

The Catholic Record.

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

VOLUME XXIII.

LONDON, ONTARIO, SATURDAY, JUNE 29, 1901.

NO. 1,384.

The Catholic Record.
London, Saturday, June 29, 1901

POSTERS.

We are glad to learn that the crusade against the posters of the "high art" variety has been rewarded with a certain measure of success. Now will some individual turn the guns on the human posters that one sees wending their ways to theatre and ball room? It is a strange thing that any woman should consent to exhibit herself in an apology for a costume, and stranger still that Catholic women have no hesitation in adopting it.

NEWSPAPER "ENTERPRISE."

The freak advertising scheme of sending school-boys on a race around the world, in the interests of sundry newspapers, is exciting much comment from the people who like that kind of thing. It is, of course, the "greatest race" of the new century, the greatest way of acquiring a practical knowledge of geography, presumably we suppose from menu cards and train and steamer schedules, and when the boys return they will be the greatest exponents of young American manhood. That kind of business enterprise is about as praiseworthy as bucket shop methods. It may please the sensation-monger, but it cannot be commended by those who have old-fashioned ideas about the training of youth and who do not believe in gambling with the health and possibly the future of school boys even for newspaper popularity.

CULTURE.

From the many striking passages in The Triumph of Failure, the best thing to our mind that Father Sheehan has done, we take the following that may serve as an antidote to the hysterical eulogy that one meets with in the public prints:

"What," he used to say, "talk to me of your modern culture, the thinnest veneering for a so-called civilization which is as pagan as that which drew down the angry scorn of Tertullian and the fierce invective of St. Jerome. I know well what it means. A superficial acquaintance with a few Greek or Roman authors, a mere intimate acquaintance with their mythologies; a knowledge of science deep enough to create unbelief, not deep enough to discover the external operations of omnipotence; a knowledge of philosophy, that is, of its shallow watchwords and shallow professors, and a profound ignorance of the only philosophy worthy of the name, that is, the warp and woof of Catholic theology. Ay! he cried, your cheap culture is the culture of obsequy and the buff song, broken French and ungrammatical German; but from all that high and lofty culture where saints and geniuses have found a home, you are as far removed—as you have drifted as far as a pavement artist in London, or some poor cantatrice of the boulevards."

OUR GRADUATES.

Ere now many of our graduates have bade farewell to their Alma Mater. One word to our readers. Give them a helping hand. The young professional man realizes very soon after he leaves college that any success demands toil and pluck, enthusiasm and unflinching hope; but, to the strongest and most self-reliant amongst them, a word of sympathy and a kindly deed will be of value. And that they do not receive from too many of us. A prominent barrister told us not long since that the one thing given him with magnificent prodigality by his co-religionists was opposition, and that in the beginning of his career he was constantly taunted by the purse-proud Catholic who is forever taking off his hat to himself. That may be an extreme case. We do not want our graduates coddled, nor even to be invited to the social functions that are the dearest things ever invented by the wit of man. On the contrary, we should advise them to avoid them. The young man with his way to make has no business with small teas and talk, with the inanities of the nondescript world that values you for the crease in your trousers. But though we believe that every graduate carries Thor's hammer about him, we can, without harm, to ourselves and with good to him, remind him that we are conscious of his existence and are willing to make the way a little smoother for him.

Catholics Are Not Bigoted.

From the Catholic Mirror.
There is little bigotry among Catholics, common opinion to the contrary notwithstanding, and what little there is, is opposed to the spirit of the Church.

SECRET SOCIETIES.

Why the Catholic Church Opposes Free Masonry.

The raising of Presbyterian societies of the question of the opposition of secret societies to Christianity leads me to explain the reasons of Catholic opposition to the order of Free Masons, writes a Catholic priest to the New York Sun.

Freemasonry professes, by means of a symbolical language and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Free Masonry not only to the Free Masons proper, but also to all secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Free Masonry is disputed. The Free Masons themselves, in the language of their rituals, assume the order to have begun its existence at the building of Solomon's Temple, but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the pagan mysteries and Free Masonry. Some writers trace Free Masonry to the heresies of eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manicheans and Albigenses, some of whose tenets are, no doubt, apparent in the sect. The supposed order of the Knights Templars, too, has been taken to have been the source of the order, and this theory may have some countenance in the facts that a number of the knights in Scotland illicitly maintained their organization after the suppression, and that it was from Scotland that Free Masonry was brought into France at the beginning of the last century.

REAL ORIGIN OF FREE MASONRY.
But it seems more in consonance with many historical facts to trace the order to the medieval guild of stone masons, who were popularly called by the very name of Free Masons. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. In general, no one was permitted to follow a trade for wages or profit, as apprentice, journeyman or master, until he had made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolical way in the ceremonies of initiation and promotion, that is to say, in entering an apprentice and at the end of his journeyman or craftsman. The guild of Free Masons was singular in this, that it was migratory, its members travelling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used is said to have been suggested by the ritual for the RECEPTION OF A BENEDICTINE NOVICE.

The south of France, where a large Jewish and Saracenic element remained, was a hot bed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical allusions to Solomon and his temple might have passed from the knights into the Masonic formulae. In this way, too, might be explained how, after the suppression of the order of the Temple, some of the recalcitrant knights, maintaining their influence over the Free Masons, would be able to transform their old ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document purporting to be a charter granted to a lodge of Free Masons in England and in the time of Henry VII. seems to bear a likeness to Free Masonry now. In Germany the guild was numerous, and was formally recognized by a diploma granted in 1498 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons were really working stone masons; but the so-called Cologne charter—the genuineness of which seems obvious—drawn up in 1535 at a re-union of Free Masons gathered at Cologne to celebrate the OPENING OF THE CATHEDRAL EDIFICE, is signed by Melancthon, Colligny and other like names. Nothing certain is known of the Free Masons—now evidently become a sect—during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Free Masons—a society which was said to have mingled alchemy and other occult sciences with paganism. This order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the reformation there was a constant founding of societies, secret or open, which undertook to formulate a philo-

sophy or a religion of their own.

As we know it now, however, Free Masonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, on the strength of asserted authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Free Masonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of "Cohens," or priests, which was afterward developed into a system by St. Martin, and is usually referred to as "French Illuminism." But it remained for Adam Weishaupt, professor of canon law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Free Masonry, as Catholics regard them. In 1776, two years after the expulsion of the Jesuits from the university, he brought together a number of his pupils and friends, and organized the order of the Illuminati, which he established on the already existing degrees of Free Masonry. The avowed object of the Illuminati was to bring back mankind—beginning with the Illuminated—to their primitive liberty, BY DESTROYING RELIGION, by substituting for religion this newest philosophical invention and by reshaping ideas of property, society, marriage, etc. One of the Illuminati, a Sicilian, Joseph Balsani, otherwise Cagliostro, organized what he called Cabalistic Free Masonry, under the name of the Rite of Misraim. He it was who in 1783 predicted the overthrow of the French republic. Indeed, Free Masonry was very active in the French revolution.

In 1781 a great assembly of all the Masonic rites, held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, refused to recognize Weishaupt's system, but at the same time permitted the most un-Catholic tenets of Illuminism to be engrafted on the higher degrees of Free Masonry, especially of the so-called Scotch rite. About this time the Scotch rite was established at Charleston, in South Carolina, by some officers of the French auxiliary army. The York rite had been introduced into the United States by English colonists.

In France the sect was officially recognized by the government of Napoleon III., but advanced Free Masons bore this unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Mace of the university, was finally abolished in the convention of Free Masons held at Paris, Sept. 14, 1877.

A recent French writer maintains that Free Masonry is—unknown to most of the craft—managed by five or six Jews, who band its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of liberalism. Throughout continental Europe, in the Spanish-American states, and in Brazil, Free Masonry has of late years again become very active. The war against the Catholic Church in Germany has no more bitter supporter than Free Masonry. If the Kulturkampf was not directed from the lodges, at least nearly all its leaders were Free Masons. In France and Belgium the lodges have officially commanded their members to assist the Ligue de L'Enseignement—a league intended to bring about the complete secularization of the primary public schools. However, Free Masonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as another. But it has never failed indirectly to use its influence for the advancement of its members over others. English-speaking Free Masons have usually been accustomed to regard the pantheism of their rituals as an amusing mummery rather than as a reality. These Free Masons usually disown for their order any aims but those of convivial and mutual benefit society. But Catholics see that indifference to religion is at least one of the necessary results of English speaking Free Masonry at its best, and the constant influx into the English-speaking countries of Jews and continental Free Masons must necessarily impregnate the order with all the poison of the continental sect.

THE BAN OF THE CHURCH.

The Catholic Church renounces Free Masonry as essentially opposed to the belief in the personality of God, Whose doctrine of blind force only governing the universe; as also essentially subversive of legitimate authority, by professing to furnish man an all-sufficient guide and thus helping to make him independent of the Church, and because by its everywhere ridiculing rank in authority it tends, in spite of its protests of loyalty, to bring all government into contempt.

Free Masonry has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five Bulls have been directed against it by name—v.z., "In Em-

mentum," Clement XII., 1738; "Providas," Benedict XIV., 1751; "Ecclesiam Jesu Christi," Pius VII., 1721; "Qui Graviter," Leo XII., 1826; "Quanta cura," Pius IX., 1864, and the latest and strongest from Leo XIII., entitled "Humani Generis."

STORIES OF CONFESSION.

BY REV. G. M. GODTS, C. SS. R.

