing him to be an authority on such points. And he answered me back: were used to throw 'em into the bay, out they stopped us on account of fillin up the harbor, and now we sends 'em back to the bottling works to refilled. We get two cents for them.

"When I got my cousin's letter, is spent the night laying out my plans and the very next morning, bein's man of action I begun to carry then bein' a out. I got me a barrow and went over to the town collectin' bottles, and twenty feet back. Well, b'ys, the pile got so big that it like to crowded me out entirely, for I went to every place n town that sold beer, and asked them to save me the bottles, and I swept out their places and washed windows, and would do it. And I was called 'Crazy I saw her pictur Mike.' Frequently a man would tell Panky Magazine.' 'Don't you know, you loonatic, that bottles is worth only two cents in Omaha, and it would cost four cents to me on equal terms. get 'em there?' But to all such I says,

health. get them hauled out by the freight.

eams. I'd been to every one of them cellows, and they all would go out empty sooner than load up with cheap freight. So I keeps on piling up the pottles, and I had to pull down the stack and begin 'way back at the end of the tunuel to get more room. And became quite the celebrated character in that town. I've been mentioned in sermons, the preacher saying : " Let us be faithful to our ideals, as the beer pottle man is to his.' And the tourists, they had to have a look at me and my stack of bottles in the tunnel, for the 'You musn't go away people said : vithout seeing our bottle-mad man

He is unique. "The town continued to prosper and to drink beer. Only one mine, the Homestake, was paying big, but there were lots of big prospects, and now and again some fellow would strike a rich pocket and take out gold enough in a day to quit on. And it kept everybody hopeful. Without neglecting my business I took lessons in mining, and I learned what they mean by 'salting' a mine. And I felt sorry that the old lady, my former employer, was dead, so that I couldn't let her know, too. And I learned that the Sparhawk mine never had struck any ore at all, but was just run into the hill on a venture, like you might fire your gun into a leafy tree on the chance that a squirrel might be hid in the branches, and mebbe you'll hit him.

"I kept my eyes open and took pointers wherever I could get them, and by the time I'd been a year in the Hills I knew about all that was to be learned in that department. partly to practice my knowledge, and partly to make more room to store bottles, I began to dig. Not down in the far end, which was blocked bottles, but about half-way from the entrance, in a place where the rock looked soft, I started a drift in the side of the tunnel.

" 'Twas slow work on account of me putting in such small blasts so as

not to shake up the bottles.
"But it's all luck in mining, and I only got in a few feet before I struck a pocket of the real stuff. It was rich. Just a hunk of soft rock, and all full of the shiny flakes of pure metal. Of course, I considered the mine my own, me being in possession for so long a time; but, not having the papers for it, I worked rather private, pounding the rich pieces of quartz in a mortar and washin out in the stream at the bottom of the canyon. I did my milling and washing at night, pursuing my regular business by day, and ere long I had a beer bottle full of gold and another, and another. And I only working the richest of it, and no sign of the pocket peterin' out.

"It was a great day for the Hills when the railroad came in. There was a celebration and speeches, and beer run like water. I had to hire some boys to help me gather the bottles. That was the last lot I got. By next day people had woke up to me. The railroad bein' in, bottles was the same as cash, and bottles riz. They called me 'Crazy Mike' no more, well knowing I had a million of 'em stowed away in the tunnel. Being, as I said, a man of action, I sold my bottles at once by wire to the works at Denver. But my troubles was not over, for when I come to see the agent about shipping he told me that empty bottles not being on the schedule he would have to bill 'em as glass, double first class, and the highest rate of all. I told him the road was a hog, and he allowed that most of the stock was owned in Chicago. I made mountain right close to town, so as the a bluff to hold on a few years till an-miner could have all the advantages of other road came in but something hap-

The thing that happened was the nephew of the old lady that owned the mine. He came in on the very first regular trains into the hills. He had the papers all straight enough, and he looked up the property. When he found it he found me and my bottles. And he told me to get out. But, b'ys, it broke my heart to think of leaving the mine and my rich pocket not half worked out. I couldn't do it. fixed up a trade with him, and if he would go along and dig somewhere else, and not bother me, I'd sell my bottles and buy the mine. was a hard man to deal with, not knowing anything about mines. He and the road between 'em got every eent of the proceeds, and I got a deed to the mine.

"The rest of the details are rather painful. I was undoubtedly a millionaire for a short while. Fortune came up, looked me square in the face, and then, like the priest and Levite, passed by on the other side.

"In the excitement and hurry of

packing and shipping all them bottles -and they all had to be put into barrels packed in leaves, straw not bein' found in the hills-I forgot my bottles of gold, which for safety was placed at a certain point in the big stack of bottles, and the boys that helped me pack 'em put 'em in, gold and all, and they was sent to the bottling works at Den-It made me sick

ver. It made me sick.
"When I recovered from my illness fetched 'em to me residence in the tun-nel and stacked 'em up inside, about gold. But they stood me cff. I could prove nothing, and they said probably the bottles was not properly corked and it shook out in transit. But I know they had it. 'Twas only this summer the head of the firm retired from business and went to Milwaukee and married a lovely beer lady there, I saw her picture in 'The Hanky-

"And so 'tis, b'ys, that I'm a cow-boy, and you all are associating with "The mine? Oh, yes. Being now

Leave me be. I'm here for my the legal owner, I put the deed on record and picked out some chunks of "But very well I knew I couldn't the richest rock for the assayer. "He didn't charge me a cent. He just looked at it and me contemptuous. That's mica, said he; what do you mean by bringing fool's gold to me? But it looked like the real stuff l had in the bottles. So I made up my

nault.

mind that my eyesight wasn't good enough for mining, and I quit. And that's the truth."-The Argo-

THE DECADENCE OF HELL. Under the somewhat flippant title, "What Has Become of Hell," the Rev. Dr. Shinn discusses, in the North American for June, the remarkable change which of late years has come to pass in the Protestant world with reference to future punishment. The Protestant press and Protestant pulpit have, with remarkable unanimity, ceased to discuss this unpleasant subject. In fact, hell is seldom mentioned except in the profanity of the day.

"It was not always thus," says Dr. Shinn. "In days not very long past, men argued with each other concern ing the place and concerning the people who were on their way thither. Appeals to fiee from the wrath to come were the great feature of old fashioned Belief in hell was a practi revivals. cal incentive to missionary endeavor Without the Gospel the dwellers by Africa's sunny fountains and India coral strand could not escape the pain

But such views are now quite out of date. When one of the speakers a the recent so-called Ecumenical Con ference ventured to suggest that little old-fashioned fire-and-brimston preaching might be found beneficia o-day, he was greeted with peals derisive laughter. Dr. Shinn asserts as a fact, which cannot be contradicted, that belief

hell as a place or state of punishme has been the persuasion of Christia people from the beginning of Chr tianity down to a few years ag Hell is recognized in the Scripture and the writings of the early Father are full of references to it. But wh has become of it lately? Why is that the preachers have ceased to ur what is for the majority the only effe ive motive for virtuous living? though one may be accused of taki a low view of human nature by endo ing such sentiments, the fact is t few men are attracted to duty by moral beauty of duty, and few k God's law out of pure love for God.
According to Dr. Shinn the mo

ment for the discrediting of hell beg with the introduction of Universal into this country away back in 17 and Universalist notions have gre ally infected all denominations " Eternal Ho on Farrar's book on in which he branded the doctrin eternal suffering as an affront to of the instincts of and a violation manity, found a large and sympath audience. The world, for reasons known to itself, wanted to get r hell, and the Canon's amiable a ments ministered to the want. S cept Farrar invented a theory of bation ; which is a caricature of doctrine of Purgatory. The sum substance of it is that God will in world to come give a second chan working out their salvation to who failed to work it out in this m life., But suppose a man fails to himself of the second chance? what will be done with him aft has rejected his last chance? dently the theory of a second prob

will not do. The usual plan for doing away hell is to explain away the lar of Scripture which is supposed to to it. Another plan is the revi the alleged views of Origen, we said to have believed in hell, b an eternal hell. Still another p tional immortality," which mean only those who have been filled the spirit of God during this list the spirit of God during this if survive eternally. Sinners will cease to be. But this view, th according to Dr. Shinn, there are things connected with it which make almost any one wish he co cept it, is open to the serious ob that it contravenes the funda Christian persuasion of the imme

of the soul.

Against all this theorizingthe growing popular relucts hear anything about "the place cannot be named in the pres cultured persons," Dr. Shinn that hell "cannot be obliterate says that there is no fact which trudes itself as the fact of retr The law of retribution works present life and why may it n The time has countries this point. The emphasize this point. to appeal to healthy fear acco according to Dr. Shinn, noticeable general decline in religion. "The consciences must be aroused and the most quickening of conscience is the dread of the judgment to He who dies in sin passes judged for the deeds done in t Having rejected the offer of here, he must meet penalty th man who dies impenitent an given finds his retribution."

Dr. Shinn is to be comme speaking thus frankly on a utterly distasteful to his co rel We hope his deacons or elders men will appreciate his ze cause of truth-that they w scandalized by his assertion ing to believe in hell does n hell. For the rest we submi he more knowledge he wo made a more telling artic tribution is good as far as it there are others far more cog can readily be found in any

Ca:holic doctrine. Why m

#### THE DECADENCE OF HELL.

Under the somewhat flippant title, What Has Become of Heil," the Rev. Dr. Shinn discusses, in the North American for June, the remarkable change which of late years has come to pass in the Protestant world with reference to future punishment. Protestant press and Protestant pulpit have, with remarkable unanimity, ceased to discuss this unpleasant sub-In fact, hell is seldom mentioned ject. except in the profanity of the day.

"It was not always thus," says Dr. Shinn. "In days not very long past, men argued with each other concerning the place and concerning the people who were on their way thither." Appeals to flee from the wrath to come were the great feature of old fashioned revivals. Belief in hell was a practical incentive to missionary endeavor.
Without the Gospel the dwellers by Africa's sunny fountains and India's coral strand could not escape the pains

But such views are now quite out of date. When one of the speakers at the recent so-called Ecumenical Conference ventured to suggest that a little old-fashioned fire-and-brimstone preaching might be found beneficial to-day, he was greeted with peals of derisive laughter.

Dr. Shinn asserts as a fact, which cannot be contradicted, that belief in hell as a place or state of punishment has been the persuasion of Christian people from the beginning of Christianity down to a few years ago. Hell is recognized in the Scriptures, and the writings of the early Fathers are full of references to it. But what has become of it lately? Why is it that the preachers have ceased to urge what is for the majority the only effective motive for virtuous living? though one may be accused of taking a low view of human nature by endors ing such sentiments, the fact is that few men are attracted to duty by the moral beauty of duty, and few keep God's law out of pure love for God.

According to Dr. Shinn the move

ment for the discrediting of hell began with the introduction of Universalism into this country away back in 1770, and Universalist notions have gradu ally infected all denominations ' Eternal Hope, on Farrar's book on in which he branded the doctrine of eternal suffering as an affront to God and a violation of the instincts of humanity, found a large and sympathetic audience. The world, for reasons best known to itself, wanted to get rid of the Canon's amiable arguments ministered to the want. Some "thinkers" who could not quite accept Farrar invented a theory of pro bation ; which is a caricature of our dectrine of Purgatory. The sum and substance of it is that God will in the world to come give a second chance of working out their salvation to those who failed to work it out in this mortal life., But suppose a man fails to avail himself of the second chance? what will be done with him after he has rejected his last chance? Evidently the theory of a second probation

will not do. The usual plan for doing away with hell is to explain away the language of Scripture which is supposed to refer to it. Another plan is the revival of it. Another plan is the revival of the constant of the c the alleged views of Origen, who is are confirmed with the sign of the Cross-said to have believed in hell, but not We get absolution with the sign of the an eternal hell. Still another plan is based on the assumption of a "condi-tional immortality," which means that only those who have been filled with the spirit of God during this life will the spirit of God unting survive eternally. Sinners will simply cease to be. But this view, though, according to Dr. Shinn, there are many things connected with it which would make almost any one wish he could ac cept it, is open to the serious objection that it contravenes the fundamental Christian persuasion of the immortality

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of the soul. Against all this theorizing-against the growing popular reluctance to hear anything about "the place which cannot be named in the presence of cultured persons," Dr. Shinn insists that hell "cannot be obliterated. He says that there is no fact which so obtrudes itself as the fact of retribution. The law of retribution works in our present life and why may it not work hereafter? The time has come to emphasize this point. The failure to appeal to healthy fear accounts in part, according to Dr. Shinn, for the noticeable general decline in personal religion. "The consciences of men must be aroused and the most effectual quickening of conscience is through the dread of the judgment to come. He who dies in sin passes on to be judged for the deeds done in the body. Having rejected the offer of mercy here, he must meet penalty there. The man who dies impenitent and unfor-

given finds his retribution."
Dr. Shinn is to be commended for speaking thus frankly on a subject so utterly distasteful to his co religionists. We hope his deacons or elders or vestry-men will appreciate his zeal in the cause of truth—that they will not be scandalized by his assertion that ceasing to believe in hell does not abolish hell. For the rest we submit that had he more knowledge he would have made a more telling article. The argument from the visible law of retribution is good as far as it goes, but ing its rulers from the lowest classes of there are others far more cogent which can readily be found in any treatise on man.

Catholic doctrine. Why men of his It was in itself a people's university,

stamp can content themselves with groping in the dusk of half-knowledge when the light is at hand, is one of the things which we have never been able to understand.—Providence Visitor.

#### SIGN OF THE CROSS.

The various forms of the cross in early and mediaeval times were very numerous. Justin Martyr says: "The sign of the cross is impressed upon the whole of nature. . . . It forms part of man himself when he raises his

hands in prayers." It may be interesting to notice the occurrence of the symbol of Christian faith among the prehistoric remains of the Western Hemisphere, says a writer in the Saturday Review.

On the Island of Cozumel, in the Caribbean, a stone cross attracted the attention of early navigators and ex-

Among the massive ruins of Yucatan its occurrence is noted at many places. The temple of the Cross, at Palmyra, affords a remarkable illustration. The tablet of the cross which adorned the sanctuary was a beautiful work of art Part of it is now in the National Museum, Washington. At Copan a statue in the shape of a cup has been discovered; another at Cuzbo and still another in Paraguay.

The question has been asked whether the cross has been found among the works of the Mound Bullders. I mention the discovery of a crucifix in a Western mound. In a crucifix county, West Virginia, an earthen mound was disturbed some years ago, and among its contents was a crucifix -the cross of iron greatly oxidized, the figure of bright metal, supposed to be Corinthian gold. Dimensions of the cross, The pin which at-7 by 4 inches. tracted the incription and emblem was present, but the legend and emgone. The mound in which this interesting relic was found belonged to the early mound period, dating back centuries. I purchased the relies, but do not attach value to the crucifix as a relic of the mound period. The stone ornaments found with it possess archaic interest as genuine pre-historic memorials. My explanation of the crucifix is that it belonged to a Spaniard or a French. man, who became lest and perished in the wilderness of the West, and his precious talisman passed to a nomadic

A silver cross was found in an an cient mound near Marietta, Onio. In a large mound on the Kentucky side of the Onio, opposite Portsmouth, two silver crosses and thirty buckles have been found. The crosses were decorated with leaves, but furnished no clue to the age; but one of the buckles, heart-shaped, bore the French crown

We regret to say that some Catholics do not think it fashionable to make the sign of the cross before and after Those weaklings are to be pitied. The Cross will preach to man-kind the infinite sufferings of Our Blessed Saviour for the sins of the world. It will preach to us the horror The Cross is the emblem of of sin. The Cross is the emblem of Christianity and the sign of salvation. In the words of St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ; by Whom the world is crucified to me and I to the For in Christ Jesus neither circumcision availeth anything, nor uncircumcision but a new creature. And whosoever shall follow this rule, peace on them, and mercy and upon the We receive Holy Communion Cross. We receive Holy Community with the sign of the Cross. When dying all our senses are anointed with Holy Oils in the name of the signs of the Cross. At Mount Calvary the Cross the emblem of disgrace and infamy. At the day of General Judg-ment Our Lord will appear in His glory and majesty, surrounded by countless millions of angels, and the Cross will be borne aloft in glory and triumph. Please God, on that day we shall rejoice and glory in the Cross of Redemption.

### BISHOP SPALDING.

The Church and the Human Mind

It is one of the glories of the Church that it has scorned no human gift, con-demned no forms of genius. What-ever individuals may have done to narrow the scope of its action and inhas come to fluence, its general spirit has been The failure really Catholic. It has ever looked upon the Christian revelation as the full manifestation of the divine reason, which by word and deed seeks to make itself prevail in the hi-tory of the race; not to thwart or cripple human activ ity, but to consecrate it and to give it

higher aims. Ii has always felt that, in spite of apparent contradictions, there is har-mony between Christian faith and science. Its appeal is to reason and con-science, not to force. It preserved the ancient literature ; it founded schools ; it protected and encouraged men of learning and genius. During the per-iod known as the Renaissance, in which the modern mind first awakened, Italy led the other nations, and in Italy the Popes were the chief promoters of the new culture. It refused to permit learning to become the appanage of a caste or an aristocracy, but fostered talent, whether it was found in the prince or the peasant. It made ability and not birth the test of worth, choossociety, if it discovered there the ablest

the capacity and equality of all, was a Universe. world wide preparatory training for the modern assertion of popular rights and liberties But it did more than set up in its cathedrals and churches the teacher's chair around which the

whole people gathered to listen to the utterance of the sublimest and most elevating truths; it sought to make the temple of religion a temple of art. It erected those vast and mysterious Gothic structures, which are still the most interesting monuments of the Old World. The very light which streams into them through those wonderful windows, not unworthy to be the portals of paradise, reminds us of other worlds, while the music which floods the far withdrawing aisles, deep and solemn as the voice of the ccean, sounds like an echo from the infinite home of God, to which all souls belong. From the deep-glowing windows, and from the numberless niches, apostles, martyrs and virgins look out upon the

#### WONDERFUL LITTLE BELGIUM

burns the quenchiess light.

worshipping multitude, who turn to the altar of the Real Presence, where

Thriving Kingdom Which Gives the Lie to One of Bigotry's Oft Used Arguments.

From the London Catholic Universe A wonderful little kingdom is Belgium, so populous and so wealthy, considering its superficial area. It is little more than one-third the size of Ireland, yet its inhabitants number over Though it is so densely populated, there is no poverty nor is there any danger of famine, because it produces its own necessaries of life with a good deal to spare for exportation. The balance between agriculture and manufactures is well main-

tained. Belgium has an effective army, small but compact navy and considerable commerce. One of its colonial en-terprises is the Congo Free State, beween which and Antwerp there is a fleet of steamers second only to the Atlantic liners. Belgium's trade with the Congo is rapidly increasing. The official returns recently issued show an increase. increase last year of 31 per cent. on the figures of 1898, whilst those of 1898 marked an increase of per cent. on those of 1897. In exports alone the increase is over o per cent. The prosperity of Balgium exposes the falseness of the platitude so frequently on the lips of ignor. ant bigots-namely, that where Catholicity prevails there is nothing but

poverty and decay.

Belgium is more Catholic than Ireland, inasmuch as the Protestant minority in the latter country is propor-tionately greater than the Protestant minority in the former. In Ireland there is a considerable English element, and for centuries it has been the governing power. With what result? It is visible in the contrast between the wealth of Belgium and the poverty of Ireland, the latter having more fertile soil and an area almost three times greater than that of the former. Bigots say it is the rule of the priests that has beggared Ireland. But the Belgium priests exercise their political power to an extent not attempted by the Irish clergy. In the recent Bel-gium elections the Catholic party have retained their majority over the Liberals and the Socialists, though the latter have had some partial successes The wealth of Catholic Belgium and Catholic France refutes the falsehoods

### AN EXHIBIT.

In the Missionary Exhibit which was gotten up in connection with the Missionary Conference in New York, a large wooden crucifix was shown, with this inscription :-

"This crucifix, for years, was worshipped by a native Brazilian, who gave it up when he heard the Gospel, and knew that the Bible forbids idolatry. Rev. H. C. Tucker, donor."

Another smaller crucifix was taken from a Mexican boy, whom they report to have said that it was "his God Whom he was carrying in his pocket. Other devotional articles were on ex hibition, and even Catholic vestments. What did the Episcopalian Bishops in attendance on the meetings of the Conference think of this show? Similar crucifixes, statues and vestments could be found in their own ritualistic churches; and "Chaplain Pierce" Manila fame deludes the natives there by means of a crucifix in his belt and pretence at saying Mass. - Sacred Heart Review.