Some edifying facts may be related concerning the secrecy of confession. St. John of Nepomuc, in Bohemia, died a martyr of this secrecy in the year 1393. He was a canon of the Cathedral of Prague and the confessor of the Queen. King Wenceslaus was a brutal and hasty man. As he was not doing right, he could not endure the kind advice and gentle reproof of his pious wife. In a fit of jealousy he wanted to know something about the Queen's confession. He questioned the Canon about it, but all in vain. He had the priest imprisoned, but on account of the indignation of the people he thought it more prudent to release him. He had recourse to other means, presents, offers of dignity, all in vain; the answer of the priest was unchangeable:

"A priest hears confessions of people, but to speak a word about what he heard of a person in particular, never!"

At last the King had him thrown into the river Moldau, where he drowned. And God glorified the martyr: his body was seen floating brilliantly on the waves and twelve shining lights surrounded his ear—that ear with which he used to hear confessions.

In 1854 a murder was committed in Oratof, near Kief, in Podolia, and the murderer went very early in the morning to the vestry of the Catholic church, where he made his confession to the parish priest, Kabylowicz. Going out he left behind him in the sacristy a blood-stained garment of his victim, which was brought forth in justice. The priest was accused, condemned and deported to Siberia. The priest had only to speak to clear himself. He was silent, silent even to his Bishop. He remained sixteen years in humiliation, shame and suffering. After that time the guilty man on his death bed declared himself the murderer. The innocence of the priest was attested and the authorities telegraphed to Siberia to release him. When the order came Kabylowicz had just died, burying the secret along with himself; through sixteen long years of bodily and mental torture faithful to his God, to his priestly duty! This, however, is the disposition of every priest—rather die than betray his seal.

"Receive ye the Holy Ghost," Christ said, and in His words conferring the power of forgiveness is not all divine? Think over the world's; evidently they are divine, for who can forgive sins but God? Who can give the Holy Ghost but God? What power can make use of men to purify souls but omnipotence? Who can transmit the divine life of grace by secondary causes but the primary cause? What a scenery this divine breathing, fused, these pierced hands, glorified, stretched out; this word moreover: "As my Father hath sent Me, even so send I you." * * * Receive ye the Holy Ghost, whosever sins ye remit, they are remitted unto them; and whosever sins ye retain, they are retained."

But if all this is divine, if these words are divine, one thing again is more divine yet—it is their accomplishment. Open your eyes, then, rationalists and sectarians of all sorts, and behold Catholicity—see, it in all centuries since Jesus Christ looking for remission of sins as God alone could make people do it, man kneeling before man, man exploiting by the truth of his avowals and his confessions, man opening his conscience and discovering the stains of his soul in this world in order not to carry them into the next, man humbling himself to be raised, the chief of the universal Church as well as the lowliest Christian?

Is it not manifest that if God alone could impose this expiation of mind and heart, God alone also could obtain it? Once more open your eyes, poor blind rationalists and sectarians, and see at last what is as clear as daylight—that the Gospel in this prodigious passage is fully intelligible only by the living fact of sacramental penance, that the written monument of the New Testament is in need of the living monument of the Church in order not to appear like a riddle and which when placed face to face mutually explain themselves.

It is in this point as with all other practices of religion. How many would see all delusions fall away if they would take the necessary steps and pray for strength to do so. If those who object to confession would only try, take a right notion of the true doctrine and put it into practice, all their prejudices would at once vanish. How many who have done so were thankful before it and felt delightful afterwards!

A young man born a Protestant used to frequent a Catholic church close to his home. His four sisters and his mother one after another had become converts to the Catholic Church. One of the priests, having noticed that this young man liked to hear the sermons, sent for him. As the young man was well acquainted with him he came, supposing it was for some business. "My dear sir," said the priest, "I see you frequenting our church; why do you never join it?" The answer was frank: "That is impossible just now." "And why? You do believe in it; is it on account of your friends, by human respect?" "No," said the young man; "I know what these kind of friends are like." "Are you afraid of confession?" Here the young man smiled and said nothing. "My dear sir," said the priest, "don't you know that we priests know more about sins than that you do? If you just try, I will question you and you will have more time to say 'No, Father, than yes.'" This seemed very strange to the unacquainted young man. The priest insisted: "Don't you think we know what sins a young man of twenty-two might have committed; do you believe in the Church?" "Father, if I believe in any, it is in the Catholic Church." "Now, will you try? Let us say a good prayer first." The two knelt down in prayer, then the priest sat down and began to question. When all was over, "Well, my friend," said the priest, "tell me now that you sincerely repent and wish to be a Catholic." "That all?" said the young man, quite surprised. "Yes, that's all." "Well, I did not know; it was not worth while to be afraid of confession." Another convert after confession said: "I was afraid, but now I am very glad." How many keep away, put off; one day it will be too late!

Will it be easier to burn in hell than be converted? Give up sin and therefore pray and make a good confession. Could so many, again, but expertly receive the sweet consolation, the peace it leaves in the soul. It is worth while trying. How many would be enlightened, how many would return to the practice of a lively, saving faith by making a good confession and doing so frequently.

The sainted parish priest of Ars, who died in 1859, rather than argue in vain, succeeded with many to dispel the cloud of unbelief from the eyes after their heart was purified. He knew that "God resisteth the proud, but to the humble giveth grace."

One day, for instance, he saw a fashionable man entering his sacristy; people of high rank were also attracted by the sweet odor of his virtuous holiness. The priest simply pointed out the kneeling stool used for confession. "Excuse me, Monsieur le Curé," said the gentleman, "I don't come to confession; I wish to reason with you."

"Oh! my friend you mistake me very much; I cannot reason but if you need any consolation, kneel there (pointing again to the inexorable stool) and, believe me, many more kneel down there and did not repent of it."

But, reverend sir, I have already had the honor to tell you I did not come to confess, and this for a very simple reason—that I have no faith. I believe no more in confession than in all the rest."

"You have no faith, my friend? Oh, how much I pity you! You live in a fog. A child of eight with his catechism knows more about it than you. I thought myself very ignorant, but you are still more than I, as you know the first things one ought to know. You have no faith? Well! look, it is a reason for me to prove you: I would not have dared to do so otherwise; it is for your good. Put yourself there; I am going to hear your confession. After you have made your confession you will believe."

Persuasion, sweetness, authority tempered by grace made the man yield; he made the sign of the cross, what he had not done for a long time, and humbly avowed his faults. He stood up not only consoled, but perfectly believing, having experienced that in order to come to faith the shortest and surest way is to perform the work of the Master of men, words far too little understood: "He that doth truth cometh to the light." (Jo. iii., 21.)

The celebrated Cardinal Chevrus, who was formerly Bishop of Boston, was much beloved by Protestants and by Catholics. It often happened that even Protestant ladies of the most respectable families in Boston came to consult him. They told him their family troubles, their anxieties, uneasiness of conscience, and asked his advice precisely as Catholics do in confession.

One day a lady told the Bishop that there was one doctrine of the Catholic Church which she disliked exceedingly and which provoked her from becoming a Catholic, and this was the doctrine of confession; she could not prevail on herself to confess her sins.

"Madam," answered the Bishop, smiling, "you say you dislike confession, but your dislike is not so great as you imagine, for, to tell you the truth, you have been really confessing to me

this long time. You must know that confession is nothing else than the confiding of your troubles and faults to a priest in order to obtain his advice and to receive through him the forgiveness of your sins."

Indeed, what was the difference? This lady had told him all, how she lived, as a girl, before and in marriage—this was in the Bishop's parlor; strictly speaking, he was not bound by the secret of confession, but only by natural secret. However, all what was needed yet was to ascertain from the lady if there was anything more and if she did really repent and purpose to amend? Probably she was leading a good life then and perhaps always had done so. As a matter of fact the lady was very much astonished; a new horizon opened before her; the mist cleared off and she became a Catholic.

Almost the same thing occurred to Blessed Clement Mary Hofbauer, the Redemptorist missionary, a worthy son of St. Alphonsus Liguori. Whilst he was in Vienna, Austria, a noble military man, later on a famous painter, a Protestant, was on the point of joining the Church when he was suddenly called under arms with his brother-in-law. The two sisters remained together and began to be also instructed in the Catholic doctrine. They saw clearly the truth, but nevertheless expressed their terror and apprehension of making a confession. The missionary whilst conversing skillfully inquired into all the events of their life, then he said:

"Your confession? Well, it is done. It will be sufficient to enter a little more precisely on a few points and to make an act of contrition and of good purpose." Surprised as much as relieved, they made their abjuration, to the great satisfaction of their husbands, who became good Catholics also.

Why do so many not go to confession? It is easier not to do so, they say, and they stifle the voice of their conscience. Poor friends, will this self-delusion or obstinacy avail anything at the judgment of Christ? You have your soul to save.

Why deny God's mercies? Why rather not thank Him for this great benefit than discuss it? Oh! the easy way for a guilty soul, David exclaims from the bottom of his heart; he tells the prophet: "Pecavi, I have sinned." The prodigal son humbly tells his father: I have sinned. How many would see clearly the ways of God after seeing clearly into their own evil ways? Do not argue so much; your reason is persuaded enough. Come, and peace will be with you, because the hindrance will be taken away between you and your God.

"A broken and a contrite heart, O God, thou wilt not despise." (Ps. li., 17.) "The Lord is good: He that seeketh him." Lament, iii., 25. "Create in me a clean heart, O God; and renew a right spirit within me." (Ps. li., 10.) Be penitential, O Lord, to our supplications and heal the languor of our souls, that after obtaining remission we may always rejoice in Thy blessing, through Christ our Lord!

Refuge of Sinners, pray for us!

SIMPLY "CATHOLICS."

From the New Zealand Tablet.