### THE LATEST VERSION,

According to the latest version of the alleged ailment of the "Rev. Mary Baker Eddy, the mother of Christian Science, she is afflicted with creeping paralysis. Since by her own illuminous teaching, sickness is a myth and there is no reality except the divine existence, consequently no such thing as paralysis or a body for it to creep over, it is somewhat puzzling to the uninitiated to understand how Mary can have creeping paralysis. The world has been pretty successfully humbugged a great many times, but rarely by anything so transparently idiotic as Christian Science. And yet there are some addle-brained people who build temples and pretend to worship God by trying to propagate it. There may be some joy among its members and some pleasure in their work, but to us it looks like the joy and pleasure of the simple minded and insane who live in delusion and thirty years, lost his wife last summer. chatter about folly. Because they do

whose teaching, open to all, assuming it seriously, makes their condition compaint, which racked her with conmore hopeless and pitiable. - Catholic

#### THE MODERN PRIEST.

Mgc. Mignot Addresses His Clergy As to What They Ought to Be. In a circular letter to his clergy Mgr. Mignet, Bishop of Albi, lays down what the priest of the hour should know. This prelate is an authority on the subject of which he treats, for he is considered to be the most learned one in France. He is looked upon, moreover, as the one the most in the van of modern thought. According to him the priest of the hour should be as deeply versed in classical knowledge as were his elders in previous generations of the priesthood. Be-sides Latin he should have at least a good knowledge of Greek. He should be learned in the academic sense. From this it will be seen that Mgr. Mignot concedes to modern exigencies no iota of the traditional character of a priest's education. According him the modern priest must be what the best before him have been in the matter of learning. But he must be something besides. After por-ing over Greek and Latin he must bring his mind on a level with all the discoveries of the age. He must be versed in natural as in sacred science. By a few splendid strokes of the pen the Archbishop of Albi traces the progress of modern science. He shows how the heavens and the earth have in re cent times revealed their secrets, upset-ting the old order of things. In the presence of this he places the priest of the hour and with the latest scientific discoveries as point of sight. "The priest nowadays," he says, "should be the most cultured man of his parish, because he is the defender of religion. He should know the ground of attack as well as that of defense. To objections unknown to our forefathers he should have ready answers. In reality the Church, instead of being the enemy of science, has been its Saviour. If the progress of physical science

under the Church's sway was comparatively slow, Mgr. Mignot gives the rea-He shows that the Church's first object was to produce saints, and learned men in the supernatural order. "But if," he says, "she did not discover the secret of the earth's motion or raise a monument in honor of physical science, she raised one incomparably more important in honor of revela-He shows how modern scient tion. ists are indebted, as no words can tell, to the courageous efforts and silent labor of men working during long ages under the Church's shadow and often in the religious garb. Roger Bacon is cited as an instance, and Isaac Newton is made to say by the pen of the Archbishop of Albi that without the Abbe Picard's labors he would not have been in a position to verify the exactness of his discoveries. Admitting that modern science and the Church now work on separate lines, the Archbishop attributes this in a measure to the suppresion of priests under the Revolu-tion. He shows the Church to have been busy since then rising from her ruins and forming priests worthy of their sacred mission. But the time has come for something besides, he thinks. According to him the modern pries must be a man of science as well as of learning and of sanctity. "If our generation has more than ever need holy priests, she has also need of irned ones." This remarkable ad-

## PLAY.

An English journal had recently the following communication, on a subject that just at present is full of interest to Catholics, namely, the sort of people who enact the parts in the Passion Play at Oberammergau The correspondent writes of the Oberammergau villagars:—

"They struck me as a people apart in some mysterious and indefinable way. The look in their eyes was dif-ferent from that of others. One sees t sometimes shining under the calm brows of devout yet unsaddened per-sons coming reverently out of church, after a service which has lifted up

their hearts. "I lived among the Oberammergauers for a while, studying them as best I could; and I last decided that this mysterious something was partly the effect of the tragedy which has mingled with the blood in their veins through almost countless generations, their outlook on the everlast-

gau occupy themselves all the winter (save only the winter before the Tragedy) with their wood carving, giving their thoughts shape in the forms of saints, madonnas and the Lord they worship dying on the cross. They reherse the minor plays they enact every year, by way of practice for the great event; and they draw much soft, half melancholy music from the violins on which it is one of their dearest pleasures, their best talents, to

play.
"They go to church much; not a man among them is known to look too long upon the wine when it is red, or beer when it is brown, even on a feastday, when a little relaxation is excusable. The people take their pleasures quietly, their sorrows quietly also, with a simple dignity of resigna-

tion. "Josef Mayer, for instance, who played the part of Christus thrice in

Her husband nursed her night and day; and at last she Mayer made no moan died. when he followed the coffin to the grave his hair, lately so black, was white as the snow still lingering on the mountains. 'I can never act the mountains. 'I can never act Christus again,' he said. For an Operammergauer would consider it almost sacrilegious to disguise himself by dyeing his hair or wearing a wig on the stage of the theatre to him as sacred as a church. Rosa Lang also, who twice played the Mother of our Lord, had her own private serrow which she bore with the quiet courage she showed as the grief - stricken Mary. If the Operammergauers were not sincerely religious they could not give the figures which they skilfully carve in wood such beautiful and holy faces. Practically every man carves in wood, most of them as a profession, the remaining few for pleasure when there is time for pleasure. Auton Lang (not related to Rosa), the young man with the serene eyes and perfect profile, who is playing Christus for the first time, is one of the latter few. He is a Hafner meister

### porcelain tiled stoves so much used in CHRIST.

(master stove - builder) making the

In His created capacity Christ was not only the greatest individual of the human race, but the greatest individall creation. No intellect amongst the highest rank of cherubim ever penetrated so deeply into the abyss of the Divine Essence; no will amongst the highest rank of seraphim ever came into such perfect union that of the Divine. Inundated by the light of the Divinity shining from the Eternal Word within, Christ comprehended not only all creation, but even the Divinity itself, so far as that was comprehensible by created faculty while His Will, attracted by this bea tific vision, adhered with invincible force to that of His Eternal Parent. From this rose a superb moral and intellectual excellence never possessed by any creature standing outside the Divine Essence. In Christ therefore creation culminated, and the Divine Being stepping outside the clouds of infinity in which He has been enfolded for eternity manifested Himself to His creation.

#### THE NEED OF PRAYER.

Which one of us has not felt the need of prayer? Which of us has failed to see its results? If not substantially in everyday life, at least can we fail to perceive the sweetness penetrate the recesses of our souls? To feel that we are not struggling alone but helped onward by the prayers of a friend, stimulates us to action in every instance, causing the vision of dis-couragement to fade away in the clear gleam of sunlight which brings out with distinctness the picture of loved one kneeling, his breast beating responsive to our request, "Pray for

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DASSION

they were offered to they made for themselves. The point of departure for changes in the ecclesiastical training of priests.—
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DASSION

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Diod. It is the best medicine to PEOPLE.

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well-known to inclusion they are in giving tone to the system.

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When subscribers change their residence it important that the old as well as the new ad-

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD

London, Ont:

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

Its matter and form are both good; and a
truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
it to the faithful.

Blessing you, and wishing you success,

faithful.

ng you, and wishing you success,
telieve me, to remain.

Yours faithfully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa

Apost. Deleg.

London, Saturday, July 14, 1900. RITUALISM IN NEW BRUNS. WICK.

It has been noticed that at the ses sion of the Anglican Syncd of New Brunswick, which was opened at St. John on July 3rd, there was neither choir nor organist present, and the elaborate ritual which has been used hitherto on such occasions, not only in St. John, but in Fredericton, Chatham, and other places, was dispensed with. This is thought to betoken that Ritualism, at least in the Province of New Brunswick, has become less aggressive than hitherto.

#### THE IRISH CANADIAN.

Our old and valued friend, Mr. Patrick Boyle, of Toronto, has once again appeared in the field of journalism, having recently revived The Irish Canadian, which was suspended a few years ago. We congratulate Mr. Boyle upon the very neat and sprightly appearance of his paper. He has fought long and well the battle of the Irish Catholics of Ontario for equal rights. There is yet much to be done in this direction, and we heartily large number of politicians have become possessed of the idea that anything, no matter how small, is quite good enough for Irish Catholics, and even the minor offices are very sparingly distributed amongst them. Earnestly do we trust that the Irish Canadian will meet with abundant

### THR EMPEROR GRATEFUL.

The German Naval Bill, which has assed the Reichstag so triumphantly, really doubles the German fleet, which will now consist of 36 battleships, 19 first class, and 38 second class cruisers. The bill was carried through the Reichstag by a vote of 201 to 103, though it was bitterly opposed by the Socialist party. Its passage was regarded by the Emperor as a great personal victory. It would not have been passed without the support of the Catholic or Centre party, and the Centre supported it without bargaining for any simultaneous concessions to their polley. The Emperor is, however, very grateful to the Catholic Party for which he had set his heart, and it is believed that an early result of the increased good feeling between the Emperor and the Catholics will be the sweeping away of the last remnant of the oppressive Falk laws.

### CATHOLIC PARTY VICTORIOUS.

The first general election which has taken place in Belgium since the extension of the franchise, and its modification in the direction of the democratic principle of "one man one vote," has resulted in a more complete victory than ever for the Catholic Party. though the Liberals were very confident that the provisions of the new Franchise Act would operate in their working classes are thoroughly devoted to their religion, though the Liberals and Radicals imagined that they could control the results under the new conditions. The people are evi-

Catholic Party, and 66 of all other shades of politics

U. S. PRESENTATION TO FRANCE.

The presentation of the Statue of the Marquis of Lafayette by the Ameri. can to the French Republic took place in Paris on July 4th, in the garden of the Tuilleries, and was a remarkable event. President Loubet accepted the monument on behalf of France, and Ambassador Porter made the presentation surrounded by his staff, on behalf of the United States. The monument was unveiled by two boys representing the school children of France and the United States. Gustave Henrique, the great grandson of Lafayette, represented France, and Paul Thompson, son of the projector of the monument, represented the schools of America. Paul Thompson made a short address expressive of the affection entertained by the people, and especially by the youth of the United States, for the Voss, representing the Daughters of State. the American Revolution, read a dedicatory poem of her own composition. Archbishop Ireland made an eloquent and soul stirring address in which, Republican form of Government, he ex-

### HEROIC MISSIONARIES.

and the civilization of all mankind.

The Rev. Father D J. O'Sullivan, of Egypt, speaking recently in the Cathedral of the Holy Name of Jesus, Chicago, in behalf of the missions of West Africa, gave a graphic description of the privations and sufferings endured by the brave msssionaries and nuns who enter on missionary life on the dark continent to propagate the gospel.

He said :

"Every priest or sister who steps upon a West African bound steamer knows well that he or she is facing death."

The African Mission Society, whose parent house is in Lyons, commenced its work in West Africa in May 1857, at which time six priests landed, all of whom succumbed to fever within seven months, and since that time 30 per cent. of the mission priests and nuns who have engaged in the work have welcome Mr. Boyle's assistance. A died from the death-dealing, malarial influence of the torrid climate. In fact it is laid down as a rule that the average term of life for a European going there is two years. Some are overcome at once by the climatic conditions, and some endure it for a longer period, even for seven or eight years.

Father O'Sullivan said : "West Africa is dotted over with the graves of those who have given their lives for their faith; but their pain and suffering have not been without good results. Years have not been without good results. Years ago that country did not contain a single Catholic Bishop, but now there are many. The Mission Society has in view the salvation of a population of 270,000,000 sava semi-savages who have scarcely even heard the name of God. The savages cannot furnish the missionaries even the bare neces-sities of life, and they are so ignorant that they can scarcely help themselves."

### CATHOLIC FEDERATION.

Owing to the many different ways in which Catholic interests have been attacked in the newly acquired territories of the United States, the Catholic papers are urging strongly on the Catholic societies of the country to unite in one confederation to guard these interests against the aggressions which have been so numerous. Several their cordial support of a measure on Bishops have joined in the demand that Catholics should stand shoulder to shoulder in defence of their common rights. The Catholic Transcript said recently, speaking on this subject :

recently, speaking on this subject:

"It does not, however, mean that we must get together and form a Catholic party with political aims and aspirations. We do not need an organization like the 'Centre' which has done such splendid service in the Reichstag. All are agreed that such a step would be neither practicable nor necessary. We are not crushed beneath the heel of an Iron Chancellor. No Falk Laws rob us of our citizenship. We are, however, the uncomplaining victims of unfair and unjust discrimination, and of a persecution not less galling because petty, and at times almost intangible. The proposed federation is, therefore, more defensive than offensive, and aims more at safeguarding the equality of our rights than at obtaining undue advantage over our fellow citizens."

The position of Catholics in this Dominion is very similar to that in which they stand in the neighboring Repubtavor. It is inferred from this decisive lie. In fact, it may be said that we victory of the Catholic Party that the stand in a precisely similar position in synod of Toronto has frequently laid dently thoroughly sick and tired of the a determination to maintain Catholic the Toronto synod has never had the books, and if their prices be compared even if they must pay a somewhat short rule of the anti-clericals, who, rights in any province, as in Maniwhile they had the power in their toba, must be crowned with success in hands sixteen years ago, abolished re- the end if we lay aside party politics On the other hand, the Presbyterians are about equal. This fact should cerligious education and interfered with in the maintenance of Catholic inter. and Methodists have steadfastly adthe liberty of the Church. The new oste. The just demands of 42 per cent, hered to the principle that the Public Chamber consists of 88 members of the of the population cannot be resisted if schools should be secular, except so far speaks as being issued at low prices instructive, and not merely recreative. that the Unitarians are not prepared

they are made determinedly and unitedly.

United States?

## EDUCATION.

Lord Balfour of Burleigh, the Secretary for Scotland, in his reply to a deputation from the Representative Council of the Episcopal Church of Scotland, recently gave some important information in regard to the provisions made for religious education under the Scottish law.

As in England, there are two classes of schools in Scotland, the Voluntary and the Board schools. The Board schools are like the Public schools of this country and are controlled entirely by the State. The Voluntary schools are maintained largely by the voluntary contributions of the members of those religious denominations which sister Republic of France, and Miss control them, but are subsidized by the

In England the Board schools are theoretically non-sectarian and purely secular; but in Scotland they are unfeignedly denominational. The rateafter lauding the freedom secured by a payers in every district have the liberty to determine whether or not repressed both confidence and hope that ligious instruction shall be given in there may be a lasting friendship be- the public school of any district, and of what kind that religious instruction tween the two Republics, which may tend to promote the peace of the world shall be. Thus, as a matter of course, the Public schools of Scotland are practically Presbyterian in most instances, but Lord Balfour says that in some of them, where there is a decided major ity of Catholic ratepayers, the instruction is Catholic.

Nevertheless, a legal decision given about eleven years ago by two eminent judges, Lord Advocate Robinson, and Solicitor - General Lord Stormouth Darling, was to the effect that "it cannot be said that sufficient provision exists for children in schools where no religious instruction is given, or where the religious instruction is of a kind which the parents of the children disapprove." Hence while in England a new Voluntary school cannot be started without the consent of the Education Department, and that consent will not be given if there are vacant seats in the Board school of the district, in Scotland the consent of the Department is not required, but a Voluntary school may be established whenever the religious education given in the Board school is not deemed by the parents of the children held if the school thus established is up to the standard required by law. Thus Scotland, which was at one time the stronghold of the most intolerant of all forms of Protestantism, now guards the rights of parents, as far as the world except Catholic Belgium.

Lord Balfour's statements were in reply to the demand of the Episcopal deputation that facilities should be given for the instruction of Church children in Board schools by accredited teachers of the Episcopal Church. Lord Balfour said :

"If he were himself a member of a School-Board, he should do his utmost to have re-ligious instruction given in conformity with the desire of the Church to which the chil-dren belong. But he remarked that one or two hours of religious instruction in the week irregularly given, as it probably would be, would not counterbalance the adverse mineacce of a teacher slien to the views of the religious denomination of the children so instructed and this is the conviction on the religious denomination of the children so instructed, and this is the conviction on which Roman Catholies act in establishing voluntary schools wherein they have full liberty to give such religious instruction as they deem desirable."

worthy of being particularly noted, as they express the convictions of a man of eminent ability and high official position, in regard to the importance of giving religious instruction in the

school-room. He said : "We are in the presence of powerful, in we are in the presence of powerint, in-fluential, and intelligent people who think it would be very much better to put religion out of the schools altogether. As I have said already, I dissent from that view abso-lately. At the same time, you must take care that in snything you do, you do not by your own disagreement lend color or strength to the agitation for a purely secular instruc-tion, which I am bound to say, whatever others may think, would be one of the great-est disasters that could happen to our coun-

Mr. Balfour's words have a special applicability to Canada, where the all the provinces of Canada except it down as a principle that religious Quebec ; but the strength of the Cath. education is necessary in the schools, olic body in Quebec sustaining the but the synods of other dioceses have Catholic body throughout the Domin. steadily refused to commit themselves ion, places us at great advantage and to this doctrine, and so the demand of force it would have had if the Church had shown itself united in its demand.

as the consent of the various religious odies can be obtained to have a cer-Could not our Catholic societies in tain small amount of religious instruc-Canada form a confederation similar to tion given, namely, such portions of the that which is being formed in the Bible to be read as may be agreed upon between the different denominations. It will be seen, however, that the LORD BALFOUR ON RELIGIOUS stand thus taken by these so-called Evangelical Protestants is quite differ ent from that taken by the same denominations both in England and Scotland, and especially in Scotland, where the rights of denominational religious instruction are so fully recognized by a people who are almost all Presbyterians.

In England, also, the Methodists largely take advantage of the Voluntary school provisions of the law, to establish Methodist denominational schools, though it does not appear that they exhibit the same zeal or attain the same efficiency in this direction which is shown or secured about equally by Catholics and Anglicans.

### EVIL LITERATURE.

The following letter was mislaid and consequently overlooked till the pre sent date, but the matter with which it deals retains all its interest : Halifax, N. S., June 9, 1900.

The Editor CATHOLIC RECORD Dear Sir-May foeg your indulgence to say a few words in re your ar ticle "Evil Literature" in your editor ial columns of the CATHOLIC RECORD of recent date. It speaks of books which attack the Christian religion or inculcates immorality by such sug-gestions as is commonly found in so-called light reading," and asks the remedy to put a stop to this class of reading. The Semaine Religiouse is reading. The Semaine bong. must organize a crusade against bad books and against books which are

light." How? Of course really bad ooks would. I take it, be rigorously excluded from the houses of both Cath olic and Protestant people generally, and need not be bought at all, because there are hundreds of books-novelsto use a familiar title-which I think certainly cannot be called bad, but which are certainly light inasmuch as they are love stories, romances, etc. and are read as relaxation, as for in stance by such authors as Bertha M. Clay, Charlotte Bronte, Miss Braddon Charles Garvice, Mrs. Geo. Sheldon, St. Geo. Rathbone, also The Duchese the latter as quoted by Semaine Religieuse to be avoided, though I must confess I do not see why The Duchess in particular . Now all those books, in fact nearly all the popular authors of this style, as you know, may now a days be obtained in any book store in paper covers, cleanly printed for 10cts. and now we come to my question a How may we avoid reading these authors, The Duchess and Bulwer Lytton, for instance, to take the Semsine examples. One would naturally Government subsidy cannot be with. Catholic writers, and at this point we reach the very pith of the matter. They cannot be obtained. Why Simply because no one, or very few, an afford to bury them Take Benziger Bros.' catalogues and

Mulholland, Anthony Yorke, religious education is concerned, more jealously than any other country in Finn's "Percy Wynn" \$55. The Pilot savs of it does not supersede 'Tom Brown in the affections of Catholic boys it will be the fault of parents in not presenting the book to them." I don't agree with the Pilot. The fault is that the books cost too much money as do all our Catholic works, and until such time as these books are issued in the same cheap form as, for instance, the "Arrow" and "Eagle "library publications, so long shall we all be forced to buy the publications of these latter named houses, because light reading which is not necessarily bad

look at the prices. Books by Rose

we certainly will have. I trust you will pardon me in writ-ing so much, but I feel strongly on the subject, and only last week in conversa tion with one of our priests touching upon this matter his opinion also was that our books are published with Lord Balfour's concluding words are prohibition price, and in conclusion I worthy of being particularly noted, as mark of Semaine Religieuse : "Cour age and Confidence ! let us unite t drive back the plague " can only be accomplished by providing something to take the place of these apparently anathemized books, and that some thing which I think is the "crusade to be organized "consists of the publication of our own books in much the same form and altogether at the same price as the libraries I have mentioned. Thanking you in anticipation (should you deem my letter worthy of

publication, I am, dear sir, Faithfully yours,

A. C. HELSBY. We regret that we must admit that our respected correspondent's complaint of the comparatively high price of Catholic books is to some extent just ; yet it is also to some extent exagger.

ated. The Catholic publications to which he refers specifically are all new

are printed for the most part from old UNITARIANISM AND CONGRE. stereotypes, and the cost of printing these is very small as compared with that of new publications by Catholic authors, the matter of which has to be set up fresh. Mr. Helsby in making comparison between these books should compare new Catholic books with new books by Protestant writers. Thus: The Farringtons, newly issued, costs, cloth \$1 50; paper, 75 cents, and so

We must admit, however, that many

Catholic books could and should be published at a much less price than that at which they are issued, but these are for the most part books the copyright of which is in the hands of private individuals. This is the case with "The Faith of Our Fathers" by Cardinal Gibbons, and other similar works. The copyright, of course, cannot be infringed in such cases, but books which are not thus protected can generally be procured at a low price, even though not quite so low as the non-Catholic books mentioned by our correspondent. The price lists of Mr. P. J. Kennedy of Barclay st., New York city, are an evidence of this, as the Catholic books published by Mr. Kennedy and some other publishers are reasonably low for all kinds of books which they are free to furnish.

There is another consideration, that the constituency in which Catholic books are saleable is confined to Catholics, whereas all non Catholics as well as many Catholics form the constituency for the sale of non-Catholic books, and as this constituency, wherever the English language is spoken, is so many times more extensive than that in which Catholic books are circulated, absolute equality in prices cannot be looked for in this matter. But if there is a sacrifice to be made in the way of paying a few cents more in order to have good reading matter, instructive, pure, and edifying, that sacrifice ought to be made cheerfully by Catholic readers. We, therefore, cannot agree with the principle laid down by our respected correspondent that because some people will have reading of a light character, that therefore their tastes should be acceeded to, and books of that class be furnished by Catholic authors and publishers at prices financially ruinous to them.

We admit the distinction made by Mr. Helsby between light literature which is only recreative, and that has continued in existence ever since, which is immoral. That which is merely recreative we have no thought but they assert, with good reason, that of condemning. In fact, it is necessary that persons engaged in literary pursuits should follow a varied course of reading, and recreative reading comes within such a course. Furthermore, we admit the general necessity of recreative reading for those whose occupations necessitate a constant strain nnon the mind.