In the languages of Continental Europe no term is known corresponding to the official designation of "Roman Catholic" by which we are known in English-speaking countries. In French, Italian, German, Spanish, Portuguese, Dutch and other European languages the little "Catholic" is applied to, and only to, the Church of Rome. Were the word "Roman" added it would be understood to mean the Catholics of the city of Rome. The same statement holds good in the East. In his "Visit to the Russian Church," Rev. W. Palmer (Anglican) tells how his great annoyance, the "Orthodox" Russians, persisted in calling the adherents of the Church of Rome "Catholics" pure and simple. The Russian Orthodox American Messenger, as in its issues of January 1, 1898—does likewise. And the following paragraph appeared in the Catholic Times a few years ago from a correspondent resident in Cairo, Egypt: "In the East no one is called a Catholic if not in communion with Rome. If a man called himself 'an Anglican Catholic' here he would be at once considered a 'Roman Catholic' from England. All churches united with Rome are called Catholic, such as the Catholic Copts, Greek Catholics, Syrian Catholics and Latin Catholics. Those in schism are called Orthodox. The Anglicans are simply English Protestants."

Very Queer Fish.

Some people flock to missions and listen to the sermons of the missionaries on fundamental doctrines of their religion with ecclesiastic interest. "That was a good sermon," they will say, afterwards; "I learned a heap from it." But they will not read the same sermon in a Catholic paper, even if it be reported verbatim. "Its too dry, they will say, 'too dull, too pious.' They are queer fish—mostly one-Commission a-year-Catholics—Catholic-Columbian.

BILL BOWERS

Bill Bowers in American Missionary Record.

In spite of the above title Mr. William Bowers... Bill Bowers to the manager's little son, the one apparently com-

some, but now the sun began to clear the radiant way through the dimming mists and tinkle in grandeur the neighboring hills, while over some distant peaks the clouds still hung in heavy masses.

not resist temptation; but his violin made everyone his friend, and to such an extent in Mr. Bowers' graphic language, "Bill gave lighted" for someone on the bank when he struck this here musical instrument.

looking wanderer that descended upon me that memorable morning of the flood. I was alone in the office as Mr. Muir had driven to the railroad station the day before to oversee the loading of the new boxes we were exporting.

"Somewhere about August last a certain class of Spanish and Portuguese papers, controlled and inspired by the Republicans and secret societies which have been the pest of the Peninsula, began to publish a series of articles directed against the religious orders.

FROM A SUPERNATURAL NOVEL. It is not enough to be moral, in order to make our actions meritorious for Heaven—we should be moral for God's sake.

SANDWICH In the Days of the Huron Missionaries. There is no other place in Ontario around which cluster more hallowed memories associated with the history of the province.

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THE ANTI-CLERICAL CRUSADE. The Saturday Review, an English Protestant paper, of May 11, has a very interesting article on the anti-clerical outbreak in France, Spain and Portugal.

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THE CRIMINAL CLASSES. A non-Catholic preacher told his hearers last Sunday that the tenements houses of New York were "nurseries of criminals."

Published weekly at 65 and 66 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

ADVERTISERS: REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern India," THOMAS ODFEY.

Publisher and Proprietor, Thomas Coffey, Messrs. Luke King, John Nigh, P. J. Nevan and Joseph S. King, are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

Agents for Newfoundland, Mr. T. J. Wall, St. John's.

Class of Advertising—Ten cents per line each insertion, Agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence, it is important that the old as well as the new addresses be sent.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

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

The Editor of THE CATHOLIC RECORD, London, Ont.

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

Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ,

D. FALCONE, Arch. of Larissa, Apost. Deleg.

London Saturday, June 29, 1901.

ASPIRATIONS FOR CHRISTIAN UNITY.

Deputations from the Methodist and Congregational Churches waited upon the Presbyterian General Assembly last week, not for the purpose of effecting a union between the three denominations, as it is admitted that this must be very slow work, but to pay compliments to the Moderator, and were welcomed amid hearty applause.

On behalf of the Methodists, the Rev. Dr. Rose, who was first introduced, said: "The Methodists are drawn more to the Presbyterian than to any other denomination, as from the Presbyterians they had obtained in the way of Church order and government, all they wished to adapt to their own Church needs."

He continued: "There are a great many Presbyterians whom the Methodists would like to take, but failing therein, some Methodists are not sure but it would be a good thing for the Presbyterians to take in the Methodists. The question is asked, 'Why should there be two bodies instead of one?' Some say that cannot give an answer to this question satisfactory to conscience and reason. In many parts of the country, the two denominations are placed in a position of apparent antagonism. He hoped they would seek to adopt means and carry them into effect, whereby the scandal that exists in so many parts of their home mission work, and particularly in the great Northwest where the two denominations compete as rival bodies, might be done away with.

At present there is great waste of energy and means going to the field being occupied by two bodies, instead of one retiring and leaving the work to the Church best fitted to carry it on. He thought that if the Churches do not soon take up the question of waste of energy, the people would do it for them by refusing supplies. To some extent this is being done in the Methodist Church."

Heretofore the Protestant sects have not thought of it as contrary to the spirit of the gospel to be divided into a multitude of sects. Sects are the natural result of individualism in religion. Every man who has a religious fad, or who discovers a new interpretation of some text of Scripture, builds upon it a new religious theory, and if he can persuade a few or many others to adopt his views, he establishes a new sect which he calls some times after himself by some such name as Mungletonians, Campbellites, Wesleyans, etc., or after his fad as Hook and Eye and Suspender Mennonites, and thus a new religion comes into existence which is claimed to be the only true Church of Christ as restored to primitive and apostolic purity of doctrine.

When Catholics have pointed out that the true Church should be one fold under one head, and having one doctrine revealed by Christ, we were told that the gospel liberty authorized every Christian to interpret scripture for himself, paying no attention to the authority of the Church which came from Christ through an uninterrupted succession of pastors down to the present day.

With great inconsistency these new Churches have claimed in practice the same right to impose on their members a belief in their doctrines, and obedience to their laws and rules of discipline which they have refused to admit to the Catholic Church, for it would be impossible to have a Church or organization of any kind without obedience to some kind of authority; but in theory they have constantly held that the individual has himself the supreme authority to make his own creed and rules of discipline in matters of religion. And even it has been maintained seriously that unity of faith was not intended by Christ and is not desirable.

To those who take this stand it has mattered little that the apostle St. Paul condemns schisms and divisions in the strongest terms thus:

Rom. xvi. 17:

"Now, I beseech you, brethren, to mark them who cause dissensions and offences contrary to the doctrine which you have learned, and avoid them. For they are such as serve not Christ our Lord, but their own belly, and by pleasing speeches and good words seduce the hearts of the innocent."

1 Cor. iii. 3:

"For whereas there is among you envy, and contention, are you not carnal, and walk according to man?"

Christ also declares that

"He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." (St. Mark, xvi. 16.)

And what are we to believe? Evidently, whatever Christ has revealed, for this is what He commanded His Apostles to teach, and, as a necessary consequence, what the nations are bound to believe, for to the Apostles and priests of His Church He said:

"He that heareth you heareth me, and he that despiseth me despiseth Him that sent me."

A new light has lately come upon the Protestant clergy who, like Rev. Dr. Rose, are now yearning for unity, as they have become convinced that Christ intended His Church should be one, and the tendency is now to seek to attain unity among the sects. It is but a fragile bond which they require, quite unlike the strong threefold unity which Christ required—unity of faith or doctrine, unity of Government, and unity of headship of the Church. Instead of this the favorite notion of these divines is a "federation of Christian Churches" under which the differences between the sects shall be simply passed over as of no importance. In fact the united Church will be one in name only. This was the view put forward by Rev. Mr. Bland, one of the Methodist delegates. Mr. Bland

"Held out the hope of a federation of Christian churches which, while permitting the several denominations to develop along their own lines would indubitably and gradually withdraw the line from the small body and divert it to the larger, much in the same way that the Confederation of Canada had been built up."

Strange to say he appears to be led to this view chiefly on the ground of economy, rather than on the will of Christ, for he adds:

"Such federation would prevent a waste of money, and do away with the jealousy and bickerings which now exist."

On behalf of the Presbyterians, the Rev. Moderator Warden favored this view to a minor degree, being seemingly content that the sects should leave those fields of labor to that sect which might happen to be most numerous in the particular localities. A curious provision indeed! and quite a descent from the position taken by the old covenanters, who declared the kirk to be the "only true religion pleasing to God."

Any real Christian union is an impossibility and absurdity, unless it be the union into one fold of the Catholic Church, with St. Peter's successor at the head.

We cannot conclude this article without calling attention to Dr. Rose's concluding words: "To some extent this is being done in the Methodist Church." It is not quite clear what the doctor means by this, whether it is that already the Methodists are retiring from some fields to let the Presbyterians work as they please, or that the laity are already beginning to stop the supplies, thus putting on the screws to force their clergy to leave the field to other sects in some places. As we do not think the Methodists have given the sign of good fellowship suggested in the first hypothesis, we presume it is the second which is here meant. If so it is a notable example of the sheep feeding the shepherd, instead of being fed by the latter, as Christ commissioned His shepherds to do.

REV. MR. MADILL.

The Rev. J. C. Madill, who was formerly the President of the P. P. A., has made application to the Presbyterian General Assembly to become a minister of the Presbyterian Church. The matter was considered by the Assembly at Ottawa on the 17th of June, and the application was very strongly opposed by many of the delegates, who appear to have very little regard for the ex-president of that defunct organization. It will be rather a disagreeable position for Mr. Madill if after giving up Congregationalism, or wishing to give it up, he finds the door to Presbyterianism closed against him. He will be somewhat in the position of the bat in the fable, which, trying at one time to belong to the birds, and at another to the beasts, found himself at last repudiated by both.

At a later meeting, the Assembly by a vote of 76 to 52 determined to admit Mr. Madill for twelve months as a missionary. During the discussion on the matter, Rev. Dr. Lyle of Hamilton said Mr. Madill's admission would shake the confidence of the men engaged in Home mission work. Pres-

dent Forrest of Halifax continuing the discussion said:

"There is an idea getting abroad among other denominations that my fellow is fit for the ministry of the Presbyterian Church." (Cries of oh, no!) "I know it is. It has been buried at myself. There are two ways of getting into the ministry. One way is to take a university course, and go through the regular procedure. The other way is to bob under the water or some place and come up a minister of some other denomination, then go to one of the presbyteries and do a little work, and then come back to the Church and ask to be admitted regardless altogether of the educational and other qualifications we require from our own men. Now, as I understand it this man never passed the preliminary examination for entrance into the preparatory department. He is a fugitive from the discipline of our own Church, for when employed as a catechist, one of the presbyteries went to discipline him and he disappeared."

Principal Grant: "Principal Caven says that is not so."

President Forrest: "My statement is based on information furnished by Ontario presbyteries. If Mr. Madill had shown works meet for repentance, the Congregational Union was the place for him to go and not to the Presbyterian Church." (Applause)

Notwithstanding all this Mr. Madill was accepted, thus confirming Mr. Forrest's expressed fear that "any fellow is fit for the Presbyterian ministry."

THE ANARCHISTS.

The New York Anarchists have discovered a safe way to murder kings, about as safe for the kings as for themselves. It has been announced that they would hold a grand annual love feast of the Anarchists of Greater New York, on which occasion they would manifest their universal love for mankind by setting up wooden dummies wearing metal chest protectors and representing the crowned despots of Europe, in Liberty Park, Ridgewood, L. I., for Anarchists to shoot at. Through fear of interference by the police, they refuse to admit that the dummies represent any person in particular, but the fact has leaked out that the rulers of European countries are to be represented by the effigies, among them being the Czar of Russia and the Emperor of Germany. Herr Johann Most, the celebrated Anarchist, and six hundred other sharpshooters, have promised to practice shooting at the wooden tyrants. A year ago resolutions were passed by the Anarchists declaring that their war upon capital and authority had not been successful so far, so they have determined to make it successful by their present modus operandi. Would it not be a good plan were Uncle Sam to ship all those people to darkest Africa, and give them a section of the country in which they might be allowed to inaugurate just the form of government for which they are agitating?

FRENCH EVANGELIZATION.

Elsewhere in this issue, under the title "Through Presbyterian Spectacles," we refer to the report which was discussed in the General Assembly regarding French Evangelization. This report was adopted after speeches by several delegates, all of which gave reasons for carrying on a relentless war against Rome. With the Rev. Dr. Johnston we deal in the above mentioned article; but we have yet to make some comments on the other speeches.

The Rev. Dr. Amaron, of St. John's Presbyterian Church, of Montreal, pleaded in strong terms for the support of French Evangelization on the plea that "the Church of Rome is losing its hold on Quebec. There are thousands and thousands who no longer believe in that system, and either never go to church or attend Mass on state occasions simply to keep up appearances. These men will soon be in the ranks of Godless anarchy, destroying the fabric of the nation, and while the Presbyterian Church is evangelizing the West, the East will become pagan unless the Gospel be given to them."

This is loud talk, but from all we have learned of the people of Quebec, it has not the element of truth. The French-Canadians as a class are devoted to their religion, and there is no reason to believe that either Protestantism or infidelity is making headway among them. There may be, and there are undoubtedly among them, some who are careless Catholics, and some practical unbelievers, as there are in every country, but they are not numerous; but to the people the Gospel is preached faithfully, and, without Presbyterianism, they are well instructed in the Christian doctrine; and it is even admitted that the Parliamentary representatives of the Quebec constituencies, both in secular knowl-

edge and in the knowledge of their religion, equal, if they do not excel, those from any other province in the Dominion.

But is Presbyterianism itself so successful in preserving Christian faith in the communities where it has sway, as the Rev. Dr. Amaron would have us believe?

The Rev. Dr. Pollok, the recent Moderator of the Assembly, will answer this question for us. In his retiring sermon to the Assembly he throws some light on this subject, saying:

"If, as we are assured, 1,400,000, or 87 per cent. of the population of a once exemplary Scotland do not now enter the Churches, they will not be brought back by opening the church doors, or ringing the bell, or playing the organ or by Sunday musicales. The shepherd will have to go out into the wilderness and seek the wandering sheep until they find them."

This does not give us any very high idea of the power of Presbyterianism to preserve the faith of a people over whom it exercises religious control, and we venture to say that no such condition of affairs exists among the Catholic people of Quebec. If the Canadian Assembly is serious in the desire to save the people from Paganism, they might, therefore, find a ripe field in Scotland for their missionaries to work in. But it is asserted that even in Scotland one of the causes why so many of the people have become non-church-goers is the harshness of the doctrines which it is intended to revise out of the Confession of Faith. Perhaps, therefore, it would be advisable to complete the revision before augmenting the missionary staff.

The Rev. Mr. Boucheau, of Grenville, affirmed that there are signs of awakening in Quebec, by which he explained that he means that many people are becoming Protestants. In view of the fact that every successive census shows that Protestants are not increasing in the Province in proportion to the whole population, but are diminishing, it is clear that Rev. Mr. Boucheau is making a great mistake, and the relative decrease of Presbyterianism is considerably greater than that of Protestants generally, so that very little effect comes out of the Evangelizing missions of Presbyterianism.

A "MAGISTRATE"

The Dublin Leader tells of a young lad who was arrested and tried at Lisbellaw for using language and singing songs which might lead to a breach of the peace. The defendant, it was said, walked up and down whistling party tunes after a young man who did not like them, the tunes being "The Boys of Wexford" and "The White Cockade," neither of which is, or ought to be, very offensive to any Irishman. The magistrate said with great dignity:

"He would not like to convict defendant, because he was so young, but while he would be discharged, he would advise him not to be whistling 'The Boys of Wexford,' or 'The White Cockade.' He could whistle 'God Save the King,' 'Rule Britannia,' or 'The Prince of Wales.'"

Such "crimes" as this young lad committed seem to be almost the only class of crimes committed nowadays in Ireland, if we are to judge from the quantity of white gloves presented to the judges in every county; and these would be no longer crimes if there were any prospect of Ireland obtaining Home Rule.

SUPERSTITIONS.

John Alexander Dowie, the head of the Divine Healers' Church in Chicago, recently addressed a vast audience in the auditorium in the following style:

"I am the messenger of the covenant. I am the forerunner of Christ. I am he who will smite the enemies of the Lord of Hosts. I am he who will subjugate all Governments. I am Elijah, whose second coming is predicted in the Bible."

To bear out his character of Elijah he was dressed with lawn sleeves, after the manner of an Anglican Bishop. It would appear from this that the divine light which illumines his soul did not reveal to him that, instead of the mantle of Elias, he was wearing a very modern dress.

He then appealed to all who believed in his divine mission to stand up to proclaim their faith in him, whereupon three thousand of those present stood up. He next told his audience—insisting on this point very strongly—that there is one obligation they must not shirk, that is, the obligation of paying tithes for the support of the Church, which means, of course, for Mr. Dowie himself, who was recently arrested, and who is now under trial for having caused the death of a woman by professing to treat her medically for the healing of her illness. It was shown that the death was the result of the refusal to allow her to be attended by a physician.

Dowie has become immensely rich

through his thousands of followers who give him large sums of money for pretending to heal all their maladies, and his auditorium address shows that he loses no opportunity of insisting that he shall be well paid for his pretended healing treatment. The wonder is that there are so many dupes to this fraud; but Phineas T. Barnum, who certainly knew well how to humbug the public, said years ago that "People love much to be humbugged," and this accounts for the large numbers who have allowed Dowie to humbug them.

Another fraud is Mrs. Eddy, whose success in obtaining thousands of followers of what she calls "Christian Science" is another evidence of the facility with which the most ridiculous frauds can be passed upon the public.

It is said that she has over a million followers in the United States. These are recruited almost entirely from the ranks of the Protestant sects, very few Catholics joining either Mrs. Eddy's or John Alexander Dowie's fraudulent religion.

Protestants are very apt to call Catholics superstitious, but the readiness with which Protestants gather around such superstitions as Mrs. Eddy's Christian Science, Schlater's and Dowie's divine healing frauds, Mormonism, Spiritualism, and the like, show that the Catholic Church is the greatest bulwark against superstitions of all kinds, whereas Protestants, who have thrown off the authority of the divinely instituted and infallible Church of Christ, are easily made the dupes of every superstition.

THROUGH PRESBYTERIAN SPECTACLES.

The Presbyterian General Assembly of Canada occupied itself on Monday, June 17th, with the question of French evangelization, extending the discussion to the more general subject of the influence of the Catholic Church on society.

Principal McVicar of Montreal presented the report of the Committee on French evangelization, which was seconded by the Rev. Dr. Johnston of London, who declared that this evangelization work is directed against a Church which had given the world some of the noblest and best souls Christendom had ever known—which had furnished some of the best devotional works they have on their book shelves—which had produced some of the grandest and best defences of many truths which Protestant regard as essential; but their fight is against an oppressive out of date system, not against individuals. He continued:

"The War in Africa was directed, not against individuals, but against a system which is not in keeping with the progress and advancement of the age. We are determined to oppose the consistent purpose of the Roman Catholic Church, which is to dominate the State. It is quite true that Rome has lost its temporal power, but this significant fact must be borne in mind, that the Roman Catholic Church is the same as ever, but it has changed its attitude. It has leagued itself with the great democratic and labor movements, with the object of dominating, not monarchies, but the great democracy which is growing up in every land. Unless the democratic movement in labor and social organizations is to be under the control of that Church, it behoves Protestants to continue still the struggle."