But there are books which, under the veil of being recreative, are really noxious, and as it is well-known that the poisons of immorality and unbelief are, alas ! tco easily absorbed into the human mind, the books which instil this poison ought not to be read, however cheap may be the price at which they may be offered for sale.

Such books are dear at any price but as evil principles are often laid down, and evil morality suggested in many ways in many of the novels which are furnished at a cheap rate to the public, we cannot lav down a general rule by which such dangerous books may be known at sight and avoided. We can only say that the advise of a prudent and discreet person, especially of a confessor, should be asked and acted upon in cases of doubt

There are many writers all of whose books are more or less dangerous either to morals or faith, and their books should be avoided as poison. Among these may be mentioned Eugene Sue, Emile Zola and the Duchess, though our correspondent seems to differ from us in regard to the last named writer. These books encourage the reader to think lightly of and even to admire the most dangerous and insidious vices.

Some books of other writers are unobjectionable from the point of view of morality, while other books by the same writers are highly objectionable. Among these writers may be mentioned Lord Lytton, and even Captain Maryatt, Sir Walter Scott, etc. We must, therefore, repeat our caution to our readers to confine their reading to such books as are useful and moral, with new publications written by non- higher price for books of this kind. Catholics, it will be found that they Provided the reading be otherwise unobjectionable, we have nothing to say against recreative reading to a moderate extent, if proper attention be paid The non Catholic novels of which he at the same time to reading which is clearly expressed. But as it is certain

GATIONALISM.

The American Unitarian Association during the last week of May held the celebration of the seventy-fifth anniversary of its establishment which took place in 1825.

This Association is an offshoot of New England Congregationalism, and sprung from the peculiar discipline of Congregationalism, according to which each congregation has the right to settle its own creed, and to select a minister whose religious views are satisfactory to a majority of the congregation accepting him. There is now, however, a limit to the doctrinal liberty allowed to congregations which are admitted to intercommunion with the so-called "orthodox" or "evangelical" Congregationalists, and it was the fixing of this limit which precipitated the division of the sect into Unitarian and Trinitarian Congregationalists.

The Cougregationalists derive their origin from the English Puritans who settled in New England, having come to America to escape the persecution to which they were subjected after the overthrow of the Commonwealth established in England by Oliver Cromwell, and the restoration of the monarchy, and with it the re-establishment of Preacy and the Church of England.

The old New England Puritans retained their strong religious faith, and handed it down to their descendants, but it could not bear the strain to which it was subjected by the complete liberty given to each individual to construct his own religious belief. The principle of private judgment in the interpretation of the Scriptures was faithfully carried out, and thus arose every vagary of belief, and the severity of Puritanism was itself, by the law of reaction, an incentive to the laxness of Unitarianism which, denying the Divinity of Christ and the atonement, and, as a consequence, the Trinity, and other leading Christian doctrines, such as the eternity of hell, and whatever is miraculous in the scriptures, sapped the foundation of Christianity.

The more orthodox Congregationa. lists, as a matter of course, were indignant at these innovations, and the result was a more stringent discipline whereby the upholders of these heretical teachings were excluded from their body, and the Unitarians formed an organization of their own, which though its increase has not been rapid ; though, as an organization, they have not rapidly increased, their principles have so permeated the Protestant bodies that the number actually believing as they do has increased enormously.

At the present moment the e appears to be a vearning for a reunion between the two classes of Congregationalists, the Unitarian and Trinitarian, though possibly the spirit of reunion ifest itself rather in the form of friendly intercommunion than in their becoming again one body. Thus the Christian Register, a Unitarian organ, commenting on the recent an-

niversary celebration, says: niversary celebration, says:

"We need, then, make no haste to close chasms and reduce differences; but we do need to desire peace, to fall in with those who are working for righteous ends, to put ideals above expediencies, and to value the ends of action more than the methods by which we attain them. Some of our historic illustrations this week show how bitter and how fierce were the antagonisms that drove our tathers apart. From the eccentricities and blasphemy of the early revivalists to the later methods of Moody and his triends is a distance so great that they do not belong in the same class."

That there is on the Trinitarian side

That there is on the Trinitarian side a similar yearning is made clear by a very similar comment on the celebration in the columns of the Congregationalist, wherein it speaks of two features remarkable in the addresses made on the occasion :

made on the occasion:

"One is the absence of criticism of the beliefs of evangelical Churches. The other is the positive note of vital Christian faith. This change as compared with the utterances of the Unitarians on similar occasions less than a decade ago, is one of the most remarkable in the religious movement of our time. Dr. Peabody's profoundly spiritual sermon on the Holy Spirit would edity any orthodox congregation. In it he describes the peculiar temptation (toward the creed of negation) to which Unitarians have so often yielded, and from which they seem to be escaping."

It here quotes from Dr. Peabody a passage which certainly does not indicate any return to the belief in the fundamental mysteries of religion, though it is of a somewhat peaceful character toward Trinitarians, after which it adds :

"We are confident that as Congregationalists read these addresses, they will find much less to offend than to persuade them of reviving kinship in Christian faith. The two companies, as President Hyde said, will continue to sail in separate ships, though it is to be hoped within helpful bailing distance

The desire of intercommunion between the two bodies could not be more pelled to the conclusion that the yield ing of doctrine has been on the side the Congregationalists, who by the time have a belief almost as lax their quondam Unitarian brethren. It is much to be regretted that Pr testantism is abandoning the Christia

to accept once more the Christian fait

which they have rejected, we are con

faith so rapidly, but it is the rest which was naturally to be expect from the first principles of Protestar ism, and especially from the doctri of private judgment, and the rejecti of Church authority

AN ORIENTAL EX COMMUN CATE.

The much talked of novelist, Count de Tolstoi, has at last been for ally excommunicated from the Gre Orthodox Church of Russia.

His case is very similar to that of late Dr. St. George Mivart, as the communication was fulminated again him in consequence of his writin which attacked bitterly the discipl of his Church, as well as many of fundamental doctrines of Christiani

The Count has been for many ye only nominally a member of Church, as in his recent novel " Resurrection," he openly attacks only the Greek Church, but all Ch tianity in scatinng terms. He clares, indeed, like many other infidels who are nominally Christi that he reveres Christ, but that Christian religion in all its forms grossly corrupted and misinterpr Christ's teachings.

Of the Blessed Eucharist he ma the horrible assertion that the for consecration used in the Mass of Catholic and Greek Churches, and in all the Protestant Churches w have retained a Communion ser is a mere "blasphemous incantat In asserting this he takes no acc

of the fact that this consecratory

was instituted by Christ Himself, commanded by Him to be used i Church. In fact the command of C is of little or no weight with him, regards our Lord merely as a we tentioned man, and a wise philoso but not as God. He nevertheles tacks Christianity on the plea t does not carry into practice the cepts of Christ. Thus he cond praying in temples or churches the holding of public worship, says that Christ forbade these t while forbidding "much speak and commanding that God shou adored "in spirit and truth." Count is evidently ignorant of th that the "much speaking conde by Christ is the vain drawing prayers for the mere purpose of le ening them, as if God would no prayers which express simply and ly our wants. Nevertheless Himself commands that we should perseveringly, as all persons nat do who are in earnest regarding object of their petitions. Her have from Christ Himself the con to "pray without ceasing," ne we should be constantly engaged peating the words of any pray particular, but that we should listantly in the fear and love of G ways obeying His laws, offer Him from time to time our the words, and actions, and pray such special times as the com ments of the Church or the cu Christians has made it a law should pray. The command a we should adore "in spirit

while public worship is pract such worship would otherwise b ly an act of hypocrisy. In another of Count Tolstol's entitled "My Religion," he that at the age of eighteen he ha doned all belief in the doct Christianity, or any doctrines ever, though he was born and in the Greek Church. He " For thirty years I was a -not a revolutionary Social

truth " does not exclude pub!

ship, in which Christ parti

while He lived on earth, and wl

Apostles established, but it r

that the soul should be elevated

a man who believed n He was at that time d with all mankind and with Yet he came to the strange co that life itself is a thing unre and therefore that religion is rejected because of its unre ness, and so he went through of becoming once more a m the Greek Church without a in its dogmas, and he submitt iorly to the practices and ordi of Greecism.

The doctrine of our reder the sufferings of Christ he pudiated, and also the certain immortality of the soul, and the

to accept once more the Christian faith | pears to have conformed himself outwhich they have rejected, we are compelled to the conclusion that the yielding of doctrine has been on the side of the Congregationalists, who by this time have a belief almost as lax as their quondam Unitarian brethren.

It is much to be regretted that Protestantism is abandoning the Christian faith so rapidly, but it is the result which was naturally to be expected from the first principles of Protestantism, and especially from the doctrine of private judgment, and the rejection of Church authority

#### AN ORIENTAL EX COMMUNI. CATE.

The much talked of novelist, the Count de Tolstoi, has at last been formally excommunicated from the Greek Orthodox Church of Russia.

His case is very similar to that of the late Dr. St. George Mivart, as the excommunication was fulminated against him in consequence of his writings, which attacked bitterly the discipline of his Church, as well as many of the fundamental doctrines of Christianity.

The Count has been for many years only nominally a member of the Church, as in his recent novel "The Resurrection," he openly attacks not only the Greek Church, but all Christianity in scatinng terms. He declares, indeed, like many other real infidels who are nominally Christians, that he reveres Christ, but that the Christian religion in all its forms has grossly corrupted and misinterpreted Christ's teachings.

Of the Blessed Eucharist he makes the horrible assertion that the form of consecration used in the Mass of the Catholic and Greek Churches, and even in all the Protestant Churches which have retained a Communion service, is a mere "blasphemous incantation."

In asserting this he takes no account

of the fact that this consecratory form

was instituted by Christ Himself, and commanded by Him to be used in the Church. In fact the command of Christ is of little or no weight with him, as he regards our Lord merely as a well-intentioned man, and a wise philosopher. but not as God. He nevertheless attacks Christianity on the plea that it does not carry into practice the precepts of Christ. Thus he condemns praying in temples or churches and the holding of public worship, as he says that Christ forbade these things while forbidding "much speaking," and commanding that God should be adored "in spirit and truth." The Count is evidently ignorant of the fact that the "much speaking condemned by Christ is the vain drawing out of prayers for the mere purpose of lengthening them, as if God would not hear prayers which express simply and filially our wants. Nevertheless Christ Himself commands that we should pray perseveringly, as all persons naturally do who are in earnest regarding the object of their petitions. Hence we have from Christ Himself the command to "pray without ceasing," not that we should be constantly engaged in repeating the words of any prayer in particular, but that we should live constantly in the fear and love of God, always obeying His laws, offering to Him from time to time our thoughts, words, and actions, and praying at such special times as the commandments of the Church or the custom of Christians has made it a law that we should pray. The command also that we should adore "in spirit and in truth " does not exclude public worship, in which Christ participated while He lived on earth, and which the Apostles established, but it requires that the soul should be elevated to God while public worship is practiced, as

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ly an act of hypocrisy. In another of Count Tolstoi's books, entitled "My Religion," he declares that at the age of eighteen he had abandoned all belief in the doctrines of Christianity, or any doctrines whatsoever, though he was born and baptized in the Greek Church. He says: "For thirty years I was a Nihilist -not a revolutionary Socialist, but a man who believed nothing." He was at that time disgusted with all mankind and with himself. Yet he came to the strange conclusion that life itself is a thing unreasonable, and therefore that religion is not to be rejected because of its unreasonableness, and so he went through the form of becoming once more a member of the Greek Church without any belief in its dogmas, and he submitted exteriorly to the practices and ordinances of of Greecism.

such worship would otherwise be mere-

The doctrine of our redemption by the sufferings of Christ he totally repudiated, and also the certainty of the immortality of the soul, and thus he ap-

wardly to the Greek Church, only that he might not come into severe collision with public opinion.

It is not to be wondered at that, with such opinions publicly expressed, he should be now formally cut off from communion with his Church, if the latter retains any of the substance of Christianity.

The Greek-that is to say, the schis matical Oriental - Churches have degenerated, however, so that at the present day they are rather political tools than bulwarks of faith, and it seems that it is more on account of Count Tolstoi's extremely democratic even pulpit controversy. My prinand antidespotic views, that he has been denounced by the Holy Synod, as you well know, to explain as simply as you well know, to explain as imply as you well know, to explain as you well know, the you well know to explain as you well know, the you well Count Tolstoi's extremely democratic been denounced by the Holy Synod, than because he is undermining the fabric of religion. He bitterly denounces the despotism of the Russian Government equally with that of the Holy Synod and the Church, declaring that "the sum of all the evil possible to the people if left to themselves could not equal the sum of the evil actually accomplished by the tyranny of Church and State."

The formal excommunication was pronounced by the Metropolitan Antonius of St. Petersburg. It was issued in the form of a private edict commanding the clergy not to recognize Count Tolstol as an orthodox Churchman, forbidding them to absolve him or give him communion, and withdrawing from him the right of burial in consecrated ground, unless he repent before death and acknowledge publicly his belief in the orthodox doctrine.

It is stated that three metropolitans, those of St. Petersburg, Moscow, and Kieff, desired to proclaim the excommunication publicly, but they were over-ruled by the Synod, most of the members of which feared some hostile demonstration from the people, who are much attached to Tolstoi on account of his political opinions.

It is gratifying at all events to observe that the Greek Church has not fallen so deeply into the mire of religious indifference as to allow the vagaries of infidelity to be propagated with impunity within its fold. This is one of the features of Greecism which makes the hope of its reunion with the Catholie Church greater than that which we can entertain in regard to Protestantism, which has nurtured infidelity to such a degree that it cannot cope with this great evil, so that there is now scarcely a Protestant Church which is not overrun with laxity of belief, if not positive unbelief, in the most important of Christian dogmas.

#### THE EARLY EDUCATION OF GIRLS.

One of the greatest divines that ever

graced the Church of France, the immortal Fenelon, has well remarked that " it is ignorance which renders When they arrive women frivolous. at a certain age, without habits of application, they cannot acquire a taste tinued attention fatigues them. The inclination for amusement, which is strong in youth, and the example of persons of the same age have inspired them with the dread of an orderly and laborious life. At an early age they want that experience and authority that would make them useful at home. They do not understand the importance of domestic occupations, unless their mothers have taken pains to instruct them. In this state of things a abandons herself to indolence, which is a languor of the soul, an in exhaustible ennui. She accustoms herself to sleep a third more than is necessary for her health. Too much sleep enfeebles her and renders her delicate, whereas moderate sleep and regular exercise would produce gayety and strength, forming the true per fection of the body, to say nothing of its influence on the mind. Idleness and weakness being thus united to ignorance, there rises from this union a pernicious taste for amusement. Girls brought up in this way have an ill-regulated imagination. Their curiosity, not being directed to substan tial things, is turned toward vain and dangerous objects. They read books which nourish their vanity, and become passionately fond of romances comedies and fanciful adventures Their minds become visionary; they accustom themselves to the extravagant language of the heroines of ro mance, and are spoiled for common life. So, to remedy all these evils, it is necessary to begin the education of girls at their earliest infancy."-Sacerdos in American Herald.

### WATCH AND PRAY.

"Pray and watch" are not co-ordinate duties, but the former is directed to the latter as means to an end. 'Orate ut vigiletis" is the true sense pray that you may have the inclination, the energy, the perseverance, to watch and to use every possible natural means that prudence can devise in order to combat temptations and conquer yourself. So understood and so used, prayer and the means of grace, far from sparing us any exertion we

are already capable of, simply make us capable of more, and demand more of us in consequence.

Peterborough, after the arrival of the regular Express trains from Toronto, sud will reach express trains from Toronto, and will reach express trains from Toronto express trains from Toronto

### AN APOLOGY DEMANDED.

Toronto World, July 2.

Before beginning his sermou in St. Michael's Cathedral yesterday morn-ing, Father Ryan took occasion to answer the statement of Dr. Milligan regarding the worshippers of colored lights in St. Michael's. The Rev. Rector's remarks were very effective. He said in substance. "There is a very painful subject to which I feel bound to allude before beginning me. bound to allude before beginning my sermon. I may say that I do not b lieve at all in newspaper controversy, and that I am naturally averse to even pulpit controversy. My prinand clearly as I can the truth and teachings of our Holy Faith, and to let our neighbors alone, in their hon

est religious convictions.

DR. MILLIGAN'S BREAK "The pulpit principles and practice of our friend and neighbor, Dr. Milligan, seem to be somewhat different. On Sunday last at Old St. Andrew's, the rev. doctor went out of his way to grossly insult the congregation of St. Michael's Cathedral. It has been re ported in the public press, and has no een contradicted, that Dr. Milligan asserted that the congregation of this cathedral worship colored lights.

IGNORANT AND VULGAR CALUMNY. "I really thought the time had come in Toronto, when no intelli-gent, honest minded man, of any or no religious denominwould utter such an ignorant and vulgar calumny against the faith of our Catholic people. I profess to know better than Dr. Milligan what and why we worship, and I emphatically and indignantly denounce Dr. Milligan's assertion as absolutely and absurdly untrue, and as grossly insult ing to the congregation of this cathe-

CHANGED HIS OPINION OF DR. MILLIGAN. "I looked upon Dr. Milligan as a scholar and a Christian gentleman. H: has, unfortunately, forced me to change my opinion. But I must still demand of him to retract his false statement and make public apology to the people of St. Michael's cathedral, whose faith and feelings he has so grossly insulted. I would ask Dr. Milligan to remember that I am not concerned with his theory of true wor ship, nor with his theological or philo sophical views, nor with the sincerity of his pity for deluded people. FACT.

A MERE MATTER OF "The question between us is a mere atter of fact. He asserts that the people of St. Michael's Cathedral worship colored lights. I say the assertion is false. I know it is false. He should known it too. He certainly have should know it now, and the only thing he can possibly do as a gentleman is to retract the false statement and make public apology for the insult.

### A CONVERT'S EXPERIENCES.

There is a naive article in the Con temporary for June entitled "A Con temporary for June entitled "A Convert's Experiences of the Catholic Church." This particular convert, who signs himself "Fidelis," who professes to be a believing and practising Catholic, and who wishes to die inside the Church's fold, confesses that his first zeal has been damped and that he is suffering from distillusionment. He undertakes to analyze the causes which have led up to his unhappy spirfor it; whatever is serious appears to itual condition. Somehow despite them sad : whatever demands con his protestations, one cannot help feel ing that his Catholicity is only halfbaked: that his religion is a mixture of some principles of the catechism imperfectly understood and some relic of imperfectly eradicated Protestant ism. No thorough going Catholic would ever dream of saying, for in-stance, that the church authorities "in theory at least, do not permit the devi ation of a hair's breadth from the Christian creed in its most antiquated

form. The general theory which "Fidelis" alleges as accounting for his experience, is the difficulty of adaptation to a new environment. The convert, no matter what his antecedents, on entering the Church, enters a new atmos-phere. He finds himself regarding with distrust and suspicion, because he cannot bring himself to look at the faith and at the matters connected with it, as born Catholics do. Then he finds that the practicalCatholicity ofCatholics falls far short of the Catholicity set forth in Catholic books, and, worse still, he professes to have discovered that there is a wide gulf between the official utterances and the private sentiments of his new teachers which produces in him a sense of unreality and hollow

The long and short of the matter is that "Fidelis" expected too much. The Church has its Divine side but it has its human side also.

Human nature being what it is, scandals must come, but only a weak-ling will allow himself to be robbed thereby of the "joy and peace of be-lieving." "Fidelis" confessions confessions give new confirmation to the saying that "it takes three generations to make a Catholic."-Providence Visitor.

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

The Pilgrimage to the Shrine of Ste. Anne de Beaupré, under the patronage of the Most Rev. Archbishop of Kingston and his diocesan clerzy, will take place this year, on Tuesday July 24th. This date has been fixed in order to give an opportunity to pilgrims to be present at the Shrine, and to invoke the intercession of La Bonne Ste. Anne on Thursday, July 25th, the very day which the Catnolic Church has set aside for he especial honor of the Mosher of the Blessed Virgin.

Special trains, consisting, only, of first class coaches. G. T. R. and C. P. R. Sleepers and Tourist Cars will start from Port Hope and

morning. Excursion rates will prevail at all stations of the G. T. R. and C. P. R. from Port Hope and Peterborough. esstward to the boundaries of the Province of Ontario.

The exceptionally low rate of \$5.56 has been secured for return tickets from Peterborough and Port Hope, with considerably lower rates throughout the eastern part of the Province. Tickets will be good, only on the Special trains going; but valid on any regular train returning, up to, and including Monday. July 30th. Passengers from Lindsay will take regular trains to connect with Special at Port Hope or Belleville and the return fare from Lindsay will be \$5.90. Excursionists from Toronto, Western Ostario, and other points will leave Toronto by regular morning express trains on Tuesday. Procure regular return t cket as far as Peter borough or Port Hope, purchase pilgrimace tickets at either of these pila es, and take special train to Sie. Anne de Beaupré below Quebec.

Special train to see an experience of the homediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly and cheerfully send posters and give any further necessary information to intending pligrims.

#### GRAND PICNIC AT READ

As a result of the annual picnic, which was

As a result of the annual picalca.

As a result of the annual picalca.

Rev. Father McCarthy's beautiful church at Read, (which has the well deser yed reputation of being the finest country church in the province) will be out of debt by next year. The califice, which has been fully described in our columns, cost about \$20.000 ten years ago, out side of the memorial windows etc., etc., which were donated by members of the congregation. All has been paid for except about \$1,800, and some \$500 in contributions will be paid this fall, the new year will see the building paid for.

About one thousand four hundred people patronized the picnic and the day was a very enjoyable one for all; most of them were from Father McCarthy's own congregation, or from the Marysville parish, but many were there also from Deseronto, Belleville and other comparatively distant points. Among the guests were: Rev. Father Quinn, of Chesterville, formerly of Marysville; Rev. Father Crawley, of Belleville; Hon. F. R. Latchford, minister of public works for Ontario Mr. J. M. Hurley, M. P. for East Hastings: Mr. S. Russell, M. P. P. for East Hastings: Mr. S. Russell, M. P. P. for East Hastings: Mr. S. Russell, M. P. P. for East Hastings: Mr. S. Russell, M. P. P. for East Hastings: Mr. S. Russell, M. P. Roelleville; Mr. G. E. Deroche and Mr. L. Hoppins, Deseronto, and many others.

The feature of the day consisted of speeches by Messrs Hurley, Russell and Latchford. G. E. Deroche occupied the chair and made attirring and patriotic address, which also included outogistic references to Messrs. Hurley and New Property of the day consisted of speeches by Messrs Hurley, Russell and Latchford. G. E. Deroche occupied the chair and made attirring and patriotic address, which also included outogistic references to Messrs. Hurley and Russell. He then introduced Mr. Hurley who heartily expressed his pleasure atmeeting the form of the day consisted of speeches by Messrs Hurley, Russell and referred briefly who heartily expressed his pleasure atmeeting the

cluded enlogistic references to Messrs. Hurley and Russell. He then introduced Mr. Hurley who heartily expressed his pleasure at meeting again so many old friends and referred briefly to the work of the House of Commons and to the advancement of Canada.

Mr. Russell made a good address, in which he extended his cordial congratulations to Father McCarthy and at some length devoted attention to the progress Ontario is making, the splendid outlook for development of our resources and the thankfulness all should feel for the many blessings which has been vouchsafed.

our resources and the thankfulness all should feel for the many blessings which has been vouchsafed.

Mr. Latchford's speech was the concluding one of the day and he made a very favorable impression, not alone for his ready flow of language, but by his ready wit and pleasing personality. He devoted considerable attention to the progress Canada is making and the many causes for congratulation which were to be seen in every part of this flourishing country; drew attention to the desire of the Ross government to see the undeveloped regions of Ontario yielding their rich mineral and agricultural wealth; commented on the general character of the members of both commons and legislature and made complimentary references to Mr. Hurley's keen and undivided attention to the interests of his constituents, while of Mr. Russell he could truthfully say that no better member ever satin the legislatur and no more it telligent and logical speeches were ever heard in the Ontario house than those of Mr. Russell, Mr. Latchford paid a tribute to the zeal and loyalty of Canadian public men of all shades of political belief and interspersed throughout his remarks a number of anecdotes which kept the large crowd in good humor thro zhout.

At the conclusion of the speeches, hearty cheers were given for Mr. Latchford, Mr. Hurley and Mr. Russell, and three particularly enthusiastic ones for the Queen.

Music for dancing was supplied by Chalaupka's orchestra from Belleville, and the patrons of Terpsichore were tripping the light fantastic from noon until twilight. Ice cream and other refreshments were served at three or four large stands and the warm weather caused extensive patronage. The ladies served dinner and supper on the grounds.

The athletic events resulted as follows:
Hop, step and jump.—P. Donovan, James Brennan.
Running broad jump.—P. Bonovan, James Brennan.
High jump —P. Donovan, Levi Bucklev.

Brennan.

High jump -P. Donovan, Levi Buckley.

Shoulder stone. -R. Gabouri, D. Callahan,

A letter was read from Hon. Wm. Mulock, postmaster general, who expressed his regret that official duties prevented his presence on the occasion, and hope the gathering would be anceess in every way.

a success in every way,

This year's picule was the best in every way
yet held by Father McCarthy's flock. The ex-

yet held by Father McCarthy s nota.

act proceeds were \$1150.cm. chair and a set of harness resulted in the former going to Albert Cowan, and the latter to Jeremiah Hanifu.

Miss Theress Shannon sold the largest number of tickets for the drawing and was given a lady's bicycle. The second prize, a gold watch went to Miss B. E. McCormick.

Mr. H. Corby, M. P., who was expected to speak, was not present, but gave a special second of the process of the process of the process.

Mr. H. Corby, M. P., who was expected to speak, was not present, but gave a special donation of \$16 to the picnic.

The young ladies who sold the tickets for the drawing realized just \$38.937. Col. M. J. Hendrick, on hearing the announcement, promptly handed in enough to make the sum up to \$100. The committee was composed of the following: Michael Corrigan (chairman), Dennis Hanley (secretary), John Egan, P. Shieran, J. Culkeen, Michael Buckley, James Buckley and Wm. Buckley.

Culkeen, Michael Buckley, James Buckley and Wm Buckley. Rev Father Quinn of Chesterville was heartly welcomed by many of his old parishioners from Marysville.

Hon. F. R. Latchford drove to the picnic with Mr. C. D. Macauley. He was the guest of his relative, Mr. James St. Charles, while in the city, and returned to Toronto during the night.

Mr. Harry Lake called off two or three of th dances in a very novel manner, singing a rig-marole from one end of the set to the other, to the tune of "Pop! goes the weasel."

The proceeds amounted to the sum of \$1150-

### E. B. A.

The Twenty-Third Annual Convention of the Grand Branch of the Emerald Beneficial Association of Canada, was held in the Town of Almonte, on the 1st and 2nd of July, with a representative from each branch and circle. The delegates and members of the branch attended St. Mary's Church for High Mass, celebrated by the Branch Chaplain, Very Rev. Canon Foley, who spoke very favorably of the good work accomplished by the local branch, and asked the blessing of God upon their deliberation.

tion.

The convention opened at 2 p. m. by the Very Rev. Chaplain reciting the prescribed prayers. He then extended them a welcome to the town of Almonte and congratulated them upon the good done in the past and hoped the work they had met to transact would tend to the advancement of the Association. He trusted they would have a pleasant time during their stay. The Very Rev. Father then retired, his duties not allowing him to spend more time with them.

and very key, Father then retired, his duties not allowing him to spend more time with them. The Vice-President presided, the President not being able to attend in consequence of illness. The financial standing of the Grand Branch was shown to be in a very satisfactory condition. The propositions laid before the consed, were unanimously adopted. They had soveral sessions, and were regularly attended by the content of the c

#### DIOCESE OF HAMILTON.

ANNUAL PICNIC OF THE HOUSE OF PROVIDENCE
The House of Providence held its twentysecond annual picnic on the grounds of the institution at Dundas yesterday, and a perfect
success in every way it proved to be. It is a
well-known local prophecy that if this institution chooses a date for its picnic that day is
sure to be one of perfect weather and yesteryesterday proved ne exception to the
rule. Clowds of picnickers had already
wended their way to these beautiful
grounds when the band of the Seventy-Seventh
Regiment marched through the town about
11 a. m., their destination being the same
pieasant spot. Train after train on the H. & D.
Railway arrived, filled with those on their
way to join in the picnic, and before 1:30 p. m.
there was a tremendous crowd on the grounds,
all in the best of spirits. Visitors to the
house, and there were scores, found there was
ever a gentle Sister anxious to guide them
through that many-roomed mansion, with its
hundreds of inmates who here find a haven of
rest.

It requires a visit to this institution before NNUAL PICNIC OF THE HOUSE OF PROVIDENCE

It requires a visit to this institution before It requires a visit of this meanity of the labor of love performed by the Sisters, under the able leadership of the Mother Superior. The success of yesierday's picnic is in a great measure due to the indefatigable efforts of Rev. Father Donovan, chairman and he was ably assisted by Frank L Cronin, secretary of the general committee, and also S. R. Wardel,

ably assisted by Frank L Cronin, secretary of the general committee, and also S. R. Wardeli secretary of the games committee, and the members of all the committees, and last, but by no means least, the ladies in charge of the different booths.

The long programme of sports was managed by R. S. Wardell and resulted as follows: Standing jump—John Wilson, 1; J. Ken-nedy, 2.

Running hop, step and jump—J. Wilson, 1; W. Dockworth, Dundas, 2.

Running high jump—A. Williamson, 1; J. Wilson, 2.

Running high jump—A. Williamson, 1; J. Running high jump—A. Williamson, 1; J. Wilson, 2.

Poly Brandon, 2; D. Henry, 3.
Poly Puting 16 pound shot—J. Wilson, 1; J. Kennedy, 2; W. Duckworth, 3.
Poly vaulting—J. Wilson, 1; J. Kennedy, 2; Burdette, 3.
Running broad jump—C. Marcheny, 2; Henry, 2. 3. road jump—C. McLaughlin, 1; D. Wilson, 3. race—E. Williams, 1; C. McLaugh-

F. Burdette. 3.
Running broad jump—C. McLaughlin, 1; D. Henry, 2; J. Wilson, 3.
Half-mile race—E. Williams, 1; C. McLaughlin, 2; J. Riley, 3.
Married ladies race—Mrs. Wilson, 1; Mrs. Krouse, 2; Mrs. Sutton, 3.
While the sports were taking place on the lawn a splendid programme was being given from a platform in front of the verandah of the house. The ladies drill corps, compased of twelve very pretty ladies, Misses-Ricids, England, O'Brien, Pigott, Rashleids, Ravettee whibitions of fancy drill that was delightful, every movement being executed with precision and grace. Their uniform, forage capred coat and white skirt was neat yet decidedly attract, and they carried their rifles in perfect forth was been allowed their rifles in perfect forth was unable to do so, and John Murray, of the Y. M. C. A. Hamilton, took his place and gave an exhibition of this science that proved he was an expert and was heartly applauded.
Gordon Hutton, the saxaphone soloist, was enthusiastically applauded, and deserved it. Joseph Gentle, of Hamilton, gave an exhibition of trick bicycle riding, and accomplished many difficult feats.

The national dances by John Hackett's pupils were faultlessly performed and right heartlily applauded. Wm. Meledy, Hamilton, has a good baritone voice, and his solos were deserv, edly encored. F. Martin, monologue artist, kept the great crowd in laughter with his selections. J. F. Morrisey, Hamilton, was the secompanist.

The refreshment booths did a rushing business all day until 7 p.m., and then quit because the stock was completely sold out.

The ladies looking after St. Lawrence booth were: Prefect, Miss Annie Clarke; Secretary, Miss B, Blake; Treasurer, Miss M. Connolly, assisted by Misses Annie Clarke; Secret

oil painting. Dr. Caldwell; pair classification oil painting. Dr. Caldwell; pair classification St. Mary's -Sindeboard drape, Mrs. Larkin, Robert street; nickel-plated scales, D. Donohue, Macnab street; silk parssol, Mrs. O'Brien, Stuart street; table Mrs. J. Arnold; gen's Stippers, Miss Elawall, Brs. street; blouse set, Julia Brown; picture, Miss M. Armstrong.

Julia Brown; picture, Miss M. Armstrong. nessy, Annie Hennessy, A. MeArthur, B. Me-Arthur, Aggie Farrell, Annie Conneil, Mary Joyle, J. Quinn, Sarah Knight, Maggie Knight, and Mooney. The prize winners were: P. Ire-land, 50 Colborne street, a handsome secretary; Mrs. Sulliyan, 200 Ferguson avenue, a bag of flour.

and Mooney. The prize winners were: P. Ireland, 36 Colborne street, a handsome secretary; Mrs. Sulliyan, 290 Ferguson avenue, a bag of flow. Sulliyan, 290 Ferguson avenue, a bag of flow. The dinner hall was largely patronized. These in charge were—Mesdames Duncan, McLellan, Tiliman, Brady, Goulds and Miss MeLellan.

The pon stand was ably artended to by James Kent, John Healey and J. W. Wilmot.

Rev. Father Donovan was chairman of the general executive committee, with F. Cronin as Secretary.

The booth committee of management for the pretty Augustine's booth was—Miss Margaret Galligan, President: Miss Griffin, Treasurer; Miss Fahey, Secretary.

Refreshments—Misses Shea, Duncan, Houri gan, Graham, Grant, Hayden, Layden, Beattie, Tracy, Ellen Brady, Mary B-Attie, Lucy Melnerney, Maud Graham, O'Driscoll, Alice Lahey, Winnifred Gagahan, Alice O Driscoll, Donovan, Sherrette.

Canvasers—Misses Amie Griffin, Lucy Melnerney, Dara Beattie, Layden, Turnbull, Graham, Margaret Walker, Helena Lunn, Nore Donovan, Cecilia Gagahan.

Chances—Miss Butler.

Messenger—Miss Gretts Fahey. Fish pond—Elizabeth Hayden.

Booth assistans—Michael Mahon, John Meal. Cigar booth—Joseph Carroll, Hamilton.

The ladies in charge of St. Mary's booth were: Prefect, Miss Maggie Hager; y First Assistant, Miss Nora Galvin; second assistant, Miss Katte Foley: Secretary, Miss Lottic Tyson Treasurer, Miss B. McCarthy, assisted by Missee Polly Hart, Sara Hanley, Nalio Byrne, Maggie Doody, Annie Baine, Alice Smith, Ada Cushen, Emma Fietcher, Lity Firth, Eliza Barke, Francis Kehoe.

The gate committee—St. Mary Shooth were Prefect, Miss Maggie Hager; y First Assistant, Miss Rora Gandan, M. J. Smiliyan, M. J. Dunn, E. J. Mahoney and W. Lamareh, Wardell, M. J. Games committee—St. Mary Farrel, Simons, F. Peare, Robertson and F. Carrolla Mother Superior and Sisters connected with the institution tender many have gad the lassistance rendered them in making the picnic such a complete success.

Hyar, Farrell, Simons, F. Peare, Robertson and previous year is the r

picnic.

Among these from out of town who attended were: Hon, J. M. Gibson, Father Coty, Father Doyle, Father Brady, Father Holden, Hamilton: Father Murphy, Freelton; Father Cleary, Brantford; John Ronan, Hamilton: W. O. Sealey, Hamilton.—Hamilton Herald, July 3.

### PROTON PICNIC.

Branch was shown to be in a very satisfactory condition. The propositions laid before the convention, after being fully and ably discussed, were unanimously adopted. They had soveral sessions, and were regularly attended by each delegate, and closed at noon on the 2nd in order to allow the delegates a few hours at a very successful picnic held in the interest of St. Mary's church. The officers and members of the branch entertained the delegates, and were successful in making the event a very pleasant one.

OFFICERS FOR 1990.

Chaplain, Very Rev. J. J. McCann. V. G., Chaplain, Very Rev. J. Ball, secretary treasurer, W. Lane; marchall, J. O. Heavier, or ganizer, W. Lane; marchall, J. O. Heavier, or ganizer, W. Lane; marchall, J. O. Heavier, or ganizer, W. Lane; marchaln, J. C. Bowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H. Ball, W. J. Keenahan, P. L. Dowdall, V. H

#### PROMOTIONS.

SACRED HEART SEPARATE SCHOOL, LONDON .-JUNE, 1900.

To Junior Division Form I.—Loretto Dig-nan, Agnes Murray, Irene Brennan, Nellie Morkin, Maggie McGowan, Madeleine De-lancy, John Ward, Alex Wilson. To Senior Division Form I.—Irene McNeil, Margaret Dignan, Willie Toohey, James O'Leary, Bernard McDougal, Joseph Hana-yan.

yan.
To Junior Division Form II.—Kathleen Mur-ray, Mary Daly, Lillian Best, John Dignan, Eugene Lockhart, Willie Tierney, Willis Fal-

To Senior Division Form II.—Agnes Toohey, anie Tierney, Pearl Horseman, Edna Horse-Annie Tierney, Pearl Horseman, Edna Horseman, Timothy O'Leary, Stephen Daly, Timothy Mulhali, William McHugh, Thomas Murray, To Junior Division Form III—Lila Smith, Theresa Campbell, Annie Faliahee, Florence Baker, Mabel Delaney, Leonard Forristal, Jas. Kennedy, Wilfrid Pocock, William Packham, Walter Heffernan, Francis McDonald, Sylvester Pocack.

Kennedy, Wilfrid Pocock, William Packham, Walter Heffernan, Francis McDonald, Sylvester Pocock.

To Senior Division Form III.—Laura Gray, Mary Lynch, Norman Wilson, Adolph Hanavan, Leo Reilley, and Martin McLaughlin.

To Junior Division Form IV.—Alma Cennor, Mary Fitzgerald, Gertile Heffernan, Midred Friend, Annie Johnson, Clement Howe, Frank Mulvey, Christopher Cooney.

To Senior Division Form IV.—Frank Costello, Douglas Wilson, Alva McGowan, Maud Gahagan, Katie McHugh, Maggie Mulhall, Annie Kane, Lena Cooney, Ella Fallahee.

N. B.—The Sacred Heart Separate school will be open to inaugurate and conduct a Commercial Course in September. This Course will include Shorthand Typewriting, Bookkeeping and the High School Course necessary to prepare for a certificate of Commercial Work.

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From junior IV to senior IV.—Edna Roddy, Leavelta Lourides. Mare V. March.

to prepare for a certificate of Commercial Work.

St. Peter's school. London.

From junior IV to senior IV—Edna Roddy, Josephine Logindice, Mary O'Meara, Nora Brennan. Louisa O'Rourke. Joseph Dwyer, Rose Pask, Nelie Boyle, Oswald Thesserauli.

From senior III to junior IV—Ada O'Rourke. Clara Mahoney, Charles Flynn, George Pawer, Tillmann Corcoran, Eddie Collins, Irene Gleeson, Victor Butler, Leo Butler, Angelo Cortese, Stanton Donegan, John Coleman, Broest Miles, Josephine Brizilia, Josephine Cusolito, Kathleen Reynolds, Albert McGarvey, Charles Binks, Alfred Thessereault, Nelle Phelat, Alice Donnelly, Joseph Kearney, Amy Turner, Martin Rowan, Tom Rowan, Hed widge Girard, Maggie Hevey, Campbell Giesson, Fred Steward, Pearl Mahony, Willie Walsh, Mary Bloss, Katie Caravella, Fred Donegan, Grace Fladion, Recommended, Mary O'Nell, Jack McLean, Casey O'Gorman, Daniel O'Gorman, From Senior II to Junior III—Mary Molel Duggan, Madeleine Burns, Hed Moore, Mabel Duggan, Madeleine Burns, Hed Madeleine Nuttall, Hida Edwards, Mary Kligallin, Biancho Moore, Mabel Duggan, Madeleine Burns, Hed Madeleine Nuttall, Hida Edwards, May Miles, Frances Meles, Alma Collins, Stan Wilson, Joseph Cortese, Norbert Gorcora Madeleine Nuttall, Hida Edwards, May Miles, Frances Meles, From Pask, Christian Pask, Lower Grand, O'Gorke, Thomas Kearney, Rose Grand, O'Gorke, Thomas Kearney, Rose Grand, Paul Cusolito, George Murray, Edward Edwards, Aileen Giesson, Annie Webb, Robert Galbraith, Dominic Cortese, Anthony Caravella, Themas Maher, Joseph Chaffer, Joseph Reynolds.

From Part 2nd to Second—John Cox, John Wainer, Leo Stewart, George Richardson, Willie Marker, France Louis, Doning Madeleine Runa, Prank Louis, Danes Meaden, Andrew Kenny, Harold Mc-Publiks Harber, Tanach Louis, Dan Danes Macher, Doseph Capibliks Harber, Tanach Ronn, Danes Meaden, Andrew Kenny, Harold Mc-Publiks Harber, Tanach Louis, Para Da

Anthony Caravella, Thomas Maher, Joseph Chaffer, Joseph Reynolds.
From Part 2nd to Second-John Cox, John Wagner, Leo Stewart, George Richardson, Willie Ayres, John Mauirana, Frank Lortie, James Meaden, Andrew K.-uny, Harold Mephillips, Herber: Turner, Joan Power, James Mahoney, Evelyn Downs, Eleanor Burns, Antoinette Cortese, Josephine Benenati, Josephine Niosi, Annie Cooney, May Clarke, Laura Dwyer, Agnes Dwyer, Veronica Crummery, Johanna Mahoney.
From Senior Part 1 to Part II. — James Catalana, Vincent Cusolito, Marino Mascheri, Joseph Burke, Poter Turner, Robert Nuttall, Basii Burns, Albert Murphy, Frank Ayers, Jack Loughnane, Dominic Niosi, Joseph Toohey, Joseph Johnson, John Culotta, John Stokes, Wilfrid Brennan, Owen Dwyer, Ernest, Dewan, John Maroney, Marguerite Kilgalin, Mamie Flannery, Gerty Flood, Grace Onti-Helena Cortese, Julia Payne, Grace Fenech, Josephine Sidoti, Mary Zino, Annie Carrigan, Rubp O'Neil, Elizabeth Antonacci, Clara McCarthy, Julia Edwards, Irone Roddy, Mary Famularo, (Rose Logindice Marion Meaden, Jun. 1st to Sen. 1st class—Kate Stokes, Nellie Flannery, Kate Briglia, Kathleen Collins, Irone Doucette, Beatrice Mahoney, Clara Gavanagh, Louis Girard, Bert Feneck, Tom White, Roy Pask, John Clark, Anthony Sidot, Willie O'Rourke, George Rygan, Charles Antonacci, Gilbert Reynolds, George Zino, Joe Caravella, Ralpa Brennan.

### THE TROUBLE IN CHINA.

The situation in China has become more and more appaling from day to day. From the fact that all foreigners of Pekin have been murdeously attacked, and that those who survied took refuge in the British legation, it will be readily understood that it is very difficult to get accurate news of the present situation of foreigners, surrounded as they are by thousands, and probably by hundreds of thousands of Boxers and imperial troops crying out for their blood.