Herein Rev. Mr. Johnston makes some remarkable concessions in regard to the fruits which the Catholic Church has brought forth; remarkable, because it is but seldom that a Presbyterian divine can find anything good in the Church which has handed down to us through the nineteen centuries of her existence all that we know of Christianity and its Divine Founder. The Church has indeed begotten some of the noblest and best souls whom the world has known. To say nothing of the early saints and martyrs who belonged to a period when Protestants admit that the Catholic Church was pure and incorrupt, and which produced such glorious saints as Ignatius, Polycarp, Irenaeus, Damasus, and among the more tender sex such holy and heroic virgins and other saints and martyrs as Perpetua, Felicitas, Agnes, etc., we have since Protestantism originated such holy servants of God as Sts. Aloysius, Gonzaga, Francis Borgia, Ignatius of Loyola, Francis Xavier, Alphonse Liguori, St. Vincent of Paul, and numerous others who have excelled in sanctity and frequently in learning the ages which followed them as well as those in which they lived. And it must be remembered that these saints are the direct product of Catholic faith and practice, whereas the noblest characters of Protestantism, while falling far short of these in earnest piety, self-sacrifice,

and zeal for the spread of the kingdom of God, are yet better than the system under which they were reared, and which is remarkable chiefly for offering little or no incentive to serve God devotedly for His own sake, instead of through the prospect offered by ambition or the hope of worldly fame.

Could the writers of such heavenly sentiments as are expressed in the Imitation of Christ, and the Spiritual Exercises of St. Ignatius be uttered under the influence of any other being than the Divine Spirit? And can the Church whose teachings have been the source whence such sentiments have flowed be the "synagogue of Satan" and the Church of anti-Christ described in the Westminster Confession of Faith? And could we conceive such books to have been written by the thoughtful believers of a creed which teaches that:

"The rest of mankind (outside of the elect) God was pleased . . . for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice?" (Westminster Confession ch. 3.)

This teaching of Presbyterianism has produced despair in thousands of souls who should have been taught that God's intense love was sufficient for the restoration of the greatest sinners to grace and salvation, and who might have been brought to love God as did Mary Magdalene and Mary of Egypt, the life of the former being related in the New Testament, and of the latter in ecclesiastical history.

It is this horrible doctrine of the exclusion of the wicked or reprobate from all hope of reconciliation through repentance which caused William Carlton to describe so touchingly the heroine of his work "Jane Sinclair" as plunged into desperation by the thought that she had become "a cast-away."

How much more encouraging is the plain teaching of the author of the following of Christ, than that of the learned yet austere Presbyterian divines who composed the Westminster Confession!

Thus Thomas a Kempis says:

"A man is never entirely secure from temptations as long as he lives; because we have within us the source of temptation, having been born of concupiscence. . . . Many seek to fly temptations, and fall more grievously into them. By flight alone we cannot overcome; but by patience and true humility we are made stronger than all our enemies." (Imitation, ch. 18.)

How much more simple and encouraging to the afflicted but penitent sinner is this teaching than the abstract, harsh and disheartening philosophy of the Westminster divines!

We say, then, that the purpose of the Catholic Church is to save souls by setting forth the saving doctrine of Christ, and not to gain control of the civil authority of nations, as Rev. Mr. Johnston represents. Yet it aims also at making the nations, and even princes, fear God, as well as at bettering the condition of the workingman, as Mr. Johnston admits—not, however, for the sake of gaining temporal authority, but in order that the affairs of men may be carried on with due justice to the interests of all classes whether rich or poor, whether extensive property owners or laboring men. Mr. Johnston's statement regarding the ambitious projects of the Catholic Church to control States has no foundation whatever.

Mr. Johnston then gloats over the fact that bandits under the leadership of an Italian king robbed the Pope of his temporal power, and warns Protestants that "the Roman Catholic Church is the same as ever, but has changed its attitude."

If she has changed her attitude, where is the sense of asserting that she is always the same? This is scarcely consistent language, but there is a germ of truth in both statements, with a mass of error embedding the same. The Catholic Church is always the same in the teaching of revealed truth. Truth does not change, and therefore the Church which changes its doctrines, as the Presbyterian Church is doing at the present moment in the revision of its creed, is not and cannot be, the true "Church of the living God which is the pillar and ground of truth" as described by St. Paul in 1 Timothy iii, 15.

But in regard to matters of discipline and the specific means adopted for the propagation of the faith, as there is no revelation, it is for the Church to select its methods, and being free thus to select, she may change freely her attitude as she deems expedient according to circumstances. Freedom of selection implies the right to change;

but in doctrine it is the Church of Christ to adhere to the "faith once delivered to the Saints," and this is what Church does."

The speeches of Rev. and others referring to "French Evangelization" another article under the

A THIRD T.

The question of the Presidential McKimley to the President United States for a third being mooted. Senator Dapew said recently in Chicago: "President no opposition, no enemies any critics. Why not a third term?" Many of the same opinion were few, and though it is not a notion that any one should be three times in succession against the Constitution it is contrary to the country, George Washington set the example of one term, lest the government some time degenerate into a permanent tyranny. If for a third man might be elected, fourth, a fifth, a sixth life? President McKimley declares that he will not be re-elected under any circumstances; but declarations frequently made by candidates, who are willing or if the nomination be urged. Perhaps President McKimley might also be overcome.

A FAILURE.

Our city contemporaries, pays its compliment following fashion to our friends who have on hand sending missionaries to Canadians:

"Canadians do not wish judge harshly but they do Savior's command 'to go and preach the gospel.' 'du evangelization of France doing well enough with religion received by another Church."

We have not the least Presbyterianism of Ontario are being humbugged of Montreal and the fabled weeds which the of his garden; but it would rather keep on of the support of this or than pull up stakes and terprise a failure.

POOR IRELAND.

The census returns which were submitted on May 20, show that the population on April 1st, 1901, being a decrease of 2 per cent. in ten years, extends to all religious. The Catholic decrease 718; Protestants 1,400; increased 5,745. The now thus divided: Catholics 928; Protestants (Anglican Presbyterians) 448,496,255. In sixty years land has decreased by which has thus decreased which of itself tells the ships endured under he ment. But the population left Ireland has built tries, and especially the so that it has not been le

CATHOLIC GROWTH.

Dr. H. K. Carroll, says World, was placed in United States Census 1890. Since that year piled each year an important statement. The statement for last year the Literary Digest, 4 during the year 1890 claims an increase of 100,000, which number, to be subdivided among different classes or kinds, which are by no means one with the other.

The figures for the are even more satisfactory. York Christian Advocate made between 1860 and The Methodists (17) second with 1,327,063 13 (groups) third, with Disciples of Christ, for 831; the Lutherans (21) with 429,065; the Presbyterians sixth, with 90,000; Episcopals (2) bode with 179,129.

All the above figures are non Catholic sources, a position conceded to Catholics, therefore be contradicted most edifying,

but in doctrine it is the duty of the Church of Christ to adhere unchangeably to the "faith once delivered to the saints," and this is what the Catholic Church does.

The speeches of Rev. Mr. Johnston and others referring specially to "French Evangelization" we treat in another article under this heading.

A THIRD TERM.

The question of electing President McKinley to the Presidency of the United States for a third term is now being mooted. Senator Chauncey M. Depew said recently in the Auditorium of Chicago: "President McKinley has no opposition, no enemies, and scarcely any critics. Why not elect him for a third term?" Many Republicans are of the same opinion with Senator Depew, and though it is not a popular notion that any one should be elected three times in succession, it is not against the Constitution so to do. But it is contrary to the tradition of the country, George Washington having set the example of refusing a third term, lest the government might at some time degenerate into an absolutism. If for a third term the same man might be elected, why not for a fourth, a fifth, a sixth, or even for life? President McKinley himself declares that he will not be a candidate for re-election under any circumstances; but declarations like this are frequently made by prospective candidates, who are willing enough to accept if the nomination be urged upon them. Perhaps President McKinley's scruples might also be overcome.

A FAILURE.

Our city contemporary, the Daily News, pays compliments in the following fashion to our Presbyterian friends who have on hand the work of sending missionaries to the French-Canadian:

"Canadians do not wish to interfere or judge harshly but they do believe that the Saviour's command 'to go into all the world and preach the gospel' did not include the francization of French-Canadians, who are doing well enough with religious instruction received by another Christian denomination."

We have not the least doubt that the Presbyterians of Ontario feel that they are being humbugged by Dr. McVicar of Montreal and the few French-Canadian weeds which the Pope threw out of his garden; but it appears that they would rather keep on contributing to the support of this so-called Mission than pull up stakes and admit the enterprise a failure.

POOR IRELAND.

The census returns for Ireland, which were submitted to Parliament on May 20, show that the total population on April 1st, 1901, was 4,456,546, being a decrease of 248,204 or 5.3 per cent. in ten years. This decrease extends to all religious denominations. The Catholic decrease is 237,279; Protestants (Anglican) decrease 20,718; Presbyterians 1,480. Methodists increased 5,745. The population is now thus divided: Catholics 3,810,028; Protestants (Anglican) 579,385; Presbyterians 443,494; Methodists 61,255. In sixty years the population has decreased by one-half. Ireland is the only country in Europe which has thus decreased—a fact which of itself tells the story of hardships endured under heartless government. But the population which thus left Ireland has built up other countries, and especially the United States, so that it has not been lost to mankind.

CATHOLIC GROWTH.

Dr. H. K. Carroll, says the New York World, was placed in charge of the United States Census of Churches in 1890. Since that year, he has compiled each year an important and interesting statement. The authoritative statement for last year, according to the Literary Digest, announces that Catholicism has increased by 80,432 during the year 1900. Methodism claims an increase of 206,472 members, which number, however, has to be subdivided among seventeen different classes or kinds of Methodism, which are by no means at peace one with the other.