From day to day, as it was reported that the

of Boxers and improvement that the heir blood.

From day to day, as it was reported that the assailants had not yet succeeded in destroying the British, French, German, and Japanese legations, it was hoped that the allied forces at Taku and Tien Tsin might be able to relieve the foreigners from their danger. But the latest intelligence is to the effect that the for-

been defeated by the hordes of Chinese, and are now in danger of being annihilated.

It is persistently stated now that all the legations in Pekin have been utterly destroyed, that not a foreigner is left alive there, and that the Chinese Christians in the city have all been murdered to the number of 5,000, chiefly Catholics, as well as all the foreigners. The atroctices committed are described as being of the most horrible character. The outrages are extending to other parts of China and it is also asserted that the Empress Dowager and that Prince Tuan, the leader of the Boxers has assumed the imperial power of the Boxers has assumed the imperial power of the Boxers has assumed the imperial power of the provinces of most of the provinces smelves into a separate government the provinces of the provinces of the viceroys of most of the provinces smelves into a separate government the provinces of the provinces to put down the Boxers and restore order. This decision of the powers, it is said, is on posed by Russia, but details are so contradictory that it is difficult to know the exact state of affairs, further than the general facts. Thus another despatch has it that Russia has given consent to the pouring in of Japanese troops; but it is understood that it will take ten days to land 20,000 troops which Japan will send immediately to the points where this will be most effective.

The latest news is to the effect that the legations were not destroyed on July i, but some doubt is thrown upon the accuracy of this report. It is stated also that the allies will have 50,000 men ashore within a couple of days. There is also a report that the Japanese encountered the Chi

### THE TRANSVAAL WAR

The situation in South Africa has not great-It changed since last week.
A good ded of the second secon

to Bloemfontein to assist in quelling these dis-turbances.

President Krager is reported to have moved his capital again to Nolspruit, nearer to Lyden-burg, being the transport station for the latter place to which it is expected that the capital will finally be removed.

The Free State Capital has also been re-moved again, and is now established at Bethlem, but as the British are only a few miles from this point, it can scarcely be expected that the capital can long remain there. Presi-dent Steyn is reported to have field to the mountains

#### Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. XCIII.

In the New Testament the relation of Christians to God is presented as twofold. They are children and they are servants. As Saint Paul has to remind his converts, an unbalanced sense of the rights of children is apt to plunge Christians into lawleseness and self indulgence, into antinomianism

An unbalanced sense of subjection tends to servilism.

Luther had, no doubt, a very strong The Freedom of a Christian Man, develops these filial rights with singular depth, beauty and sweetness. Although this was written after his breach with Rome, there is little in it which is specifically Lutheran. He proceeds on the lines of the old Ger-

man mystics.
Why could not Luther have remained within these safe bounds, com-bining childlike confidence with childlike reverence? Had he done so it seems hard to believe that the breach concerning justification (the one insurmountable breach) would have become irremediable. There might have been a deep and long schism, but it would hardly have ecome so aggravated.

Melancthon and Oslander are proof that some of Luther's main adherents were very ill content with his distorted definition of faith, as being simple personal confidence of being justified, and with the lawlessness which he openly avows, and from which he never could be persuaded to recede. The large extracts given by Janssen from popular works of devotion in use in Luther's early days seem to show that the temper of the German Catholics had in it a simple devoutness which would easily have responded to a form of theology combining confi-dence with obedience. That resolute Protestant Doctor Carl Hase represents so. As I have already shown, Luther himself emphatically bears witness to the prevalence of such a temper, and to the bitter resentment which many of his own adherents felt, on reflection, at having been shaken out of it, and precipitated into a gulf of lawlessness for obedience, and of presumptuousness for childlike con-

So far as Luther taught justification by the simple persuasion of being jus-fied, he taught something that was unquestionably new and strange. nd doubt it was something, as Dean Hodges declares, wholly unknown to his generation. The trouble is, that it was equally unknown to every former Christian generation. Above all, it was wholly unknown to the apostolic Church and to the apostles. Take Peter, Paul, John or James (Jude hard ly comes in question), and I defy you to extract out of any one of these of God this proposition: I am justified certainly and exclusively by the persuasion of being justified. This doctrine is irrational, unscriptural, im moral, and, as Luther declares that he tound by sorrowful experience among his adherents, thoroughly demoraliz ing. Moreover, it is evidently a doctrine which Doctor Hodges is so far Plymouth Brethren, it is held, in the baldest terms, by a school of Evangelicals of the Church of England. When ever it is found, you never find strict-ness of life, zeal for righteousness and You find only carnal security, disguised under the name of evangelical freedom. Luther's formula, in-deed, may be retained where Luther's meaning is abhorred, but where its true and original sense is kept, its fruits are as thoroughly evil now as Luther declares that he found them to e in his day. Yet as he put comfort above holiness, no experience of evil results would persuade him to a better doctrine. This had been revealed to

him: how, then, could he abandon it?
The truth of what I say is not disproved by the fact that Luther often teaches better things. As a man of deeply religious nature; loving good and hating evil where interest or passion did not lead him astray; pro-foundly influenced by the Christian ages, and by the Holy Scriptures ; having at his side a man who was continually striving against the lawless ness of Martin's specific theory, a great deal that he says and teaches is simply a contribution to general Christian in struction. All this, however is nothing new. The Catholics of Germany did not then, and do not now, reject the doctrine of justification by faith. Oa the contrary, it is acknowledged by many Protestants (for instance, by the late Doctor Henry Thiersch) that many Catholic pastors there are much more distinct in preaching it than They their Protestant neighbors. agree with Luther so far as he agrees with Saint Paul; they dissent utterly from him so far as he teaches his own novel and demoralizing theory of justification, by faith alone, so defined as to divorce it from love and holiness.

There is no doubt that in Spain there was a great deadness to the doctrine of Christian freedom, and filial priv-The Spanish primate, Bartholomew Carranza, who had been much in England and Germany in attendance on the emperor and Philip II., had been led, by his controversies with Protestants, and by his natural desire to go as far to meet them as truth would allow, of the gospel in a measure which greatly displeased the Inquisition, and finally rulned the Archbishop. Yet sacred text.—Church Progress.

Into magnifying this Pauline side contempt, and creates interested, great love, depocially by our deep of the sacraments, and by veneration of the sacraments, and by wingers, Mangles.

Cutlery, etc.

North Dundas St. (North) London. Ont sacred text.—Church Progress. finally ruined the Archbishop. Yet sacred text, - Church Progress.

not only did Saint Pius V. hold him in peculiarly high esteem (although here the Spaniards were finally too much for the Pontiff, but a Congregation of Trent gave warm commendation to Carranza's catechism, and the Spaniards could not prevail on the Pope to condemn it, although he consented reluctantly to its being put on the Index for Spain only. Here, we see, Rome and Trent, while abhorring the lawlessness of Luther, could not be persuaded into approving the unspiritual servilism of the Spanish Inquisition, which in this case inflected the Roman. Had not Carranza, unhappily for himself, been a Spaniard, there was no dignity, not even the highest, that was sense of the privileges of the children of God. As Janesen points out, Luther, in one of his earlier works. evangelical freedom as strongly as Cartanza, yet although the future Paul IV. disliked him even to per secution, the Cardinals offered him the tiara, which, bowever, he put aside. These facts should be pondered before good men in Italy are charged with having denied the freedom of grace, simply because they did not want to ee Italian, like German Christianity dissolved into anarchy by Luther's distortion of this precious doctrine. Luther thought that Savonarola agreed with him, but, in reality, as Villari shows, Savonarola did not come even as near to Luther's doctrine of justifi

cation as Catholic orthodoxy permits.
In great measure the original antinomian Lutheranism is now extinct in Germany. As a young German once said to me: "In Wurtemberg, in those things that appertained to the life of God, our pastor and his inti-mate friend the neighboring priest preached so nearly alike that it ap peared to us almost the same religion. I was astounded and ap palled on coming over to America to find such bitter mutual estrange Let us hope that Profess ment. Nippold and the Evangelischer Bund will not succeed in bringing about a similar reversion to the old hatred there. Even if they fail, as we hope that they will, it certainly seems dis tressing that the filial aspect of the gospel, which was far from being neglected before Luther, could not have been magnified by him except in an irrational and demoralizing distor tion, which cost Germany a hundred and fifty years of loose living under the name of evangelical freedom, and, turning into a gospel of bitter hate and dead orthodoxy, was one of the main causes of the internecine wars which cost Germany more than half her population and Bohemia almost three fourths Yet, as a Catholic writer re marks. God allows terrible things, be cause He works for eternity. At least during this sorrowful time, there was the unequaled Lutheran hymnody, which, as a German Catholic says swept like a vast flock of singing birds across the Christian firmament.

CHARLES C. STABBUCK. 12 Meacham street, North Cambridge, Mass.

### LOVE FOR FATHER RYAN.

The profound respect which Southerners of every religious faith have for Father Ryan, the priest who, as chap-lain, shrived the wounded Catholic Southerners and made easier the death of many a non Catholic hero, and, as poet, sang songs that breathed their hopes and aspirations, was well shown of High Lutherans and a school of the last week Every est, a cheer arose that filled the great hall and must have floated off across the river. Tattered, shot torn banner pore quotations from his verses : the great Confederate flag bore a motto taken from his poem

"Yes; we love Father Ryan, up in Virginia," said a non-Catholic lady, after all was over. "He was one of our great men-of us and for us. We will never let his fame die-never He does not speak to critics up North? Well, he does to us, and he will go on speaking to us forever! You can't find any Southerner who doesn't love his 'Conquered Banner.' It will out-last everything of Poe's, and everything that Hayne wrote, and all of Lanier; that's what it will. It may not be great poetry, but it will always speak to the Southern people, and they never forget.'

### THE CHURCH AND FINE ARTS

In a recent sermon Archbishop Ryan, of Philadelphia, said :" The fine arts are of immense advantage to the Church-they are used by her in the great work of preaching the sacred truths of religion. She has a mission of great consolation for men of every condition. The deaf can not hear her oral teaching. She sends the painter, who speaks through the eye to the soul. The illiterate can not read her books, but the sculptor holds step for the whole life. What solemn up the crucifix that they read at a duties, what great responsibilities, glance the history of their redemption. She does not teach men, merely handing them a book, however good and holy in itself, to read. Thus for those who can not read, for others who can not hear, for those who can not see, for those who can not speak-for all, has she the means of the fine arts to get at their souls and to pour through every, or through any, sense the history of the redemption.

His Grace gave a very good reason why the best treasures of the fine arts are in the possession of the Catholic Church. With her all is for God. In her use of the fine arts she has done more than all Protestantism to pre-serve reverence for the Word of God. contempt, and creates irreverence,

PIVE - MINUTES' SERMON. Sixth Sunday after Pentecost.

THE SEVEN SACRAMENTS.

"I have compassion on the multitude." (Mark 8, 2.)

With seven loaves of bread, our Lord fed four thousand hungry people in the desert, and with seven ments, the same Divine Redeemer nourishes and strengthens our souls to life everlasting. After the wonderful feast, seven baskets were left of the fragments, and in a similar manner. the sacraments remain undiminished, although millions and millions have been nourished. Thy will remain un diminished until the end of time, in order to bring graces and blessings those who receive them with due pre-paration. Infinitely more nourishing than the bread in the desert which satiated hunger only for the time being, are the seven sacraments, for they nurture us during our earthly pilgrimage, from the cradle to the grave, they give us, in all conditions of life, that abundance of grace and blessings of which, in our weakness, we ever stand in need. To be con-vinced of this, consider the different periods of the journey of life, and you will, with joyful hearts, praise the bounty of our Redeemer.

The first station is the entrance into

life, the beginning of the pilgrimage. As soon as man enters upon his earthly career, he should also begin his ourney towards Heaven, and for this he needs special grace and assistance from God; he is still under the dominion of sin and Satan. How could be undertake the journey towards Heaven in so miserable a condition! The Redeemer, however, approaches him with His mercy, and by the sacrament of baptism, offers him the pilgrim's staff to be his support on his journey towards Heaven ; He washes the defiled soul in His precious blood, and adorns it with the garment of innocence, grace and holiness. He enrolls it among the children of God and gives it the right

to eternal life. As the child grows older, he takes part in the labors of the day and must mingle with the world and its dangers for this he has need of stronger nutriment ; in a similar manner the soul needs more strengthening nourishment to perform works meritorious for Heaven, to gain the victory against sin and temptations. Behold, this strength s given to him by the Holy Ghost in the sacrament of confirmation, wherein the Divine Consoler descends upor him with his seven fold gifts, and furnishes him with the weapons of grace, for glorious victory over the enemies of his salvation.

The body is in need of daily food, so the soul also requires spiritual food to preserve its supernatural life, and this od of which we partake is the Bread of the Angels, the Blessed Sacrament, which we are permitted to receive whenever we feel ourselves weak and in need of grace. This is the Bread of Augels of which the Church sings: O Heavenly banquet wherein Christ is received, the soul filled with graces, and the pledge of life everlasting is given." This is the living Bread that came down from Heaven, and of which our Divine Saviour said: "He that eateth My flesh, and drinketh My blood, abideth in Me and I in him.

ing all this care, is often covered with dust and defilement, and is in need of day! May the fire burning in his breast cleansing, or he becomes sick and is cleansing, or he becomes sick and is unable to continue his journey. This light shine cut undimmed. May his also happens to the pilgrim on his journey toward Heaven; his soul is easily defiled or becomes sick by venial or mortal sin. Where will he find cleansing and restoration to health from the deadly sickness? Ah, you well know; it is in the sacrament of penance; here the dust of human weakness will be washed away; here the soul finds recovery from even the deadliest wounds which sin has in-

When man has arrived at the last station, that is at the hour of death, he is especially in need of help and strength. The last station is the most important, the most dangerous; for there, the decision is made for all eter-Hence God sends His servant to the bed of the dying, who annoints him with oil in the name of the Lord, thus consecrating and strengthening in his last strife, consoling him with His blessing and raising him up by his prayer-iu the sacrament of

extreme unction. These five sacraments are ordained for all without exception, but there are two others which all do not need : they are instituted for those two states of life which require special grace, viz , the the state of priesthood and that of matrimony. To enter either of these states, is a very important and serious what dangers are not connected with each! The special graces necessary for these vocations, our Lord gives in the last two sacraments, the sacrament

of holy order and of matrimony.
You see, my dearly beloved Christians, how our merciful Lord so lovingly cared for our salvation, by institut-ing the seven sacraments, how he accompanies our whole life, from the cradle to the grave. He gives us these treasures of grace which He has merited for us on the cross, in order that we may not faint on the way in our journey towards Heaven, but that, strengthened from station to station, we may safely arrive at the eternal serve reverence for the Word of God.

There is a tamiliarity which breeds thank our merciful Redeemer for this great love, especially by our deep veneration of the sacraments, and by

sacraments will be sources from which we will obtain grace after grace in this life, and at last, the greatest of graces-a happy death, which will assure us of the eternal joys of Heaven. Amen.

#### THE PRIEST'S FIRST MASS.

REV. THOS. J. STANTON

Many years of waiting have passed away; years of mingled hope and fear; years of anxious thoughts, of noble aspiration. They are all gone now. Sweet indeed is the memory of the past; sweet those days of communion with God; but oh! sweeter far is this morning's glorious grace. Never be-fore did the sun seem clothed with such brightness-never before did nature present such charms-never before did that young heart beat so quickly and so joyously as it beats to day. It is the morning of a first Mass-morning hopes from afar and wished with all the vehemence of youthful yearn ing. The mystery of joy, which thou bringest, has depths we cannot fathem. It has beights which we cannot touch

loftiest thought. With faltering step and throbbing breast, the young priest enters the sac risty pondering the glorious though dread act about to be consummated. With piercing elequence the words of the psalmist ring in his ears, "Who hall ascend into the mountains of the Lord, and who shall stand in His holy The innocent in hand and the clean of heart." Trembling he puts on his priestly robes, trembling he advances towards God's altar.

It has beauties beyond the reach of

words and glories beyond the power of

The Mass has actually begun. What multitudes of thoughts rush to the young priest's mind! He reverts to the day when first he caught the whis perings of grace-to the very hour in which his Master said in sweetest tones, Be mine." Fain would he dwell on memories of the past-memories faded once and dim-yet blooming bright today. But too heavenly is the action for any earthly thought.

A few moments have scarcely elapsed when he finds himself at the consecration. "Lift up your gates, O ye princes, and be ye lifted up, O eternal gates! and the King of glory shall enter in." Reverently he bows his head and whispers the sacred words, whose import Divinity alone can understand,

-and lo! he is face to face with God. As Mary in Bethlehem's silent cave melt in adoration before her New-Born Babe, so now does this young priest fall prostrate before the Off spring of his word. At sight of such wondrous condescension of the Creator and such unspeakable exaltation of the creature, his soul stands mute. Words cannot speak his gratitude—his love must be unsung. Thoughts of his unworthiness he acknowledges in the words of the centurion, but the sentiments deep buried in his heart can never be full spoken.—The purity of an angel would still be too low; the sanctity of the Baptist would still be unworthy of " the chalice, of benediction," which purples his priestly lips.

Day after day this same oblation will be offered by his hands. Day after day "that pure host-that holy host-that immaculate host the bread of eternal life, and the chalice of everlasting salvation," will call down on men the ineffable graces, purchased by the death of their Blessed Redeemer. But, alas! the pilgrim, notwithstand. On! may that young heart be ever as life be so fragrant with sanctity that like the divine Master, Whose priest be is, he may ever be able to challenge the world-with" which of you can convict me of sin ?"-Western Watchman.

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Freezing Weather in July
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### OUR BOYS AND GIRLS.

JULY 14, 1900.

A Girl's Discovery of the Duty She Owed at Home.

It was the middle of June and the

little ones were holding high festival.

Only a week more-" And sister will be here."

"Oh, I'am so glad she'll be done with that mean old school!" She's going to stay with us all the

time now; isn't she, mother?"
"We can't tell till she comes, dear." Mother's tone was a little sad, for the thought of her eldest daughter's coming home from school to be her help and comfort to take her share of the home cares had lain warmly at her

Why can't we tell, mother?" clamored the little ones.
"Perhaps sister Emily will want to

go somewhere else, after spending the ummer here.' That was it. Latterly, Emily, in

her letters, had thrown out suggestions of a desire to go to the city, not far from her home to teach. It was hard to think of, they had all looked for ward so long to the home coming, bu if she earnestly desired it, mothe would not let her wishes stand in th

way. "I shan't let her go," said littl Alice stoutly. "I'll take such tigh A letter was brought to mother :

"I don't know what you'll think me, mother, dearie," it began, "but want to ask you if you will be willing for me to spend the early part of the summer away from you. Margar Marshall, my chum, has asked me visit her. I would not wish to do except that it will give me an oppo tunity to attend the summer scho and lectures—a great advantage me, in view of what I hope to accord plish in the future. Of course t next few years ought to be the m useful of my life, and I'm sure y will agree with me in thinking tha ought to seize on every chance of i

proving myself. "As you are coming to see graduate, I shall have a nice livisit with you. It's too bad I can see the little ones, but they can wand what good times we will all he when sister does come! Write a tell me what you think of it, moth

A forlorn wail went up from th little voices when the small girls w told of the new plan. Mother felt t she could have joined in it easily, blessed home-coming had meant much to her. How could her day

ter disappoint her so? ne could understand it be when she reached the school; in whirl of the closing days, the glo delightful anticipation, in the cr ing in of new interests and new suits, was it to be wondered at the quiet demands of home should shoved aside? Certainly, it w require much of the grace of G turn from all this pleasant excite to the simple routine so satisf before years of school. Mother

sure it was all right, but her heart on aching. Music was popular in the school formed a conspicuous part in closing exercises. Emily was to and in the glow of loving pride which her mother looked at her a stood before the audience in her s white dress, she forgot, for the ment, everything else, but the sh fell again. All the sweetness

beauty of the young life was for o not for these who loved her at ho As she paused in her song, E the stage, A pain smote her heart, for mother's face wore a pathetic sadness which her da ad never seen before. And the the lights and the music and th turned faces came a rush of fee strong that she almost forgot he e saw, as never before, the co between mother's life, writ pathetically on her gentle fac her own, filled to overflow with joy and enthusiasm of youth whole heart was in the close

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'You're making the mista life, Em. No, I think not."

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It was the middle of June and the little ones were holding high festival.

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"And sister will be here." "Oh, l'am so glad she'il be done with that mean old school!"

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As you are coming to see me graduate, I shall have a nice little visit with you. It's too bad I cannot see the little ones, but they can wait, and what good times we will all have when sister does come! Write and tell me what you think of it, mother,

A forlorn wail went up from three little voices when the small girls were told of the new plan. Mother felt that she could have joined in it easily, the blessed home coming had meant so much to her. How could her daugh ter disappoint her so?

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on aching. Music was popular in the school, and formed a conspicuous part in the closing exercises. Emily was to sing, and in the glow of loving pride with which her mother looked at her as she watte dress, she forgot, for the moment, everything else, but the shadow fell again. All the sweetness, the beauty of the young life was for others, not for these who loved her at home.

the stage. A pain smote her to the heart, for mother's face wore a look of pathetic sadness which her daughter had never seen before. And through the lights and the music and the upturned faces came a rush of feeling so strong that she almost forgot her part. She saw, as never before, the contrast mother's life, written so between pathetically on her gentle face, her own, filled to overflow with all the and enthusiasm of youth. Her whole heart was in the close of her song, for she sang to her mother as she had never sung before. A burst of applause greeted the close.