The figures for the past ten years are even more satisfactory. The New York Christian Advocate says that: "The largest gains in communicants between 1890 and 1890 were made by the Catholics—2,508,212. The Methodists (17 bodies) stand second with 1,327,065; the Baptists 13 (groups) third, with 803,434; the Disciples of Christ, fourth, with 608,931; the Lutherans (21 bodies) fifth, with 429,065; the Presbyterians (12 bodies) sixth, with 306,068; and the Episcopalians (2 bodies) seventeenth, with 179,129.

All the above figures are taken from a non-Catholic source, and the leading position conceded to Catholics cannot therefore be contradicted. This is indeed most edifying, and strongly il-

lustrates the maxim: Truth is great and will prevail."

WANTED—GREAT MEN.

Upon every hand we hear the cry for men of brains, great men. And the cry is uttered in tones of despair. But why should he be particular about men who have forged to the front by their accomplishments of wealth only makes it the more singular. Mr. Dooley answered one by saying that his millions multiplied would never make another "Bobby Burns." Joseph Ricak, by writing some time ago in the London "Month," seems to have caught the same thought.

It struck him that somehow the seriousness seems to have been taken out of life. And as a point to consider he suggested whether decay of religious belief had not something to say to it all. Here is the key-note. Men, he said, no longer foster the judgments of God, nor greatly hope to be rewarded by Him. God is not before their eyes, and nothing great has come in His place.

Philosophy has failed as a substitute for dogmatic religion. Philosophy is too uncertain and philosophers are too much at variance among themselves, for dogmas grounded on reason to take the place of dogmas accepted on authority. Thus men are left in uncertainty about human good and happiness which sears above health and animal well-being and joy, and, above the excitement of passing sensations, and the general level of freedom from discomfort. Comparatively few thinking people will venture to affirm that there are not better good things for man than these; but on the definition of that better good, and on the ascertainable means of attaining it, there is diversity of opinion and hesitation and perplexity and despair of finding truth, even as in that age of philosophers, upon which the preaching of Christ's Gospel supervened.

"Not by logic and metaphysics," said St. Augustine, "was it the good pleasure of God to save His people." He referred to send them a Teacher and Redeemer in the Person of His own Divine Son. Being God, Jesus Christ could not teach otherwise than dogmatically. God argues not with His creatures. The Redemption of Christ continues its work in the Sacraments, and His teaching lives in the Creed as explained and unfolded from age to age by His Church.

What St. Paul says of God the Creator is true of God the Redeemer.—Church Progress.

NOVEL WRITING AND NOVEL READING.

Novel writing has become a money-making trade and modern novelists suit their works to the depraved sensuality of the day. The reading of the novels of the day is at best a dangerous amusement for boys and girls. They get false ideas of the world and wrong notions of duty. There are, of course, standard novels which are written in a moral and beautiful style; but it is a question whether the reading of them does more good or harm. We speak not of the works of Scott, Dickens, Thackeray or writers of that class, but of those who produce productions of depravity which come from the promptings of Satan. It is a pity that the law against indecent publications includes only those of the utterly undignified filthy class. There are others, although not illustrated with disgusting pictures, that are but little less destructive to the morals of the young. The reading matter in many of the weekly story papers appeals forcibly to the lowest passions of human nature and it is more dangerous in one view as it makes its approaches under the guise of moral sentiment. These publications are particularly dangerous to young boys and girls. The trashy nonsense is devoured by thousands of the young of both sexes, and creates an unhealthy yearning for the false heroic, and a dislike for their own condition in life. Foolish sentiment, combined with discontent, invariably produces an unhealthy state of the mind which reveals itself in all the hideousness of sin. Such reading familiarizes the patrons of the story paper with the details of viciousness, and their better nature is overshadowed by the fictitious existences depicted, while moral strength to resist temptation is slowly but surely weakened. There is no doubt that many a weak-minded girl can trace the beginning of her downfall back to the insidious lessons of that class of literature.—American Herald.

BE COURAGEOUS.

The sordid, selfish and ambitious Christian repels men from Christ instead of attracting them to Him. The indolent and timid Catholic who mistakes cowardice for meekness and who favors a policy of silence or fears to seem aggressive when the rights of the Church are in question is no credit to Christ, nor can he make other men know because he himself does not know, the Heart of Christ as resource of zeal and courage.

In the struggle now raging between the powers of irreligion and Christianity—a struggle in which we shall but too soon have our share already, in this country—we have our share already in the field of education, in the Indian Missions and in all our other possessions— we need all the virtues which distinguish the Heart of Jesus inculcates, patience, meekness and self-sacrifice but we need much more the virtues of fortitude, courage and the

martirial spirit which dares demand what is just, even though the demand provoke persecution.—Messenger of the Sacred Heart.

PRACTICAL INSTRUCTIONS.

When to call a Priest—The priest should be called whenever a person is seriously ill of a sickness which may terminate fatally. Do not wait until the sick person is actually in danger of death.

In the case of sudden illness or sudden danger of death, call a priest at any time of the day or night—he will put aside every other occupation and go at once.

Whom to send.—It is best to send some one who knows the sick person and can give the priest such information as may be useful for him to know beforehand. If this is not practicable, send anybody who can tell who the sick person is, and show the way.

Extreme Unction.—In every Catholic family there should be kept some holy water, a crucifix and two blessed candles. When the sacrament of extreme unction is to be administered, these objects should be placed on a table covered with a clean white cloth, and the candles should be lighted. A glass of water and a teaspoonful should be added if the sick person is to receive holy Communion. It is well to know that in case of dangerous sickness, it is not necessary for the persons to observe the law of fasting before receiving holy Communion as a Victim.

Don't Delay.—Some people neglect to call the priest to see a sick member of the family because they think the visit of the priest will frighten the sick person. Experience proves the opposite. After receiving extreme unction, the sick person is almost invariably in a quieter and calmer state than before. Moreover, as one of the effects of extreme unction is to restore a person to health, if such be God's will, a properly instructed Catholic should be eager to receive this sacrament as soon as he is seriously ill, and not wait until nothing short of a miracle can cure him.

WHEN YOU SEE IT IN THE SUN.

An inquirer writes to the New York Sun, asking whether a Catholic can attend to his Christian duties as a good Catholic and as a Mason. To which the oracle replies: "Speaking generally, no. But the Church is not given to deciding individual cases generally; she prefers to consider a man's membership in the Masons as the result not of wilfulness, but of ignorance, and to consider him—if in other respects faithful—still a worthy member."

Yet it is a fact that every Catholic who joins the Freemasons is cut off from all communion with his Church. He remains excommunicated till he disclaims all allegiance to the prohibited society.

The wonder is that this condemnation is not better known, and thoroughly understood by one so well posted as the Query Editor of the New York Sun. This wonderfully erroneous reply to a casual question is a conclusive proof that it is impossible to gain reliable information respecting things Catholic from any one but Catholics themselves. Strange that serious inquirers should not realize this and apply to competent authority for the information which they desire.

THE PERFECTIBILITY OF MAN.

One of the fundamental errors of the new century is the assumption of the perfectibility of man. Man is, in truth, very weak and very feeble. Even the forces of physical nature frequently conquer him. The elements master him, the beasts put him to flight. The ocean mocks and imprisons him, the rocks befall him and wear him out.

But of all the forces man has to grapple with he is most powerless against a human heart like own. O her forces he can, with greater or less success, beat down, turn aside, marshal, set in motion. But the citadel of the free will of his fellow-man he cannot enter. He can march his forces to the wall; but beyond the wall he cannot pass. Iron and gold, eloquence, persuasion, blows, a prison—these are powerful; but they cannot command or be sure of the heart of the least among men. They have no way in. They cannot take the castle unless the castle opens its own doors.

Progress and civilization have no change here. Material progress means the triumph of force over force; the inventing, the directing, the massing of strong means to break down strong obstructions; hugeness, swiftness and heat—and the result—riches, peace, prosperity. But the heart of man, in its purposes and resolutions, is as untouched by the thousand arms of modern activity as it was when the first martyr, in a primitive world, fell down beneath the rude club of two different planes, and they cannot even meet.

A Lay Missionary.

A news item from Lima, Oregon, announces the arrival in the place of James D. Gardner, a Catholic colored man of Ottumwa, Iowa. He is distributive "Plain Facts," Catechisms, copies of "Faith of Our Fathers," "Catholic Belief" and other books of that character among the people of his race for their enlightenment and spiritual advancement. Mr. Gardner is highly recommended by various Bishops and prelates where he has done good work. He is a devout Catholic and is very much in earnest.

OTTAWA UNIVERSITY.

Fifty-third Annual Commencement.

On the afternoon of Wednesday, the 19th inst., the fifty-third annual commencement exercises of Ottawa University were held in the capital of Ottawa, Ontario, at the annual commencement exercises. This year's exercises are eagerly looked forward to by those interested in Catholic education and by Ottawa citizens in general. It means much for us this year in that it heralds the departure for us of a large number of the best young men of the province, who have been nurtured in the arms of Catholic education, for they know that each student takes with him the lessons he has learned—lessons of science and faith, virtue and manners, the fruits of religious education in a word. He returns to his home laden with diplomas and prizes, but he feels that he has worked for something higher—the fashioning of his future career as a representative man. The less fortunate recognize better the value of patient endeavor and appreciate the fact that there is a room at the top. And that is what the Catholic educator wants; that young men "strive and even in their failure triumph."

The Alma Mater will tell us every stage of the life struggle, the spirit of the Alma Mater will always be the greater world. That Alma Mater fills the student mind during the closing weeks of the scholastic year and especially so at the commencement exercises. The leaving class, naturally, feels most keenly those separations, and voices it in the form of a speech, which is the most beautiful and the most touching of the year. The friends of the institution reciprocate the spirit of the valedictory just good-bye.

Could it be otherwise with students who have become a feature of Ottawa? The nature of their education has been identified with success. In the line of the Alma Mater, the Alma Mater will always be identified with success. In the line of the Alma Mater, the Alma Mater will always be identified with success. In the line of the Alma Mater, the Alma Mater will always be identified with success.

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OTTAWA UNIVERSITY.

Second Form (Division B)

Silver medal presented by Rev. Rev. H. A. Constance, O. M. I., rector. Awarded to Frank Quinn, Ottawa, Ont.

First Form (Division A)

Silver medal presented by Rev. C. De La Haye, O. M. I., rector. Awarded to Hugh Danahy, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

First Form (Division B)

Silver medal presented by Rev. J. J. Tonnigan, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

First Form (Division C)

Silver medal presented by Rev. J. J. Tonnigan, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

Graduating Class

Gold medal presented by Rev. J. J. Tonnigan, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

Silver medal presented by Rev. J. J. Tonnigan, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

Silver medal presented by Rev. J. J. Tonnigan, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

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SPECIAL MEDALS.

Gold medal presented by Rev. A. E. Lussier, O. M. I., rector. Awarded to Hugh Danahy, O. M. I., rector. Awarded to James McNeil, Ottawa, Ont.

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Secured Heart Review.

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CXLIII.

The teaching and temper, say from 1650 on, of the Jesuits in France may have been more conspicuously ironical than elsewhere...

Now current Protestantism treats Jesuitism as identical with Catholicism. Even a man of Doctor Little-dale's standing has declared the present Roman Catholic Church an extension of the Society of Jesus...

Although the Jesuits perhaps had more to do with the Protestant controversy than any other order...

In France itself, if I remember right, even Claude, the great Huguenot divine, was a close friend of Bossuet...

Fenelon disliked Protestantism and Jansenism about equally, but in his own diocese he would not suffer a touch of persecution against either Protestants or Jansenists...

Let me here briefly recall what I have already said touching the episcopal oath. Were it true that the Bishops on the continent promise at consecration to persecute heretics...

Let us resolve now to spread devotion to the Sacred Heart of Jesus. S. Catherine, in one of those loving conferences which she used to share with her Divine Spouse...

Let us resolve now to spread devotion to the Sacred Heart of Jesus. S. Catherine, in one of those loving conferences which she used to share with her Divine Spouse...

younger Bossuet, who was malignity incarnate towards him, ever seem to have raised a question touching the eminence of his episcopal faithfulness.

I may remark, in view of the Jesuit inclination to magnify the possibilities of Divine grace, even outside the visible communion of Rome...

Some of the modern Jesuits, I notice, begin to declare that they can not think so favorable of the invincible ignorance of Protestants as once, inasmuch as the knowledge of the Catholic religion is so much more widely spread than formerly...

Although, from 1713 on, the Unigenitus rendered it hazardous for a Catholic to limit the possibilities of extra ecclesiastical grace...

We will consider this important Ecyclopaedic next week.

CHARLES C. STARBUCK, Andover, Mass.

THOUGHTS ON THE SACRED HEART.

COME TO HIS FEET.

O tolling pilgrims! thro' Life's desert-places, Dragging the jutting burden of you woes, Why do you pause at Passion's false caresses, Shunning the well-spring of celestial graces?

Let us always love and reverence the Sacred Heart of Jesus, knowing as we do that nothing is more agreeable in the eyes of the Eternal Father than the homage we render His only begotten Son.

Devotion to the Sacred Heart of Jesus is one of the most excellent and efficacious means of acquiring pure love of God.

The object of devotion to the Sacred Heart is love. Its end is solely to repair the injuries heaped upon love, its practice includes those of love alone.

An eloquent and holy prelate once tritely remarked that "Devotion to the Sacred Heart is the quintessence of Christianity."

Christianity, whose moral is contained in the single word Diligere—"Thou Shalt Love"—could not exist without the love of the Sacred Heart of Jesus.

Let us resolve now to spread devotion to the Sacred Heart of Jesus. S. Catherine, in one of those loving conferences which she used to share with her Divine Spouse...

to manifest by My sufferings, for there was a limit even to the greatest suffering which I had to undergo, but there has never been a limit to the love which made Me suffer.

If we only realize what the Sacred Heart has prepared for those who love Him, the abundant gifts and graces that are poured out on those who practice this devotion...

Do not let this month pass without renewing your zeal and fervor; enkindle fully the fire of the love of the Sacred Heart within you...

FIVE-MINUTE'S SERMON.

Fifth Sunday After Pentecost.

A PROFITABLE SUMMER.

Brothers! Summer is come, and that means for many a great relaxation of attention to their religious duties.

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say, I say, not a very alarming one, if we but "watch and pray."

With two wings a man is lifted up above earthly things; that is, with simplicity and purity.

IMITATION OF CHRIST.

A Pure Mind and Simple Intention.

Simplicity must be in the intention, purity in the affection. Simplicity aims at God, purity takes a hold of him and tastes Him.

If thou intendest and seekest nothing else but the will of God and the profit of thy neighbor, thou wilt enjoy eternal liberty.

There is no creature so little and contemptible as not to manifest the goodness of God.

According as every one is interiorly, so he judgeth exteriorly.

But when he beginneth perfectly to overcome himself, and to walk manfully in the way of God...

What do you think of one who will climb high mountains week days, and be unable to walk a mile or two of a pleasant country road on Sundays?

What must we think of those who on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the sea side or the country...

Take your reasonable recreation during the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday...

TOBACCO LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine, and only requires touching the tongue with it occasionally.

ASK FOR Labatt's (LONDON) TELL YOUR DEALER YOU WANT

The best, and see that you get Labatt's, the best Domestic Ale and Porter on the market. As good as imported and will cost you less.

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

CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Theological, Philosophical, Classical, Scientific and Commercial Courses. Fully equipped Laboratories. A Practical Business Department.

Prayers morning and evening; if they are your spiritual daily bread. Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord: praise and exalt Him above all for ever."

A DEPOSITORY FOR SAVINGS where the most cautious may leave their money with implicit confidence that it is not subject to the risk of any kind is provided by the Savings department of THE CANADA PERMANENT AND WESTERN CANADA MORTGAGE CORPORATION

BUY..... COWAN'S COCOA and CHOCOLATE And get the Choicest Quality Binder Twine SEASON 1901.

TOBACCO LIQUOR AND DRUGS. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few weeks.

CARLING LONDON. Undertakers and Embalmers 113 Dundas Street

OUR BOOK LIST.

- THE NEW TESTAMENT - CLOTH LIMP cover-25 cents. VISITS TO JESUS IN THE TABERNACLE, by Rev. F. X. LABATT, Price 41. GOLDEN BOOK OF THE COMMANDMENTS and Sacraments, by St. Alphonsus Liguori. (Paper) 25 cents.

CATHOLIC BELIEF - A SHORT AND SIMPLE explanation of Christian Doctrine, by Rev. Wm. E. P. Mason, D.D., Price 10 cents.

THE SACRAMENTS OF THE HOLY Catholic Church, by Rev. A. L. Lambing, LL.D., Price, paper, 25 cents.

THE FAITH OF OUR FATHERS, BY Cardinal Gibbons. Price (paper) 50 cents and (cloth) \$1.00.

OUR BOYS AND GIRLS THE FLOWER OF ROME. CONTINUED FROM LAST. The senora bowed. It is these time honored sentiments often before on her ears...

CARLING LONDON. Undertakers and Embalmers 113 Dundas Street

OUR BOYS AND GIRLS.

THE FLOWER OF ROSARIO.