The next morning was full of stir, for in the afternoon the young people were to separate, some to return, others to take up a new life. Emily was to travel a short part of the distance with her mother, then to change cars and continue her journey with her friend, leaving her mother to go home All that morning Emily was in wild spirit.

'I'm going to have good times, mother, such good, good times." Not one word of regret at the prospect of being separated from her again, not a thought apparently, of the little ones who mourned because sister Emily was not coming. Mother really began to wonder if her daughter was growing absolutely selfish.

When the time came to change cars, Emily was on her feet, still laughing and chatting.

"Aren't you going to wish me good bye, dear?" said mother, as Emily fol-lowed her friend to the door of the car. She turned with a merry laugh.

"Good bye, mother. It won't be

The door closed on her. Mother sank back into the corner of her seat with a sob, while out on the platform the merry voices still kept on. How light hearted those girls were, and how thoughtless of all beside their own destres and pursuits! She never would have believed Emily could be so.

You're making the mistake of your

No, I think not."

"It isn't too late yet to change your

mind. Come, Emmy, you rush down there and change your trusk check while I buy you a ticket."

"Thank you, dear; but my mind is not subject to change."

"You'll regret it when it is too late.

"If I do you may be sure I'll tell you so. You must write and tell me of all the good things you hear. Nowtime for you to go-good bye-Good

Farewell shouts echoed back and forth as the other train moved away; but mother who had not he ded the light talk, did not look up until a pair of arms held her in a close embrace, and she locked up into Emily face.

"Did you think I could leave you,

darling? It has been my mother, darling? It has been my joke all the morning-to get this little surprise on you. Oh, mother, do you think me the most selfish, undutiful daughter in the world?"

"How you talk my dearie!"
"Because if you don't, you and I
have a disagreement. Well, mother, I seemed, somehow, to come to my senses all at once, and last night I fought it out with myself, with the result that here I am, going to the dearest home with the dearest mother in the world ; and to stay-not to leave you when the summer is over."

"But, Emily-you are giving up so You said these next few years much. were going to be so important to you

"I said so, and I may say so still. But I don't think that the next few years can be better spent than in doing what I can at home. You see, I am looking at the other side of things. There are plenty of girls—poor things—who have no home. I will let them! do the struggling and the tugging, because they have to But there is one girl who is not going to throw away the blessing which belongs to her. Now for the precious little ones,

and the dear home life !" "But, my child, you are giving up great deal. Have you considered it

"I know I am," said Emily, with a serious look on her face. "But I have though it all out, mother, and believe I am keeping more than I give up."

## CHATS WITH YOUNG MEN.

Young men, be proud of your faith. it is your most precious possession and one of the few things you can take with you to the other world. the characterless so called Catholic who does not like the "style" of his fellowworshippers and lets human respect weigh against the heritage of the ages. Of this ilk are the snobs and jellyfish

who are Ashamed of Their Religion. They are Catholics who are ignorant of history, of the arts and sciences of the past and present. They are Cathwhose associates are uncultured and ill-bred. No scholar (unless his scholarship be confined to very narrow lines,) no traveller with an intelligent, observant mind, no person who has mingled with the better classes of this country or any other, could possibly see in the Catholic religion anything to be

conceal. It is-and has ever been-the religion of kings and of royalty that glories

ashamed of, anything to blushingly

not for these who loved her at home.

As she paused in her song, Emily's most noble, all that is most worthy of eyes fell on her mother, who sat near of honor has been Catholic, eyes fell on her mother, who sat near or, if not Catholic, the n proached to the spirit of Catholicity the etter it was.

Scholars who are not Catholics may think us "mistaken," but they honor us and revere our past. Travellers who investigate, who see for themselves, and understand the language of the people with whom they converse find nothing in the Catholic religion to be ashamed of, and lose their preju dice, even if they do not accept the faith. It is only the ignorant and the vulgar, and those who dwell among them, who ever connect the thought of shame with the holiness of ages, the purity of virgins, the wisdom of the wisest. If there were cause for shame, would the finest intellects of this as well as past centuries think it worthy of days and nights of study, years and years of struggle, to escape its truth, surrender of all earthly ambitions and affections in order to embrace it?

If it were narrow, behind the age, 'up to the times," would it be pos sible for men of brilliant intellect, mingle daily with the brightest of Protestants, to remain—as they do—simply, obediently, faithfully Cath-

With all the world of books in all the tongues open to so many of them, could such men die falsely, and in the great light which burns fiercely upon approaching death, could so many repeat the belief of their childhood and testify that in the Catholic religion alone they had found truth and rest and peace in

believing? No! A thousand times no! Shame and the Catholic religion never approach each other except in the coward who takes the word of another worse off than himself in education, and thinks of it even for one mo ment as "a poor, mean, low religion." The religion of  $\epsilon quality$  it surely is, and thus the religion of the poor and of the rich, of the pauper and of the ruler. We come into the world alike helpless and suffering, and the Cath. olic religion receives both in the same We may live as far apart as manner. We may live as far apart as sparingly as a nevoling, but under any the east is from the west for more than a food in itself, and never under any

threescore years and ten, but in the end we die, the one and the other, and are again alike-dreadfully, sternly, helplessly alike. And again the Cath olic religion bears us to the very dark-ness of death in the same kind arms, comforts us with the same words, warns us of the same penalties, dismisses us with the same blessing. Yes! Whether it be in sight of the empty throne the king shall never mount from this time forth, or beside the narrow cot of the almshouse ward, the Catholic religion is the same to the dying. It is most powerful and most universal, it is grandest and oldest, it is the highest and purest, and into its practice all the nations of the earth shall come. In the long ages of its eternal triumph, what will be the fate of the coward, man or woman, or child, who shall be athamed of it?

Popular Errors in Living.

Dr. Charles W. Purdy is of opinion to seventy, barring accidents and infectious diseases, it is solely because he has not lived properly." With this proposition as a starting point he writes at length and most interesting." ly on "Popular Errors in Living" in the current North American Review.

He begins by saying that "the greatest dietary sin of the average American is his meat-eating propen-sity." He tells us that from three to five ounces of meat per day is all that can be usefully and prudently eaten by the average man engaged in any light indoor occupation. It will sur-prise many to have it stated on the authority of this eminent physician that excessive meat eating ages man more quickly than any other excess except alcoholism. He asserts that the men who eat meat at every meal, or more than once a day, grow old before their time and are subject to all that class of maladies which follow from the hardening of the arteries, the enlargement of the heart and the over-working of the liver and kidneys. Dr. Purdy believes that 90 per cent. of the increasing number of cases of Bright's disease are directly caused by over indulgence in meat. He agrees with the Pope, however, in saying that an exclusively vegetarian diet is not advisable, "though a moderate approach to such a standard has much to recommend it, as tending to promote health and long life." Sir George Humphrey, in 1887, carefully investigated the life histories of thirty seven persons in England who had lived over one hundred years, and reported that three of them took no animal food, four took very little, twenty a small amount, ten

moderate amount, and that only one habitually took much meat, The next error which the American people fall into, in the opinion of this writer, is the excessive use of sweet and starchy foods. This class of foods produces fat, which does for the body about the same thing that fuel does for the steam engine. When too much 'is taken into the system the same thing happens as when too much fuel is piled upon a fire. The stomach that is overloaded with sugar or starch imposes an extra tax upon the liver, resulting in bilious attacks, chronic headaches and diabetes. The ast named disease, we are told, has increased in frequency in the United States 150 per cent. within the last

forty years. Another error to which attention is called is the very general tendency to eat too much. The notion widely pre vatis that the larger a man's appetite vatis that the larger a man's appetite one church never closed. is the more robust he must be. This notion is not well founded, and Dr. Purdy believes that the marked increase in the number of American vic tims of organic troubles, developed prematurely in middle life, is due to the fact that the appetite is over-stimulated by modern culinary arts, with the result that an amount of food is habitually consumed by well-to-do people of sedentary life "that simply overwhelms the assimilative organs.

We are next informed that our popular beverages contain too much sugar and warned against the seductiva sodawater fountain, whose out-pourings are entirely destitute of soda. Champagne lovers are admonished that the average quart bottle of champagne contains about one eighth of a pound of sugar, and patrons of domestic wines are asked to note that they contain about half a pound of sugar to the quart. The more widely used b age, beer, averages six grains of sugar to every ounce. "It will be readily to every ounce. "It will be readily seen," says Dr. Purdy, "the habitual use of any of the beverages named en tails the consumption of large amounts of sugar." And he emphasizes the fact that it is the sugar and not the alcohol that is responsible for the headache and indigestion.

For the rest he says an encouraging word for more outdoor exercises, which seems hardly necessary during the present rage for outdoor sports, and advises us to wear all-wool under garments in summer as well as winter, using lighter weight goods during the

hot season. As a general guide to those who would eat and wisely, but not too well, this well known physician lays down a few rules. Assuming a man to be of robust constitution and sedentary oc cupation, he is advised to live largely upon fish, green vegetables and acid fruits, and to eat butcher's meat only once daily. Bread and potatoes he may also eat, but no other starchy foods. He is counseled to indulge rarely in cakes, farina, oatmeal or other cereal foods, and to use sugar sparingly as a flavoring, but never as

circumstances to overload his stomach, Sour wines are commanded in preference to sweet wines, and "he should limit the quantity of fluids consumed with his meals to from twelve to six-teen ounces." He is furthermore told that warm or tepid baths are better than cold ones and that after he has passed middle age cold showers and plunges, or even sea bathing, are not

without serious risk. These rules do not apply, however, to the man engaged in hard manual labor. The latter may eat of strong er foods with greater freedom, because his greater muscular activity readily gets rid of the waste products, which clog and disorder the digestive system of a man who works indoors.

### THE A. P. A. IN CHINA.

The Boxers in China do not deserve the credit for originality. They must have read the history of the anti-for-eign, anti-Catholic and native Amerthat "if a man who is born of healthy parents, and who is himself healthy at light, and constitution and native American knownothing riots in Boston, birth, becomes seriously disabled in health before the age of from sixty-five constitution and by laws of the A. P. constitution and by laws of the A. P. A. The Chinese are great imitators, and the Boxers, the pig-tailed A. P. A's of China, have learned their lesson well. They have the same spirit and methods of their American prototypes. They slander their intended victims, then burn and kill, as the knownothings did in Pailadelphia and Louisville. The armies and navies of Europe are moving toward China because her know-nothings have been doing what the American knownothings did some years ago That is, they pretend to be going there for that purpose. They will demand indemnity, and they will most likely get it. In this they will be unlike the poor Sisters who were burned out in Boston, and who demanded indemnity for their burned home, but never got it from the Commonwealth of Massachusetts, just as the Catholics of Philadelphia never got it for their burned churches from the Commonwealth of Pennsylvania, and as the Catholics of Louisville never got it from that of

Kentucky. Why do not the European powers leave China to deal with her pig-tailed know nothings as they left the United States to deal with her K. N.'s and A.

If any nation of Europe had, during the knownothing church burning and mob law period, sent war ships here and landed troops and sent them to Washington to protect their consulates would not this United States Govern ment of ours have resisted them with shot and shell? Certainly. If Italy, after the New Orleans anti-Italian riots in which many Italians were killed, has sent warships and landed troops at the mouth of the Mississippi, mould are not have resisted and shot would we not have resisted and those troops down and blown those warships up? Certainly. Then why does this government of ours send troops and warships to punish China for opposing the landing of foreign troops and their march to the capital? For doing precisely what we would do

under the same circumstances? Why should we not be as patient with the Chinese as with the Turks? We demanded indemnity of the latter for damages to missionary property. We have received nothing. We talked of sending ships to Smyrna but did not. Why now send them to China, even before any demand has been

made to that government? The difference is, we would not be playing England's game in Turkey, as we are now playing England's game in China. - N. Y. Freeman's Journal.

bollo Answer to the Question "Are Churches Closed Too Much?

Several Boston clergymen answered the question proposed in the Sunday Globe: "Are the Churches Closed Too Much?" The Catholic idea was supplied by Rev. N. R. Walsh of the cathedral, who wrote : To a Catholic who believes that the

Catholic Church is the true Church of Christ, and that it is charged with the mission of eternal salvation to all mankind, there can be no cessation of the labors of the priests of Christ and the salvation of the flock. The eternal cry comes forth from

"Watchman, what of the heaven, "Watchman, what of the night?" And the priest of God is bound, in season and out of season, to give answer to the call, for the call is

Whether this call come in the brightness of the day or the darkness of midnight, the priest of the Catholic Church hears the call of the soul which is about to depart from this life to meet its eternal Lord and Judge. starts at the call and administers to the dying penitent the last solemn rites and sacraments of Jesus Christ, to insure its happy and peaceful flight to

The command of Christ, "Watch and pray, for ye know not the hour," knows no time or season, circumstance or person, and must be attended to as strictly in the morning as the evening,

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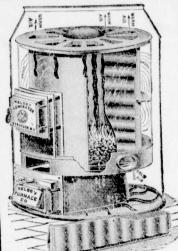
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summer or winter, while the world shall last.

Why? Because it is the salvation of a soul for whom Christ died. For Christ has said, "I will come as a thief in the night, and at what hour you do not think the Son of Man shall come." Therefore the pastor of souls under

Jesus Christ, imitating His ministry, which knew no rest, must spend him self, as Christ Himself, at all times, all inconvenience, at all seasons, by day or by night, for the salvation of those for whom Christ died. And so, in command with and in response to the command and wish of Christ, His Church never can be closed, but must be open to His flock as the House of His Father.

### IMITATION OF CHRIST.

Of Reading the Holy Scriptures.

Truth is to be sought for in Holy Scripture, not eloquence.

All Holy Scripture ought to be read with that spirit with which it was

We must rather seek for profit in the Scriptures, than for subtility of speech. We ought as willingly to read de-

we ought as willingly to read devout and simple books as those that are high and profound.

Let not the authority of the writer offend thee, whether he be of little or great learning; but let the love of simple truth lead thee to read.

Inquire not who said this, but at

Inquire not, who said this; but attend to what is said. Men passed away, but " the truth of the Lord remains for ever. (Psalm

God speaketh many ways to us, without respect of persons.
Our curiosity often hinders us in reading the scripture, when we wish to understand and discuss that which

should be simply passed over.

If thou wilt receive profit, read with humility, simplicity and faith; and eeck not at any time the fame of being

Willingly inquire after and hear and be pleased with the parables of the

of the ancients; for they are not spoken without. A Record in Blood. A Record in Blood.

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#### ARCHDIOCESE OF OTTAWA.

The Feast of the Visitation of the Blessed Virgin is annually observed in all the houses of a Congregation de Notre Dame by a solemn renovation of their vows by the spiritual daughters of the Venerable Margaret Bourgeois. In the Gloucester street convent the Very Rev. Father Gendreau, O. M. I., V. G. a former chapian of the institution, standing in front of the airar and holding exposed between his fingers the Most Blessed Sacrament, received the renewed yows of all the Sisterhood. He also delivered a short allocution on the occasion.

A joint pilgrimage of citizens of Ottawa and A joint pilgrimage of citizens of Ottawa and Hull, to the number of over twelve hundred, left for St. Anne de Beaupre on Saturday of last week. Those from the city left by the C. P. R. "short line" and those from Hull took the C. P. R. train in their own city. A similar point pilgrimage is announced for the 7th of

### ARCHDIOCESE OF KINGSTON

FIRST COMMUNION AT CHESTERVILLE. Sunday July, 1, 1909, will always be remembered as a red letter day by the children and parents of St. Mary's parish, Chesterville, On that day, accompanied with beautiful services, the children to the number of twenty-five, made their first Communion, forty others joining to commemorate the first anniversary of their First Communion, making the number receiving sixty-five. It was indeed a grand sight to see the bright innocent children, the girls in flowing white and the boys in black with white ribbon, so attentive, modest and respectful, during the Holy Sacrifice their outward appearance plainly indicating the inward happiness that children only can so well exhibit to the observer. Miss E. McMahon faultlessly directed the class during the church services. After Mass Father Dunn addressed the First Communicants, congraduating the parents and children on the happy event that called them to the Church that morning and cautioning the young communicants to make this day the beginning of a new pook in their caused them to the Church that morning and cautioning the young communicants to make this day the beginning of a new epoch in their lives. They were from thenceforth to carry taemselves more circumspectly, walking in the fear and love of the great and kind God Who gave Himself to them that morning to be the food and noncipal to the contract of the taemselves more circumspectly, watking in the fear and love of the great and kind God Who gave Himself to them that morning to be the food and nourishment of their souls. At 3 o'clock the children assembled for enrol-ment in the brown scapular of the Blessed Vir-gin, afterwards assisting at Benediction of the most Holy Sacrament. The following are the names of the first Communicants: Norse Kearns, Rose Bertha Gibbons, Emma Wheeler, Mary Ethel McCloskey, Mary Hester Dwyre. Mary Ann Curran, Katie Kelly, Mary Willard, Elizabeth Gibbons, Eleanor Pelletier, Annie Blanche Belisle, Laura Dagenais, Dominique Lavictoire, Oscar Relisle, Joseph Dagenais, Joseph Cozier, Armondice Cozier, Edward Barrett, John McCloskey, James Allan La-pierre James Vincent Martin, Edward Kain John Party, Thomas Masterson, and John Mc-Cadden. n. John Foley, of the Grand Seminary, is ing his vacation with his sister Mrs. John

John Barry, Thomas Masterson, and John McCadden.

Rev. John Feley, of the Grand Seminary, is spending his vacation with his sister Mrs. John Barry.

Rev. John Feley, of the Grand Seminary, is spending his vacation with his sister Mrs. John Barry.

Rev. T. F. Quinn, brother of Rev. Father J. Quinn, of St. Marry's Church, Chesterville, was raised to the dignity of the priesthood in the city of Waterford, Ireland, by the Most Rev. Fy. Sheehan, on June 18, the Feast of Colveland, Ohio, is also a brother of Father Quinn, of Chesterville.

Morrisburg Fille.

Morrisburg Fille.

Morrisburg Holl.

The Catholics of Morrisburg held a very successful pienic on Dominion day. Everything that goes to make a good pienic was noticeable, fine weather, variety of attractions, large gathering of people, the choicest delicacies served by fair people, and lots of cash dropping from time to time into the treasury. The energetic pastor, Father Fleming, and his congregation spared no pains to make the day enjoyable for their numerous patrons. It is no new thing for Father Fleming to organize successfully a gathering such as was held on the fair grounds on Dominion Dav. For over fifteen years he labored with marked success in the parish of Tweed, and whilst there he organized and superintended some of the largest church gatherings ever held in that section of the country Over \$1,000 was realized on Dominion day, large sum when one remembers the many attractions calling the people elsewhere for amusement. The young ladies who had tlekets on a gold watch were Miss Gibbons, of Dixon's Corners and Miss Mabel Beggey, of Ircquois. Miss Gibbons was the happy winner of the gold watch. During the day eports of various kinds were successfully competed for under the able management of Mr. John Barry, jr. Able speece, Adam Johnson, Q. C., Thomas McDonaid and others. The concert in the evening was clived by Mr. A. Broder, M. P. for the County of Dundas, Mesers Beggey, Adam Johnson, Q. C., Thomas McDonaid and others. The concert in the evening was ch

### DIOCESE OF LONDON.

ADDRESS AND PRESENTATION TO REV.

After Vespers on Sunday evening, July ist, the parishioners of Raleigh assembled at the pastoral residence for the purpose of presenting Rev. P. L'Heureux, before his departure for Sincoe, with a tangible expression of their good-will and affection. Father L'Heureux made many friends while in Raleigh, and Protestants and Catholics slike regret his departure from that parish. The address reterred in feeling terms to the many good works accomplished by Father L'Heureux during his short recidence in their midst and thanked him for the kind interest he had invariably manifested, not only in their spiritual, but in their temporal welfare, and in conclusion expressed the hope that every blessing and happiness would attend him in his new field of labor in Simoce, to which parish he had lately been translated by His Lordship the Bisshop. Father L'Heureux in reply said that whitever success may have attended his efforts while in Raleigh was due in no small measure to the willing co-operation of the parishioners, and he trusted their kind interest in him would still continue, and that they would remember him in their earnest, prayers that Almikhiy God would bless him in his new parish. He said he would never forget the Rindness he had received from many of them, and remarked he did not deserve all they said of him, but he had tried to do his duty amonest them. In conclusion he promised he would not forget them when offering up the Holy Sacrifice of the Mass.

### REGINA, N. W. T.

Sunday—June 24—was a never to be forgotten day for thirteen of the junior portion of our congregation. That day Misses Made McCarthy, Francie Cotton, Lena Jacob Tessie Kaitenbrauner, Masgie Giger, Katte Moser, Annie Whittle and Lottle Bennett with Master Angus Macdonald, Victor Stubbings, Paul Mayers, Alex. Mayers and Sam Mayers for the first time received their Saviour in their hearts. It was indeed a most gratifying sight, and a most striking proof of the good the Separate school is doing. High Mass was celebrated at 8 a m. by Rev. Father Van Heertum The church was crowded and the singing of the choir was especially good. Father Van Heertum made feeling reference to the occasion, and gave to parents and children most excellent advice. When Father Van Heertum addresses his congregation he does so eloquent 15, but often sermons of eloquent preachers are not always practical ones. Not so with our be loved pastor, his sermons treat of our every day life; they "strike home" to each and every one of us, and no one who listens to his sermons can fail to sincerely realize, "It is well for me to be here." To each father and mother such was particularly the case on this memorable Feast. Like the Precursor of Our Divine Lord, whose feast we that day celebrated our dear pastor pointed out to those children the coming of their Saviour in a few moments, to take possession of their innocent hearts. Most earn-stly did he exhort them to improve every instant and fittingly entertain the King of kings. He paid a compliment to the class as to their proficiency, yet exhorted them to further diligence. He told them to keep together as a class, to pray particularly for each other, to attend Holy Communion together, and to celebrate their anniversaries in a body. The children attended hing, and were each time addressed by our pastor. July 2, 1900.

favorite and will be sincerely welcomed on her return.