CONTINUED FROM LAST WEEK. The senora bowed. It may be that these time honored sentiments had fallen often before her ear; she said nothing, however, as she passed on. The mine-boss, going also on his way, felt that although he had borne himself well in this encounter, he was in some way departing with tattered colors. He did not admit to himself the truth of the senora's charges; but for the first time in his life he had a dim notion that to a person who was not Letitia's father some of Letitia's traits, although springing from a warm heart and a fine spirit, might be susceptible of various interpretations. Being, therefore, not sustained by any unquenched hope of having quite defeated the senora with his logic the mine boss said nothing of the matter to Letitia, who, as days passed, maintained her school life in an attitude of proud defiance. As she had been proud under Miss Simpson's rule of leading her classes, of being considered "smart," so now by a reactionary impulse she gladly sacrificed her standing to the spirit of revolt. It seemed to her that she could manifest very little intelligence or interest in her studies without showing a servile approbation of Senora Villegos' method of instruction. She feigned, therefore, great obtuseness; she liked to say, "I don't understand what you mean," and when she achieved at the end of the month a report which nominated her position as lowest in the class to which she belonged, Letitia cherished the document as a testimony of her loyalty to principle. As she came tardily home from school day after day Letitia's sentiment of martyrdom constantly grew; she hoped that she was becoming pale and thin; she thought of death in the safe, remote way which belongs to bounding pulses. And having in fancy beheld herself far gone in a romantic decline, she pleasantly reviewed the remorse with which Senora Villegos should finally recognize how fine a quality of soul belonged to the girl whom she had treated exactly like any of her ordinary pupils. Letitia's superabundant bloom, under the corrosion of her unwholesome musings, did finally begin a little to yield; whereupon her observant mother immediately took alarm. "She looks real peaky," said she to her husband, "and hardly eats a thing! And my cousin Lantry that went off in a decline, she began just so." The mine-boss turned pale at this intelligence. "Is the senora still pickin' on Letty?" he demanded. "Hey? She is, hey! All right. I guess I'll see what influence I got with the school trustees. I guess my wishes go for something—the Mayor of the town and all! I'll round 'em up to-night and make my talk." The next day as Letitia dawdled ostentatiously over her breakfast her father came up from the slope of the mines and put a triumphant head in at the door. "I guess you won't have much more trouble, Letty," he glowed. "I seen 'em! I just said that Senora Villegos wasn't giving satisfaction. I told 'em I demanded a change to be made at holiday time. They gave in when they saw how I felt. So she'll be leaving here in a short time, Letty. Cheer up, daughter! I guess you'll come out right as you got a father to see to it!" Letitia as she entered the schoolroom that day glanced rather guiltily at the senora to see if her face evinced any knowledge of her impending fate. To the girl's surprise that sad, dark countenance worn an unusual glow; the senora actually looked happy. Once or twice she put up the lid of her desk for a moment as if to look at something in its shelter, and when she emerged thence her features wore a sunny radiance. Letitia was so puzzled at this as for once to blunder very honestly in her lessons. Being, as usual, "kept in," the girl had further opportunities for witnessing the Mexican teacher's curious air of joyousness, and the senora, finally catching Letitia's eyes fixed on her in open wonder, broke into a little laugh. "You wonder what is the matter with me?" she smiled. "Yeem," admitted Letitia in a sort of gasp and frowning a little in her design of maintaining a chill reserve. The senora still regarded her beamingly. "I shall tell you," she said. "I have a little girl of six years—a my Rosario, a blessed child who has been all these weeks with some of my kin-folks in Raton. I could not bring her with me from New Mexico—not just at first—because there were many things to settle first. I had debts to pay, debts from—well, from my husband's long illness and death. But now I have rented me a little house, the little 'dobe' across the arroyo by the bridge, and soon! soon! my little Rosario is to come to me! Only this morning I have a letter from my cousin, who is taking care of her for me, and enclosing a new picture, a little tintype picture of my darling! Think, then, Letitia, if it is any wonder that I am running over with joy! Look! Is she not sweet—my Rosario?" Letitia took the poor little picture from the other's excited hand. She gazed at it in a half-bewildered way, and as she did so a strange feeling stole upon her—a sense of pain, of compassion, of rising tenderness. The picture represented a very little girl, not indeed, so very unlike other little Mexican girls in dress or feature, yet having upon the small, pale, rapt face a look which touched the heart curiously

—the unspeakable pathos of shut, unseeing eyes. Letitia caught her breath as she glanced toward Rosario's mother. The senora nodded slowly. "Yes," she whispered, "she is blind, my Rosario—but such a happy, happy little child! She is overjoyed at the idea of coming to be with me once more. Here is a little printed letter she has sent me—look how she spells—but I forget; you do not know Spanish, Letitia. She is so pleased to think of the 'dobe' house. I have told her there are cottonwoods in the yard. Oh, I have written her about everything! about you, too, Letitia!"—here the senora laughed gaily—"about what you'll do after school every day of the week! And she is so interested in everything, the little thing, so light-hearted, though she never sees even a ray of the sun! You will love her, Letitia!" The senora turned quickly, with a sudden break in her voice. Letitia, listening to all this, was aware of a numb sense of anguish. She kept staring mechanically at the small, blind face which regarded her so gently from the glistening tintype in her hand; and as she did so, she began definitely to feel such a self-loathing as one might have who has willfully hurt a lamb or a dove or other helpless innocent thing. For Letitia had realized that it was she who had made impossible the senora's dreams of happiness; that it was her own wayward hand which had shut forever against poor little Rosario the door of the adobe house by the bridge. Letitia was not given to the habit of morbid introspection, but now, suddenly, as if for the first time, she saw herself; and the sight was hateful. Her pride was merest hurt vanity; her fine spirit, bad temper; her loyalty to Miss Simpson's memory, simply the mask of mean prejudice. Letitia gave a painful, tearless sob. "Oh," she said, hoarsely. "O, Senora Villegos, if you knew—what I have done! If you knew!" The other looked with wonder; before she could speak, a man's tread sounded in the passage, the door was roughly opened, and on the threshold the mine-boss appeared, with a red and questioning face. His first glance caught Letitia's agitated countenance, and he instantly surmised persecutions unspesakable. His girl was undoubtedly being "put upon" again! And the mine-boss, thus convinced, recalled with a feeling of self-justification his interference with the official consciences of the school board. "Letitia," he thundered, "you come right home! This thing's gone on long enough! Senora Villegos, I never expected to see any person treat my girl like this—the best and brightest girl ever—"

CHATS WITH YOUNG MEN.

A Typical Career

The career of John Henry Kirby, of Houston, Texas, is burning proof that in this country achievement is limited only by the constancy of effort and volume of industry. Mr. Kirby learned to read at an earliest age, was married at twenty-three, was admitted to the bar at twenty-five, became a railroad builder and owner at thirty and a millionaire at thirty-five. He was born on a farm in Tyler county, Texas, November 16, 1860, the youngest of seven children. His father having lost all his property by the war, young Kirby was without the advantages of a school. He earned enough money to send himself to school, and as soon as he had mastered the rudiments of an education he began to study law, being admitted to the bar in 1887. As a lawyer he met with great success, and was engaged by a wealthy gentleman in Boston to look after some litigation in Tyler county. This engagement led to larger things for young Kirby, and upon his advice and under his management the Texas and Louisiana Land and Lumber Company was organized in Boston, Mr. Kirby becoming general manager, a position he still retains. Mr. Kirby proved to Houston in 1890. Then followed enterprise after enterprise, until he is to-day the active head of more corporations and business concerns than probably any other man in the State. Seven years ago he started to build the Gulf, Beaumont and Kansas City railroad, which penetrates the heart of the uncut pine forests of East Texas. The latest successful deal of Mr. Kirby in this connection was the sale of this road to the Gulf, Colorado and Santa Fe, which is a part of the great Atchafalaya system.—Leslie's Weekly.

WEAK FROM INFANCY.

The Unfortunate Condition of Miss Ernestine Cloutier.

AS SHE GREW OLDER HER TROUBLES BECAME MORE PRONOUNCED—DOCTORS SAID HER CASE WAS ONE OF GENERAL DEBILITY, AND HELD OUT SMALL HOPE OF RECOVERY—SHE IS NOW WELL AND STRONG—A LESSON FOR PARENTS. From the Telegraph, Quebec. No discovery in medicine in modern times has done so much to bring back the rich glow of health and the natural activity of healthy young womanhood to weak and ailing girls as has Dr. Williams' Pink Pills. Girls delicate from childhood have used these pills with remarkably beneficial effects, and the cherished daughter of many a household has been transformed from a pale and sickly girl into a happy and robust condition by their use. Among the many who have regained health and strength through the use of Dr. Williams' Pink Pills is Miss Ernestine Cloutier, the fifteen year old daughter of Mr. G. A. Cloutier, residing at No. 8 Lallemand street, Quebec city. Mr. Cloutier in an interview with a representative of the Telegraph gave the following account of his daughter's illness and recovery: "All from my infancy my daughter had not enjoyed good health, her constitution being of a frail character. We did not pay much attention to her weakness as we thought that she would outgrow it. Unfortunately this was not the case, and as she grew older she became so weak that I got alarmed at her condition. For days at a time she was unable to take out of doors exercise; she became listless, her appetite failed her, and as time went on she could not stand without supporting herself against something and at times she would fall in a faint. I called in a doctor, but his medicine did not help her and she was growing weaker than ever. Another physician was then consulted who pronounced her case one of general debility, and gave me very little hope for her recovery. Some months ago while reading one of the daily papers I came across the case of a young woman cured by the use of Dr. Williams' Pink Pills, so I determined to give them a trial. After she had used about three boxes the color began to come back to her cheeks and she began to grow stronger. Greatly encouraged by this, she continued to use the pills for several months and now she is as well as any girl of her age. Her appetite is good and she has gained thirty five pounds in weight. Dr. Williams' Pink Pills have built up her system and have made her healthy and active after doctors failed to benefit her. I believe that Dr. Williams' Pink Pills are the greatest known medicine for growing girls and I would advise their use in all cases similar to that of my daughter's." Miss Cloutier's story should bring hope to many thousands of other young girls who suffer as she did. Those who are pale, lack appetite, suffer from headaches and palpitation of the heart, dizziness, or a feeling of constant weariness, will find renewed health and strength in the use of a few boxes of Dr. Williams' Pink Pills. Sold by all dealers or sent by mail, post paid, at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

THE YOUNGEST OF THE RECENT CARDINALS IS A CONVERT.

Cardinal Princes Archbishop Baron Von Skobensky is the name of the youngest Cardinal recently appointed by the Pope. If all that is said about this young prelate—his but forty years old—be true, then he fully deserves the honors bestowed on him by his Holiness and the titles of nobility he bears, though the latter are his by birthright. In his very early days Cardinal Von Skobensky is said to have been betrothed to one of the most beautiful young girls of the Austrian nobility. It was a love match par excellence. The young student was heart and soul devoted to his pretty fiancée. Then came a dread disease, which suddenly robbed him of his bride just before the wedding. Nothing that his parents or his friends could do for him could heal the wound. Then the young man, who had been reared an agnostic one day passed the Prague cathedral, whence came the sweet melodies of his foot and the choir. Involuntarily his footsteps led him into the sanctuary. The music ceased and a venerable preacher began to deliver a sermon on the text: "Come to me, all ye that are weary and heavy laden, and I will give you rest." It seemed as if heaven itself opened his soul, and then there he became converted and determined to devote his life to the Church. Society and the world were given up, and all his energies were concentrated to the task of bringing to his fellow men that peace and consolation which he himself had found.

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The "look at Spain and Mexico" of lecturer is fast disappearing... are, we believe, a few specimens...

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