Our new school building is commenced and will be pushed to completion before the next serm of school, as the building now used is altogether too small and inconvenient. Work has also begun on the priests' dwelling house. It will be enlarged and remodelled, as it, also, is very unsuitable at present. Crops in our district are looking very well, we have been blest with rain, and although we have had a few days of very hot weather, the outlook at present is very favorable.

Mrs. Hawkins—nee Miss Laura Macdenald—is at present visiting at the home of her sister. Mrs. McCusker, who, we are pleased to hear is applied y improving in health and is expected shortly home from Toronto. Another sister is expected to arrive from New York, and as Mrs. Macdenald—their mother—is at present here, a happy reunion is anticipated. happy reunion is anticipated.
GENA MacFARLANE.

COMMENCEMENTS.

Loyola College, Montreal. PPIZE LIST.

Prize gift of Rev. William O'Meara, P. P., for good conduct, determined by the vote of the boys and masters together with the aggregate of monthly marks—John P. Walsh, Hororable Mention—Corplett McRae, James Keane, Cyilliam Kaine, Francis Dissette and James

William Kaine, Francis Dissette and James Clarke.

The Lieutenant Governor's medal, awarded to Peter Donovan, who, in his examination, obtained the highest average in the highest class.

Humanities.—(full marks 199) Class-standing: Prizes gift of Rev. Wm. O'Meara, P.P., lat prize, Peter Donovan; 2nd, Joseph Downes, Honorable mention, Henry Monk, Robert Hart Francis McKenna.

Religious drize, John Shallow, 99, Honorable mention, Henry Monk, 81, Joseph Downes, Stabert Lortie, 81; Francis McKenna. 83, English.—Prize, Henry Monk, 92. Honorable mention, Peter Donovan, 78; Francis McKenna, 73; Joseph Downes, 71; Robert Hart, 66.

anie mention. Peter Donovan, 75: Francis McKenna, 73; Joseph Downes, 71; Robert Hart,
67.
French.—Ist prize, Henry Monk, 87; 2nd
prize, Joseph Downes, 88. Honorable mention,
John Shallow, 83; Peter Donovan, 89; Albert
Lortie, 77; Robert McIlhone, 75.
Latin.—Ist prize, Peter Donovan, 91; 2nd
prize, Henry Monk, 80. Honorable mention,
Robert Hart, 82; Joseph Downes, 89; Francis
McKenna, 76; Corbett McRae, 63.
Greek.—Ist prize, Peter Honovan, 94; 2nd
prize, Henry Monk, 91. Honorable mention,
Robert Hart, 86; Joseph Downes, 86; Francis
McKenna, 79; Robert McIlhone, 73.
Mathematics.—Ist prize, Peter Donovan, 100;
2nd prize, Joseph Downes, 89; Honorable
mention, Henry Monk, 98; Robert Hart, 97;
Francis McKenna, 87; Corbett McRae, 29;
History,—Ist prize, Peter Donovan, 98; 2nd
prize, Corbett McRae, 97. Honorable mention,
Henry Monk, 99; Joseph Downes, 89; Robert
Hart, 83; Eustace Maguire, 78.
The following boys of this class have during
the year distinguished themselves by uniform
application to study: Robert Hart, Joseph
Downes, Corbett McRae, 79. Honorable
mention, Corbett McRae, Apert Lortie, Henry
Monk, Francis McKenna.
Note.—To merit a prize in any subject at
least 85 marks are required. For honorable
mention, 65 marks.
FirstGrammar.—(Full marks 100,) Class standing.; 1st prize, Francis Downes: 2nd prize

mention, 65 marks. FirstGrammar.—(Full marks 190.) Class stand-ing: 1st prize, Francis Downes: 2nd prize William Kaine. Honovable mention, Corbet Whitton, James Clarke, Joseph Murphy,

FirstGrammar—(Full marks 100.) Class standing. 1st prize. Francis Downes: 2nd prize William Kaine. Honocable mention. Corbett Whitton, James Clarke, Joseph Murphy, Michael Tansey.

Religious instruction.—1st prize. Francis Downes, 100: 2nd prize, John P Walsh, 99. Honorable mention. Philippe Chevalier, 98: William Kaine, 99: 2nd prize. Francis Downes, 88: Honorable mention, Philippe Chevalier, 87: James Clarke, 89: Corbett Whitton, 84: John P Walsh, 84.

French.—1st prize, William Kaine, 90: 2nd prize. Francis Downes, 88: Honorable mention, Philippe Chevalier, 87: James Clarke, 89: Corbett Whitton, 84: John P Walsh, 84.

French.—1st prize, Guy Hamel, 99: 2nd prize, Francis Downes, 86: Honorable mention, Edward Maguire, 83. James Clarke, 82; Jos Murphy, 81: Philippe Chevalier, 77.

Latin.—1st prize, Francis Downes, 99: 2nd prize, James Clarke, 89: Honorable Mention, William Kaine, 86: Michael Tansey, 84: Corbett Whitton, 84: Joseph Murphy, 81: Greek.—1st prize, Wilham Kaine, 95: 2nd prize, Corbett Whitton, 84: Joseph Murphy, 81: James Clarke, 89: Monorable mention, Francis Downes, 92: Joseph Murphy, 81: James Clarke, 89: Michael Tansey, 79: Mathematica.—Ist prize, Francis Downes, 98: 2nd prize, Edward Maguire, 98: Honorable mention, William Kaine, 77: Cornellus Coughlin, 74: Francis Downes, 73; Michael Tansey, 74: William Kaine, 77: Cornellus Coughlin, 74: Francis Downes, 73; Michael Tansey, 79: Milliam Kaine, 77: Cornellus Coughlin, 74: Francis Downes, 73; Michael Tansey, 79: Milliam Kaine, 77: Cornellus Coughlin, 76: Francis Downes, 78; Michael Tansey, 79: Milliam Kaine, 77: Cornellus Coughlin, 76: Francis Downes, 79; Michael Tansey, 79: Milliam Kaine, 77: Cornellus Coughlin, 78: Francis Downes, 79; Michael Tansey, 79: Milliam Kaine, 77: Cornellus Coughlin, 78: Francis Downes, 79; Michael Tansey, 79: Milliam Kaine, 77: Cornellus Coughlin, 78: Phonorable mention, Milliam Kaine, 77: Cornellus Coughlin, 78: Phonorable mention, Milliam Kaine, 77: Cornellus Coughlin, 78: Phonorable mention, Milliam Kaine, 78: Honor

P Davis, Louis Burns, Maurice Browne and Walter Maguire.
Religious instruction.—Ist prize. Frederick Ryan, 89; 2nd prize, Louis Burns, 97. Honor-able mention, Raphael Dillon, 96; William O'Neill, 94; George Crowe, 93; Edward Hoctor, 92; Robert B Farrell, 90; Walter Maguire, 90. Eogish—Ist prize, Louis Burns, 85; 2nd prize James Doran, 85. Honorable mention, Gerald Murray, 82; Charles Bermingham, 81; Robert B Farrell, 80; Michael P Davis, 80; William Magniar 79.

Gerald Murray, 82; Charles Bermingham, 81; Robert B Farrell, 80; Michael P Davis, 80; Walter Magnire, 79.

French.—Ist prize, Gerald Murray, 99; 2nd prize Walter Magnire, 96. Honorable mention, Emile Emery, 78. Raphael Dillon, 72.

Latin.—Ist prize, Charles Bermingham, 96; 2nd prize, Michael P Davis, 87. Honorable mention, Maurice Browne, 83; Emile Emery, 83; Gerald Murray, 83; William O'Neil, 89; Raphale Dillon, 77; Edward Hostor, 77.

Greek.—Ist prize, Charles Bermingham, 95; 2nd prize Maurice Browne, 87. Honorable mention, James Tyrrell, 81; Raphael Dillon, 89; Gerald Murray, 74; Pierre Chevaller, 74; Walter Maguire, 73; Emile Emery, 73. Mathematics—Ist prize, Michael P Davis, 100; 2nd prize, Charles Bermingham, 91. Honorable mention, James Dyraell, 81; Gerald Murray, 74; Walter Maguire, 79.

History,—Ist prize, Charles Bermingham, 99. 2nd prize, Raphael Dillon, 98 Honorable mention, Pierre Chevaller, 91; Hoseph Corcoran, 86; Edward Hostor, 85; The following boys of this class have during these prices of the prize of the prize of the population of the prize of the prize, Charles Bermingham, 99. Edward Hostor, 85; Edward Hostor, 85; The following boys of this class have during the prize of the

and prize. Raphael Dillon. 95. Honorable mention. Pierre Chevalier. 91; Boseph Corcoran. 86; Walter Maguire. 91; Joseph Corcoran. 86; Edward Hoctor. 85.

The following boys of this class have during the year distinguished themselves by uniform application to study: William Daly, Walter Maguire. Charles Bermingham, Joseph Corcoran, Michael P Davis, Maurice Browne. Louis Burns, Edward Hoctor, Raphael Dillon. Third Grammar.—(Full marks, 200). Class standing. 1st prize, Francis Diesette. 2nd prize, Leo Poupore. Honorable mention. Thomas F. McGovern, Francis Meehan, Gerald Coughlin, Joseph Power, Henry Brown. Religious instruction.—1st prize, Leo Poupore, 190; 2nd prize Augustus Law, 99. Honorable mention, Thomas F. McGovern, 98; Henry Cassidy, 97; Francis McShane, 96; Francis Dissette, 98; Henry Rown, 95.

English.—1st prize. Leo Poupore, 91, 2nd prize, Patrick Coughlin, 93, Honorable mention, Francis Meshane, 92; Francis Meshane, 85; Francis Meshane, 85; Francis Meshane, 87; Francis Meshane, 89; Francis Meshane, 89; Francis Meshane, 89; Francis Dissette, 98; Menorable mention, Romeo Cammar, 90; Grand prize, Percy Macaulay, 90. Honorable mention, Romeo Cammar, 91; Gerald Coughlin, 85; Leo Poupore, 81; Patrick Coughlin, 86; Leo Poupore, 81; Patrick Coughlin, 86; Bernard McQuade, 78; Honorable mention, Adolphe Schultz, 92; Francis Dissette, 91; Patrick Coughlin, 87; Percy Macaulay, 91; Gerald Coughlin, 87; Percy Macaulay, 85; Grand Coughlin, 87; Percy Macaulay, 81; Gerald Coughlin, 87; Percy Macaulay, 83; Honorable mention, Adolphe Schultz, 92; Francis Dissette, 91; Percy Macaulay, 85; Honorable mention, Joseph Power, 88.

History and Geograph—1st prize Francis Dissette, 91; 2nd prize, Leo Poupore, 88. Honorable mention, Joseph Power, 88.

History and Geograph—1st prize Francis Dissecte, 91; 2nd prize, Leo Poupore, 88. Honorable mention, Joseph Power, 89.

70; Patrick Coughlin, 69; Thomas F. Mc-Govern, 83.

History and Geography—lst prize Francis Dissette, 91; 2nd prize. Leo Poupore, 88. Honorable mention, Augustus Law, 86; Francis Mechan, 85; Gerald Coughlin, 81; Francis Meshane, 72; Patrick Coughlin, 22.

The following boys of this class have during the year distinguished themselves by uniform application to study; John Keane, Thomas F. McGovern, Francis McShane, Lav. Michael McCool, Joseph Power, Francis McShane, Latin Rudiments—full marks, 100, 1—A. Class standing; 1st prize, Charles Power; 2nd prize, Raoul Prevost; Honorable mention, Jacques Chevalier, Frederick Lynott, William Lynott, Michael T. Burke, Raymond Ryan.

pastor.

To Miss Thomas, our teacher, we one and all feel grateful. School closed on Friday 29th. Miss Thomas leaves for Calgary to spend ther vacation. Most sincerely do our good wishes, our earnest prayers follow her, that she may thoroughly enly her well-earned holiday and regain ner health, returning to us the opening of school. From all classes and creeds

Ryan.

\*\*Rengious Instruction—lst prize, Raoul Pervost, 199; 2nd prize, Honorable mention, Ernest Donnolly, 99; William Lynott, 98; Daniel Kiely, 98; Sargeat Wens, 88; Albert Paxton, 97.

Let prize, Raoul Prevost, 97; 2nd prize, Charles Power, 93. Honorable mention,

James H. Reilly, 91; Frederick Lynott, 91; Edward Farreil, 90.
French-1st prize, Raoul Prevost, 100; 2nd prize, Charles Power, 98. Honorable mention, Michael T. Burke, 95; Jacques Chevalier, 98; Fredersck Lynott, 97; Sargent Owens, 95; Mulliam Lynott, 93; Latin-1st prize, Raoul Prevost, 100; 2nd prize, Charles Power, 99. Honorable mention, Michael T. Burke, 97; Joseph McCool, 97; James Leo, 99; Frederick Lynott, 90; James H. Reilly, 90.
Arithmetic-1st prize, Raoul Prevost, 100; 2nd prize, Charles Power, 99. Honorable mention, Adrian Law, 96; Frederick Lynott, 96; Raymond Ryan, 95; Murray Steben, 96; J. Sandfield Watters, 99.
History and geography -1st prize, Raoul Provost, 100; 2nd prize, Charles Power, 99. Honorable mention, Raymond Ryan, 98; Frederick Lynott, 96; James H. Reilly, 96; Adrian Law, 93; Henry McConneil, 91.
The following boys of this class have during the year distinguished themselves by uniform application to study; Raoul Provost, Michael T. Burke, Charles Power, Martin Milloy, Frederick Lynott, William Lynott, Albert Paxton, N. B. Henry McConneil and George Prew promoted to this class from preparatory at Christmas.
Latin Rudimen's.—B. Class standing. 1st

N. B. Henry Promoted to this class from preparatory at the prize Peiham Winslow; 2nd prize, George Vanier. Honorable mention, Leo Repnolds, Francis Winslow, John Davis, Frederick Donovan, Francis Maguire. Religious Instruction.—1st prize, Pelham Winslow, 95; 2nd prize, Francis Maguire, 95. Honorable mention, James Cosgrave, 94; Leo Reynolds, 93; George Vanier, 91; Ernest Dickenson, 90; Frederick Donovan, 89; Francis Winslow, 89.

Ernest Dickenson, S., Vannes John Davis, 79.

French.—Ist prize, George Vanier, St; 2nd prize, Leo Reynolds, 23. Honorable mention, Alexandre Lefebvre, 90; Francis Maguire, 89; Frederic Donovan, 88; John Davis, 8; James Redmond, 80.

Latin.—Ist prize, Pelham Winslow, 33; 2nd

Redmond, 3s. Tatin.—1st prize, Peiham Winslow, 3s. 2nd prize, James Coegrove, 92. Honorable mention, Francis Maguire, 99; William O'Mailey, 89; John Davis, 89; Francis Winslow, 89; Arithmetic.—1st prize, Francis Winslow, 90; 2nd prize, Peiham Winslow 89. Honorable mention, Ernest Dickenson, 87; John Davis, 83; George Vanier, 7; Shirley Kavanagh, 73; James Coegrave, 72; Frederic Donovan, 72. History and Geography.—1st prize, Francis Maguire, 93; 2nd prize, Peiham Winslow, 92. Honorable mention, George Vanier, 91; Ernest Dickenson, 85; Justin McCool, 89; Francis Winslow, 85; John Davis, 84.

The following boys of this class have during the year distinguished the scales have during the year distinguished prize. Pendem Winslow, Leo Reymode, Frederic Donovan, Ernest McKenna, 8B. James Coegrave and James Redmond were promoted to this class from Preparatory at Christmas.

were promoted to this class from Preparatory at Caristmas.

Preparatory.—A (tuli marks, 10t.) Class standing. Ist prize, Alexander Millard, 2nd prize, Arthur de Lorimier. Honorable mention, Leopold Grundler. Duncan Maguire, Louis Mulligan, Arthur Hemmick, Harold Hingston.

Religious instruction.—Ist prize, Rene Redmond, 38; 2nd prize, Arthur Hemmick, 87.

Honorable mention, Harold Hingston, 84; Duncan Maguire, 73. Alexander Millard, 89; Leopold Grundler, 74.

English.—(Grammar, spelling, composition.) Ist prize, René Redmond, 35; 2nd prize, Arthur de Lorimier, 89. Honorable mention, Alexander Millard, 89; Duncan Maguire, 37; Arthur Hemmick, 80; Denis Martin, 96; 2nd prize, Sevérin Pagé, 91. Honorable mention, Arthur de Lorimier, 85; Louis Mulligan, 89; Leopold Grundler, 81; Duncan Maguire, 70.

Arithmetic.—Ist prize, Denis Martin, 91; 2nd prize, Alexander Millard, 89. Honorable mention, René Redmond, 87; Arthur de Lorimier, 85; Leopold Grundler, 81; Duncan Maguire, 70.

History and geography.—Ist prize, Arthur de

85; Leopold Grundler, 81; Duncan Maguire, 76

History and geography.—Ist prize. Arthur de Lorimier. 91; 2nd prize, Duncan Maguire, 85
Honorable mention, Denis Martin, 82; Renè Redmond, 81; Louis Mulligan, 79; Alexander Millard, 78.

B—Class standing. Prize. Arthur Marson. Honorable mention, Barry Myers.
Religious Instruction.—Prize, Arthur Marson, 84. Honorable mention, Barry Myers, 65
French.—Prize, Stuart Rolland, 85. Honorable mention, Barry Myers, 65
French.—Prize, Emery Gauthier. 86. Honorable mention, Maurice Dumoulin, 68.
Arithmetic.—Prize, Barry Myers, 98. Honorable mention, Stuart Holland, 87.
History and Geography.—Prize, Maurice Dumoulin, 85. Honorable mention, Barry Myers, 78.

Second-Class Honors. (65 and over).

Humanities.—Robert Hart, 84. Albert Lortie, 63. Francis McKenna, 89. Corbett McRae, 66. Arthur Sulivan, 83.

First Glammar. — Philippe Chevalier, 68. Jumes Clarke, 84. William Katne, 84. Edward Maguire, 79. Joseph Murpby, 79. Michael Tansey, 75. Corbett Whitton, 74. Second Grammar. — Maurice Browne, 78. William Daly, 81. Michael P. Davis, 69. Emile Emery, 12. William Hemmick, 68. Edward Hocter, 72. Walter Maguire, 69.

Third Grammar. — Patrick Coughlin, 70. Augustus Law, 73. Michael J. McCool, 66. Thomas F. McGovern, 75. Francis McShane, 81. Joseph Power, 77. Francis McShane, 81. Joseph Power, 77. Francis Meshan, 80. Rudiments.—Victor Beique, 65. Alexander Burgess, 68. Michael T. Burke, 74. Uberto Casgrain, 67. George Daly, 66 (R. I. P.) Ernest Bononily, 72. Frederick Drumm, 65. Manuel Kiely, 74. Adrian Law, 83. William Lynott, 81. Joseph McCool, 76. Ernest Mekena, 65. John T. Milloy, 79. Henry McCouns, 69. Albert Paxton, 79. James H. Roilly, 83. Raymond Ryan, 83. Charles Shallow, 73. Murray Steben, 82. Proparatory.—Leopold Grundler, 75. Arthur de Lorimer, 82. Duncan Maguire, 84. Donis Martin, 75. Alexander Millard, 76. Louis Mulligan, 68. James O'Connor, 65.

### C M. B. A.

C M. B. A.

Kinkora, June 25th, 1900.
At a regular meeting of Branen No. 175,
C. M. B. A., Kinkora, held June 4th, 1900 the
following resolution was unanimously adopted:
That whereas it has pleased Almighty God
to remove by death James McGrath, son of
our highly respected Bro. John McGrath of
Branen 3t Kennycott Ont.
Resolved, that we, the members of Branch
No. 175, hereby express our heartfelt sorrow
for the loss sustained by Bro. McGrath and
family and extend to them our most sincere
sympathy and condolence in their sad affliction; also
the second of the second of the second of the loss of the second of the

Kinkora, June 25th, 1900.

At a regular meeting of Branch No. 175, C. M. B. A., Kinkora, held June 18th 1900, the following resolution was unanimously adopted; It was moved by Bro P. J. Finigan, seconded by Bro. Henry Foley.

That whereas it has pleased Almighty God to remove by death Daniel Obrian, cousin of our worthy Bro. Timothy Coughlin,
Resolved, that we, the member of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bro. Coughlin and extend to him our most sincere sympathy and condolence in his sad affliction; also
Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. Timothy Coughlin and also published in the efficial organ and CATHOLIC RECORD.

LOUN P. MALLOY, PRES.

JOHN P. MALLOY, PRES. FRANCIS JORDAN, SEC.

Kinkors, June 25th 1900.
At a regular meeting of Branch No. 175, C. M. B. A., Kinkors, held June 4th, 1900, the following resolution was unanimously adopted:
That whereas it has pleased Almighty God remove by death John Langeway, brother of our most highly respected Bro. Peter

of our most highly respected Bro. Peter Lanngeway.
Besolved, that we, the members of Branch No, 175, hereby express our heartfelt sorrow for the loss sustained by Bro. Lanngeway and family and extend to them our most sincere sympathy and condolence in their sad affliction; also
Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bro. Peter Lanngeway and also published in the official organ and CATHOLIC RECORD.

LETTER FROM AN INDIAN TO

### B.SHOP CLUT. Lesser Slave Lake, St. Bernard's Mission,

via Edmonton, N. W. T. June 5, 1900. To Mr. Thomas Coffey, Publisher of The CATH-

OLIC RECORD.

Dear Sir—I received lately a nice letter, from Great Slave Lake, from Michael Mandeville, a Chipaweyan half-breed, who has never been at any school. There were none in the country at all when he was a child. But the Catholic missionaries of Fort Resolution taught him as the other Chipeweyans to read and write in syllaboyial characters, and he is writing perfectly well as are the most of his countrymen. The missionaries in all our missions are teaching their Indians, and nearly all our Indians, especially the tribes of Denes or Chipeweyans know how to read and write and so know well our Catholic religion.

I am pleased to send you the translation of

know how to read and write and so know well our Catholic religion. I am pleased to send you the translation of that letter as a sample, and if you think proper, you may publish it in your valuable paper, the CATHOLIC RECORD.

Many times, the same Michael Mandeville wrote me, and I am ever pleased to peruse them, because for a poor Indian, they are well written and full of good sentiments.

I remain, dear sir, the great reader of your so valuable newspaper, the CATHOLIC RECORD † ISIDORE, O. M. L. Bishop of Arindale, Auxiliary of Athabasca, McKeozie Vicariate

ETTER OF MICHAAL MANDEVILLE, TO BISHOT 1 CLUT, WHO TRANSLATED IT. Moose Island, 10th December, 1899.

Moose Island, 10th December, 1888.

My old beloved Father-I am going to write a little to you. Because I have not written to you for a long time, don't think your son has forgotten you. As long as you live I shall not forget you, and as long as, I live, even though you be dead, I am not going to forget you. Now I will tell you how we are here. Since the last time I wrote you another of my children died. It was one who was at the Sister's school. It was my last little girl, named Caroline. It is she who is dead. She was sick three months and died in the beginning of the fourther.

the last time I wrote you another or my children died. It was one who was at the Sister's school. It was my last little girl, hamed Caroline. It is she who is dead. She was sick three months and died in the beginning of the fourth. I saw her before she left us. She came with her oldest sister, Madeleine, and died five days after her arrival. So you see I am again in great affliction, but I think it was God's will that this should happen. Here in this earth my life is spent in sorrows still I always with to think of God, and as my whole life is spent in misfortune, I hope that in return God will grant me happiness.

My Father, the letter that you sent me by the Bishop Grouard I received and read with pleasure. I did not answer this letter, because I have nearly lost my eye sight. This why I do not answer the letters that are sent to me. My eyes are too sore. He who knows medicines (the doctor) helped me some with his is why I write to you.

My body is not sick, my body is in good health. As to my children who live with me, they are well. As to those who live where the water ripples (at the Rapids with the Sisters, are also in good health. I had news from them in Autumn. Since then who know who were the water ripples (at the Rapids with the Sisters, are also I don't know ou last awa Great Slave Lake, many people have died. There are not many old folk remaining now here in Goose Island. If this continues I think there will soon be none left. It is not those hard sucknesses that make the people die, they die of exhaustion. Nevertheless, my old mother still lives As balls, and is sick most all the time. I will now tell you how we make a living at the post. There is not much mast here. During the summer here was a considerable quantity of reindeere but the people die, they die of exhaustion. Nevertheless, my old mother still lives As balls, and is sick most all the time.

I will now tell you how we make a living at the post. There is not much fish. The Hudson's Bay Company, the Big Knives, (the Americans) and they go VIA.

Pinn. 1st Prize, Corbett Whitton. 2nd
Humanities.—Peter Danova, 2. Joseph
Humanities.—Peter Danova, 3. Joseph
Humanities.—Peter Danova, 3. Joseph
Humanities.—Peter Danova, 3. Joseph
Humanities.—Peter Panes Danova, 3. Joseph
Humanities.—Peter Danova, 3. Joseph
Humanities.—Peter Danova, 3. Joseph
Humanities.—Peter Banes, 3. Joseph
Humanities, 4. Joseph
Humanities,

TWOHEY-MILLAR.

A charming wedding, and one in which very many friends were interested, was celebrated amidst all that suggests happiness on Tuesday evening aset at the home of Mr. and Mrs. J. G. Millar, when their daughter, Lillian, was united in holy matrimony to Mr. James R Twohey. The nuptial ceremony was performed by the Rev. Father Le Pointe, at St. Patrick's Courch, where a large number of friends had congregated to witness the most interesting society event of the season. The petite and handsome bride was beautifully gowned in white silk, draped with Brussels net and caught with lily of the valley, and wore the conventional veil and orange blossoms. The bridesmaid, Miss Marguerite Coupflin, cousin of the bide, who is at present visiting Mr. and Mrs. Millar, wore a drees of lemon colored silk, trimmed with chiffon and pearl passementerie, and was assisted by Miss Leona Millar, sister of the bride, as maid of honor, dressed in white over blue. The groom was attended by Mr. R. Gunn, of Moyie, B. C. The wedding party marched to the altar to the strain of Mendelssohn's Wedding March which was beautifully rendered by Miss Papne of Medicine Hat. As the ceremony closed the assembled friends were treated to an "Ava Marie' sunn fly Miss Coughlin in her usual charming manner. Immediately after the close of the ceremony at the church a reception was held at the residence of the bride's parents, where many friends of the bride and groom tendered their congratulations, after which a supplement was served. During the evening the Mrs. Hat Clizien's Band turned out and seronaded the bride and groom. The handy couple took their departure upon the Imperial Lidited for the East, and the trip will include visits to Minneapolis, Chicago and other earth of the many and costly presents of which she was the recipient. In musical circles, in which the bride was a talented member, the loss will be a decided one. Congratulations and soon wishes for long continued happiness were general and sincere the one regret being what the rev SULLIVAN-O'LAUGHLIN.

one of the prettiest weddings ever witnessed in St. Joseph's Church. Ashfield, took place on Wednesday morning, June 27, when Miss Mattida Marie, youngess daughter of Mr. P. O'Loughlin of Ashfield, was united in the holy bonds of matrimony, to Mr. T. J. Sullivan of Chicago, by Rev. M. Jacoformac, P. P. The bridal party entered the church to the strains of the Wedding March, admirably executed by the organist. The bride was handsomely consumed in cream corded silk and chiffon, entrain, with tuile veil, and carried a bouquet or bridal roses. She was attended by nor cousin. Miss Minnie O'Laughin, who was dressed in pale green and carried pink roses. Two little nieces of the brine, Misses Ethel O'Rielly and Ayla Foley, daintily dressed in white muslin over pink, were masids of houor; while Mr. Martin O'Loughin, brother of the bride, ably assisted the groom. The Nuprial

ESTABLISHED 1848. State University 1866. Created a Catholic University

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\$160 Per Year.

#### Catholic University of Ottawa, Canada, Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology,

Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE.

Private Rooms for Senior Students. Fully Equipped Laboratories, Practical Business Department. Send for Calendar.

REV. H. A. CONSTANTINEAU, O. M. I, Rector. 

ceremony concluded, the bridal party drove to the residence of the bride's parents, where a sumptious dejeaner a waited them. The wedding guests, numbering about two hundred, included their parish priest, relatives and friends, many from Buffalo, Detroit and other places. Noticeably among them was the presence of a former parish priest, Rev. Father Boubat. of Chatham, who was at the time visiting old acquaintances in Ashfield. After a very enjoyable afternoon and evening had been spent in music and other amusements the happy couple left for their home in Chicago. As was testified by the numerous and costly presents, prominent among them a handsome jurse and address, the bride was one of Ashfield's most popular daughters. Every good wish of their many friends accompany Mr. and Mrs. Sullivan, for a happy and prosperous future.

OBITUARY. MRS. PATRICK MCGEE, BIDDULPH.
There died at the residence of her daughter, Mrs. Patrick McGee, seed sixty-seven years, in Biddulph, on June 25, 1990. She was a resident of the township for fifty-five years, having moved in on the Roman line in 1845 with her father and mother, six brothers and one sister. Three brothers and her sister survive ber: Mrs. Jas. Kelly, of the Town Line, John Carey, of the Western States, Michael of the city of Otawa and Martin in Alberta, N. W. T. Besides her bereaved husband and three sons and three daughters, James and Jerry on the homestead and Dennis on adjoining farm, Mrs. A. Lamphier of this parish and Mrs. Martin and Mrs. Richard Curtin of Michigan. There was a large ortege followed her remains on Wednesday to St. Patrick's church, where Requiem Mass was offered by the pastor, Rev. Father Noonan, from thence to the cemetery. The pall bearers were Messrs. Patrick Breen, Timothy Toohey, Wm. Casey, Martin McGoughlin, Michael Powe and Patrick Mitchell. R. I. P. MRS. PATRICK MCGEE, BIDDULPH.

### MARKET REPORTS.

LONDON.

London, July 12.—Grain, per cental—Wheat \$1.15 to \$1.20; cats. 55c. to \$1.00; peas, \$1.00 to \$1.15; beans, per bushel, \$1.25 to \$1.40; carley, \$5c to \$1.00; corn. 75 to \$0c.; rye, \$5c to \$1.10; buckwheat \$1.00 to \$1.20.

Dairy Produce—Eggs, fresh laid, per dozen, 13 to 15c; eggs, basket lots, 12 to 124c; butter, best rolls, 18 to 20c; butter, best crock, 17 to 18c; butter, store lots, 15 to 16c; butter, creamery, 21 to 24c; cheese, pound, wholesale, 9 to 10c; cheese, pound, retail, 13 to 14c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 9 to 10c; cheese, pound, retail, 10 to 11c. Poultry—Ducks, dressed per pair, 75c to \$1.10; fowls, per pair (dressed) 65 to \$1; geese, each, 60 to 75c; turkeys per lb, 11 to 13c.

Meat — Pork, per cwt., \$7.00; beef, cow, \$4.75 to \$5.00; beef, heifers and steers, \$5.50 to \$6.00; veal, by carcass, \$5.00 to \$6.00; lamb, by the carcass, \$4.50 to \$6.00; lamb, by the quarter, \$1.00 to \$1.00; lamb, by the quarter, \$1.00 to \$1.00; lamb, by the St.00; lamb, \$1.00; lamb, \$0.00; laws, per load, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$6.00; pics, pair \$3.00 to \$5.50; pics, pair \$3.00 to \$5.50; export cattle, \$4.50 to \$5.10; lambs, pair \$5.00 to \$5.00; pics, pair \$3.00 to \$5.50; export cattle, \$4.50 to \$5.10.

Toronto, July 10.

MONTREAL.

MONTREAL.

MONTREAL, July 12 — Manitoba No. 1 hard wheat afloat, Fort William, 83c, spot; No. 2 cats quored at 31c, afloat, peas are quoted at 70c, afloat; 65c, afloat, fore, 49c, for No. 1 bariey, in store; feed barley, 46c for exports; buckwheat, 57c, afloat Flour continues firm; Manitoba patents, \$5; strong bakers, \$4.60 to \$4.70; Ontario patents, \$4.10 to \$4.50; straight rollers, \$3.75 to \$3.90; and \$4.75 to \$1.85 in bags; Manitoba bran, at \$15 to \$15.50, in bags; and 0ntario bran at \$15 to \$15.50, in bags; and 0ntario bran at \$15 to \$15.50, in bulk; shorts \$16.50 to \$17; and mouille, \$18 to \$28.9; in bags. Provisions steady; dressed hogs are quoted at \$8 to \$8.40; lard, 9 to 99c, for pure; 10c to 10c for kettle rendered; and 7;c. to 73c for compound: hams and bacon, at 10c to 73c for compound: hams and bacon, at 10c to 73c for compound: hams and bacon, at 10c to 73c for compound: hams and bacon, at 10c to 73c for compound: hams and bacon, at 10c to 13c, for seconds 4 to 10c, for finest creamery. Cheese is steady; finest western being quoted at \$9c, and easterns at 91 to 90c. Eggs are steady at 11c, to 12c; for best; and 10c to 11c, for seconds Honey dull; combs, 13 to 155; white extracted, \$8c to 9c; dark, 71 to 8c. Potatoes steady at 30c, to 35c per bag.

Latest Live Stock Marnets.

Toronto, July 12.— The following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.30 to \$5.25; butcher choice, do., \$4.00 to \$4.50; butcher, medium to good, \$3.30 to \$3.75; butcher, inferior, \$3.00 to \$3.25; stockers, per cwt., \$3 to \$8.50; to \$4.00; spring lambs, each, \$2.00 to \$4.00; bucks, per cwt., \$2.50 to \$4.00; spring lambs, each, \$2.00 to \$4.00; bucks, per cwt., \$2.50 to \$3.50.

Mikers and Calves,—Cows, each, \$25 to \$45; calves, each, \$2 to \$8.50; calves, each, \$2 to \$5.50; sows, \$3.00 to \$3.50; stags, \$2.00 to \$2.50.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, N. Ox, June 12.—Dunning & Stevens, live stock commission dealers, report as follows:—Cattle—Receipts, 3 cars; market feeling steady for desirable dry-fed fat stock only; yeals strong, \$4.50 to \$5.75. Hogs.—Receipts, 10 cars; market active, 5 to 10c higher; heavy, medims, \$5.60 in mixed packers, \$5.60 to \$5.75; royngh, \$4.80 to \$5.75 to \$5.75; royngh, \$4.80 to \$5.75 to \$5.75; royngh, \$4.80 to \$5.75 to \$7.00 to \$5.75; royngh, \$4.80 to \$5.75 to \$7.00 to \$5.75; royngh, \$4.80 to \$5.75 to \$7.00 to \$5.75; royngh, \$4.80 to \$5.75 to \$7.50 to \$4.00; cuils to choice, \$4 to \$6.50; yearlings, tops, \$5. to \$4.00; cuils to choice, \$3 to \$4.00; mixed, \$4.75 to \$4.60; wethers, \$4.75; handy dry-fed wethers quotable at \$4.75 to \$5; close steady. EAST BUFFALO.

If a merry heart is a continual feast, a luke warm heart is a continual lack. Worse still, it is a centre of spiritual creeping paralysis; a hair-breadth less of live man to-day, a hair-breadth less to-morrow; until, unless the strong hand of Divine Grace should arrest decay, the dying man of so many days becomes the corpse of the ultimate morrow.—Christina Rossetti,

Catholic Prayer Books, Rosaries Crueffixes, Seapu.
lars, Religious Pictures, Statusty and Church Ornaments Educational works, Mail orders receive prompt attention, D & J Sablies CO. Montreal.

## CHEAP BOOKS.

Any of the following books, neatly bound in cloth, I can supply for 30 cents each. Cash to Any of the following books, heatly bound in cloth, I can supply for 30 cents each. Cash to accompany order.

Oliver Twist, by Charles Dickens: The Poems and Plays of Oliver Goldsmith: The Scottish Chiefs, a romance by Miss Jane Porter: Handy Andy, a Tale of Irish Life, by Samuel Lover: Life of Philip Sheridan, the dashing, brave and successful soldier, by Joseph Faulkner: Travels into several remote Nations of the World, by Lemuel Gulliver, first a surgeon and then a captain of several ships: The Vicar of Wakefield, by Oliver Goldsmith: Barnaby Rudge, a tale of the Riots of "Eighty," by Charles Dickens: Twice-Told Tales, by Nathaniel Hawthorne: Rob Roy, by Sir Walter Scott, Bart.: Waverley, or Tis Sixty Years Since, by Sir Walter Scott: Guy Mannering, or the Astrologer, by Sir Walter Scott: Character Sketches of Young Ladies, Young Gentlemen, and Young Coupies, by Charles Dickens: Thaddeus of Warsaw, by Jane Porter: The Children of the Abbey, a tale, by Regina Marie Roche: Evangeline, a tale of Acadie, by Henry Wadsworth Longfellow: The Song of Hiawatha, by Henry Wadsworth Longfellow:



MILITIA.

#### AUCTION SALE OF CONDEMNED MILITIA STORES.

NDER DIRECTION OF THE HONORABLE the Minister of Militia and Defence, Mr. UNDER DIRECTION OF THE HONORABLE the Minister of Militia and Defence, Mr. John W. Jones, Auctioneer, will sell by Public Auction on Monday, 18th inst, at 11 o'clock a.m., at Militia Stores, Lendon, certain condemned Militia Stores, comprising Accountrements, Marque s. Blankets, Tents, Saddlery, Clothing and various other Articles.

Lt Colonel Dawson. District Superintendent of Stores, will furnish any further information which may be required.

Articles purchased must be removed within twenty-four hours after the sale.

Terms—cash.

D. A. MACDONALD, Lt Colonel. Chief Superintendent of Military Stores. Department of Militia and Defence, Ottawa, July, 1900.





SEALED TENDERS addressed to the under-beigned, and endorsed "Tender for Drill Hall, Windsor, Ont." will be received at this office until Wednesday, 25th July, 1-90, inclus-ively, for the construction of a Drill Hall, at Windsor, Ont.

Plans and specification can be seen and form of tender and all necessary information ob-tained at this Department, and on amplication to the Caretaker at the Post office, Windsor, Ont.

Ont.

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted bank check made payable to the order of the Honorable the Minister of Public Works, senal to the present 40 n c by the amount of the amount. of the Honorable the Minister of Public Works, equal to ten per cent (10 p. c.) of the amount of the tender, which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the check will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order.

JOS. R. ROY,

Acting Secretary.

Acting Secretary,
Department of the Public Works,
Ottawa, June 29th, 1900.

### Newspapers inserting this advertisement without authority from the Department will not be paid for it. 1134 2 TEACHER WANTED.

WANTED FOR GARDEN RIVER R. C. Indian school two assistant teachers salary \$250 each. Duty to begin on Angust 15th. Two young ladies, sisters who could board themselves preferred. Address Rev. H. Caron, S.J., Garden River, Ont. 1133-2

TEACHER WANTED FOR S. S. NO. 5, I Pilkington, holding 2nd class certificate. Duties to commence after vacation, Address, stating terms, etc., to George Haennel, or Anthony Kurtz or John Cody, Trustees, Wiesenburg P. O.

enburg P. O.

FEMALE TEACHER WANTED FOR R. C. T. S. S. No. 3, March. Having a legal certificate of qualification, for the balance of 1990. Duties to began the 18th of August. Apply at once, stating salary. Thomas Scissona, Secretary, Dunrobir, P. O., Carleton County, Ont., 1134.4. A SECOND CLASS NORMAL TRAINED
A Teacher wanted for the first form in the
boys department. Peterborouch, Separate
School. Salary \$250.
Applicants will please state experience and
send copies of testimonials not later than the
25th inst. JOHN CORKERY, Sec. Separate
School Board.
Peterborough. July 9, 1900.

1134-2.

1134-2. TEACHER WANTED FOR REGIOPOLISCollege, Kingston, to do Form I High
School work. One capable of teaching junior
leaving French and German preferred. Salary
\$500. Rev. Chas. J. Mea, Dean. 1134 3. VOLUME XXII.

### The Catholic Record

Lindon, Saturday, July 21, 1900. CATHOLICS AND POLITICS.

Judging from recent pronounce-

ments we must come to the conclusion that some worthy persons imagine that a Catholic must carefully refrain from anything that can be construed into trenching on party politics. They would place a warning " Stand off the grass," on that sacred domain and or der a policeman, in the shape of public opinion, to see that the injunction be obeyed. But it is a great waste of energy. Politics such as it is to day, with its personalities and scandals and disdain of all social amenities, is not a thing to invite the attention of self-re specting individuals.

PROTESTANT MISSIONARIES

In an article in the New Yorl Journal Lord Salisbury assures th public that Protestant missionaries ar devoted and free from secondar motives, but the fact that it is so doe not prevent them from becomin menaces to the nations from which they come. He explains this state ment by declaring that martyrdom a relic of past ages and must not o account of political consequences th it may entail be indulged in by the modern evangelist. We were neve under the impression that Protes tant missionaries longed for th martyr's crown, but the Engli Premier thinks otherwise, and we su pose has abundant proof for his co tention. But is not this adding the white man's burden? The ne thing will be a mandate of Parliame commanding British missionaries pass an examination in rules of e quette to be observed whilst laboring in foreign fields. This pronounce ment will convince some people th Lord Salisbury is endeavoring to tain distinction in the humoristic fie or makes others think of Titania sa ing to Bottom :

'I pray thee, gentle mortal, sing again Mine ear is enamored of thy note." We believe, however, that the Pre ier is desirous of preserving pacific lations with all nations. The quest of 1895 with America and of 1898 w France were settled by him without course to arms. The present war due, if we may believe competent v nesses, to the petted darling of ho ing Imperialists. But be that as may China has scores against Engla other than those arising from the prudence of missionaries. What ab the opium trade? The Chinese n not be as keen-witted as Eu peans, but they had sense ough to see that opium enervating and degrading the peo It was prohibited officially in 17 but the English merchants and trac kept on selling the deadly drug to natives. It meant immense pro and this more than sufficed to quiet reproaches of conscience. The l war of 1839 may also be remember by the Chinese. Whatever part sionary zeal may have had in cau

THE WAR.

the present deplorable outbreak it not be set down as the only distur

element. Commercial rapacity the brutality of the whites in thei lations with the natives have done than any other cause to pave the

for the present difficulties.

Writing in the North America: view, Mr. Frederick Maddison con that the British workmen have r sire for predominance and con-London's Mafeking celebration r be adduced to offset that asse But we think that was simply a hysterics caused by fire-works an ferent grades of gin, and no cri of the opinion of the people. goes on to say that the working who oppose the war are not pro-The grievances of the Uitlander admit, but fail to see why th trine of patience preached masses at home should n observed on behalf of immigra an independent state. What a the irony of the situation is th that ithe very statesmen who zealous for the enfranchisem the Uitlanders of a foreign c bitterly opposed the endowm their own countrymen with the rights of citizenship. He says t